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Motives for Christian Work.

BY REV. D. H. MCQUARRIE, M. A.

Motives for Christian work may be divided into three classes. Some are *reprehensible*, originating in pride and selfishness, and having an eye to temporal benefits only. Others are associated with fear of present or future calamities, and a desire to get to heaven as an escape from misery. These may be labeled *inferior*. Then third are those that are *excellent*, noble, exalted, and are at once the strength and adornment of Christianity, such as Duty, Love and Faith. But though these motives may be easily classified, they usually exist mixed and jumbled together. Even the lower motives are among the last infirmities of the best men; and like the ghosts of their old dead selves their dark shadows often fall over the most generous benefactions. Indeed the Christian voyager is always at a loss to say how much of these terrestrial breezes go to fill his sails. Dr. Bonar, author of

"I heard the voice of Jesus say
Come unto me and rest," etc.,

must have been troubled about this when he dreamed that an angel came down and weighed his zeal, and marked it 100. But on being put into the crucible and analyzed the result showed selfishness 14, sectarianism 15, ambition 22, love to man 23, and love to God 26.

The motive is of great importance. It determines the real value of good works and gives beauty, consistency and endurance to Christian character. The reader will no doubt sympathize with Robert Browning.

"Not on the vulgar mass
Called 'work' must sentence pass,
Things done, that took the eye and had the price;
O'er which from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice:

"But all the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account;
All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the man's
amount;

"Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped:
All I could never be,
All men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped."

We readily subscribe to the above as being worthy of its place in our belief. At the same time this doctrine is abused when it is made an apology for defective Christian living. Surely this is a serious blunder, and should be earnestly guarded against. It is true that mistakes may be made in attributing motives and that a man's actual life may sometimes but ill compare with his own ideals. But if we would have our motives respected we must see to it that our actions are respectable also; for when our actions are consistently wrong it will be difficult to make people believe that our motives are consistently right. If the man's motives, ideas, beliefs, be refined and elevated, it will be impossible for the life to be low, and if a man's robes continue to trail in the mire it is impossible that the motives, thoughts or ideals be high.

One of the grandest motives that can take possession of a soul is the sense of duty. Even when it becomes a passion, and its loud thunderings fill all the avenues of the soul, it is sublime. A man's true character, his being and becoming, lies very close to his readiness to respond to duty. If he will not respond to this he will not respond to anything. If you cannot appeal to him on this principle you can find no other. If this will not arouse him to that which is lawful and right he cannot be aroused at all.

I imagine I hear some one say, "Appeal to his

feelings and affections; try love." Yes, but that affection or feeling is of but little redeeming value which is not supported by the principle of moral obligation and necessity: by what is due, what I owe to self, to man, to God. The roots of Christian affections lie deep in this soil: "If God so loved we ought to love." "The love of Christ constraineth us because we should live to him who died for all." The scenes of Calvary do not precede, but follow, those of Gethsemane—the struggles and victories of duty.

The power of this motive is illustrated in the case of the soldier who was found petrified at his post, and by those who, when "straitly commanded" not to teach in the name of the Master, replied, "We cannot but speak." "We ought to obey God." Well has it been observed by Jas. A. Froude, the English writer, and literary executor of Thomas Carlyle "That which notably distinguishes a high order of man from a low order of man, that which constitutes both human goodness and greatness, is not the degree of intelligence with which men pursue their own advantage, but it is disregard of personal pleasure, indulgence, gain, present or remote, because some other line of conduct is more directly right."

Love is an excellent motive. It is not a fleeting thing, but "abiding" and "never failing." Not like the torrent that wastes itself in splash and roar, but like—

"The clear stream that through the meadow flows,
And all the long summer on its mission goes."

Nor like the lightning flash from out the midnight sky—

"But the sweet sunshine, whose unflinching ray,
From its calm throne of blue, lights every day."

Love is the great lesson of the gospel. The lesson of the feeding of the 5,000, where the disciples are made to think and care for others. Love is an aid to duty. It supplements duty. Like oil in the machinery it makes the task of duty easy. It beautifies the work and the worker. It enlarges the soul. I know of a little girl that learned to love and prayed, "God bless papa and mamma." Her soul grew larger and she prayed, "God bless papa and mamma and the ministers." And still her soul enlarged and she was heard to pray, "God bless papa and mamma, God bless the ministers, and God bless everybody." As Coleridge puts it in the *Ancient Mariner*:

"Farewell, farewell, but this I tell
To thee, thou wedding-guest,
He prayeth well who loveth well,
Both man, and bird, and beast:

"He prayeth best who loveth best
All things, both great and small;
For the dear God, who loveth us,
He made and loveth all."

Love is wonderfully inventive. It is never at a loss how to proceed. The reason why so many people do not know how to do this and that is, that though they have so many chances they never learn the lesson of love.

"Over the mountains, and under the waves,
Over the fountains, and under the graves;
Under the floods which are deepest,
Which Neptune obey,
Over rocks which are steepest,
Love will find out the way."

FAITH always is an excellent and essential equipment for Christian work. Faith in God and man and human destiny. Herein consists the sublime optimism of the gospel. Faith in God and faith in man. These are identical and inseparable. Both find their support in supreme goodness and omnipotence. Faith in God will be perplexed and put to the proof. Faith in man is certainly much more difficult and attended with severer experiences. But though it be sorely tried, and sometimes made to retreat from the world with a disappointed and

bleeding heart, it must be resolutely cherished and exercised. You can always find a Jonathan to put against a Saul, or a Desdemona to put against Emilea. But if you should be deceived nine times out of ten you are richer, by a great deal, than if you had escaped both the deceiving and believing. When you lose a friend you lose much; when you lose faith you lose all. I read somewhere of three pilgrims who met on the highway and fell into recounting their misfortunes and losses.

"But when their tales were done
There spake among them one,
A stranger seeming to all sorrow free;
Sad losses have ye met,
But mine is heavier yet,
For a believing heart has gone from me.

"Alas! those pilgrims said,
For the living and the dead,
For fortune's cruelty, and love's sure cross,
For the wrecks of land and sea,—
But howe'er it came to thee,
Thine, stranger, is life's last and heavier loss."

The loss of faith is the loss of true manhood and womanhood. It leads to the abandonment of right and honorable dealing for policy and cunning craftiness, underhanded treachery and murder. It has furnished history with its Pharaohs and Herods, its cruel Charleses and Philips, its bloody Mary, of England, and its infamous Catharine de Medici, of France.

Faith asserts that what ought to be done can be done. Anything short of this is a form of infidelity. Faith asserts "that there is one divine event to which the whole creation moves," that—

"Through the ages
One increasing purpose runs;
And the thoughts of men are widened
With the process of the suns."

It scorns the idea "that the Lord hath forsaken the earth." It asserts that "God is in his holy temple," and that the righteous are safe. That—

"God's in his heaven—
All's right with the world."

And that though right be on the scaffold and wrong be on the throne

"Yet that scaffold aways the future;
For behind the dim unknown,
Standeth God, amid the shadows,
Keeping watch upon his own."

It asserts that—

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low 'Thou must,'
The youth replies 'I can.'"

And—

"Were this not so
The pillared firmament is rottenness,
And earth's base built on stubble."

These principles, love, duty, faith, have been the motives in all great achievements in the past, and they enter into all that is of an upward tendency in the present, or that makes for the future welfare of mankind. Blending like the colors of light, co-operating like the organs of the body, and linked in a holy triple alliance, they form a three-fold cord that is not quickly broken. Thus supplementing and supporting each other, they are the secret springs of every true Christian life.

—The Dominion Parliament was opened by His Excellency, Lord Minto, on Thursday last, with the customary ceremonies. It is expected that the session will be a long one. Little business, beyond the discussion of the speech will, it is said, be undertaken before Easter. Six new members of the House were introduced—all supporters of the government. Two new members of the Senate also took their seats. Mr. Carmichael, of Pictou, N. S., and Mr. Yeo, of P. E. Island.

Concerning Ordinations.

Moved by J. D. Freeman and seconded by J. B. Champion, that this Association recommend the churches within its bounds to present their candidates for ordination at the annual meeting of the Association, and request that body to act as the council in the case. After being spoken to by J. D. Freeman, Prof. Wortman, W. J. Blakney, J. B. Champion, J. H. Cahill and A. Freeman, it was carried by a large majority. Extract from minutes of N. B. Western Association for 1898.

As mover of that disturbing and now historic resolution it may be expected that I should have something to say in defence of my action.

In the first place, then, I wish to express my satisfaction in the knowledge that one very important part of the purpose of that resolution has already been achieved. It was intended to stimulate thought and provoke discussion upon the subject throughout the body. That this has been accomplished the pages of the Year Book and the files of the MESSENGER AND VISITOR bear ample witness.

The immediate occasion of the above resolution was the reading of a report by the associational committee on ordinations, to the effect that, though ordinations had taken place during the year, the committee, as usual, had been ignored. In the discussion which followed the report, quite general dissatisfaction was expressed concerning the conduct of ordinations in this part of the country, and the resolution was adopted in the belief that it would not only arouse enquiry and quicken conscience in this matter, but indicate to the churches a more excellent method of procedure.

Having turned the matter over in my mind a good many times during the last nine months, and having read with interest the different articles in the MESSENGER AND VISITOR upon the subject, I am more profoundly convinced than ever that our action at Florenceville last June was a step in the right direction.

To get down to the bottom of this matter let me raise again the question—What does ordination signify? What does it mean and what does it not mean? To the Law and to the Testimony! The entire teaching of the New Testament upon this subject may be given in small compass, and since the Scripture has been called for let us have it clearly before us.

Note, then, the word "ordain" as found in the New Testament always denotes an election to office by the person or persons competent to make the election. The word occurs six times in connection with a sacred office, and in each case it is the translation of a different Greek word. Here are the passages: Mark 3:14, "Jesus ordained (epoiese) twelve to be with him." Acts 1:22, "Must be one ordained (genesthai) to be a witness with us of his resurrection." Acts 17:31, "By that man whom he hath ordained (horise). 1 Tim. 2:7, "Whereunto I am ordained a preacher" (etelthen). Acts 14:23, "When they had ordained (cheiroloncasantes) them elders in every church." Titus 1:5, "That thou shouldst ordain (katasestēs) elders in every city." Any person with an ordinary working knowledge of Greek will see at a glance that the fact set forth in each instance is that of choice, election, appointment. In the last two instances there may be a hint of some public ceremony, but the emphasis is strongly on the fact of the choice.

The question now arises—Who is competent to make the election to offices in the church? Unquestionably the church itself. The church elects its deacons and the church elects its pastors. That is the inalienable right of the individual, local church, and any interference from outside, other than that of friendly counsel or suggestion, is a manifest impertinence. The church has the right to elect to its offices. In this sense of the word the church, and the church alone, has the right to "ordain," and it needs no council, small or great, to assist in the work.

It may appear as though this admission surrenders the point at issue to those who condemn the resolution under discussion. But just here I call attention to a fact which seems to have been left out of consideration and which constitutes the pivot of the whole question in dispute. The fact is this, that while "ordination" in the strict, Scriptural sense of the term is as above stated, "ordination," as it has been commonly understood and practised among us, is quite a different thing. We have all along been using the term to designate the formal, public setting apart to church office by "the laying on of the hands of the presbytery." Now this ceremony is clearly Scriptural and beautifully significant, yet in naming it "ordination" we have slipped into a verbal inaccuracy, and in many cases fallen into confusion of thought. It is probably too late in the day to hope to reform our terminology, but it is not too late to correct and clarify our ideas. We may continue, if we will, to speak of this ceremony as "ordination." No doubt we shall continue to do so, as I do in this letter, but we should recognize the fact that in doing this we are putting the word to a secondary use. Ordination in the primary, Scriptural signification, means election to office, and the responsibility of it devolves upon the individual church. Ordination as it is popularly understood among us, ordination as we have been discussing it in this journal, ordination as it falls within the purview of the above resolution,

signifies the public ceremony in which a candidate is set apart for sacred service by the laying on of hands, and the responsibility of this devolves not upon the church, but upon the ministry. This position can be established by reference to the Scripture bearing upon the matter.

Three instances of the public setting apart of men elected to the church office are found in the New Testament—that of "the seven" (Acts 6:6) "whom they set before the apostles, and when they had prayed they laid their hands on them;" that of Barnabas and Saul, (Acts 13:1-3) respecting whom the Holy Ghost said to the ministry at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them they sent them away;" and that of Timothy, to whom Paul wrote (1 Tim. 4:14) "Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the presbytery."

From these scriptures it is clear that ordination in the secondary sense, ordination in the sense of the laying on of hands, is the prerogative not of the individual church, but of the ministers in the community of churches with whom the candidate expects to be associated in his work. So far as I know this special prerogative has never been claimed by any Baptist church.

At this point the justification of our resolution appears. To a church asking for its pastor this formal, ceremonial recognition from his brother ministers, those ministers have the right to say when and where and how it shall be given. It would seem but reasonable and just to all concerned, the candidate, the ministers and the local church, that the ordination be given at such time and place as will assemble the largest representation of those whose right it is to give it. In my judgment the ideal place and time is the convention. But the associational gathering is the next best. This ceremony is not primarily for the benefit of the local church but of the man. He should seek it in the most truly representative gathering available. He will thus but serve not only his own interests, but those of his church, his ministerial brethren and the denomination.

The objections which have been urged against our resolution, are not, in my judgment, of a serious nature. To the objection that the course suggested may necessitate months of waiting, I reply, that since ordination confers no right, power or privilege essential to the full work of the ministry, (even the right to administer ordinances being the gift of the church at its discretion), he can well afford to wait. The objection that the proposition will "tend to weaken the sense of individual responsibility on the part of individual churches," need only to be stated to stand refuted. The author of the objection must admit on sober second thought, that a church is likely to feel far more responsibility and to exercise far more care in presenting a candidate before a large and thoroughly representative body, than in bringing one before a small and perhaps packed council. The insinuation that the underlying purpose in this movement is to debar from ordination all but college trained men, is unwarranted and untrue, and unworthy of those who make it. There is no such thought in our minds. We have continually affirmed to the contrary. Some of the best and most effective of our ministers are doing their work without the help of college training. They will have successors in all the days to come. Let them be held in everlasting honour!

This has been written in the interests of clear thinking and orderly procedure in the matter of ordinations. I have shown, I believe, that our resolution robs the individual church of none of its rights or privileges. Rather will it tend to preserve the church in the enjoyment of its rights and liberties by inducing it to respect the rights of others.

J. D. FREEMAN.

Three Centuries Ago.

D. A. STERLE, D. D.

II.

In our first notice of the Geneva Bible we pointed out that our ancestors made more than we do of the doctrine of election. While Luther was very careful, saying,

"Who hath not known passion, cross, and travail of death, cannot treat of fore-knowledge (election of grace) without injury and inward enmity toward God. Wherefore take heed that thou drink not wine while thou art yet a sacking babe. Each several doctrine hath its own reason and measure and age,"

the men of Geneva launched the bolt straight at the face of the young believer. If it knocked him down,—well, that showed he was none of His; if he bore the shock—why he was a real child of God. Their way of instructing the disciples was heroic; those that did not kill became strong men. The catechism runs in this wise.

"But how shall I know myself to be one of those whom God hath ordained to life eternal?" Answer: "By the motions of spiritual life, which belongeth onely to the children of God," and that these "motions" are brought forward as "remorse of conscience, joyed with the loathing of sinne, and love of righteousness; the hand of faith reaching unto life eternal in Christ, the conscience comforted in distresse, and rayed up to confidence in God by the worke of his Spirit," etc., etc.

Now, what is lacking in these instructions? They are objectionable because they point to an advanced stage in the spiritual life rather than to the beginning; and because they lay down a specific set of feelings for every one. The child in belief does not always have the same "motions," he simply feels that he is a sinner, and that Jesus is his Saviour. "Remorse of conscience," I apprehend, comes to some men at the beginning, but to most Christians at a later stage, when they are led to understand, by their constant tendency to sin, what is meant by the "plague of their hearts." But there is here a grave omission, which is at once seen by those who have read modern religious discussions. The filial feeling, the movement of the heart toward the Father of our spirits, does not find a place here; nor does that simplest "motion" which an apostle gives, by which we may know that we are children, find a place; "the love of God is shed abroad in our hearts by His Spirit which he hath given to us." How much less bewildering to distressed minds is the method of John the beloved: "Hereby we know that we know Him, if we keep his commandments." Neither is that absolute test mentioned as among these "motions" by which we are to judge whether we have eternal life: "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God." Again we say that it seems strange that these simplest directions are not prominent in this old testing instrument. But, then, we must remember that this was not a biblical method, but a dogmatic one. It is the fault of all catechisms and creeds; one-sided views; a part of truth; that which seemed to the men of that age prominent, or essential, must be laid before men.

We feel, as we pore over these old black letter directions to men enquiring the way of eternal life, that they were wanting in another respect. If a man be really joined to Christ he will have a desire to bring forth fruit—the yearning to bear something divine—according to the Great Teacher's familiar illustration of the vine and the branches. But in this list of "motions" or "signs of spiritual life," there is not a word of this; nothing of right living, of honorable dealing, of our bounden duty to promote the Kingdom of God. The fact is, the Reformers were afraid of good works. Because Rome had jerked the doctrine out of its true position, because she had made merit to hang thereby, therefore, for fear that souls might be led astray, they hardly dared to mention them in the same day with justification by faith. These dear old fellows, solemn-visaged, clear-headed, thorough paced, expounders of the divine mysteries of election and reprobation, say in effect, all through this searching catechism, printed in special, and inserted before the entrance to the New Testament, "Ye must beware of good works, ye must not mingle the practical with the doctrinal. They were afraid for the ark; it would topple over unless their hands stayed it. It seems a wonder that they were not smitten, for it is a spiritual crime to present to men but one part of God's gracious revelation. Through his infinite power, rather than through the wisdom of the winners of souls, men were drawn into the kingdom. Within the memory of men still among us, there was the same one-sided way of dealing with men. The influence of Geneva dominated theologians for three hundred years. But the last century has witnessed a gradual change, until at the present we find ourselves far out of position with our ancestors. The pendulum has oscillated well towards the other end of the arc. We rarely—I had almost said never—hear the words "foreknowledge," "election," "distinguishing grace," mentioned. Everything is laid upon the human will. I heard a prominent Baptist minister declare in public discourse that if God had willed a certain thing, and that if man had not willed it, it would not be done. I had always understood that God's will was supreme, and that the human will was not an infinite factor, and yet I gave a good deal of credit to human stubbornness. Who has not felt, during the agony of an evangelists campaign, that after all the fat would be found to stand: "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." The apostle makes short work of man's boasted power—when he formally sets himself against God, and so does the whole Bible. If ever a sinner is saved, while he uses his own faculties, thinks, prays, repents, believes, and confesses Christ, God Almighty is back of it all. A man cannot be his own father. Hence the need of regeneration by the Holy Ghost. "Except a man be born anew, he cannot see the kingdom of God." While we have not lost sight of this part of the gospel, and while Baptists must proclaim it, or cease to be Baptists, we are losing sight of what is involved in it. God re-creates the sinner, and in doing so is omnipotent at every part of the process. Strange to say that while the discussion in the Geneva Bible emphasizes the election of grace, puts it in the foreground, as I have shown; it does not make mention of this cardinal doctrine of the total renewal of the man. The great stress is laid upon being ordained to eternal life, and plump and plain it assures the poor enquiring soul that "some are vessels of wrath fitted to destruction." Instead of the plain and gentle directions of Jesus and His apostles to the heavy laden, we have this cold, formal answer to the question, "By what means useth God to ordain men to himself that they may be saved?" Answer: "By the preaching of his Word, and the ministering of his sacraments therunto annexed." "The preaching of His Word" meant to them hard, narrow dogma. The children cried for milk, and they gave them bones.

