

Messenger and Visitor.

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The Baptist National anniversary, or "May Meetings" of the United States, will be held this year at Philadelphia, May 20 to 30.—Mr. Spurgeon's father, Rev. John Spurgeon, is still living, being 82 years of age. His home is at West Croydon, England.

We learn that Rev. Dr. Saunders is at present assisting Pastors Foshay and White of the Yarmouth lat and Temple churches. Very encouraging results are apparent. As will be seen by our Church News column a number have recently been added by baptism to the first named church.

The boys and girls will have a feast this week over Mr. Morse's letter. The older folks, too, will not be likely to pass it by. It is pretty long to be sure, but no one will be able to leave any part of it unread. We hope that the "appeal" from the same pen may obtain as attentive a reading as the letter.

It is announced that the next general convention of the Baptist Young People's Union will be held at Detroit, Michigan, July 14-17. Every Young People's organization in any Baptist church in America, and also young people from every church having no such young people's organization, are invited. The best speakers and leaders of the denomination, it is said, will be enlisted without regard to section.

The proposed removal of the Southern Utes tribe of Indians from their reservation in Colorado is, without doubt, an outcome of the greed of white settlers, who covet the arable lands of the Indians, and seek to bring about their removal to a rocky and inhospitable region in Utah. A protest against this act of injustice is being made by the Denver branch of the Indian Rights Association, and is being supported by many influential papers of the United States. It is to be hoped the protest will be successful.

BISHOP PHILLIPS BROOKS is seeking to develop and direct to the best ends the talents of the laymen of his diocese. A short time since, in response to his invitation, some three hundred and fifty prominent laymen of Boston and vicinity met in St. Paul's church, Boston, and Bishop Brooks set before them a broad plan to take up active and aggressive religious work for the neglected districts. This is entirely worthy of commendation, and Baptist bishops in their less extensive dioceses might well follow so good an example.

The result, so far, of the movement in the Methodist church of the United States for the admission of women in the general conference points to the existence of a very considerable sentiment in favor of the proposed innovation. But this sentiment is not yet sufficiently powerful to bring about the change desired. Out of 10,753 ministerial votes in the several conferences throughout the country the proposed measure received 5,692, but this lacks 2,455 votes of the two-thirds required. It is not probable that this is an end of the matter, but it means at any rate a postponement.

The eminent Prof. Tyndall has proposed the use of sudden, powerful flash-lights, or gun-cotton explosions as more likely to be effectual in warning vessels off the coast than a steady glare, or the continuous blasts of a fog-horn. If the professor shall secure the general adoption of something more effectual as a warning to imperilled mariners and, at the same time, less wearing upon the nerves of sensitive landmen than the monotonous and utterly dismal fog-horn, he will certainly earn the lasting gratitude of all dwellers by the sea in this foggy climate.

It was noticed by us some weeks since that Rev. F. S. Moxom, pastor of the First Baptist church, Boston, had presented his resignation. The church declined, by a large majority, to accept the resignation, but the vote revealed a lack of unanimity in the matter. Mr. Moxom subsequently read to the church a statement embodying a number of conditions on which only he would consent to remain. Among these conditions was the appointment of a number of new deacons, the cessation of bickering among the members, and the cordial acceptance by all of the leadership of the pastor. Some of the conditions named in the ultimatum were accepted at once, and the rest, it appears, were accepted after consideration. So that it is now announced that Mr. Moxom will remain with the church. Mr. Moxom's course appears to have been a wise one. While it is generally desirable that a pastorate shall continue so long as the pastor enjoys the sympathy and support of his people, it is far from desirable that a connection shall be prolonged when it has become a pro-

longed agony, as must be the case when sympathy and cordial co-operation are being withheld from the pastor by any considerable portion of the church. It seems appropriate to remark in this connection that the Independent must be misinformed when it says, as quoted by the Witness, that Mr. Moxom "left his pastorate which was pre-eminently useful, on the ground of his repugnance to close communions." That subject, if we remember right, was not mentioned in the ultimatum which Mr. Moxom presented to his church and which the church has accepted.

The names of the gentlemen appointed to act on the Prohibition Commission have been given to the public. They are as follows: Judge McDonald, of the county court of Leeds and Grenville; Sir Joseph Hickson, late general manager of the Grand Trunk, Montreal; Edward H. Clark, late mayor of Toronto; George A. Gignault, late M. P. for Rouville, Quebec; and Patrick A. Monaghan, Halifax, secretary of the commission.

We are equally in ignorance with our correspondent, "Chorister," whose communication appears in another column, as to how far the work of compiling the new "Tune Book" has advanced. We presume that, if it is not too late, those who have the work in hand will be willing to consider suggestions from competent sources. We are unable to give any opinion as to the merits of tune books now in vogue, but we heartily agree with "Chorister" in thinking the selection of tunes should be such as to encourage congregational singing. By all means "let all the people sing."

GEORGE ELLIOT, once at least, went to hear Mr. Spurgeon preach, and she wrote in her diary her impression of the preacher and the sermon. But Mr. Spurgeon, on that particular occasion, must have been immeasurably below his ordinary standard, or else the great novelist must have been that day in a singularly unsympathetic and ungracious mood, for she wrote that "he fell utterly below the lowest judgment I had ever formed of him," and characterized his method as "utterly common and empty of guiding intelligence and emotion." Of the sermon as a whole she wrote: "It was the most superficial grocer's back-parlor view of Christianity." It is hard to account for such a criticism from such a source. It will hardly be received now, in purely literary circles, as more flattering to the critic than to the preacher criticised.

The following note received as we go to press, from Rev. W. H. Robinson, Port Maitland, shows that the church in that place has met with a sad loss. We commend the Port Maitland brethren to the helpful sympathy of our readers:

My heart is sad this morning. Our beautiful church is in ashes. About 5 o'clock this a. m. the spire was struck by lightning, and now nothing but smouldering embers marks the spot where our nice house of worship stood. We have been holding special meetings and many earnest prayers have ascended to God for spiritual quickening. We pray that from behind this frowning providence God may reveal Himself as mighty to bless and save. Will not all the brothers and sisters who read these lines, pray that out of this seeming evil a great blessing may come to us as a church? May the Lord give us wisdom, faith, courage and zeal at this critical time. This is the second house of worship that the Beaver River church has lost by fire. We were contemplating building a new parsonage soon, but now all our energies must be concentrated on a new church. We must "arise and build." If the Lord puts it into the hearts of any of the brethren to assist us we shall be very grateful. The building was insured for \$2,000; the loss will be about \$1,500. We exclaim with Paul, "Cast down, but not destroyed."

Literary Notes.

The American girl is not slow to grasp a chance. Some time ago *The Ladies' Home Journal* organized a free education system for girls, and the magazine is now educating some forty odd girls at Vassar and Wellesley Colleges, and at the Boston Conservatory of Music, all the expenses of the girls being paid by the *Journal*.

The Treasury for Pastor and People for March is on our table. It contains an article by Professor W. H. Green on "The Anti-Biblical Phase of Higher Criticism"; a sermon by Dr. Day on "Preaching to Great Cities," and a paper by President Andrews on "The Moral and Religious Value of Higher Education." Sermons in their leading thoughts are by Drs. Vandeker, Greer, Brown and Carson. Bishop Fosay presents his view of "The Attitude of the Church Toward Amusements." Dr. Barrow discourses on "The Devil's Creed." The editorials on "The Cedar has Fallen, Be Sure of the Facts," "Hints With Their Own Feet," and "Manageable Groups" are timely, suggestive and pointed. Yearly subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York.

PASSING EVENTS.