Rupert Street, Amherst, March, 1899.

Mar The I. Qu Answer Saviour knowle 2. Q. A. G. tainer and pov truth 3. Q. A. O 4. Q. A. W. He care us far 5. Q. A. T. great lo 6. Q. A. S. either what it 7. Q. A. T. and ou 8. Q. A. N. first, y one has law. 9. Q. A. S. expose repen 10. I sequer A. B. our ow 11. Q. their s A. F. was in Pontius third d ascend the Fat 12. Q. coming A. W. who as Mau, r 13. Q. life on A. W. the fee of wha 14. Q. the Cr A. E. God, I atoned 15. Q. A. I. redemp that, b 16. Q. Heaven A. T. who ev 17. Q. hand of A. T. has be 18. Q. of salu A. F. Holy S 19. Q. A. T. whose 20. Q. A. V. Jesus G 21. Q. A. F. it with to God purpos 22. Q. A. I. Saviour God th 23. Q. A. B. gracio ial disc 24. Q. and be A. E. forgiv become 25. Q. for suc A. I. and be 26. Q. A. I. menta 27. Q.

The Catechism of the Free Churches of England and Wales.

7. Question. What is the Christian religion?

Answer. It is the religion founded by our Lord and Saviour Jesus Christ, who has brought to us the full knowledge of God and of Eternal Life.

2. Q. How must we think of God?

A. God is the one Eternal Spirit, Creator and Sustainer of all things; He is Love, boundless in wisdom and power, perfect in holiness and justice, in mercy and truth.

3. Q. By what name had Jesus taught us to call God?

A. Our Father in Heaven.

4. Q. What do we learn from this name of Father?

A. We learn that God made us in His own image, that He cares for us by His wise providence, and that He loves us far better than any earthly parent can.

5. Q. What does Jesus say about Himself?

A. That He is the Son of God, whom the Father in His great love sent into the world to be our Saviour from sin.

6. Q. What is sin?

A. Sin is any thought or feeling, word or act, which either is contrary to God's holy law, or falls short of what it requires.

7. Q. Say in brief what God's law requires.

A. That we should love God with our whole heart, and our neighbor as ourselves.

8. Q. Are we able of ourselves to do this?

A. No: for, although man was made innocent at the first, yet he fell into disobedience, and since then no one has been able, in his own strength, to keep God's law.

9. Q. What are the consequences of sin?

A. Sin separates man from God, corrupts his nature, exposes him to manifold pains and griefs, and, unless he repents, must issue in death eternal.

10. Q. Can we deliver ourselves from sin and its consequences?

A. By no means; for we are unable either to cleanse our own hearts or to make amends for our offences.

11. Q. How did the Son of God save His people from their sins?

A. For our salvation He came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father.

12. Q. What benefit have we from the Son of God becoming Man?

A. We have a Mediator between God and men; one who as God reveals to us what God is; and, as perfect Man, represents our race before God.

13. Q. What further benefits have we from our Lord's life on earth?

A. We have in Him a brother man who is touched with the feeling of our infirmities, as well as a perfect example of what we ought to be.

14. Q. What did He accomplish for us by His death on the Cross?

A. By offering Himself a sacrifice without blemish unto God, He fulfilled the requirements of Divine Holiness, atoned for all our sins, and broke the power of Sin.

15. Q. What does the resurrection of Jesus teach us?

A. It assures us that He has finished the work of our redemption; that the dominion of death is ended; and that, because He lives, we shall live also.

16. Q. What do we learn from His ascension into Heaven?

A. That we have in Him an Advocate with the Father, who ever liveth to make intercession for us.

17. Q. What do we learn from His session at the right hand of God?

A. That He is exalted as our Head and King, to whom has been given all authority in heaven and on earth.

18. Q. How does Jesus Christ still carry on His work of salvation?

A. By the third person in the blessed Trinity, the Holy Spirit, who was sent forth at Pentecost.

19. Q. What is the mystery of the Blessed Trinity?

A. That the Father, the Son, and the Holy Spirit, into whose Name we are baptized, are one God.

20. Q. What must we do in order to be saved?

A. We must repent of our sin and believe on the Lord Jesus Christ.

21. Q. What is it to repent?

A. He who truly repents of his sin not only confesses it with shame and sorrow, but above all he turns from it to God with sincere desire to be forgiven and steadfast purpose to sin no more.

22. Q. What is it to believe on the Lord Jesus Christ?

A. It means that we rely on Him as our Teacher, Saviour and Lord, putting our whole trust in the grace of God through Him.

23. Q. How are we enabled to repent and believe?

A. By the secret power of the Holy Spirit working graciously in our hearts, and using for this end providential discipline and the message of the gospel.

24. Q. What benefits do we receive when we repent and believe?

A. Being united to Christ by faith, our sins are freely forgiven for His sake; our hearts are renewed; and we become children of God and joint-heirs with Christ.

25. Q. In what way are we to show ourselves thankful for such great benefits?

A. By striving to follow the example of Jesus in doing and bearing the will of our Heavenly Father.

26. Q. Where do we find God's will briefly expressed?

A. In the Decalogue or Law of the Ten Commandments, as explained by Jesus Christ.

27. Q. Repeat the Ten Commandments.

A. I. Thou shalt have none other gods before Me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

28. Q. How has our Lord taught us to understand this Law?

A. He taught that the Law reaches to the desires, motives and intentions of the heart, so that we cannot keep it unless we love God with our whole heart and our neighbor as ourselves.

(i.) Q. What does the First Commandment teach us?

A. To take the one living and true God for our own God, and render unto Him the honor which is due to Him alone.

(ii.) Q. What does the Second Commandment teach us?

A. To worship God in spirit and in truth, not by the use of images or other devices of men, but in such ways as He has Himself appointed.

(iii.) Q. What does the Third Commandment teach us?

A. Never to blaspheme and never to utter profane words, but always to regard and use with deep reverence the Holy Name of God.

(iv.) Q. What does the Fourth Commandment teach us?

A. That we ought to be diligent in our calling during six days of the week, but keep one day hallowed for rest and worship; and because Jesus rose from the dead on the first day of the week, Christians observe that day, calling it the Lord's Day.

(v.) Q. What does the Fifth Commandment teach us?

A. That God regards with special favor those who reverence and obey their parents.

(vi.) Q. What does the Sixth Commandment teach us?

A. To hold human life sacred, and, instead of hating or hurting our fellowmen, even our enemies, to do all we can to preserve them in health and well-being.

(vii.) Q. What does the Seventh Commandment teach us?

A. To honor God's ordinance of marriage, to preserve modesty, and to keep ourselves chaste in thought, speech and behaviour.

(viii.) Q. What does the Eighth Commandment teach us?

A. To be honest and fair in all our dealings, and in no wise to take unbrotherly advantage of another by fraud or force.

(ix.) Q. What does the Ninth Commandment teach us?

A. To avoid false testimony, and never to deceive anyone or spread reports to our neighbor's hurt.

(x.) Q. What does the Tenth Commandment teach us?

A. Not even in our hearts to grudge our fellow-man his prosperity or desire to deprive him of that which is his, but always to cultivate a thankful and contented spirit.

29. Q. What special means has God provided to assist us in leading a life of obedience?

A. His Word, Prayer, the Sacraments, and the Fellowship of the Church.

30. C. Where do we find God's Word written?

A. In the Holy Bible, which is the inspired record of God's revelation given to be our rule of faith and duty.

31. Q. What is Prayer?

A. In prayer we commune with our Father in heaven, confess our sins, give Him thanks for all His benefits, and ask, in the name of Jesus, for such things as he has promised.

32. Q. Repeat the Lord's Prayer.

A. "Our Father, Which art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; for Thine is the kingdom, the power, and the glory, for ever and ever. Amen."

(i.) Q. What is meant by the words—"Hallowed be Thy Name"?

A. That our Heavenly Father would lead all men to acknowledge and reverence Him as Jesus has made Him known, so that everywhere His glorious praise may be proclaimed.

(ii.) Q. What do we pray for in the words—"Thy Kingdom come"?

A. We pray that the Gospel may spread, and prevail in

all the world, till the power of evil is overthrown and Jesus reigns in every heart and governs every relation of human life.

(iii.) Q. What is meant by the words—"Thy will be done in earth as it is in heaven"?

A. That all men may be led to accept God's holy will, and cheerfully to do whatever he requires, so that His gracious purpose may be fulfilled.

(iv.) Q. What shall we desire when we say—"Give us this day our daily bread"?

A. That God would prosper our daily labor, and provide what is needful for the body, ridding us of anxiety and disposing us to contentment.

(v.) Q. Explain this petition—"Forgive us our trespasses, as we forgive them that trespass against us."

A. Here Christ teaches us that we may confidently ask God to forgive us our sins, but that He will not do so unless we ourselves from the heart forgive those who have wronged us.

(vi.) Q. What do we ask for in the last petition—"Lead us not into temptation, but deliver us from evil"?

A. We entreat that we may not need, for our humbling, to be exposed to severe temptations, and that we may be kept from the power of every spiritual enemy.

33. Q. What is the Holy Catholic Church?

A. It is that Holy Society of believers in Christ Jesus which he founded, of which He is the only Head, and in which He dwells by His spirit; so that, though made up of many communions, organized in various modes, and scattered throughout the world, it is yet One in Him.

34. Q. For what ends did our Lord found His Church?

A. He united His people into this visible brotherhood for the worship of God and the ministry of the Word and the Sacraments; for mutual edification, the administration of discipline, and the advancement of His Kingdom.

35. Q. What is the essential mark of a true branch of the Catholic Church?

A. The essential mark of a true branch of the Catholic Church is the presence of Christ, through His indwelling Spirit, manifested in holy life and fellowship.

36. Q. What is a Free Church?

A. A Church which acknowledges none but Jesus Christ as Head, and, therefore, exercises its right to interpret and administer His laws without restraint or control by the State.

37. Q. What is the duty of the Church to the State?

A. To observe all the laws of the State unless contrary to the teaching of Christ; to make intercession for the people, and particularly for those in authority; to teach both rulers and subjects the eternal principles of righteousness, and to imbue the nation with the spirit of Christ.

38. Q. What is the duty of the State to the Church?

A. To protect all branches of the Church and their individual members in the enjoyment of liberty to worship God, and in efforts to promote the Religion of Christ, which do not interfere with the civil rights of others.

39. Q. What is a Christian minister?

A. A Christian minister is one who is called of God and the Church to be a teacher of the Word and a pastor of the Flock of Christ.

40. Q. How may the validity of such a Ministry be proved?

A. The decisive proof of a valid Ministry is the sanction of the Divine Head of the Church, manifested in the conversion of sinners and the edification of the body of Christ.

41. Q. What are the Sacraments of the Church?

A. Sacred rites instituted by our Lord Jesus to make more plain by visible signs the inward benefits of the Gospel, to assure us of His promised grace, and, when rightly used, to become a means to convey it to our hearts.

42. Q. How many Sacraments are there?

A. Two only: Baptism and the Lord's Supper.

43. Q. What is the visible sign in the sacrament of baptism?

A. Water: wherein the person is baptized into the name of the Father and of the Son and of the Holy Spirit.

44. Q. What inward benefits does this signify?

A. The washing away of sin and the new birth wrought by the Holy Spirit in all who repent and believe.

45. Q. What are the outward signs in the Lord's Supper?

A. Bread and Wine: which the Lord has commanded to be given and received for a perpetual memorial of His death.

46. Q. What is signified by the Bread and Wine?

A. By the Bread is signified the Body of our Lord Jesus Christ in which He lived and died; by the Wine is signified His Blood, shed once for all upon the Cross for the remission of sins.

47. Q. What do they receive who in penitence and faith partake of this sacrament?

A. They feed spiritually upon Christ as the nourishment of the soul, by which they are strengthened and refreshed for the duties and trials of life.

48. Q. Why do Christians partake in common of the Lord's Supper?

A. To shew their oneness in Christ, to confess openly their faith in Him, and to give one another a pledge of brotherly love.

49. Q. What is a Christian's chief comfort in this life?

A. That in Christ he belongs to God. Who makes all things work together for good to them that love Him.

50. Q. What hope have we in the prospect of death?

A. We are well-assured that all who fall asleep in Christ are with Him in rest and peace, and that even as He rose from the dead, so shall we also rise and be clothed with glorified bodies.

51. Q. What has Jesus told us of His Second Advent?

A. That, at a time known only to God, He shall appear again with power, to be glorified in His saints and to be the Judge of all mankind; and that for His Appearing we should be always ready.

52. Q. What is the Christian's hope concerning the future state?

A. We look for the life everlasting, wherein all who are saved through Christ shall see God, and inherit the kingdom prepared for them from the foundation of the world.

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A Great Conflict.

The conflict between ritualism and anti-ritualism goes on in England with undiminished vigor and the end of the strife is hardly within the range of human vision. This conflict might be quite as properly described as one between Protestantism and Romanism. For, though the great body of extreme ritualists in the Anglican church are not perhaps working, either avowedly or intentionally, for organic union with Rome, they are contending for doctrines and practices which are essentially the same as those held by Romanists, and the way upon which they are journeying seems likely to lead them to Rome, and that by no very circuitous route.

If the Church of England could ever be rightly called a Protestant church, that time has gone by. Certainly there were days when it was much more Protestant than it is today. There was a time when even men who were regarded as representing the High Church elements in the Establishment were ready to declare themselves "irreconcilable enemies to the errors, superstitions, idolatries and tyrannies of the Church of Rome," and when a High Church Anglican Archbishop could counsel his clergy "warmly and affectionately to exhort Dissenters to join with us in daily fervent prayer for a universal blessed union of all Reformed Churches, both at home and abroad, against our common enemies." It is a matter of doubt, however, whether those in the church who are called Evangelicals are willing at the present time to do as much.

The sacerdotalism and essential Romanism, which is now so rapidly leavening the Church of England, can be successfully opposed only by a united and whole-hearted effort of all the Protestant elements of the country. There are, of course, within the Establishment a large body of people, who still stand more or less firmly for Reformation principles and who are deeply grieved and indignant at the increasing influence within the Church of a party whose doctrine and practice are so flagrantly and strenuously opposed to those principles and to the creed of the Church as embodied in the Thirty-nine Articles. To the great body of people composing the membership of the Free Churches of England, the principles and practices of the Sacerdotalists are in the highest degree obnoxious. It is, however, by no means certain that there will be any effective co-operation of the evangelical Nonconformists and the evangelical Anglicans against their common enemy. The Protestant Anglicans would be very glad of course to have the assistance of the Nonconformists in the effort to secure legislation for the suppression of Sacerdotalism in the Church. But the appeal of these Protestant Anglicans for aid in this cause does not come home very powerfully to the hearts of the Nonconformists. It is hardly to be expected that the latter shall be willing to ignore their own platform of disestablishment and enter heartily into a campaign for religious reform, which the Evangelical Churchmen propose to carry on upon the platform of a religious establishment which is opposed both to the conscientious beliefs and the material interests of Nonconformists. The Protestant Anglicans are distracted between two fears. There, on the one side, is their ancient enemy, dragon like, ready to swallow up the Church, and, on the other, the deep sea of disestablishment, upon which they fear to embark. "The loss of peace," it is to be feared, is a scarcely less powerful consideration with them than it was with John

Gilpin. The Romanizing Anglicans, on the other hand, declare their determination to stick to their sacerdotalism even at the expense of disestablishment. In this they are probably sincere, and they also well understand the effect which this bold profession will have in restraining the ardor of the Evangelicals.

Much must depend for the future of the Church of England on the course which shall now be taken by that part of it which may still be called Protestant. The "British Weekly," of London, which is devoting much space to the subject, says that the eyes of the nation will be upon the evangelicals in the Anglican Church. "They hold the key to the position. They have been put on trial. They must now speak or forever hold their peace. For this is the decisive battle, and if the Bishops and the Evangelicals yield, there will never be a struggle in the Church again. The Romanizers will go on from victory to victory, and we shall have a practically Romanized Church of England. Then the battle for disestablishment and disendowment will begin, and be fought as it has never been fought before—fought until it is fairly won."

Editorial Notes.

—Rev. T. DeWitt Talmage has resigned the pastorate of the First Presbyterian Church, Washington, D. C., of which he has been pastor for four years. The reason given for his resignation is that he wishes to devote himself more largely to journalism and lecturing, and, as he says in his letter of resignation, "that I may have more opportunity to meet face to face in religious assemblies those in this and in other countries to whom I have, through the kindness of the printing press, been permitted to preach week by week, and without the exception of a week, for about thirty years."

—Dr. Alvah Hovey is about completing the fiftieth year of his connection as professor with the Newton Theological Seminary. During all those years his large powers of mind and heart have been given unceasingly and unsintedly to promote the interests of the institution and of the denomination, and to serve the cause of Christ in the world. It will therefore be felt to be most fitting that, at this time, some formal and public recognition should be made of Dr. Hovey's long period of eminently valuable service. Accordingly it has been arranged to hold a Hovey Jubilee in connection with the approaching anniversary of the Seminary. June 7th, and the evening of the preceding day, will be devoted entirely to the Jubilee exercises. The occasion will doubtless be one of very great interest, both to the large body of Newton's Alumni, who will be glad to acknowledge their great debt to President Hovey, and to many others who have been associated with it in one way or another, and to that larger number who, without knowing Dr. Hovey personally, have been strengthened and helped by his strong faith and the fruits of his profound and reverent study of divine truth. Among those who are to deliver addresses in connection with the Jubilee services are W. A. Munroe, Esq., of Boston, who will speak for the trustees of the Seminary; Dr. G. D. Boardman, of Philadelphia, who will speak for the Alumni; Dr. Kerfoot, of the Southern Baptist Seminary, who will speak for the Theological Seminaries; Acting President Clarke, of Brown, for the Colleges; Dr. Wood, of Boston, for the Churches. Dr. H. M. King, of Providence, is to speak on Newton Theological Institution in the last Fifty Years; President Harper, of Chicago, on Theological Seminaries and our Civil Institutions; Dr. Hartranft, of Hartford, on Theological Seminary of the Future. Other speakers are Dr. Keirstead, of Acadia, who is to speak of Dr. Hovey as Professor; Dr. Pepper, of Colby, who is to speak of him as President; Dr. Weston, of Crozer, who is to speak of him as Exegete and Translator, and Dr. W. N. Clarke, of Hamilton, who is to speak of him as Author.

—Elsewhere in this issue we publish an article "Concerning Ordinations," by Rev. J. D. Freeman, of Fredericton. As the mover of the resolution which has given rise to a good deal of discussion upon this subject, Mr. Freeman fairly claims the right to be heard, and his article is certainly an interesting contribution to the discussion. The distinction which is made between the election or appointment of a minister and the ceremony by which such election or appointment may be accom-

panied, is important. It is quite correct, we think, to say that the word *ordain*, as used in the New Testament in this connection, signifies the election or appointment of the minister, rather than any ceremony or service connected therewith. But is it quite correct to say that "ordination," as we use the word, "signifies the public ceremony in which a candidate is set apart for sacred service by the laying on of hands"? It is true that the public ceremony is signified, but is not appointment also signified, in the term "ordination" as we use it? The church elects its candidate for ordination, but subject to the advice of a council representing the sister churches, and if that advice is not favorable, there is no appointment—no ordination. The essential thing to ordination is that the voice of the council coincide with the voice of the church. There is one other point to which it seems worth while to call attention. To the question, Who is competent to elect the minister—that is, to ordain in the New Testament sense—Mr. Freeman replies, "That is unquestionably the inalienable right of the individual, local church." This is good Baptist doctrine certainly, but the question will naturally occur to some readers—and certainly cannot have escaped the keen mind of our correspondent—How then is it that in all the passages cited from the New Testament concerning the ordination of ministers in the church, it is not the church which ordains? No doubt Mr. Freeman is able to throw light upon this question, and we feel sure that the readers of the MESSENGER AND VISITOR would be glad to have him do so in another article.

—On the third page of our present issue will be found a catechism prepared by a committee representing the different Evangelical denominations, or Free Churches, of England. The committee which had been two years engaged in the preparation of the catechism consists of 20 members, representing the Congregationalists, Presbyterians, Baptists, four Methodist bodies and the Bible Christians. The catechism has attracted a good deal of attention and has been published by a large number of denominational papers. It is said to have been adopted unanimously by the committee concerned in its preparation. While it does not, of course, fully express the peculiar tenets of the different denominations, we suppose that little exception will be taken by any of the Evangelical bodies to the catechism so far as it goes. It must be confessed too that, on the whole, it is a remarkably comprehensive statement of doctrine showing that, while the Evangelical churches differ on some points of more or less importance, there is a great body of most precious religious truth in respect to which they have full and vital fellowship. There is no intention, so far as we are aware, to make the catechism a basis of organic union among the churches, but it is very evident, not only from this catechism but from the conflict that is going on within the Church of England, that there is much more of real fellowship between the different Free Church bodies of England than between the hostile parties within the Establishment.

—We are not in receipt of any direct information in respect to the business transacted at the special meeting of the Board of Governors of Acadia last week, but learn from items published in the daily press that Miss True, the highly esteemed Principal of the Seminary, has felt it necessary, on account of the failure of her health, to tender her resignation, to take effect at the end of the present school year, and that a committee has been appointed to nominate a gentleman as Miss True's successor. The Board having adopted the policy of having a male principal for the Seminary.

Kansas Letter.

Dr. Bradshaw has recently favored your readers with a description of the severe winter through which this land of sunshine has just passed. But balmy spring is once more with us, and we now turn from the sad contemplation of our enormous coal bills to listen to the mournful intelligence that the peach crop must be an utter failure after such intense cold. Kansas without peaches loses half her charm. However crop prospects generally are excellent, and there is reason to believe that Kansas will, this year at least, lead all the states of the union in her yield of wheat.

Our temperance work has lately taken on somewhat of a new phase. In the early days of prohibition a

"Metropolitan Police Law" was enacted for the better enforcement of its measures. According to this law all police matters in cities of the first class (above 15,000 population) were placed under the control of a board of three appointed by the governor. The purpose of this law was to secure the strict enforcement of prohibition even in cities where local sentiment was adverse thereto. The plan worked very well with good governors, but very badly with bad governors and we have had, alas, some who answered to that description! These latter have used the power of appointment to further their own political ends, and occasionally the police commissioners of some cities have been the subservient tools of the liquor interest. A few weeks ago this "Metropolitan Police Law" was repealed by the legislature, and henceforth each city will attend to the enforcement of prohibition through its own local officers. Although this law was repealed for political reasons, our leading temperance workers do not at all regard it as a step backward. Prohibition thus becomes an issue in city politics. This was strikingly illustrated in the primary of the Republican party in this city two weeks ago. Two candidates were seeking the nomination for mayor; and as the nominee of this party is practically sure of being elected, the choice between them was an important matter. Committees from the churches and temperance organizations waited upon the candidates and found that one readily pledged himself to the strict enforcement of prohibition in the event of his election, while the other refused to make any promises. At once a "Good Citizenship Federation" was formed and an aggressive campaign entered upon, with the result that Mr. Drew, the temperance candidate, was nominated by an overwhelming majority. Our new Republican governor, Hon. W. E. Stanley, who took office the first of this year, is a Christian man and very favorable to the rigid enforcement of prohibition. We expect much from him.

Two quite notable literary representations have been established in Topeka within the past year. Among the books describing the romantic early days of the west the place of honor must be given to "The old Santa Fé Trail" by Col. Henry Inman, published by the MacMillan company. It abounds in stories of adventure on the plains, of Indian fighting, buffalo hunting, of the old rude life of the beaver trapper, the government scout or hunter, the whole profusely illustrated by the facile pencil of Frederic Remington. This remarkable book was completed by Col. Inman in a little three-roomed cottage two blocks from where your correspondent is writing, when he was so poor that he could not pay his rent. When "The old Santa Fé Trail" was published in the beginning of 1898, its author was at once raised to fame and fortune, and many manuscripts which had been lying by him for years found ready publishers.

But as proud as Topeka is of Col. Inman, we are still prouder of Charles M. Sheldon, author of "In His Steps, or What would Jesus do?" Mr. Sheldon is pastor of the Central Congregational church of this city, and his books have been prepared amid all the busy cares of his first pastorate, extending over ten years. A young man, not yet quite 40 years of age. Mr. Sheldon has in the past year become a mighty moral force throughout the English speaking world. The London correspondent of "The New York Evening Post" writes: "Wherever one goes in trains or buses, on bookstalls, in shops, and on the street, one book is to be seen everywhere this week, Charles Sheldon's 'In His Steps.' Thirteen English publishers, they say have reproduced it at prices ranging from one dollar to one penny. The penny addition is hawked about the streets." Your Toronto correspondent, speaking of Mr. Sheldon's recent visit to that city, described him as "a speaker of less than average ability." This is true; and perhaps it is this very fact which has led to his literary fame. Several years ago in order to solve "the Sunday evening problem," Mr. Sheldon adopted the plan of writing and reading a sermon story. He thus prepared and published several books, none of which however attracted much attention. But the plan was well liked by his congregation, who much preferred a good story to an indifferent sermon. "In His Steps" was thus produced, with what remarkable results everybody knows. For the rest, Mr. Sheldon seeks to carry out in his church the principles advocated in his books. He carries on a large amount of mission work, on the "institutional" plan, among the poor people, both white and colored, in its neighborhood. Several years ago, during a period of hard times, when many were unable to find work, he disguised himself in dilapidated working clothes and tramped our streets for two days seeking for employment—unsuccessfully, it is understood. Out of this experience he of course wrought a sermon along the line of Christian socialism. He has been quite active in temperance work, and on two occasions has astonished his congregation by setting forth on his pulpit the well-filled bottles which he personally purchased during his expeditions among our joints. Mr. Sheldon is a good man, and as a prophet, is not without honor in his own city. It is pleasant to see one thus achieve distinction while pursuing the round of daily duty.

Our city has recently been favored with a visit from

Dr. A. K. deBlois, President of Shurtleff College, and his accomplished wife. Dr. de Blois lectured before the young people of the First Baptist church on "Some Problems of Christianity" and here, as everywhere, won golden opinions. Your correspondent had the pleasure of spending a few hours with him talking over old times at Acadia and Newton.

Rev. S. G. Neil and wife, missionaries of the Publication Society, with their chapel car, "Messenger of Peace" have spent the past six months in our state. Some grand results have been attained both in the reviving of old churches and the building up of new ones. Their work at Eureka especially deserves mention. In this town of 3,000 inhabitants there had never been a Baptist church. Through the visit of the chapel car there is now a church of 75 members, with a handsome building costing \$4,000, all paid for.

Many special meetings have been held during the winter, generally with excellent results, though we lament the absence of a deep revival spirit. In November your correspondent was assisted for two weeks by Rev. G. D. Rogers, pastor at Lawrence—"The Athens of Kansas," where our magnificent State University is located; and in January rendered the same service in return. Both meetings were very helpful to the churches, and there were several conversions.

One of our Kansas Baptist leaders has just fallen—Rev. Robert Atkinson of Ottawa. He was a Canadian, born in Toronto, but educated at Colgate University. He was one of the first general missionaries of this state, then went into business, in which he was highly successful. He was the staunch friend of Ottawa University, and gave largely of his time and means to its advancement. Bro Atkinson will be sadly missed from our state mission board where his extensive acquaintance with the churches and his excellent judgment made him an invaluable counsellor.

Topeka, Kansas, March 13. W. B. HUTCHINSON.

Defects of our Country Sunday School Literature.

It is a well established fact that the quality of literature read by the young has a marked influence upon the mind, and consequently upon the building of character. Careful, thoughtful parents and guardians realize the necessity of having children read only good books; but it frequently happens that so-called good books are enemies of the best.

Of course the most important feature of a book is its good moral tone, but many books not lacking this requisite and consequently considered good, are, so far as being helpful or instructive, practically worthless. A book must be of such a character that it will leave upon the mind a lasting impression for good or evil, or else an impression which is so faint and unimportant that the mind will not retain it. Many books of the latter description are to be found in the Sunday School library, and a child will read them in the absence of better ones, even though the interest taken in them be not great. The result of such reading is the forming of a careless habit, which allows one to read anything and everything, regardless of its merits, simply for the diversion of the mind. Much of the secular literature written for children is of a high class and it is a matter for regret that our Sunday School libraries from which, in so many instances, a large part of the child's reading is obtained, should be of a lower grade. Parents are too much inclined to consider all books included within the S. S. library as eminently fitting for children to read. This may, perhaps, be the case with some few libraries, but the majority of our country Sunday Schools consider it necessary to economize in the matter of books, and frequently a second-hand library is purchased at a small cost from another Sunday School, which contains books that have accomplished their mission years ago, if indeed they ever had a mission. Very frequently, too, in the best libraries which a County Sunday School considers itself able to purchase direct from a publishing society there are many books which, while having few faults, are almost worthless, in that they possess so few qualities calculated to nourish the expanding mind of a child.

For instance, a bright, up-to-date boy of say twelve years, picks up a book containing a story of a boy of about his own age, and living in a locality somewhat similar. Other things being equal, a story with such conditions should contain something of interest for him. The first thing he notices on opening the book is an illustration of the boy of the story on his way to school, perhaps. An undersized creature, clad in an antiquated suit of clothes, with a queer looking school satchel in his hand, and wearing such an expression as was never yet seen upon the face of a boy, travelling along a flower-bordered road, toward an improbable school house in the distance.

What possible interest can a picture of that kind have for a child? It at once gives the book a flavor of mustiness and uninteresting antiquity which is more than likely carried out by the story. If he is one kind of a boy he will at once become disgusted with the book, and

leave it for an out-of-doors game. Another boy of a more patient disposition, and a greater love of reading, will wade through it and will learn that the boy in the story, on his way to school found a penny which a man in the village had lost, and which said boy was inclined to keep; but which, at the instigation of his conscience, he finally returned to its owner, who offered him the penny back as a reward of honesty.

The boy refuses to be paid for his honest deed and becomes a hero of the school and a shining example to all his companions. He, the reader, is further edified by two other illustrations, perhaps—one of the penny found, and another of the restoration of the same to its rightful owner; both in all respects equal to the first mentioned illustration.

If the subject of the story were a girl of the same age, she is likely to be depicted in any stage of development, from a little girl in skirts an inch or so below the knees, to a young lady in long dresses; but always with the short-waisted, low-necked, short-sleeved gown of twenty-five years ago and her hair done up in a net. Such pictures, perhaps, describe correctly the fashions of the time in which they were written; but of what interest are they to the boy or girl of today who is satisfied to live in the present?

Certainly if the writing of such books has merit enough to recommend them, the illustrations should be improved or omitted. And what is there about such a book as the one instanced to impress a boy of twelve? Nothing whatever. He has outgrown such books and their simplicity of treatment. Often times too, such books are false in their teaching, inasmuch as they depict a style of life and character at variance with the conditions of real life.

One of the characteristics of good books is that the highest ideals of the reader are strengthened by them; but a book which in aiming to do this, leaves out the natural and life-like qualities is adding nothing to its strength. A child will instinctively feel the characters of such a book to be a class by themselves with whom he has little in common.

Let life as it is, and real, life-like and therefore faulty characters be truthfully though discriminatingly pictured to the child's mind. He must meet in life, the evil as well as the good; and books that fail to present both sides of the question are untruthful and imperfect pictures of life as we find it.

Ideals are of importance, only as an effort be made to realize them. In making such an effort much of a contrary nature is to be encountered. Which book best prepares the inexperienced mind for a successful struggle with the opposing conditions—the one that pictures characters in which those conditions are largely omitted, or that which portrays them as they are, and teaches the importance and the great need of an untiring effort in the direction of the right?

And then there are different ways of teaching. So often the telling of the story is suspended in order to introduce or point out a moral, which may or may not have a direct connection with the story. The average young reader will skip such a passage, simply because he finds it uninteresting reading. So that the book serves only to amuse more or less according to the extent of the interest it is able to maintain. While accomplishing so much it is not necessarily valueless; but the fact remains that it has not accomplished the whole purpose for which it was written. Just as the most powerful sermon is that which is exemplified in the life of an individual just so the most powerful as well as the most attractive manner in which any moral truth can be presented by a book, is in having that truth lived by its characters. The "preaching" of such a book is not thought of as such by the youthful reader; and the impression left by a strongly written book of this kind is a direct influence for good. It is to be deplored that more of our Sabbath School books are not of this kind.

When we come to consider the fact that every impression of sufficient strength that is presented to the mind is retained upon it and becomes to some extent the directing power of the thoughts and subsequently of the actions and when we remember that the books read by young people may be such powerful agents in this direction does it not seem that the books of our Sabbath School libraries, which have for their object the planting and establishing of spiritual and moral truths in the susceptible mind of a child, should be of the most eminent fitness and excellence? And if books better worth the time spent in reading are to be obtained, should not an effort be made to secure them even at the cost of a greater expenditure of time and money? A. M. S.

Literary Notice.

Review of Historical Publications, relating to Canada: Edited by George M. Wrong, M. A., Professor of History in the University of Toronto and H. H. Langton, B. A., Librarian of the University of Toronto. Vol. III. Publications of the year 1898.

Toronto: William Briggs.

This volume of 225 pages octavo, notices at more or less length the books, pamphlets, magazine articles, etc., published during the year bearing upon the history of Canada. In many instances the notices are expanded into reviews of considerable length. The works noticed are arranged under six heads, as follows: I. Canada's Relations to the Empire. II. History of Canada. III. Provincial and Local History. IV. Geography, Economics and Statistics. V. Archeology, Ethnology and Folk-lore. VI. Law and the Constitution of Canada. The book in itself contains much that is valuable, and it is still more valuable for the aid it gives the student in pointing out to him what literature has appeared during the year, having reference to any department of Canadian History.

The Story Page.

An Idol Reverie.

A THANK-OFFERING STORY.

BY MRS. O. W. SCOTT.

Mrs. Harmon was packing. Boxes with open mouths stood on either side of the dining-room, from which the carpet had been removed, and every chair was filled with a miscellaneous assortment of articles—clothing, folded and unfolded, books, vases, small boxes and bundles, pictures wrapped in old garments like so many mummies, and a mass of "things" was waiting to be hidden in the depths of those great packing-cases.

The Rev. Mr. Harmon was at conference, and his wife knew on his return they would go "somewhere," hence her eagerness to speed the necessary preparations.

Tired with the efforts to make three-cornered treasures fit into square holes, she threw herself into a rocking-chair, clearing it of its load of summer clothing with one sweep of her hand.

"I'll rest a few minutes, whether the law allows or not," she said, stooping as she spoke to pick up a small package tied with pink string.

"Now, what in the world is this?" she asked herself. "Why should any sensible person fail to label a tied-up article?"

A few vigorous pulls and the cord yielded, disclosing a pasteboard box. Opening this, a faint perfume rose, and she exclaimed, "My little Japanese idol!" as she took out a small black shrine, within which was an idol about three inches high. "I haven't had this out since our tea-meeting last year. I wonder—Oh, yes! here is what the missionary sent with it!" And her eyes ran over the written description: "The god in the small black case is Kwannon-sama. It is carved from perfume-giving wood, and is very old. This is the god, or rather, the goddess of mercy, and is worshiped by a large class of devout Buddhists, especially women. She is said to have forty hands, and each hand can perform twenty-five different kinds of work. Hence she is able to help all, and at all times."

Mrs. Harmon laughed. "Forty hands! What an ideal conception for packing times! If I were only made that way, wouldn't I make things fly? The prehistoric Japanese who first thought of the goddess of mercy must have had a prophetic glimpse of the modern woman, with her thousand and one societies and private enterprises." Then turning the goddess toward the light, she exclaimed, "Oh dear! how wicked I am! But it is so hard to believe that you have really been worshiped, you poor little image! That's where we stay-at-homes are weak, with all our zeal. We can't realize that millions of soul-hungry people have been trying for thousands of years to 'think out' for themselves an infinite Being who will satisfy them."

Once again her eye fell upon the missionary's description: "'Worshiped—especially by women!'—women with hearts like mine—that ache, and rejoice, and wonder, and speculate; women who had their dear little babies taken away from their arms and buried, as they buried my baby; women who had sorrows worse than death, and nobody to pity them—such women have come to you, Kwannon-sama, mother of mercy, and begged for help. And you just sat still, and your forty hands were rigid, and you didn't care any more about the poor, writhing souls than old Father Banks does, who 'thanks the Lord' he never gave a cent to foreign missions. Oh! that makes me wonder if Christians are like you! Have we ears that hear not, eyes that see not, hands that will not help? You dreadful little idol, with your comforting name, you shame me! You are not to blame if you cannot use your hands; but I, what have I done with my one good pair?"

For several minutes Mrs. Harmon sat with eyes fixed dreamily upon the little idol, whose ancient face seemed to gather intelligence and reflect her musings, which ended with, "How little I have done! What can I do to help those women?"

Her reverie was interrupted by Charlie, her ten-year-old boy, who came in from the post office. He steered dextrously through the maze of household treasures. "Two letters for papa, one for you, and three papers; and can I and Maud go down to the river to see the ice go out?"

"Yes, dear, if you'll come home early," she responded, hardly able to bring herself back to real life.

Her own letter was a circular, asking for the annual thank-offering for woman's missionary work, with a touching appeal.

"Yes, this is our thank-offering month, and I never felt so much like giving before, but—haven't a dollar to my name!"

I need not explain how the salary had worn away, leaving Mrs. Harmon in this impecunious condition. The question was, how to make an offering after all the lambs had been sacrificed? She was still resolving it, when "Mrs. Harmon! Mrs. Harmon!" called a voice from

the back door; "I'm coming right where you are, for I don't want to take you from your work!"