THE course pursued by Lieut.-Governor Angers of Quebec, in dismissing the Mercier Cabinet and selecting his political advisers from the opposite party, was criticised at the time in some quarters, and, as we thought, not without a good measure of reason, as an extreme exercise of his constitutional authority, clearly not in keeping with the democratic tendencies of our times. So far, however, as results of an election can be said to justify such action, the course of the governor has been amply justified. The returns from the elections have made it clearly apparent that Mr. Mercier and his colleagues had not the confidence of the people, while Governor Angers and his present advisers have received the emphatic endorsement of the constituencies. The defeat of Count Mercier is more overwhelming than even his enemies had dared to expect. Of the 73 members of the Quebec House, only 17 of those returned, according to the *Montreal Star*, are to be counted as Mercier's supporters. The Count himself was returned by his Bonaventure constituency with a good majority. But with other charges of corruption and threats of criminal prosecution hanging over his head, he has no stomach to continue the fight in the Assembly. He has resigned his seat, but it is not probable that the legislature will permit him to retire with the semblance of honor, but will insist upon his expulsion. His brilliant, but career- and the sudden eclipse which his star has suffered should be a warning to all who are disposed to think that "the heights by great men reached and kept" may be attained through the arts of the demagogue and the boodler. The political situation in Quebec is at best a difficult one, and the outlook for the De Boucherville ministry, in spite of its large following, is not especially hopeful. But, at least, the rebuke which Mercierism has received from the vox populi is salutary. It will do something to redeem from dishonor the reputation of Canada, which it must be confessed has been rather badly smirched, in the eyes of the world, by the events of the past year. It is creditable to the Liberals of Quebec that they have united with their political opponents to give emphasis to the popular verdict which has just been pronounced, and it will be a wholesome thing for the Liberal party of Canada if it is understood that Mercier, with all his evil works, is finally repudiated. We hope that the condemnation of corruption in Quebec will enlighten and stimulate the conscience of the electorate throughout the whole Dominion, and that it will be impressed on every party and every politician that the way of the boodler will be made hard.

It has been proposed to place a memorial to James Russell Lowell in Westminster Abbey. The matter is indeed taking definite form. Several eminent Englishmen, including Canon Farrar, Sir John Lubbock and Mr. Andrew Lang, have written in approval of the project, and a fund for carrying it out has been started. Lowell was highly and justly appreciated in England, and we shall be glad to see so graceful and impressive a tribute given to his worth. Such acts will do much to bind the two great nations together in mutual respect and good-will. We heartily endorse the *Boston Traveller* when it says: "The relations between Great Britain and the United States cannot be too cordial, and everything that helps to strengthen the moral tie between them is to be encouraged. The two countries have so much in common, their interests are, in many respects, so identical, that they ought to be the best of friends, and they ought to be connected by ties of blood and speech, they are the leaders of modern civilization."

THE announcement that Lord Salisbury had rejected the proposal of the United States government for the renewal of the *modus vivendi* reference to the Behring Sea seal fishery has caused quite a commotion at Washington, and has set the fire-eaters talking. There are, perhaps, a few thousands of this class who think it would be a very fine thing to shed great quantities of British and Canadian blood; but the people of the United States in general are as little anxious for war as England or Canada, and have no idea but that all the questions under discussion between the two nations, as to their respective rights in the sealing grounds of Behring Sea, can and will be settled in a friendly manner. Different explanations are given of the position which Lord Salisbury has taken. It is said, on the one hand, that it is the result of

Canadian influence, due to the greed of British Columbian sealers. Another theory is that Lord Salisbury is only indulging in a bit of diplomatic by-play, or, as the *New York Herald* puts it, "having a little fun with Mr. Blaine." It seems that Mr. Blaine did not at the first favor a *modus vivendi* on the terms finally agreed upon, but proposed that only the waters within twenty-five miles of the rookeries should be protected from the poachers. Now Lord Salisbury makes a similar proposal, except that he gives Mr. Blaine five miles more than he had formerly asked for. The *Herald* thinks that the British Prime Minister's attitude is not a serious one, and that, when the first of May arrives, the *modus vivendi* of last year will be renewed.