"Here I am, Mrs. Stebbins," and the minister's wife rose just as a large lady, panting from her exertion in climbing the hill, entered the room.

"Well, never! I'm glad I'm not a minister's wife!" Mrs. Stebbins exclaimed, as she sat down heavily in the rocking-chair.

Mrs. Harmon would not have chosen to have Mrs. Stebbins' dissecting eyes behold that scene of confusion, but she only responded, "This is a little worse than usual, for Maud and Charlie brought things from the chambers and attic, and were not careful how they deposited them. And then, to tell the truth, I have been dreaming over my Lares and Penates," and she held up the little Japanese idol.

"Oh! is that a real heathen idol, Mrs. Harmon?"

"Yes; didn't you see it at our missionary tea meeting? Or perhaps you were not there?"

"No, I wasn't. I can't tend to everything. I'm a Rathbone Sister, and a Daughter of the Revolution, and and a Rebecca, and a member of the Relief Corps, and the Woman's Club, beside belonging to our own Aid Society. I declare, sometimes I feel like a fly in a spider's web!"

"I don't wonder," laughed Mrs. Harmon; then she added, thoughtfully, "There are so many organizations now that no woman can hope to join all, and don't you think we who are Christians ought to give our best strength to those that are carrying on the work that Jesus began?"

Mrs. Stebbins laughed comfortably. "I know what you're after. If I don't ever don't do everything for the heathen it won't be your fault, and I'll tell our next minister's wife so."

Mrs. Harmon's face flushed, for she suddenly realized how many invitations she had given this parishioner to join the missionary auxiliary. "Well," she said, with a final shake of the head, "I never felt so strongly the necessity of using my one pair of hands wisely, as I have this afternoon. It would be different, perhaps, if I had forty, like this goddess of mercy."

"Did she have forty hands?" and Mrs. Stebbins took the shrine and examined Kwannon-sama curiously.

"And has it really been worshiped?"

"Oh, yes?" and Mrs. Harmon read to her the missionary's statement.

"Did you ever? And it's very old, too!" continued Mrs. Stebbins; adding, with sudden animation, "Did I show you my cabinet when you were at our house?"

"Yes; I remember your lovely shells."

"And other things. Why, I've got a bit of Cleopatra's needle, and a piece of the wall of Jericho, but I haven't any heathen gods. I don't believe one of our club women has one either." It suddenly dawned upon Mrs. Stebbins that there was a prize within her grasp. Beside, she had been thinking for some time that she would make the minister's wife a present. She would make a combination. "If you'll let me have it for my collection I'll give you five dollars for it," she said finally.

Mrs. Harmon prized the idol highly, and expected to make it teach many a little lesson and preach many a little sermon, but as she met Mrs. Stebbins' keen gaze, a sudden thought came to her. "Yes, you may have it," she said.

Mrs. Stebbins unclasped her well-filled pocket-book and handed out the money. Once more the little, old idol from far Nippon changed owners.

"Dear Mrs. Stebbins," said the minister's wife, "won't you let this idol plead for the women in Japan who try to believe it will help them? Won't you think how our missionary women are working to save souls, while some of these other societies to which you belong have no spiritual outlook? Sit down with Kwannon-sama all alone some day, and I'm sure she'll talk to you as she has to me this afternoon."

"Oh! I don't know about that. I never had much of an imagination." And Mrs. Stebbins laughed again until all the glistening things in her bonnet quivered in sympathy.

"But it doesn't need imagination; it's awfully real. They're trying this day to put their trust in the many-handed goddess. Yes, and they make an army of them, as if—I'll read you what the missionary writes about that 'I visited the temple of San-ju-san-jen-do, with its host of images of Kwannon. A thousand of these gilded images rise tier behind tier, each five feet high. The smaller effigies of the goddess swell the number in the temple to thirty-three thousand three hundred and thirty-three.' Isn't it pitiful?"

"Yes—the poor things! Wouldn't I like one of those five-foot images, though? Stebbins is going to get a Roger's group for one corner of our parlor, but I believe an idol would give much more of an air. Don't you think your missionary could get me one?"

"No, I am sure he couldn't." There was a peculiar tone in Mrs. Harmon's voice which arrested Mrs. Stebbins' attention.

"Now you're tired with my gossip and I'll run along home," she said: "but first won't you tell me how to pronounce that name? Kwannon-sama? Thanks. Some of the club women can twist their tongues round all sorts of foreign words, but I get awfully mixed. I hope you won't get sick packing;—but I suppose you're used to it, and don't mind." And with other friendly words and wishes, Mrs. Stebbins departed.

Mrs. Harmon stood still, with a far-away look in her eyes, after the door closed. Then she said to herself: "She doesn't understand, she doesn't understand!" And a moment later: "She doesn't want to understand!" Are such Christians like the idols themselves—blind, deaf and dumb?"

But her countenance cleared as she sat down at the writing desk. She took a large blank card and wrote upon it:

"Dear Mrs. Knox.—I have sold my idol and got my thank-offering at the last moment. Now, you will laugh and ask, 'Which idol?' This reminds me that if we would all sacrifice our idols our thank-offerings would grow immensely. But this of mine was bona fide, and I send its price with a deeper sense of gratitude than usual. Did you ever realize that we missionary workers ought to be supremely thankful for the ability to be interested—to understand—to sympathize—to feel? Well, the dear Lord has revealed to me this afternoon how dreadful it would be to live without one throb of interest in the women on the other side."

Then she doubled the card around the five dollar bill, thrust it into an envelope, wrote the address of the branch treasurer on the outside, and went back to her packing with a song upon her lips.—Woman's Missionary Friend.

The Saloon Pest.

WALTER E. VASSAR.

Like weeds in a country garden, the saloons have grown rank in the streets of our great cities. The farmer was too busy with the general work of the farm, and the garden patch suffered. So the American people, desperately pursuing business in the marts of trade, have given little attention to the saloon, which is affirmed to be foul, beastly and swinish, the prolific hot-beds of vile politics, profane ribaldry and unspeakable sensuality.

The old saying: Give Satan rope enough and he will come to hanging is proving true in the case of the saloon. No one who reads the daily papers and marks the utterances from the pulpit, can fail to see the day of the saloon is soon to be over. From a wide experience the writer finds men of all shades of political opinion, and others whom we would not expect to be found laboring for a cleaner integrity, are joining in the cry: The Saloon must go. Men, who as yet must have their occasional glass, are seeing the enormity of the curse, when, as soon as a fellow steps up to the bar, he is joined by a half-score others who claim the right to be treated, and hang around the place waiting for every such opportunity.

And the bartender himself, with little or no conscience left, can raise no voice of protest, since this makes business brisk; though in his inmost soul there must be some revolt against this easy path to hell.

The mischief, we say, has been in the pre-occupied attention of our better citizens, and the great brewers have quietly got in their hand until today it is believed a large percentage of these saloons are either owned by these brewers or are so heavily mortgaged to them that it amounts to the same thing. The brewers, with all their money, are back of these places of sin. Our attention has been called to the fact, that in the city of Washington, where the brewers, not being able to force open the doors of the saloons on the Sabbath, have been known to deliver on one Sabbath kegs of beer to patrons to the number of two hundred. And in a western city the style of the brewing business is of such a nature that, upon a pair of horses attached to the delivery wagon of a brewer, the blankets cost five thousand dollars. The patrons of these saloons, many of them, have slept so far through the winter on beds of straw in vile garrets.

And these saloons, which live for the sake of the brewery owner, are the places for which some high in the State, the church, and the nation, are contending; claiming that as yet we have nothing better to give the frequenters of these places in the way of "The Poor Man's Club."

But the saloon has had its day. No amount of special pleading from Bishops, or others in high estate, can save it now; for the American people, this long time suffering and on the part of some, a long time slack, will arouse to crush it.—Commonwealth.

A Pathetic Incident.

Somehow it made me feel badly, this happening that I am about to relate. I was in the office of an oculist, one of the leading men in his profession in Pittsburg. A

big, strong and healthy looking man entered. His appearance indicated that he had many years of life before him. He was well dressed, keenly intelligent and of pleasant countenance.

"Doctor, my eyes have been troubling me, and I would like you to make an examination of them and treat them."

After a few preliminary questions the doctor told him to strip himself to the waist. He took off his clothes and stood there, a magnificent specimen of manhood. The doctor examined him paying particular attention to his back for a reason of which I knew nothing. Having finished, he said:

"Put on your clothes; I can do nothing for you. Your sight may last six months, but no longer. Treatment will do no good. Blindness is sure to come."

"What's the matter, doctor?" he asked quietly with a faint tremor in his voice.

The doctor told him in technical language and then explained that the trouble came from the wasting of a nerve leading from the spine.

"What's your bill, doctor?" asked the man when he got his clothes on.

"Five dollars," replied the doctor.

He paid it and left the office without another word. In the fullness of life he walked out into the blessed light of day, doomed to darkness until death within six months. It was an incident to the doctor; to me it was a tragedy.

Drawing on the Bank.

A little girl who had a rich papa, had also an iron savings bank, out of which, it is to be feared, she drew more than she deposited. Anyway, here is the way she became insolvent at her bank:

He was a bouncing big Turkey; and they hung him by the heels, so that his nose almost touched the walk just outside the butcher's shop. A little girl was standing there and watching it. You could see that she was a hungry little girl; and worse than that, she was cold, too, for her shawl had to do for hood and almost everything else. No one was looking, and so she put out a little red hand, and gave the great turkey a push; and he swung back and forth almost making the great iron hook creak, he was so heavy.

"What a splendid big turkey!"

The poor little girl turned round; and there was another little girl looking at the turkey, too. She was out walking with her dolls, and had on a cloak with real fur all around the edge; and she had a real muff, white with little black spots all over it.

"Good morning, miss," said the butcher man. You see he knew the little girl with the muff perfectly well.

"That's a big turkey, Mr. Martin."

"Yes," said the poor little girl, timidly. "He's the biggest I ever saw in my life. He must be splendid to eat."

"Pooh!" said the little girl with the muff. "He isn't any bigger than the one my papa brought home for Thanksgiving tomorrow."

"Could I have a leg, if I came for it tomorrow?" asked the poor little girl, softly.

"What, haven't you a whole turkey?"

"Never had one in my life," said the poor little girl.

"Then you shall have this one," said the little girl with the muff. "Mr. Martin, I've got some money in my savings bank at home, and my papa said I could do just as I wanted to with it; and I'm going to buy the turkey for this little girl."

The poor little girl's eyes grew so very large you wouldn't have known them. "I shall love you always, so very, very much; and I'll go home for Foxy to help. Foxy is my brother, and I know we can carry him."

I haven't room to tell you all about it; but the poor little girl got her turkey, and papa his bill.

"What's this," said he, "another turkey, eighteen pounds, three dollars and sixty cents?"

"That's all right," said the little girl who had the muff. "I bought him, and gave him to a poor little girl who never ate one; and the money is in my iron bank."

The bank was opened, and there were just four big pennies in it!—Sel.

A Tramp's Eloquent Lecture.

A tramp asked for a free drink in a saloon. The request was granted, and when in the act of drinking the proffered beverage, one of the young men present exclaimed:

"Stop; make us a speech. It is a poor liquor that doesn't unloosen a man's tongue."

The tramp hastily swallowed the drink, and as the rich liquor coursed through his blood he straightened himself and stood before them with a grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said. "I look tonight at you and myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honor and respect in the wine-cup, and Chopatra-like, saw it dissolve and quaffed it down in the orriming draught. I had children as sweet and lovely as the flowers of spring, and saw them fade and die under the blighting curse of a drunkard father. I had a home where love lit the flame upon the altar, and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and broke and bruised their beautiful wings, and at last strangled them that I might be tortured with their cries no more. Today I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man in whom every impulse is dead. And all swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shivered into a thousand fragments on the floor. The swinging doors pushed open and shut again, and when the little group about the bar looked up the tramp was gone.—New Orleans Picayune.

The Young People

EDITOR, J. B. MORGAN.

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

Prayer Meeting Topic—March 26.

B. Y. P. U. Topic.—Conquest Meeting: Leaders and Triumphs in the Southern States.

Altergate Topic.—True penitence, 2 Cor. 7: 1-11.

Daily Bible Readings.

Monday, March 27.—Ezekiel 19. The day of desolation, (vs. 14). Compare Hosea 13: 15.

Tuesday, March 28.—Ezekiel 20: 1-26. A ray of mercy and of hope (vs. 17). Compare Psalm 78: 35.

Wednesday, 29.—Ezekiel 20: 27-49. The hope set before Israel (vs. 42). Compare Ezekiel 34: 13.

Thursday, March 30.—Ezekiel 21: 1-17. Hope vanished for ancient Israel. Compare Isaiah 55: 11.

Friday March 31.—Ezekiel 21: 18-32. The divine law of exaltation, (vs. 26). Compare Luke 1: 52.

Prayer Meeting Topic—March 26.

True repentance, 2 Cor. 7: 1-11.

1. True penitence is wrought by godly sorrow. "Ye sorrowed unto repentance for ye were made sorry after a godly manner . . . for godly sorrow worketh repentance unto salvation." Sorrow on account of sin does not constitute penitence, it simply leads to it, nor does it even lead to it unless it be sorrow of the right sort. Sorrow for sin may arise, not because of the sinful nature and condition which made the sin possible, nor because of the violence done to the graciously disposed Father, but rather because of the consequences of the sin upon one's self. Such is not godly sorrow.

2. True penitence issues in a godly manner of life. None other is genuine. The true penitent brings forth the fruits of righteousness: his repentance loses itself in Christian service. Just as the seed projects itself into the plant and loses its life in the life of the plant, just as the water of the brook ceases not to flow when it reaches the river, but projects itself into the river and loses itself in the volume of the waters, so genuine repentance issues in the holy life. Says the Psalmist, "Abhor that which is evil, cleave to that which is good." Show me the man who professes to abhor that which is evil and does not cleave to that which is good and I will show you one who is not what he professes to be. The Psalmist says, "Cease to do evil, learn to do well." Show me one who is not learning to do well and I will show you one who has not ceased to do evil, whatever may be his profession of penitence. Genuine penitence issues always in a holy life. B. N. NOBLE.

The parsonage, Kentville, N. S.

Acknowledgements.

The following amounts have been received into the Maritime Treasury, since last report: Halifax, Tabernacle, \$3; Burlington, N. S., \$1.14; Tryon, P. E. I., \$2; Halifax First, \$3; Yarmouth, Zion, \$1.25. Total, \$10.39. Thus far sixteen societies have been heard from, nine of these are in the Central Association. Fellow-Unioners cannot we do better during the remaining five months of the convention year? All moneys received will be acknowledged in the MESSENGER AND VISITOR.

GEO. A. LAWSON, Sec'y-Treas.

29 1/2 Allen St., Halifax, N. S.

Heroism in Private Life.

Heroism in warfare has been the current subject of discussion during the past few months. It is right and fitting that the noble deeds of our brave soldiers and sailors should not pass unnoticed. The heroism of private life, however, is more apt to be overlooked.

Yet faithfulness to duty is equally meritorious, whether it be found upon the field of battle, or far away in some lonely, rock-bound island, where there is none but God to see and hear.

Perhaps there is no better illustration of this heroism in private life than the following incident supplies: In 1869 there was a fever in the house of the keeper of the Ellis Bay lighthouse, and at the same time the machinery broke down. This light revolves and flashes every minute and a half. If it should stop revolving and flash no more, passing vessels would mistake it for some other light, and would be misled by it, and possibly wrecked. The heroic lighthouse keeper determined, when the machinery broke down, to work the light and keep it revolving by hand.

For twelve long hours every night he sat there in the turret, with his watch beside him, and turned the light

at the right moment. Vessels away out at sea saw the flashes at the proper intervals, and went safely on their course. It was nearly a year before the Government vessel came to the dreary spot with new supplies. During all that time there was sickness in the keeper's family. His children lay ill unto death, and all day long he watched and nursed them; then, as night fell on the rock-bound coast, he hastened to the place in the turret, to turn the light by hand.—Selected.

War on Christian Principles.

A missionary from Madagascar once gave the following account of an effort made by the Kora Government to conduct a war on Christian principles. Certain Sakalava tribes were very troublesome to their Kora neighbors. The Kora Government were as forbearing as possible, but at last it seemed as if active measures must be taken. It was the first time they had gone to war since the establishment of Christianity as the religion of the country, and the Prime Minister reminded the people that it must be carried on in a Christian manner. Accordingly, besides the usual military drill, native pastors were hard at work among the soldiers, instructing them that there must be no needless bloodshed, no carrying off slaves, no stealing or other immorality; and that there should be no temptation to rob innocent Sakalava villagers; the people of Antananarivo raised subscriptions for them—that what they wanted in the enemy's country they might honestly pay for. Meanwhile, prayer-meetings were held daily for the right conduct and speedy termination of the war.

So well were their instructions carried out that when the Kora soldiers arrived in the territory of the rebel Sakalava, some of the villagers exclaimed, "What strange enemies these are to treat us so kindly, and not take so much as an egg without paying for it! Would they not be the better rulers?"

At last the two armies met. "Before we fight," said the nephew of the Prime Minister, who was the commander-in-chief, "let us try what negotiations will do." So he arranged a meeting between himself and the rebel chief, and explained to him his reasons for wishing to avoid bloodshed.

"You are afraid to fight," sneered the chief. "What will you sell me yonder bullock for?" answered the commander.

The price was named. The commander paid the sum, and prepared to aim at the bullock.

"You won't kill it all that way off," the chief sneered again.

The shot was fired, and the bullock fell dead.

"Many of my men are quite as good marksmen as I am," said the commander. "What do you say to your chance in a combat?"

"That we are all dead men," replied the chief, and the words were echoed by his followers. Negotiations followed, which ended in the chief saying:

"We accept your conditions, and thank you for the way you have treated us. Cannot some of your men stay and teach us the religion that makes enemies into friends?"

And so ended that most Christian war. Since then the Malagasy have had the chance to learn from other Christian nations war on different tactics.—Messenger of Peace.

Rags and Roses.

A ragged dressed man passed me on the streets just now, but his rags were not the particular feature of his appearance that attracted my attention. Singularly enough, the man was wreathed with roses and wore a belt of roses, as well as a huge boutonniere and roses in his hat. The roses aroused curiosity as one looked at him. It was a singular and an unhappy combination—rags and roses. The explanation was not far to seek. The man distributed cards as he walked, announcing the business place of a florist, who had hired him as a perambulating show window. The inconsistency of the arrangement was conspicuous. The ragged garments should have been repaired, or the roses dispensed with. The lack of harmony was painful. But the man of the rags and roses is not the only inconsistent person that one meets in a day's journey. There are men and women who make rosy professions of Christianity, but whose characters are as ragged as the garments of the peripatetic rose garden. I have read somewhere a suggestion that good trees and corrupt fruit are not in harmony, and that we should "either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, for the tree is known by his fruit." The rags speak with greater force than do the roses. The rags belie the roses. Therefore, till the rags are mended or disposed of, the roses should not be much in evidence.—Marshall, in New York Observer.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MARCH.

For the missionaries, schools and native helpers at Chicacole, also the reading room and hospital. That those who have long heard of Christ here may come out boldly and follow Him.