IT seems a more reasonable explanation of the present situation in regard to Behring Sea affairs, to suppose that Lord Salisbury is in a serious mood, and that his position is based partly upon the conclusion that the *modus vivendi* is adapted to benefit nobody but lessees of the Pribyloff Islands, and partly on the apprehension that the agreement to a close season might appear to give color to a claim, on the part of the United States, of exclusive rights in the Behring Sea seal fisheries. The contention of the British commissioners that pelagic sealing is not so destructive to seal life as it is represented to be by those of the United States, may also have force with Lord Salisbury. If the present method of slaughtering seal is tending rapidly, as the United States government asserts, to their extinction, it is evident that Canadians, in their own interest, should agree to just measures for the protection of this valuable industry. Such measures could be secured only by an international agreement, in which all other nations interested, as well as the United States and Great Britain, should be represented. It is obviously to be desired that such an understanding should be arrived at. If the United States shall by itself attempt to enforce a close season in Behring Sea, it must be confessed that dangerous possibilities are involved.

Since writing the above we have seen it announced that President Harrison has communicated to Sir Julian Pauncefote a reply to Lord Salisbury, in which his proposal as to the thirty-mile radius of protection is somewhat curtly declined, and a *modus vivendi* similar to that of last season is insisted on, on the ground that the United States could not consent to have the subject of arbitration destroyed while the arbitration is in progress; which, it is held, would be the result of a failure to renew the *modus vivendi*. No loyal subject of the British Empire will wish its government to give way to any avaricious or unreasonable claims on the part of the United States to possession in the lands or waters of this continent. The dignity of Great Britain and the rights of her subjects are everywhere to be upheld. But every good British subject will desire that a spirit of courtesy and conciliation shall prevail in the discussion of all matters now at issue between the two governments. It is easy to see that the present situation holds the possibility of most serious consequences. A rupture of friendly relations between these two great Christian nations, of common blood and language—even if it stopped short of war—would be greatly to the disadvantage of both and to all the rest of the world as well. Let every Christian influence on both sides be exercised to avert so great a disaster.

THE London County Council is a part of a local government scheme introduced in England three years ago. The second election of County Council members in London took place on the 5th of March instant. In the first election the Liberals, or Radicals, had succeeded in electing a majority of the members. In the recent election the Tories worked hard, and it would seem with strong hope of gaining control. Prominent political leaders on both sides took part in the canvass. The result has been wholly disappointing to the Conservatives, and the Radicals have a largely increased majority in the Council. The working men, it is declared, voted on the Radical candidates almost in a body, and South London gave almost a solid vote for the Radicals. The returns are said to show 84 Liberals in the new Council against 34 Conservatives. The result of this contest is believed to have much significance as an indication of the probable results of the approaching general election. London has always been a Tory stronghold, and the party has felt confident of a triumphant support from this quarter in the next cam-

paign. Now the outlook for the government in the London constituencies is far from flattering, and it is thought not improbable that a majority of them will elect the supporters of Mr. Gladstone.

THE way in which a question was received in the British House of Commons the other day would indicate that the union of Canada with the United States is not regarded by English statesmen as among the practical contingencies. The subject of the Esquimault, B. C., defences being before the house, Mr. Munro Ferguson, member for Leith, asked who would own the guns if Canada should join the United States. The question was greeted with cries of "Oh," and the Speaker's remark, that the question was very hypothetical, was answered with cheers. Mr. Ferguson repeated his question, but the government refused to treat it seriously, and the member for Leith resumed his seat amid ironical cries from all parts of the house.

THERE are few things in which the triumphs of human genius as applied to practical affairs are more conspicuous than in the history of steamship navigation, and, especially, as seen in the Atlantic passenger service. The greater comfort of passengers has kept steady pace with the increased speed of the vessels, and so far as security is concerned, it would seem that the conditions for safety, on an average, are no better in one's own home than when crossing the ocean in a first-class steamship. A writer in the *Scottish Review*, as quoted by the *Watchman*, shows that up to 1879, 144 steamships were lost, but since that date the losses have been very small. In the year 1890 two thousand trips were made from New York, 200,000 passengers were carried, and 375,000 emigrants, with no accident whatever. The Inman Line, in three years, lost no passengers out of a million, and in that time only eleven of their sailors died. The Cunard Line in the same length of time lost no passengers and only nine sailors died.

Ottawa Baptists.