Missionary at Home.

Two of these have been held recently at St. John. The first at Main St. church was a very pleasant social affair. The other was at Germain St. church last Tuesday afternoon from four to six o'clock. A reception committee greeted the ladies as they entered. The vestry was prettily arranged. A social hour passed all too quickly. Tea was served in the parlor. Mrs. Kelly very kindly interested the company by giving scenes in Burmah, illustrated by costume. The Junior Band sang and the whole affair was very pleasant and profitable. A plate at the door suggested that a silver collection would be acceptable. These gatherings are calculated to do good and should be held frequently in all our towns. They tend to foster the social and missionary spirit and if conducted with the right end in view will help us to influence those who never come to our monthly missionary meetings.

The following letter recently received from Mrs. Mellick, was read before the Lawrence town W. M. A. S. at their last meeting and will doubtless be of interest to our sisters generally:

DEAR SISTERS.—I have wondered what phase of our Western work you would be most interested in, and have concluded to tell you about the Galicians. This vast prairie with its miles on miles of wheat fields at a stretch, and with such possibilities for providing for the millions yet to come, is being peopled by those from nearly every land. Among these different nationalities are the Galicians. Galicia is the most northern province of the many-tongued Austro-Hungarian Empire, bounded on the south and divided from Hungary by the Carpathian mountains, and on the north by the irregular frontiers of Silesia and Russia. In Northern Europe this part of the country is called "Little Russia." The inhabitants speak a low Russian. Unlike the Doukobors who have lately come to this country in order that they might worship as they choose, the Galicians come because they found it impossible for the poorer classes to get enough land on which to subsist even by the most untiring labor and strictest economy. Hence the desire to seek homes in other lands. Ten thousand of these Galicians have already come to make homes in our Canadian North West.

At our last convention the women were pressed to undertake the new work. A German minister was found among our own missionaries who knew their language and could sing and play nicely. He carries a baby organ with him. This helps him in his work of winning these people for Christ. Mr. Mellick was able to secure 400 Galician New Testaments at a small cost. These facts show how the Lord was working with His people to give the gospel to the Galicians. Twenty-five miles East from Emerson is a Galician Reserve called Stuartburn. Mr. Mellick has visited them. They are a simple and homely people. Their houses are rude and small with thatched roof. Their bread is black, they keep it for months and it is nearly as hard as a rock. Most every day we see these people passing. Their mode of conveyance is rude indeed, being their own make of cart. Their ox or oxen are not slick and fat like our Nova Scotia farmers use. They wear white linen clothes and a sheep-skin jacket, both winter and summer. There is a very little difference between the dress of the men and women. A modest woman would prefer the men's dress. They go into our merchant's store (J. W. Whitman's of N. S.) and try to describe, between signs and Galician, what they want. It is amusing to see them and great patience is needed in serving them. They require a good deal of freedom to go and find what they want. They are a religious people in a way. They are about equally divided between the Greek church adherents and a form of Roman Catholicism though different somewhat. Their priests are allowed to marry, and their religious service is in their own language. They are beginning to assert their freedom. In the old country the members are required to bow to their priest and kiss his hand. Many are refusing to do this in this country. They keep the Sabbath, as they think, strictly, for

instance one of our deacons had a man employed, and on Sunday he was breaking his tobacco and when asked why he did not use a knife he said it was wrong to use a knife on Sunday. There recently occurred at Stuartburn a most dreadful tragedy. One of the Galicians, with his wife and family had saved \$60, three neighbors went to the house with the purpose of getting the money by whatever means. On coming to the house they knocked, and saluted the man, "Glory be to Jesus." After talking sometime the father and children were murdered. They don't know Jesus. I had two little Galician children in my class last summer. I wanted to have them continue with me but the parents went away. One of the Galician Testaments was given to a boy and he looked into it and saw he could read it, and clapped his hands, and kissed the hand of the giver, thanking him again and again. They say long prayers aloud morning and evening with their faces turned to the east, but they don't pray and know not Jesus as the source of life.

The W. B. M. U., have helped other departments of our work. I hope they will be interested in these Galicians and I would ask your prayers and help for all Christian work done in this land, that the foreigners who come amongst us may find Christ and some of them become Foreign Missionaries to carry the gospel message to their countrymen.

"If we cannot all gather sheaves let us each glean an ear"
"I to the Master's presence,
Came with weary toil worn feet,
Bearing as my gathered harvest,
But a single head of wheat.
Then I laid it down with weeping
At his blessed pierced feet,
And he smiled upon my trembling
Ah! His smile was passing sweet.
"Child, it is enough," He answered,
"All I asked for thou hast brought
And among the band of reapers,
Truly, bravely, thou hast wrought.
Never mind what others gather,
Do whate'er thy hand can find,
Those who seek to help God's servants,
And to make their labors light,
They shall share the gathered harvest
And Christ's welcome glad and bright."

Yours in the work,

F. LIZZIE MELLUCK.

Emerson.

Foreign Mission Board.

NOTES BY THE SECRETARY.

In the December number of "the Baptist-Missionary Review," there is an editorial which reflects upon the British and Foreign Bible Society in its attitude towards the translation of the Bible into the Burmese language by the late Dr. Judson. The editorial says: "The British and Foreign Bible Society" have determined to issue a nonsectarian? Burman Bible, to be the product of a committee with an Anglican missionary as chairman and composed almost wholly of Anglicans! True, there is on the committee as named one Scotch Presbyterian minister "for Greek," who does not know a word of Burman, and a Methodist Episcopal missionary who does not know a word of Greek, who has been a very short term in the service, who has gone home and may or may not return, and an English Wesleyan missionary soon to return to Burmah, who will be practically alone against a solid Anglican front. The rest of the committee is made up of Anglo-Indians, Eurasians and native Christians all of the Anglican church.

True, again, the Anglican Bishop who named the committee did remark to a Baptist missionary that it was a pity there were no Baptists on the committee! That there ought to be at least two Baptists there!! Just think of it! The Baptists of Burmah outnumber all other Christian bodies combined, and ought—yes, really ought to have two on a committee of, say, ten Pedo-Baptists! No. There is an old command, against "seething the kid in the mother's milk," but Judson's Burmese Bible will be cooked some other way.

The British and Foreign Bible Society have for the last fifteen years and more sought to induce the Baptists to abandon their principles and becloud the Word of God in asking them to hide from all nations the truth regarding baptism, but without avail. Dr. Judson's Bible stands on exactly the same basis as Dr. Delitich's Hebrew New Testament, and many of the translations into the Germanic languages of Europe, regularly issued by the Society, and yet the Society has yielded to the persistent clamor of a very few Anglican clergymen in Burmah of high church tendencies, and will issue a Pedo-Baptist sectarian version to compete with Dr. Judson's Bible which has been in circulation for more than half a century, and of which supplies are ample for all demands, and sold at prices which the people, as a whole, can well afford to pay.

We here and now enter our most emphatic protest

against the mutilation of Judson's Bible by men who are utterly incapable of improving it in any respect."

These are vigorous words. They are not any too vigorous to be used under the circumstances. The writer of these notes does not desire to compromise the Foreign Mission Board nor any of its members, nor the editor of the MESSENGER AND VISITOR, by anything he may say in this column, but he speaks for himself only when he says that he endorses fully the opinion as given in the above editorial. So fully does he endorse the article in question that he has declined to appear on the platform of the Bible Society as an advocate of its claims for Baptist support while it continues to act towards Baptist translations in the manner as indicated in the Review article.

It has been a great surprise to some to hear Baptist ministers grow eloquent in their advocacy of the society in the presence of Pedo-Baptists when they know of the attitude of this great Society toward translations of the Word of God by Baptist missionaries. Surely there ought to be some word of protest against this manifest injustice. Will the pastors of our churches give the matter their serious consideration?

Keep Well

Easy to say, but how shall I do it? In the only common sense way—keep your head cool, your feet warm and your blood rich and pure by taking Hood's Sarsaparilla. Then all your nerves, muscles, tissues and organs will be properly nourished. Hood's Sarsaparilla builds up the system, creates an appetite, tones the stomach and gives strength. It is the people's Favorite Medicine, has a larger sale and effects more cures than all others. Hood's Sarsaparilla absolutely and permanently cures when all others fail.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. All druggists. 25 cents.

BAPTIST BOOK ROOM
120 Granville St.,
HALIFAX, N. S.
CUT THIS OUT.
Below is a list of remainders all helpful, SEND CASH with order.
Services of Sacred Songs
6 True Light 15c
6 Life of Paul 15
6 Sayings of Jesus 12
6 The Captivity 12
6 The Prodigal Son 12
6 The Children's Saviour 12
6 Closing Scenes in the Life of Jesus 12
6 Woman of Samaria 12
6 The Ministry of Jesus 12
6 John the Baptist 12
6 Robert Raikes 15
6 Resaping Time 12
6 True Principle 12
SACRED CONTATA
6 The Life of Samuel 15
12 Under the Palms 15
6 Cloud and Sunshine 15
6 Choicest Gifts 12
6 From Cross to Crown 25
4 Bethlehem 30
6 Christ the Good Shepherd 15
6 Glad Tidings 15
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6 Kingdom of Christ 15
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Also a number of Easter Exercises with or without music, 5 cts. each.
The above will only be mailed on receipt of cash, and are not returnable.
BAPTIST BOOK AND TRACT SOCIETY.
Geo. A. McDonald,
Sec'y-Treas.

Are You Ever Depressed?

And is it not due to nervous exhaustion? Things always look so much brighter when we are in good health. How can you have courage when suffering with headache, nervous prostration and great physical weakness?

Would you not like to be rid of this depression of spirits? How? By removing the cause. By taking



It gives activity to all parts that carry away useless and poisonous materials from your body. It removes the cause of your suffering, because it removes all impurities from your blood. Send for our book on Nervousness.

To keep in good health you must have perfect action of the bowels. Ayer's Pills cure constipation and biliousness.

Write to our Doctors. Perhaps you would like to consult some eminent physicians about your condition. Then write us freely all the particulars in your case. You will receive a prompt reply, without cost. Address, DR. J. C. AYER, Lowell, Mass.

Demonology.

I am much interested in the discussion on Demonology now proceeding in your columns. And I sincerely trust that neither "Medicus," nor his opponents will allow the subject to be side-tracked while they treat us to a display of wit and vivid flights of imagination.

I have felt the same difficulties that Medicus seems to feel in regard to the orthodox view. But if we believe the New Testament to be the Word of God, and an authentic historical document we must believe, either that Jesus was deceived himself and deceived others, and hence is not infallible; or that—1st. Jesus recognized certain persons as being possessed by demons, and He healed them by casting out the demons. 3rd. That on one occasion the demons were allowed to enter into a herd of swine.

The insanity or epilepsy were simply accompanying troubles. It is not more difficult to believe in demonology on account of the absence of cases, in this day for study than to believe in the resurrection.

I have recently returned from five years of life in Burma, where I met with several missionaries who believed that they had seen cases of demonical possession among the heathen, not simply insanity, and these were missionaries of long service and whose word could be relied on. The East is full of mysteries which our more prosaic Western philosophy does not dream of. I can furnish Medicus with the address of one of these missionaries if he wishes.

I agree with Mr. McVane, "That leaving the New Testament out of the account, the theory of demonical possession seems absurd. But we do not leave the New Testament out of the account. The theory of the resurrection would seem

equally absurd to me without the New Testament. God has given us in the New Testament an infallible key to unlock many mysteries, among them Demonology.

M. E. FLETCHER.

Yarmouth, N. S.

Qualifications for Ordination.

I. Good moral character. The man who seeks for ordination should be morally pure, minus of levity and vulgarisms; who has no use for tobacco or alcoholic beverages, and no time for sport, with a record as well as words that will teach moral suasion. Not a hale fellow well met, but one whose experience has in it the first verse of the first Psalm.

II. He must know that he is in possession of divine life, and in correspondence with God through Jesus Christ his Lord; and he must be conscious that the life of Jesus is being reflected in him, and also the impelling power of God in his soul urging him into the grandest and greatest service in God's universe.

III. Good physical powers. God demands the best. All the forces that belong to a well proportioned man. A man full of energy, one who would make a good blacksmith or carpenter, or who would do an honest day's work even before he became religious; in short a man who could be trusted. Such men when called to preach the gospel to a lost world are a success.

IV. He must be an educated man. As we have been reading lately, no uneducated man should be ordained. How shall he get his education? go through the Academy, take a University course, (four years in Arts and three in Theology). With this course of study and what precedes it a man is qualified for the pastoral office.

But, is he educated?

C. E. PINRO.

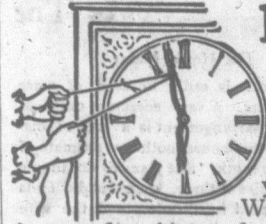
Westport, N. S.

Notices.

The officers of the Nova Scotia Eastern Baptist Association have accepted the kind invitation from the Oxford Baptist church to meet with them in July next. My address for a few months will be Bridgetown, N. S.

T. B. LAYTON, Sec'y Eastern Asso.

As I have accepted a unanimous call from the Benton, Lower Woodstock and



Procrastination!

Steals time, and everything that time ought to be good for.

Possibly it keeps you from using Pearline. You know from others of its ease and economy—but you're "putting it off."

Why not begin the use of Pearline with the very first thing to be washed or cleaned—your face and hands, say. Pearline hurts nothing; cleans everything.



Thomas Organs

In the "Tone," which has always been a distinguishing feature, in delicacy of "Touch," in ease of manipulation, in simplicity of construction and perfect workmanship, they stand unrivalled and never fail to give satisfaction.

JAS. A. GATES & Co. MIDDLETON, N. S.

Canterbury churches, I wish to speak through the MESSENGER AND VISITOR to those who wish to correspond with me as clerk of the N. B. Western Association; secretary-treasurer of York and Sunbury Co. Quarterly Meeting, or otherwise, that my future address will be Benton Station, Carleton Co., N. B.

C. N. BARTON.

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

An adjourned meeting of the Baptist Book and Tract Society will be held in the Book Room, Halifax, Thursday, March

30th, at 3.30 p. m., to hear report of the Special Committee appointed to consider and recommend a plan of operations for the future.

GEO. A. McDONALD, Sec'y-Treas. Halifax, March 17.

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

B. N. NOBLE, Sec'y-Treas.

Ian MacLaren, who is now on a lecturing tour in this country, begins in an early issue of The Ladies' Home Journal his latest piece of literary work. It is a series of popular articles in which he defines the relation that a minister holds to his congregation: how a preacher is helped by his people; how a congregation can make the most of a minister, and other phases of the most satisfactory attitude of a congregation to a pastor.

To do the thing which you know you ought to do at the time when you know you ought to do it, whether you like it or not—this will insure success.—Anon.

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

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

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Double Lever control.

Its principle is correct.

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Manufactured by THE FROST & WOOD CO., Limited.

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One Dose
Tells the story. When your head aches, and you feel bilious, constipated, and out of tune, with your stomach sour and no appetite, just buy a package of
Hood's Pills
And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work, cure your headache and biliousness, rouse the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

RUN DOWN

GATES' SUPERSEDES ALL PILLS
INVIGORATING
The Best **CATHARTIC SYRUP.**

BUILT ME UP.

WATERFORD, Digby Co., Nov., 1895.
C. GATES & CO.
Gentlemen—Two years ago I was run down, lost my appetite and became so weak that I could not work. Tried many medicines without receiving any benefit. I then got your LIFE OF MAN BITTERS and SYRUP which soon built me up so that I have remained well ever since.
Yours respectfully,
DELANEY H. GRAHAM.

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PUTTNER'S EMULSION

Has special virtue in healing diseased Lungs and restoring flesh and strength to those reduced by wasting disease.

Always get PUTTNER'S, it is the Original and BEST.

A HAMILTON LADY

Finds Laxa-Liver Pills a perfect cure for Sick Headache.

Fully ninety per cent. of the women of this country suffer from sick headache. Liver disorder and constipation are at the bottom of the trouble.
Laxa-Liver Pills cure the headache by correcting the cause.
And they do their work easily and perfectly without any gripe, pain or sickening.
But the Hamilton lady we referred to—Her name is Mrs. John Tomlinson. Her address is 107 Steven St. North.
This is what she says:
"Being troubled with severe headaches, I was advised by a friend to try Laxa-Liver Pills. I only required to use half a bottle when the headache vanished and I have not been troubled with it since."
Laxa-Liver Pills 25c., all druggists.
Dr. Wood's Norway Pine Syrup is the simplest, safest, quickest cure for all coughs and colds of children or adults. Price 25c.

The Home

The Home Maker.
The world is sadly in need of more home-makers. A very common cause of domestic disarrangement is a lack of discretion in the house-mother's estimate of her own strength. She plans to do in one day the duties of three, hence night finds the household in disorder, and the wife and mother tired, cross, and nervous to such a degree that she must be let alone. To overload is a needless tax on the mental as well as the physical state. If the probability of interruptions were considered in estimating a day's work, one might be better prepared to contend with the annoyances that attend them. Try and hold an equable temper, and to smile at hindrances and embarrassments and make the best of every cross. Oh! but isn't it hard to do? Yes, but I have seen it accomplished, and that, too, by persons whose dispositions were not perfect. More courage is necessary for the exercise of patience and composure, than what may seem to be greater virtues, but the effect of overcoming trials is important to the human character.
What a charm an even disposition sheds around and about a home. One feels it the moment the threshold is crossed. But it is almost impossible to be well balanced and keep an equilibrium, unless one is feeling well,—hence study to care for bodily health. If one has to look after the homely duties of every-day life—prepare the meals, wash the dishes, sweep, and do the thousand and the duties that most of the busy house mothers have to do, it should be a study to make such work as pleasant as possible. A friend of mine said she grew rebellious because of having to cook, that she grew irritable and unhappy over it—it was the after cleaning of the cooking vessels that was most distasteful to her. She determined to take herself in hand and subdue the ugly spirit, as she termed it. She studied over the problem trying to make the work less irksome by adopting means to enable her to do it more quickly, and also to save her hands, and not come in contact so often with the greasy iron vessels. She made mops with long handles, and bought her a half dozen linen crash towels, and made a soap which cuts the grease, and also purifies and cleans quickly taking about half the usual time. The soap is made thus. Dissolve three ounces of borax in two quarts of warm water, add two bars of good white soap shaved fine, and stir all together in a jar until it is melted. When cool it will form a jelly. A tablespoonful of this will make a strong lather in a gallon of water, and will be good for cleaning any iron or porcelain-lined vessels. It is also excellent for washing windows and general house cleaning. She persevered in trying to overcome the dislike to cooking and cleaning, and by making the work attractive and easier saved time to devote to more pleasant pursuits. The home-maker must study to be with her family all she can. She must study to overcome petty dislikes and to learn the lesson of sweet submission to the inevitable.—Vick's Monthly.

The Cruelty of Fashion.