Marie Street Baptist Chapel.
Church organized 1837.
This corner stone was laid by
The Hon. A. Mackenzie,
Prime Minister of Canada,
20th July, 1877.
A. A. Cameron, Pastor.

The above inscription meets the eye of the worshipper as he enters the porch of the temple. From an "Historical Sketch" I find that, "on the 23rd August, 1857, a church was organized, composed of the following members" (nine names are here given). "The first collection was taken on Sunday, September 9, amounting to one shilling and seven pence half-penny." "The first baptism took place on November 16, 1858." "The erection of the new church building was begun in the spring of 1876 and was completed in 1878. The total cost of building and furnishing was \$21,700."

Rapid as has been the growth of Ottawa since that period, the progress of this church has more than kept pace with the city. Ten years ago the membership was 245, and the contributions amounted to \$2,658.40; now the membership is 384, and the total contributed last year for church purposes amounted to \$6,705.55. And in order to show the full development of the Baptist cause, it is necessary to state that within the last two years a second church has been organized in the west end of the city, known as the Concession street church, formed chiefly from the first church, and now embracing a membership of 88 and contributing last year to the support of the Gospel the handsome sum of \$1,767.29. Rev. W. T. Graham, a young man of much promise and excellent qualities, is the pastor of this church. It affords me great pleasure to state the foregoing figures for they, show that the Baptists of Ottawa know how to give to the cause of the Lord.

Rev. Mr. Carcy, who has now ministered to the First church for the last two years and more, retains a firm hold upon the hearts and minds of his hearers. The church bears every evidence of being united, happy and prosperous. All the services are well attended, and the congregations on the Sabbath are regularly large, oftentimes to the full capacity of the building. During the sessions year after year, there may be observed among the attentive worshippers a good representation of parliamentarians. From the Upper House I have from time to time noticed Senators McClellan, Perley, Glazier, Ferguson, [the late] McMaster and others. (I cannot just now name a Baptist Senator from Nova Scotia. Let us live in hope.) From

the Commons I have seen among others, Hon. Mr. Foster, Hon. Mr. Mackenzie, Hon. David Mills, Dean Weldon, Mr. Patterson, of Brant; Mr. Allan, of Essex; Messrs. Gilmour, King, Colter, McLeod, Hazen, of New Brunswick; Messrs. Putman, Kaulbach, Mills, McDonald, Flint, Patterson, of Nova Scotia. Most of these are regular attendants during the session.

In another letter I may give you an idea of the relative strength of the various religious denominations of this city.
H. H. B.

W. B. M. U.

NOTO FOR THE YEAR

"He not weary in well-doing"

FRATER TUUS FOR MARCH

For Miss MacNeill, our young lady missionary at Bobbili, that she may realize the promise contained in John 1: 9; that she may be successful in acquiring the languages, and be filled with power from on high for her work.

Not Doing.

BY MARY L. T. WITTER.

Sad and weary were the years during which Jabin oppressed Israel. Every man's heart failed him for fear, and no one was willing to assume the responsibility of chief magistrate. But as calamities inspire woman, one Deborah was willing to fill the office. Up to this time she had lived in retirement and had clung to Lapidoth for support as does the ivy to the sturdy oak. But in this time of adversity he leaned against her as he would have against a solid rock. Under the palm tree she dispensed justice with a steady hand, but she was carrying a burden so heavy that under it she would have sunk had not the joy of the Lord been her strength, and His strength her refuge. Often were her nights spent in supplication and prayer. At length the promise of deliverance is given. Confident of the fulfillment of God's word she, at once, sends to Barak acquainting him with God's command and God's promise. The answer of Barak excites our contempt. He has little faith in God and is willing that a woman should share with him in what he deems a dangerous enterprise. The reply of Deborah is worthy a prophetess. "I will go up," which was equivalent to saying, God has promised victory and His promises cannot fail.

The sequel is well known. The chariots, with which Jabin hoped to mow down Israel as the grass of the field, are but an incumbrance. Skill forsakes the commander and strength forsakes his men. God is fighting for Israel.

We will not follow Sisera to the