The slaughter of the innocents still goes on in the immolation of birds at the ordering of a senseless fashion. Few ladies know what suffering they have caused those little feathery songsters just to gratify a custom. Read the following form the Wide Awake, and think of it the next time your head, decorated with, it may be, the wings and head of a bird, is bowed in prayer.
A pastor writes that "when he was in Florence a lady came to him and said: 'Do come with me and hear those birds sing, oh, such mournful notes!' There was a room full of birds in very small cages, and these were all blind; they had their eyes put out. In the night the owners take them outside the city, and hang the cages in trees. The tree limbs are then smeared with tar. These birds keep up their pitiful singing, and other birds are attracted to the cages, and their feet get stuck in the tar, and then they are caught and their eyes are put out. And these birds are killed and sent to America for ladies to wear on their bonnets! If God notes the fall of a sparrow the above ought to be of interest to many.

Racing with a Stump.
I read the other day that some years ago a Captain Blackman was sailing a vessel on Lake Erie. On a certain occasion he was in Dunkirk harbor, wishing to clear for Cleveland. The wind had been blowing stiff and steady from the west for several days, and it was very rough outside. But the captain thought he could make headway against the heavy sea, so he tacked out, turned the point and disappeared from view. After he had been gone a few hours he came sailing back, and when he was asked why he had returned, he answered, "I've been out there racing with a stump on the shore for two hours, and the stump beat me, so I thought I'd better come back."

How Grandpa Boiled the Eggs.

"It is half-past eleven," said grandpa, "and the mason will not have the chimney fixed before three o'clock."
"Then I suppose we must get along with a cold lunch," said grandma.
"Well," said grandpa, after a moment, "perhaps I can boil some eggs. I will try it."
"But isn't it too windy to make a fire out of doors?" said grandma.
"I shall not need a fire," said grandpa.
"That sounds like a joke," said Edith.
"No joke at all," said grandpa. "Come out and see. Bring the eggs," he added, "and a can with a tight cover."
When, a few minutes after, grandma and Edith went out in the back yard, grandpa was putting some fresh lime into an old pail.
He took the can of eggs they brought, and filled it nearly full of cold water. Then fitting the lid on carefully, he set it

Why is it that nearly all aged persons are thin?

And yet, when you think of it, what could you expect? Three score years of wear and tear are enough to make the digestion weak. Yet the body must be fed.
In Scott's Emulsion, the work is all done; that is, the oil in it is digested, all ready to be taken into the blood. The body rests, while the oil feeds and nourishes, and the hypophosphites makes the nerves steady and strong.

B.B.B. Makes Rich Red Blood.

The Blood is the very essence of life. As it courses through the system it carries with it, if pure and rich, nutrition to every cell in the body. If impure, it spreads disease. If thin and watery, it fails to nourish, hence we have weakness, debility and decay.
It is the wonderful power B.B.B. has in purifying impure blood, making thin, watery blood rich and red, that is at the bottom of its marvellous success in curing disease.
Those who are pale, thin, weak, troubled with blotches, pimples or eruptions of any kind should take B.B.B.
It makes the pale cheek rosy, the skin clear and smooth, and infuses new energy into weak, worn, run down, shattered constitutions.

Skin Clear. "I beg to state I have used Burdock Blood Bitters for impure blood, pimples on the face, &c., and derived great benefit from it. My skin is now very clear and free from all eruptions. I only used four bottles of the B.B.B. and can strongly recommend it to any person suffering from impurities in the blood or eruptions of the skin."
MRS. G. R. HALLGREN,
Spence's Bridge, B.C.
Every Spring, spring now for some years, to purify my blood and keep my system in good order, and can honestly say that I do not know of its equal anywhere."
MRS. AGGIE BARNES,
Lanenburg, N.S.

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Finest copper and tin only. Terms, etc., free.
WOSHARELL'S FOUNDRY, Baltimore, Md.

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Merchants and professional men desiring intelligent and well-qualified bookkeepers, stenographers and typewriters (male or female) will do well to correspond with us or call upon us.
Catalogues of Business and Shorthand Courses mailed to any address.
S. KERR & SON,
Oddfellows' Hall, Union Street.

Notice of Sale.

To the Heirs, Executors, Administrators and Assigns of George Wiggins and Cyrus M. Wiggins, late of the Parish of Waterborough, in the County of Queens, and Province of New Brunswick, and to all others whom it doth or may concern.
Take notice that there will be sold by Public Auction at Chubb's Corner (so called) in the City of St. John in the City and County of St. John, and Province aforesaid on Monday the third day of April next, at twelve o'clock noon "All that tract or lot of land situate, lying and being in Queens County known and distinguished by the No. 89 and being on the North West side of the Washademoak River, and bounded as follows, to wit: Beginning at a marked Poplar tree standing on or near the North West side of the said River about 52 chains measured along the course of the brook below the first rapids; thence North 45 degrees, West 18 chains, thence South 17 degrees, West 17 chains; thence South 45 degrees, east until it meets the North West side of the said River Washademoak; thence along the said bank until it meets the first mentioned bounds." Together with the buildings and improvements thereon and the privileges and appurtenances thereto belonging.
The above sale will be made under and by virtue of a power of sale contained in an indenture of Mortgage made by the said George Wiggins and Cyrus M. Wiggins of the one part, and one Winslow Broad of the other part dated the twenty-fifth day of August, A. D. 1885, and duly registered in the office of the Registrar of Deeds in and for Queens County in Book "Q" No. 2 of Records, pages 286, 287, 270 and 271, which said Mortgage was duly assigned by the said Winslow Broad to the undersigned Janet Rankin Broad by an Indenture of Assignment dated the fourteenth day of June, A. D. 1888, and duly registered in the office of the Registrar of Deeds in and for Queens County in Book "P" No. 2 of Records, pages 890 and 891. Default having been made in payment of the money secured by said Indenture of Mortgage. Terms of said "Sale." Dated the eighteenth day of February, A. D. 1890.
JANET RANKINE BROAD,
Assignee of Mortgage.
MONT McDONALD,
Solicitor to Assignee of Mortgage.

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The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Second Quarter.

Lesson I.—April 2. John 11: 32-45.

An Easter Lesson.

Study John 11: 1-46 and I Cor. 15: 1-58.

Commit Verses 41-44.

GOLDEN TEXT.

I am the resurrection and the life, John 11: 25.

EXPLANATORY.

SUBJECT: JESUS, THE RESURRECTION AND THE LIFE.

MEETING OF JESUS AND MARTHA JUST OUTSIDE THE WALLS OF BETHANY.—Jesus and his disciples left Bethabara and drew near the village of Bethany at least five days after the messenger had been despatched, and four days after the death of Lazarus. Martha, learning of his arrival, went out to meet him, leaving Mary in the house, absorbed in her grief, and unconscious of his approach. The meeting was very touching; but Jesus awakened hope and prepared the way for larger blessings by assuring her that he was the resurrection and the life.

THE MEETING OF JESUS AND MARY.—Vs. 32-37. When Martha's faith and hope were assured, Jesus bade her go home and bring her sister, with the message, "The Master is come and calleth for thee."

32. SHE FELL DOWN AT HIS FEET. Expressing the intensity of her grief more visibly than Martha, but uttering the same words. LORD, IF THOU HADST BEEN HERE, MY BROTHER HAD NOT DIED. There is no complaint, but only the wish that things might have been different.

33. HE GROANED IN THE SPIRIT. "does indeed far more express the feelings of indignation and displeasure than of grief."

The indignation which the Lord of life felt at all which sin had wrought: he beheld death in all its fearfulness, as the wages of sin; and all the world's woes, of which this was but a little sample, rose up before his eye, all the mourners and all the graves were present to him. "AND WAS TROUBLED." "Troubled himself," the outward expression of the strong inward feeling which caused him to "groan in spirit." The word means to agitate, to disquiet, as the waters of the sea.

35. JESUS WEPT. Shed tears, wept silently, an entirely different word from the "weep" and "weeping" of the mourners in vs. 31, 33. The verse gives further expression to the intense and varied feelings of Jesus,—indignation, grief and sympathy. It is well that this short sentence should be in a verse by itself, the shortest verse in the Bible; but one of the most blessed.

The emotions of Jesus express the heart of God and his loving kindness toward the children of men.

36. BEHOLD HOW HE LOVED HIM! The word for "love" here is the one that expresses passionate intensity, and not the word used in v. 5 to express Jesus' love for the Bethany family, which was the love of choice, of friendship, a deep spiritual love.

37. COULD NOT THIS MAN, WHICH OPENED THE EYES OF THE BLIND. This was the last, most widely known, and most marvelous miracle which had been wrought in Jerusalem only two or three months before. The inference was natural and just.

JESUS AT THE TOMB OF LAZARUS.—Vs. 38-45. 38. JESUS... COMETH TO THE GRAVE (tomb). IT WAS A CAVE. A private tomb excavated in the side of the rock, and probably, as is usual, on the same level with the door. AND A STONE LAY UPON IT. Or against it. "The traditional tomb is now reached by twenty-five descending steps." But this is the centre of the village, for "burials were not permitted by the Jews within towns or villages, nor nearer than fifty cubits (seventy-five feet) from habitations." "The expression 'a stone lay upon it' would be better rendered, 'a stone lay against it,' that is, closed the entrance in the face of the rock. Numbers of these tombs are to be found in every part of the land, sometimes with circular stones let into a groove, so as to be rolled into a recess on one side. Sometimes a slab is fitted into the doorway, and sometimes merely placed against it, as seems to have been the case in this instance."

39. MARTHA... SAITH. Merely gave her opinion as to what would naturally be expected. Nothing can be known as to the fact. But, it is asked, had not Lazarus been embalmed? Undoubtedly he had, but after the manner of the Jews, who limited themselves to wrapping the body in perfumes (see John 19: 40), a process which could not prevent corruption.

40. IF THOU WOLDEST BELIEVE. Trust in the goodness, and power, and promises of Jesus, not in any definite work to be accomplished. For he had not told just what he would do. Such must be our

faith. Faith is confidence in God and in Jesus, not the assurance that some particular thing will be given, but that, like her, we shall see THE GLORY OF GOD. They would see a work of God which would manifest his power and love to men, which would exalt his Son as the Messiah, and bring divine blessings to the family, to his disciples, and to the world.

41. JESUS LIFTED UP HIS EYES. A natural, simple, but expressive act of worship. The natural forms of worship are an aid to worship, both for ourselves and those who are with us. "AND SAID, FATHER, I THANK THEE. The miracle he was to work came in answer to prayer, and he returns thanks for the assurance."

42. BECAUSE OF THE PEOPLE. The crowds gathered around, so that they would realize that he was the Messiah sent from God, and believe on him.

43. CRIED WITH A LOUD VOICE. "To demonstrate most clearly that his command was the direct cause."

44. AND HE THAT WAS DEAD CAME FORTH, BOUND HAND AND FOOT. Probably each limb separately, as was the Egyptian custom, or the grave clothes had been wrapped about him somewhat loosely, so that "with the new life pulsating through his body, he was able, in obedience to the word of Jesus, to come forth slowly from the sepulcher, and to stand there in the vigor of health, though in the garments of death, before the wonder-stricken company."

44. NAPKIN, or handkerchief, "to support the chin and cover the face in part." LOOK HIM, AND LET HIM GO. "The 'looking' consisted, of course, in so arranging or fettering his grave clothes that he could walk freely."

45. MANY OF THE JEWS... BELIEVED. That was one of the purposes of the miracle. Lazarus walked as a perpetual sermon before the people.

Net To Be Balked.

A comparison made by an old carpenter twenty years ago may be applied in a much wider sense than he had in mind. He was speaking of two boys, brothers, who had been sent to him to learn the trade. They were bright boys, and their father, in telling the carpenter of his pleasure at their progress in their work, said he could not see but one had done just as well as the other.

"Um-m!" said the carpenter. "I presume to say their work looks about of a piece, but I will tell you the difference betwixt those two boys. You give Ed just the right tools and he'll do a good job; but Cy, if he hasn't got what he needs, he'll make his own tools, and say nothing about it."

"If I was cast on a desert island and wanted a box opened, I should know there'd be no use asking Ed to do it, without I could point him out a hammer."

"But Cy!" added the old carpenter, with a snap of his fingers. "The lack of hammer wouldn't stump that boy! He'd have something rigged up and that box opened, if there was any open to it! I expect Cy's going to march ahead of Ed all his life!"

Twenty years have proved the truth of the words, for while the boy who "made his own tools" is rich, his brother is still an ordinary workman.—Youths Companion.

The Homiletic Review for March has many notable contributions. Preachers are interested and find examples in "Great Preachers." Dr. W. Garden Blaikie sets forth clearly the power of the great French preacher Jean Baptiste Massillon, as founded both upon matter and manner. Dr. Washington Gladden treats of "The Fatherhood of God as a Theological Factor" in recent reconstructions of theology. Under the title "The Great Want of the Age," Dr. Robert P. Sample gives the grounds for his belief that "the spiritual condition of the Church gives evidence of a serious decadence." In treating of "Present Theological Tendencies," Dr. J. H. W. Stuckenberg presents the "Dominant Factors of the Age which Affect the Theological Tendencies." The Sermonic and other departments are well supplied. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York, \$3.00 a year.

John P. Holland, the inventor of the submarine torpedo boat, sailed from New York on Wednesday for England. It is said that Holland's mission abroad is to sell his boat or secrets to some European power.

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

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

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

Agents Wanted in Unrepresented Territory.

E. M. SIPPRELL,

Manager for Maritime Provinces

ST. JOHN, N.B.

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrearsages if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made.

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

Refreshing Sleep

COMES WHEN

Milburn's Heart

and Nerve Pills

ARE USED.

Miss Margaret Brown, 627 Colborne St., London, Ont., says:—"My mother has been afflicted with nervousness and general debility for a long time. She suffered a great deal with insomnia, and found it almost impossible to sleep."

"I went to W. T. Strong's drug store and got a box of Milburn's Heart and Nerve Pills, which she took, and derived so much benefit from them that I bought another box for her. They have done her a wonderful lot of good, making her nervous system much stronger, giving her restful sleep, and removing many other symptoms which previously distressed her."

"I can truly say that these pills are a great remedy for any one suffering from weak nerves, general debility, sleeplessness or heart trouble."

Milburn's Heart and Nerve Pills are 50c. a box or 3 for \$1.25, at all druggists.

A PERFECT

Combination of the PUREST and BEST materials is

Woodill's German Baking Powder

It cannot be excelled by any.



Hardened to it.—You know Mr. Mortimer is one of the judges, and I told him I'd consider him mean and hateful if Carlo didn't get a prize.

What did he say? He said every judge of pet dogs expects to be considered mean and hateful.—Puck.

The Best Cure for La Grippe.

If you have this severe form of cold try Griffiths' Menthol Linctum internally and externally. It is pleasant to take and apply, and will break up a cold and stop the coughing in a single night. Try it. All druggists, 25 cents.

Most Remarkable

Was the Recovery of this Nova Scotia Youth.

Bright's Disease had brought him to the Edge of the Grave—Dodd's Kidney Pills Cured Him—All other Remedies Failed.

Liverpool, N. S., March 20.—Some time ago, there appeared in the leading journals of the Dominion an account of the case of a farmer's son, who lives about ten miles from this city, and who was a severe sufferer from that dread scourge of humanity—Bright's Disease of the Kidneys.

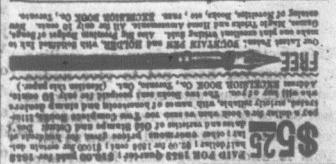
The young man's father, unable to bear the sight of his son's sufferings any longer, purchased a box of Dodd's Kidney Pills in a Druggist Arthur Hutchins, and the sufferer began to use them for his complaint, following the directions strictly.

Long ere the box was empty a decided change for the better had taken place in the victim's condition, and new hope sprang up in the breasts of the family. The use of the pills was continued, and day by day the young man grew stronger, till at length he was completely restored to health and strength and vigor.

"No other medicine that we used, and we tried many different kinds, did him the slightest iota of good," said the father to Mr. Hutchins.

"But within a week from the day we commenced to use Dodd's Kidney Pills we could see beneficial results. He became more lively and cheerful; the extreme pallor of his countenance gave way, and was succeeded by the ruddy flush of health. His nervousness vanished and the soreness left his bowels, and he gained strength rapidly. I never heard of such a remarkably rapid and complete recovery. Dodd's Kidney Pills are truly a heaven-sent medicine, and ought to be in every house."

Dodd's Kidney Pills save every life that is in danger from Kidney Disease, if they are given a chance.



MONT. McDONALD

BARRISTER, ETC.

Princess St. St. John

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present convention year.

CANSO, N. S.—Baptized five young men Sunday evening, March 5th.

HALIFAX, N. S.—NORTH CHURCH.—Sunday, March 12th, I baptized 3 more happy believers.

ROUND HILL, N. S.—This is a part of the Annapolis Royal church. During 1898 two were baptized, a husband and wife.

FAIRVILLE, N. B.—We visited the baptismal waters again last Sunday evening when seven believers in Jesus obeyed their Lord in baptism.

FAIRVILLE, MARCH 16TH.

EAST POINT, P. E. I.—At our recent conference 14 were received for baptism, and one was restored to church fellowship.

MIDDLETON, N. S.—Eight were baptized March 12th. The Wilmot services have been richly blessed.

RIVER HERBERT.—Having nothing new to write from thankful hearts we would acknowledge the beneficence of our church and congregation.

GIBSON.—The unprecedented amount of sickness in this community has interfered a good deal with our work.

surprise package, this with a twenty dollar cheque recently received from a brother and fifteen dollars worth from another makes in all seventy-five dollars donation.

ANNAPOLIS ROYAL, N. S.—1898 was the most barren year for some time in this church.

Home Mission Board or its Secretary, and acting on our suggestion, the matter was referred to Secretary Cohoon from whom we have received the following note.

Dear Brother.—Rev. J. T. Dimock has sent me your letter to him re the appeal for the New Annan church.

A certain merchant in a certain locality called his pastor into his store one morning about a year ago and made him a present of a suit of clothes.

Very truly yours, A. COHOON, Cor. Sec'y. Wolfville, N. S., March 16th.

Indians' Gifts.

In a neighboring community, a certain physician and his wife took active interest in assisting to make the same pastor a magnificent present.

I CURED A HORSE of the mange with MINARD'S LINIMENT. CHRISTOPHER SAUNDERS. Dalhousie.

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

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

DEAR EDITOR.—Permit me in your column to pen a tribute of loving remembrance to our deceased brother, Rev. J. H. Foshaay.

the future over which we often pondered together, are now made clear to him. He has gone into the light.

To the Alumnae of Acadia Seminary.

It is nine months since we met in Wolfville at our annual meeting, and talked over many plans for the aid and improvement of Acadia Seminary.

Boston, March, 1899.

Take time; it is useless to fume or fret or to do as the angry housekeeper who has got hold of the wrong key.

I CURED A HORSE of the mange with MINARD'S LINIMENT. CHRISTOPHER SAUNDERS. Dalhousie.

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

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

they go to church

Every Sunday. You will see them in the front pews and in the back pews, in the gallery and the choir.

Spring Overcoats

which receive such favorable comment. And with right. They're gems of artistic tailoring. They're cheap At \$18.00

Table with 2 columns: Name and Date. Includes Rev D McLean Jan00, Hans Mills Jan00, J H Boss Jan00, Mrs J W Boss Jan00, Mrs A P Giles Jan00, Diligent River Cum, Dawson Janks J.

This section, clipped from our mailing list, is inserted here not to give undue prominence to our esteemed subscribers at Athol but to show to our readers a paid-advance list.

This is another argument for advance payments—and, a hint to those who are forgetting.

Vertical text on the far right edge of the page, partially cut off.

MARRIAGES.

CORKUM-SMITH.—On March 14th, at Lunenburg, by Rev. E. N. Archibald, Freeman L. Corkum, Esq., to Ada May Smith, both of Lunenburg town.

SPRAGG-STACKHOUSE.—At the residence of the bride's parents, March 8th, by Rev. J. D. Wetmore, assisted by Rev. T. W. Keirstead, John W. Spragg, of Springfield, Kings Co., to Louisa May Stackhouse, of Lake View, Simonds, St. John Co.

BONER-ROBERTS.—At the Baptist parsonage, Pleasant Valley, March 8th, by Pastor N. B. Dunn, Byron Boner to Ophelia Roberts, both of Kemptville, Yar. Co.

MCPHEE-MCCANNELL.—At the Baptist parsonage, North River, P. E. I., March 9, Walter McPhee and Miss Flora McCannel, both of Long Creek.

DICKSON-MUNRO.—At the Baptist parsonage, Pennfield, March 15th, by Pastor T. M. Munro, Frank L. Dickson, of Beaver Harbor, and Bertha Munro, of Pennfield, Charlotte County.

[St. John Telegraph please copy.]

DEATHS.

CAULBACK.—At Foster Settlement, March 7th, Susan P., only daughter of Mr. and Mrs. Zechariah Caulback, aged 6 years.

DESMOND.—At Chelsea, Lunenburg Co., on Jan. 18th, Stanley G. Desmond, son of Mrs. Benjamin Desmond, in the 26th year of his age. A godly mother has lost her chief support.

BAKER.—At Chelsea, Lunenburg Co., on March 7th, Jane, widow of the late William Baker, in her 80th year. Children, grandchildren, and great-grandchildren live to cherish the memory of this consecrated woman.

SAUNDERS.—At the advanced age of 83 years, Bro. Saunders entered into rest Jan. 12th. He was among the original members of the Ohio, Yarmouth, Baptist church. Encompassed as he was by the infirmities of the flesh and spirit, he gave the comforting assurance that his citizenship was in heaven.

POOLE.—At St. Croix, Annapolis Co., N. S., March 13, Obadiah Poole, aged 63 years. Bro. Poole had long been a member of the Hampton Baptist church. Although for many years in poor health his death came unexpectedly. A widow and a large family of sons and daughters mourn deeply the loss of a kind and affectionate husband and father.

PUDSEY.—At Bridgetown, March 2nd, Matilda, beloved wife of John Pudsey, in the 67th year of her age. Sister Pudsey was a member of the Kentville Baptist church and at the time was visiting her son. She was a remarkable woman in many respects, a brave, heroic, humble Christian, but the shocks sustained through repeated accidents to husband and sons told upon her health. Her sickness was of brief duration but severe. A husband, son and daughter survive to mourn.

CROSBY.—Deacon Aaron Crosby, died March 9th, aged 46 years. Our departed brother was one of the few of our church members whose life bears a straight unflinching testimony of the righteousness which is by faith in Jesus Christ. In the shop, on the street, in his home, in the church, every day of the year, he was a living epistle known and read by all within the circle of his acquaintance. A few days only lay between health and death. We miss him in every department of our church life. We mourn for him as a brother beloved.

SWERT.—Fred D. Sweet, aged 53 years, died at his home in Chicago, Ill., March 7. Death was caused by la grippe followed by fever and heart trouble. He was formerly a resident of River Philip, N. S., but for the past nineteen years has resided in Chicago and other parts of the West. He was a member of the Baptist church of that city, and an earnest Christian worker. He died trusting in Jesus, who is mighty to

save. He leaves a widow, the eldest daughter of Dea. J. R. S. Purdy, Millvale, N. S., an aged mother, 4 sisters, and 6 brothers to mourn their loss. They have the sympathy of their many Nova Scotia friends in their sad affliction.

LAWRENCE.—At Sackville, N. B., Feb. 12th, Mrs. Jane Lawrence, relict of the late Moses Lawrence, of St. John, fell peacefully asleep in Jesus. She was 84 years of age. Her home was formerly in St. John, but for the last few years she has resided in Sackville. Her church membership was with the Germain St. Baptist church, and her body was taken to that city for burial. Although old and somewhat feeble, she was a constant attendant at the house of God. She could say with truth "I love Thy church Oh God." She was a strong believer in the power of faith and of the Holy Ghost, and constant in her exhortations to diligence in the Lord's service. At the close of a Sabbath evening she retired to her room, and in a few minutes entered into her eternal rest. She "being dead yet speaketh."

STARR.—At Starr's Point, Cornwallis, March 9th, Martha, beloved wife of John E. Starr, aged 71 years. Mrs. Starr died on her birthday. She was the youngest daughter of Ward and Deborah Baton of precious memory. Endowed with true nobility of character and notable for her womanly grace and dignity, her genuine unselfishness and her sweet disposition, she was beloved in life and sincerely mourned in death. Her husband, two sons, and a daughter suffer their irreparable loss, but they "mourn not as those who have no hope." "Her children rise up and call her blessed, her husband also and he praiseth her." A very large concourse attended the funeral services. Loving hands with exquisite taste arranged the quantity of beautiful flowers and wreaths sent by friends so as to almost cover the casket, in which deceased lay as one sweetly asleep.

WHEELLOCK-WHEELLOCK.—A very unusual service was held at Torbrook on Thursday, Feb. 16th. A double funeral. Mr. and Mrs. William Wheellock left this life so nearly together as to both be buried at the same time. Bro. Wheellock was 83, and his wife was 81 years of age. They were married in January 1842, thus having lived together for 57 years. Bro. Wheellock passed away on Sunday, Feb. 14th and his wife lingered just 32 hours longer. Husband and wife, both over 80 years of age laid to rest together. Of them it can be said "Lovely and pleasant in their lives, and in death they were not divided." They both leave a clear testimony of their faith in Christ. Bro. Wheellock began clearing his farm at Torbrook when he was about 21 years of age, was married when 26 and the two have ever since lived on the same place. Their lives have been most exemplary, and they will be much missed in the community. They leave 2 sons and 3 daughters to mourn their loss.

MCKIM.—At Hartford, Cum. Co., N. S., on Sunday morning, Feb. 19th, Mercy B., relict of the late Philip McKim, at the ripe age of 86 years and ten months. She was a widow of 42 years, and was baptized by the late Dr. Clay forty-six years ago, and received into the fellowship of the Wallace River Baptist church, of which church she remained a worthy member till death called her home. During her last years she was in feeble health, but was most fondly cared for by her son Henry and her two daughters Amanda and Louisa, who have the satisfaction of knowing that they faithfully contributed to her comfort in her old age and illness. Her Christian life was one of beauty and power, and she was ready at any moment to receive the message from her Lord, "My child come home." While she was not permitted to attend the services of the sanctuary during her last years, the church always felt the force of her prayers and Christian influence. She desired most of all to converse on the subject of religion, always inquiring as to the prosperity of Zion. She was a student of the Bible, and well informed as to the Lord's work among the churches and in the denomination generally, for in

FOR COMFORT AND EASE

Nothing can equal a MORRIS CHAIR. A chair in which a person can lay back at any angle desired, and better still can change the position without rising from the chair. All these good points exist in the Morris Chairs we sell. This Chair is in Oak, has loose cushions of Figured Corduroy and the price is only \$12.00.



Manchester Robertson Allison

COME AGAIN



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

Boston Dental Parlors, 527 Main St., DR. J. D. MAHER, Prop. ST. JOHN, N. B.

her home the MESSENGER AND VISITOR was taken and read to profit. Her funeral services were tenderly conducted at her late home by Rev. Mr. Nowlan of Oxford, N. S. Our dear sister leaves sons and daughters "who call her blessed." Truly "There was no moaning of the bar when she put out to sea."

Quarterly Meeting.

The Conference of the churches of Carleton, Victoria and Madawaska Counties, which convened with the church at Jacksonville 10-12 inst., was interesting and helpful. Owing, however, to the prevalence of la grippe, the delegates were few, and several of the pastors were detained at home. By the latter circumstance our pre-arranged programme was seriously interfered with, and several items had to be dropped altogether because of their particular nature. There were enough ministerial brethren present, however, to fill the principal appointments. On Friday evening the opening sermon was preached by Rev. F. S. Todd, pastor of the church in Brunswick, Me. The sermon was based on Matt. 6:33, and was lucid in thought and orthodox in teaching. We were pleased to have our brother with us again, although he was called home by the critical illness of his mother. (We are happy to learn that Mrs. Todd is convalescing). Saturday's meetings were of the usual order, the business session of the Convention in the morning and reports from the churches, the social service in the afternoon, which was a season of spiritual helpfulness, and the missionary meeting in the evening, at which the sermon was preached by R. P. Calder, Lic., followed by brief addresses from several others, among whom was

Rev. A. F. Baker, missionary of the H. M. B. of the Maritime Convention. Our Bro. Calder preached a sermon from Acts 10:11 that, for breadth of view, choice of diction, logical arrangement, strength of argument, aptness of illustration and keenness of criticism, labels him as an excellent sermonizer and as the happy possessor of a high degree of intellectual vigor. The Conference requested him to furnish the sermon for publication to the MESSENGER AND VISITOR. If it reads as well as it sounded in delivery it will be a blessing to many throughout the provinces. The services on Sunday were well attended. The quarterly sermon was preached in the forenoon by Pastor Rutledge, in the absence, through sickness, of Rev. J. C. Blakney, to whom the task had been previously assigned. At 3 o'clock in the afternoon a sermon full of the marrow of the gospel was preached to a large congregation by Rev. F. S. Todd, and in the evening Pastor Currie closed the feast with a sermon saturated with the "best wine" of the kingdom. The next meeting is to be held with the Linton Corner church, Tobique River, commencing on the second Friday evening in June. It was decided also to devote one session to Sunday School work, and accordingly the schools are asked to send delegates to the meeting. The collection for Missions amounted to \$16.25.

W. J. RUTLEDGE, Sec'y-Treas. Woodstock, March 15.

Advertisement for Walter Baker & Co.'s Breakfast Cocoa. Includes an illustration of a woman in a long dress and a small image of the product. Text: "A PERFECT FOOD—as Wholesome as it is Delicious." "Walter Baker & Co.'s Breakfast Cocoa." "The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand." "—Dominion Medical Monthly." "A copy of Miss Parlow's 'Choice Recipes' will be mailed free upon application." "WALTER BAKER & CO. LTD. ESTABLISHED 1760. Branch House, 6 Hospital St., Montreal."

Advertisement for coughs and bronchial troubles. Text: "COUGHS BROWN'S BRONCHIAL TROCHES. Bronchitis, Hoarseness, Sore Throat Effectively Relieved. John I. Brown & Son, Boston."

News Summary.

Hon. J. B. Robertson, postmaster of Sherbrooke and ex-Provincial Treasurer of Quebec, is dead.

The first test vote this season in the Ontario Legislature on Wednesday resulted in a majority of eleven for the government.

A man named Dave Evans shot and killed a woman named Libby White and then committed suicide in the Klondyke lately.

A vast quantity of rock overhanging the village of Rucnerja, Spain, fell on Thursday, destroying many houses and killing eleven persons.

It is reported at Shanghai that Great Britain has seized the Miaotao Islands, opposite Fort Arthur, in the northern portion of the Shan Tung peninsula.

City Engineer Galt of Ottawa was on Monday suspended by Mayor Payment for his refusal to reinstate Assistant Engineer Perreault, who was suspended recently for alleged neglect of duty.

A large number of Spanish officers and soldiers who participated in the recent war in Cuba are to be colonized in the districts of Mochizuma and Arizapa, Mexico, where a tract comprising 33,000,000 acres has been secured.

Mr. and Mrs. H. Marquis, of Chatham, celebrated their golden wedding last Monday. They were married at Greenock, Scotland, and came out to this country 48 years ago. They received many beautiful presents.

The Liverpool Mercury, March 4, contains this advertisement: Wanted to know the whereabouts of Michael Grant, who sailed from Waterford to St. John, N. B., in June, 1891, and was last heard of in Brookline Gas Works, Boston. Inquirer, his father, Thomas Grant, 52 Manor street, Waterford, Ireland.

The Spanish cabinet council has decided that the treaty of peace with the United States should be ratified immediately after the dissolution of the Cortes, which will probably be decreed to-day. The elections to the new chamber will be fixed for April 16 and to the senate for April 30, the new Cortes to reassemble on May 2.

A contract has been concluded between the German government and Cecil Rhodes, the British South African magnate, for the construction of telegraph lines in German East Africa and a contract for building a railroad through the same territory is upon the point of conclusion, only a few details remaining to be settled.

Frank Richardson, assistant electrician of the C. P. R. telegraph, with a competent staff of assistants, leaves Ottawa for the Pacific coast Saturday to commence the construction of a telegraph line from Skagway to Dawson, as a federal work. The estimated cost of the line for the distance of six hundred miles between the two points named is \$150,000, on a basis of \$250 per mile. It is expected the line will be in operation by Nov. 15.

Frank Muller, German, an old United States soldier, was arrested at Montreal on Monday charged with threatening to kill President McKinley. Some time ago he wrote President Angell of the University of Michigan that he was going to Washington and if he could not slay anyone else he intended to kill President McKinley. The man is undoubtedly crazy.

In the House of Commons Tuesday Mr. Balfour said no steps had yet been taken to appoint a successor to Baron Herschell on the American-British-Canadian commission. Joseph Chamberlain introduced a bill empowering the local authorities to advance money to small occupiers to acquire ownership of small houses, on the principle of the Irish Land Act and the Small Holdings Act. The bill proposes that £240 may be advanced on houses of the value of £300.

Mail advices from Dawson report the discovery on Dominion Creek, Klondyke, of the remains of prehistoric mammoth in a perfect state of preservation. The mammoth was found forty feet underground and weighed from 25 to 30 tons. It measured 44 feet, six inches. Its right tusk was broken, but its left tusk was perfect and measured 14 feet, 3 inches in length and 48 inches in circumference. The flesh was covered with woolly hair about fifteen inches long and of a greyish black color.

The effort on the part of the Wesleyan Methodists of England to raise one million guineas (\$5,000,000) as a twentieth century fund is meeting with extraordinary success, and there is good reason to believe that the fund will be complete long before the century begins. It is only three months since subscriptions were first collected, and, notwithstanding that the roll will remain open until Jan. 1st, 1901, more than \$2,500,000 has been guaranteed and the amount increases. Rev. Albert Clayton, secretary of the fund, has given figures which show how remarkable has been the response to the appeal.

In the House of Commons Monday William Pritchard Morgan moved to adjourn in order to call attention to the support given by the British minister at Peking to Italy's demand for the lease of San Mun Bay. Wm. St. John Brodric defended the government's action. He said Italy had for many years been the friend and ally of Great Britain, and so far as Great Britain was concerned, if by diplomacy Italy can persuade China to make concessions, Her Majesty's government would welcome Italy's appearance in the far East as an ally of Great Britain. Mr. Brodric said the policy of Her Majesty's government was to safeguard British interests and as long as these were not threatened, not to stand in the way of friendly powers taking steps to safeguard their interests. The motion to adjourn was negatived without a division.

* * *

Dr. Lorimer's Glowing Tribute to the Jews.

The March number of The Coming Age, the new Boston review of constructive thought, contains a notable contribution by Rev. George C. Lorimer, pastor of Tremont Temple Baptist church of Boston, on "The World's Indebtedness to the Jews." In it the writer sets forth in his peculiarly brilliant and impressive manner the debt which civilization owes to the Jewish nation. According to the editor of The Coming Age, this paper is the ablest tribute ever made by a Protestant clergyman to the Hebrew people. The frontispiece of this number is a fine portrait of Dr. Lorimer, made from his latest photograph, and Mr. Flower contributes to the same number an extended, critical, and appreciative review of Dr. Lorimer's new work, "Christianity and the Social State."

Among the papers of special interest to Baptists, announced for early issues of The Coming Age, are "Why I am a Baptist," by the Rev. W. C. Biting, D. D., pastor of the Mount Morris Baptist church, Fifth Avenue, New York; "The Church and the Slaves," by Rev. Everett D. Burr, of the Ruggles Street Baptist church, Boston; a conversation with Dr. Lorimer on "The Work of the Evangelical Alliance." This will be preceded by a biographical sketch of the pastor of Tremont Temple. The Rev. C. A. Eaton, of the Bloor Street Baptist church of Toronto, is also announced for a paper on "Social Problems in Canada."

The Coming Age is the cheapest large original review published in America, it being only \$2 a year. Sample copies 20 cents; no free copies, but special terms are given to clergymen. For sale by all news dealers. It is published at Copley Sq., Boston, Mass.

* * *

It Gives True Life!

Paine's Celery Compound Indorsed by Physicians as the Best Spring Medicine.

The records and history of medicine point to Paine's Celery Compound as the most successful remedy ever given to sick and suffering humanity. It is indorsed by the medical faculty because they know its formula and have confidence in its life giving virtues.

Paine's Celery Compound works glorious and marvellous cures. This is the secret of its success, and accounts for its worldwide and enormous sales.

It is in the spring time—this very month—when men and women are weak, nervous, rheumatic, neuralgic, dyspeptic, have headache, kidney and liver troubles, and blood that is sluggish and impure, that the great medicine should be used to restore nervous energy, rich blood, healthy digestion, natural appetite and sweet refreshing sleep.

The winter has been a time wherein men and women have stored ill health instead of keeping the body sound, clean and full of true life. The nerves, blood and digestive organs must be fed, nourished and cleansed by Paine's Celery Compound if true and lasting health is looked for.

At this time we honestly urge the use of the medicine that has restored thousands to full and robust health after medical skill and ordinary medicines failed. One bottle of Paine's Celery Compound will convince you that you have found a true friend and helper.

Advertisement for Sherwin-Williams Paints, featuring the text 'For 30 Years' and 'THE SHERWIN-WILLIAMS PAINTS'. It includes a testimonial about the quality of the paint and contact information for F. A. Young at 736 Main Street, north.

Edward N. Williams, formerly a trusted employe of Buntin, Reid & Co., paper manufacturers, Toronto, but who disappeared six years ago, leaving a shortage of \$60,000 in his accounts, has died at Nagasaki, Japan, under an assumed name, friendless and alone.

Wonderful Asthma Recoveries.

Clarke's Kola Compound Officially Tested by the British Columbia Government, at the Home for Incurables, Kamloops, B. C., the Medical Superintendent Pronounced Long-standing Cases Cured.

Many temporary relief asthma remedies have during the last few years been placed before the public, but until the introduction to the medical profession of Clarke's Kola Compound, nothing has been found to have any effect on preventing future attacks. The Medical Superintendent for the Home for Incurables in Kamloops, B. C., has had probably the best chance in Canada to thoroughly test this wonderful remedy for asthma. He reports that on the three cases of asthma where Clarke's Kola Compound has been tried, in not a single instance did it fail to cure, and on one particular case a lady had been confined to her bed most of the time for nearly a year previous to taking this remedy and less than three bottles have completely cured her. Over one year has now passed, and there has not been the slightest indication of asthma returning. Three bottles of Clarke's Kola Compound are guaranteed to cure any case of asthma. Over 500 cases have already been cured in Canada alone by this remedy. Sold by all druggists. Free sample bottle sent to any person. Mention this paper. Address The Griffiths & Macpherson Co., 121 Church street, Toronto, or Vancouver, B. C., sole Canadian agents.

MARRIAGE CERTIFICATES. Printed on Heavy Linen Paper, 8x11 inches at 30c. per dozen. For sale by PATERSON & CO., Printers, 92 Germain Street St. John, N. B.

MENTHOL PLASTER. We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c. tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size. Every family should have one ready for an emergency. DAVIS & LAWRENCE CO., LIMITED, MONTREAL. Beware of imitations.

Boys & Girls. We are giving away watches, cameras, solid gold rings, sporting goods, musical instruments & many other valuable premiums to boys and girls for mailing 10 packages of Royal English Ink Powder at 10c each. Every package makes 50c worth of free ink. We will forward you 10 packages with premium list and full instructions. When you call the Ink Powder and the money in us and select your premium. This is an honorarium. We want you. Don't lose this grand opportunity. Write to us today. Address all orders to: Imported Ink Company, 25 Adams St. Oak Park, Ill.

A SHORT STORY

In London Life Containing Condensed Wisdom for Thousands.

A baker living at 257 Dundas Street, London, Ont., Geo. Roberts by name, recommends DOAN'S KIDNEY PILLS because they cured him. He had pain in the back; his urine was red-colored and painful in passage. The cure through DOAN'S KIDNEY PILLS was quick and complete. That's how they always act, because they're for kidneys only. If you have sick kidneys, don't experiment with an unknown remedy. Take no substitute for DOAN'S KIDNEY PILLS.

Pain-Killer. Cramps, Colic, Colds, Croup, Coughs, Tooth-ache, Diarrhoea, Dysentery, and all Bowel Complaints. A Sure, Safe, Quick Cure for these troubles is Pain-Killer. It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used internally or externally. Beware of imitations. Take none but the genuine "PAIN-KILLER DAVIS." Sold everywhere. 25c. and 50c. bottles.

Favorable Opportunity. On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 1/2 miles from Kingston Station—one of the large fruit centers. Two churches, school and new hall, all within a one mile. Description, terms, etc., on application. JOHN KILLAM, North Kingston, N. B.

The Farm.

Partly the Father's Fault.

"Hoard's Dairyman" tells of a young man who inherited a herd of grade cows which his father had taken much trouble to build up, and which would average 275 pounds of butter to a cow yearly.

This may have been an extreme case of a man attempting an improvement without any very definite idea of how he will do it, or what would be the legitimate result of his change, but not as much damage is done or not as often is harm done in this way as is haphazard breeding and crossing without any idea in view.

But the father was more in fault than the young man. If he had built up a dairy herd by expense and trouble he should have kept the son informed of what he was trying to do, and how he expected to accomplish it.

Orchard Manuring.

So much mischief can be done by applying manures of the wrong kind in orchards that I doubt if we do not lose more by manuring than by neglecting to manure. Fruit trees do not require at any time barnyard manures or their equivalent.

If barnyard manure is applied at any time, it should be thoroughly decomposed and applied as a top-dressing. Such manure, if placed about the roots, when planting a pear or apple tree, will kill it.

Filling the Icehouse.

Seventeen years ago I put up a building 18 by 30, and thirteen feet from bottom of sill to top of plate. In the north end I made a room for ice that holds a pile 12 by 16 and 12 feet high.

ing the weight of ice, thirty-six cubic feet to the ton is sufficiently accurate for all practical purposes. Since the first lot was put in we have never been out of ice, having used freely for creamery and other purposes, besides selling in some years enough to pay for filling.

In the other part of the building is a hay scale, and the entrance to the icehouse is from that side, there being no outside opening except a large window in the north gable. Besides being a handy place to house a wagon, leave a load of hay or anything else over night, or longer, I think that part of the building also adds to the keeping capacity of the icehouse.

In my earlier experience I tried to find help that knew something about handling ice, but was obliged to learn mostly by practice. Far too much of telling farmers how to do their work is written by those who never do it.

My method is to use a pattern the size of the cake wanted, 16 by 24 inches, and make every piece the same size and shape. To do this cut out a strip of ice eight inches wide, the longer the better, provided the weather is not extremely cold, for a headland, so to speak. Lay the pattern with one end to the open space and saw close to it the length of the measure.

It is always safe and generally best to secure the first ice that forms. I finished this time on December 20, with an average thickness of about eight inches.

All this may seem commonplace and of not much importance, but in my own case a little systematic attention to details, mixed with the hard work, means ice always in plenty for about half of what it used to cost me as a beginner.

The Practical Houdan.

I have been breeding fowls for a great many years, paying attention almost wholly to the "practical" breeds—Brahmas, Plymouth Rocks, Wyandottes and Leghorns. This year, while on a journey, I passed near the home of a noted fancier of Houdans, and called to see his stock.

We Don't Want a Cent

Of your money unless you get value received for it. Get a package of Monsoon Indo-Ceylon Tea from your grocer, and, if it is not the best you ever tasted, return it and get your money back. 30, 40, 50 and 60 cents per pound.

MONSOON INDO-CEYLON TEA

FREE. We give this fine watch, and also a chain and fob for selling two dozen LEVER COLAR BUTTONS, at 10 cts. each. Send your address and we forward the Buttons, postpaid, and our Premium List. No money required. Sell the Buttons among your friends, return the money, and we send the watch, prepaid. A genuine American watch, guaranteed a good timepiece. Mention this paper when writing. LEVER BUTTON CO., 20 Adelaide St. E. Toronto, Ont.

CANADIAN PACIFIC RY. TRAVEL IN COMFORT BY TOURIST SLEEPERS. Leaving Montreal every THURSDAY at 11 a. m. for the PACIFIC COAST, accommodating second class passengers for all points in Canadian North West, British Columbia, etc. Birth Rates: Montreal to Winnipeg \$4.00, Montreal to Calgary \$5.50, Montreal to Revelstoke \$7.00, Montreal to Vancouver \$8.00, Montreal to Seattle \$9.00. For Passage Rates to all Points in CANADA, WESTERN STATES and to JAPAN, CHINA, INDIA, HAWAIIAN ISLANDS, AUSTRALIA and MANILA, and also for descriptive advertising matter and maps, write to A. H. NOTMAN, Asst. Genl. Pass. Agt., St. John, N. B.

CONSUMPTION

The Great White Plague.

THESE 3 BOTTLES FREE

THE DR. SLOCUM SYSTEM is a comprehensive and complete system of treatment, which attacks every vulnerable point of the disease and completely vanquishes it. It leaves no point unguarded; it leaves no phase of the trouble neglected; it cures and cures for ever weak lungs, bronchitis, consumption and all other throat and lung diseases by absolutely obliterating the cause.



Consumption, if Properly Treated, is Curable—Left to Itself it is Slow, Sure and Deadly.

There is no human ailment so destructive of life as Consumption. It is the weapon of the grim reaper, carrying off its victims at any time, and in no month or in no season can they feel sure of immunity. Modern medical science has made many discoveries along many different lines, but in no case is the human race under a greater debt of gratitude than to that distinguished and eminent chemist, Dr. T. A. Slocum, whose researches have resulted in a cure for consumption, bronchitis and all throat and lung troubles—a cure that exterminates the cause, builds the body, and kills the germ of disease. To prove the efficacy of this cure, 3 bottles are offered free to any sufferer. All that is necessary is to put your name, postoffice and nearest express office on a post card, and mail it to The T. A. Slocum Chemical Co., Limited, 179 King Street West, Toronto, Ont., stating you saw this free offer in The MESSENGER AND VISITOR, when the three bottles will be sent you at once. This test costs you nothing, and it is a duty you owe to yourself and your friends to try the Slocum Cure.

COMPLETELY PROSTRATED.

A Quebec Farmer Tells How He Was Restored from Almost Hopeless Suffering to Complete Health.

Mr. Wm. Goodard, a well known farmer living near Knowlton, Que., says:—"A few years ago my health gave way and I was completely prostrated. The least exertion would use me up and make it difficult for me to breathe. I suffered from headaches, had no appetite, and fell off in weight until I was reduced to 130 pounds. Finally I grew so bad that I was forced to keep my bed, and remained there for several months. I was under the care of a good doctor, but he did not seem to help me. One day a friend urged me to try Dr. Williams' Pink Pills and I procured two boxes. When I had finished them I could not see much improvement and would have stopped taking them but for the urging of my friend, who said that in my condition I could not expect to see immediate results. I continued taking the pills, and by the time I had taken a couple more boxes there was no doubt that they were helping me, and it needed no further persuasion to induce me to continue them. In the course of a few months I not only regained my health, but increased in weight fifty pounds. These results certainly justify the faith I have in Dr. Williams' Pink Pills, and I strongly urge those who are weak and broken down to give them a fair trial."

More weak and ailing people have been made strong, active and energetic by using Dr. Williams' Pink Pills than by any other means. They fill the veins with new, vigorous blood, and strengthen every nerve in the body. Sold by all dealers at 50 cents a box, or six boxes for \$2.50, or sent by mail by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Cash received on Forward Movement.

Caleb Heisler, \$3; G. J. McLean, \$5; Miss Margaret McVicar, \$3; Mrs. H. A. Vidito, \$5; Miss Kezlie Banks, \$2.50; Mr. and Mrs. S. R. Mack, \$1; John McLeod, \$5; Mrs. W. H. Mauzer, \$5; Parker Harrison, \$4; Mrs. Alex. Murray, \$3.50; C. A. Laubman, \$2.50; R. C. Elkin, \$5; Mrs. Lavenia Curry, \$1; Miss F. G. Curry, \$1; Wm. Mullen, \$1; N. C. Scott, \$5; Rev. E. A. McPhee, \$5; E. R. Jones, \$12.50; John Harlow, \$5; J. W. Douglas, \$1.50. Will every pastor who loves Acadia kindly say from his pulpit that he is willing to receive and remit all sums due to "Forward Movement". Time is passing brethren and the funds this month are coming in very slowly.

Yours truly,

WM. E. HALL.

93 North St., Halifax.

New Brunswick Convention Receipts.

Rev. S. H. Cornwall, H. M., \$1; 2nd. Grand Lake church, H. M., \$2.15; Mrs. James Kennedy, H. M., 50c; William Lewis, H. M., \$5; Rev. C. N. Barton, H. M., \$5; M. S. Hall, Newfoundland Mission, 50c; E. L. Strange, Newfoundland Mission, 50c; 2nd. Chipman church, Newfoundland Mission, \$8; W. E. Nobles, Newfoundland Mission, \$2; Mrs. Mary Smith, Treasurer of W. B. M. U., H. M., \$16; 1st. Cambridge church, H. M., \$2.30; 2nd. Cambridge church, H. M., \$4; Mill Cove church, H. M., \$1.32; Treasurer S. S. Convention, Keat county, S. S. Convention, H. M., \$2; 1st. Hillsbro church, H. M., \$11.66; Treasurer of S. S. Convention, H. M., \$1.10; A Friend of H. M., at Wolfville, \$6; 2nd. Moncton church Union, H. M., \$5; Byron Freeze, H. M., \$1; Mrs. Byron Freeze, H. M., \$1; Annie Freeze, H. M., \$1; Edwin Freeze, H. M., \$1; Golden Leaf Mission Band, of Poodiac, H. M., \$2; W. M. A. S., of 1st. Springfield church, H. M., \$2; 1st. Kingclear church, H. M., \$3; 1st. Kingclear church, F. M., \$3; 1st. Springfield church, F. M., \$5; Mrs. H. M. Lockhart, Grand Ligne Mission, \$1; Total, \$94.03; Before reported \$1124.97; Total, \$1219.00.

J. S. Truss, Treasurer.

St. Martins, N. B., March 19.

Joseph H. Choate, United States ambassador to the Court of St. James, made his first public appearance in England at the banquet of the Association of Chambers of Commerce of the United Kingdom, which was held in London on Wednesday evening. A brilliant company of about two hundred and fifty persons had been invited. Mr. Choate was given a wonderful reception and made quite the speech of the evening. He was listened to with the deepest attention, and resumed his seat amid perfect thunders of applause. Of his speech the London Telegraph says: "A speech in better taste could not be conceived. It was transparently sincere and cordial, without a suspicion of 'gush,' brimful of eloquence, humor and pathos, and, however high the standard of oratory may be, it is impossible to demand more of it than this. Mr. Choate has established his position in his first speech and strengthened the ties of brotherhood and friendship that are making for the peace of the world."

News Summary.

Contradictory reports are current as to the Pope's health, some saying he is showing signs of increasing weakness, others that he is in a normal condition.

A special cable letter by Henry Norman states that there is good evidence that a plot existed to blow up the Toulon and St. Petersburg magazines simultaneously.

James Kelly, of Bristol, while asleep at the Aberdeen Hotel, Woodstock, stepped out of the fourth story window and fell 60 feet into a snow bank. He was not seriously injured.

A day or two ago A. C. Smith & Co. shipped six carloads of potatoes to Toronto. The cars were loaded at Andover, Florenceville and Woodstock. This makes fifteen cars that have gone from that station to Toronto. Seventy-five cents a barrel is being paid.

The burning of the Windsor Hotel, New York City, on Friday morning was attended by sad loss of life. The list of casualties shows that at least 15 persons were killed, without attempting to speculate on the bodies in the ruins. Forty persons are missing; 52 names are in the list of injured whose whereabouts are known.

At Palmetto, Ga., a mob of masked men stormed the little house doing service as a jail and shot down nine negroes. Four were killed outright and the other five badly wounded. The negroes have been held for the burning of the town, three fires since January 1 having almost entirely destroyed it.

Franklin W. Smith, who has already reproduced a Pompeian villa at Saratoga, is still active in his purpose to make a further and more ambitious copy of ancient civilization by constructing a series of galleries and courts of Roman, Egyptian, Assyrian, Chaldean and other typical epochs—to be crowned by a copy of the Parthenon. These courts and galleries he proposes to fill with reproductions of the sculpture and mural decorations of the various ages of the world and he has selected the site in Washington partly owned by the government, and the rest to be brought on moderate terms.

A London despatch of March 18th says: Up to now the reception given to Queen Victoria in the south of France has been all that could be desired. There was a pretty sight at Cimiez, when a deputation of fish wives and market women from Nice attended, in their picturesque costumes, this week, to present the Queen with a bouquet of choice flowers and an address of welcome. The deputation was received by Lieut. Col. the Hon. Wm. H. P. Carrington, C. B., Her Majesty's equerry, in behalf of the Queen, but the women insisted upon seeing the Queen herself, so they were allowed to station themselves at the gates of the Hotel Rezia and Queen Victoria, on approaching them, ordered her carriage to be stopped and spoke a few kindly words of thanks to the delighted fish wives, who broke out into warm demonstrations of appreciation of Her Majesty's graciousness.

Personal.

Rev. Ira Smith, of London, Ont., has received a call to the Lenster Street church of this city, and it is expected he will accept.

We deeply regret to learn of the death of Rev. Dr. Gumbart, pastor of the Dudley Street church, Boston, which resulted from heart failure on Sunday, the 19th inst.

Rev. J. W. Rutledge, of Woodstock, supplied the Germain St. pulpit on Sunday last and was heard with much interest. Mr. Rutledge has resigned the charge of the Woodstock church, the resignation to take effect on May 1st.

Rev. J. H. McDonald, of Amherst, preached to the Leinster St. congregation on Sunday. Pastors McDonald and Rutledge were both present at the Ministers' meeting on Monday morning and gave encouraging reports of the work in their churches.

Rev. G. O. Gates lectured in Woodstock last Friday evening to a large and deeply interested audience. He would assist Pastor Hayward in the opening of a House of Worship on his field on Sunday, and expected to lecture again once or twice before his return to St. John.

Some St. John daily papers have despatches saying that Rev. J. A. Gordon, of St. John, has received a call to the pastorate of the Calvary church of Victoria; B. C. Mr. Gordon says that he has received such an intimation by telegram, but beyond that knows nothing more about it than is in the papers.

Rev. Dr. Carey, having pressed his resignation, will close his labors with the Brussels Street church the first Sunday in April, and shortly afterwards, we are informed, will go to Ontario. Dr. Carey has a large number of friends and admirers in St. John who will deeply regret his departure from the city.

THAT SNOWY WHITENESS

to which all housewives aspire can be secured most surely, most easily, and most economically by the use of "SURPRISE" Soap.

It takes all the dirt out of the fabrics, and leaves them white as snow—clean, sweet and free from streaks or discolorations.

A large cake costs but 5 cents. Remember the name— "SURPRISE".



Dykeman's } Three } 97 King St.
Entrances } 59 Charlotte St.
6 S. Market St.

Samples of Spring Dress Goods

are now ready to be sent out. When writing mention colour wanted, and if possible give us an idea of the price you would care to pay.

We are showing in the new goods an extensive range of velours, both in colours and black. We also show an extensive range of black brocades, black soles, at prices ranging from 25c. to \$3.45 per yard.

FRED A. DYKEMAN & CO.

St. John, N. B.

Your Car Fare

can be saved by getting your clothing of us during our spring clothing sale, now on. Our prices are quick selling prices.

We want to make room for the carpenters to go to work improving our premises, the first of May. Special reduced prices are busy making room for us since we started the sale. Write us if you can't come yourself.

FRASER, FRASER & CO.,

40 and 42 KING STREET,

CHEAPSIDE,

ST. JOHN, N. B.

We are agents for the Sterns' Bicycle for '99. All the parts in stock.

BE SURE

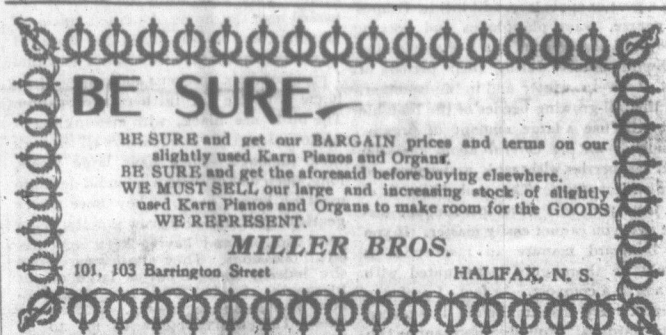
BE SURE and get our BARGAIN Prices and terms on our slightly used Karn Pianos and Organs.

BE SURE and get the aforesaid before buying elsewhere.

WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.

MILLER BROS.

101, 103 Barrington Street HALIFAX, N. S.



EARN A WATCH

Earn this valuable Watch, Chain and Charm by selling twenty Topas Seal-Fins at 15 cents each. Send your address and we forward the Pins and our Premium List, postpaid. No money required. These Pins will almost sell themselves, for the Topas has all the brilliancy of the best diamond, and has never before been offered at anything like this price. The Watch is neat in appearance, thoroughly well made, and fully guaranteed. Unsold Pins may be returned. Mention this paper when writing.

THE GEM PIN CO., Freehold Building, Toronto, Ont.

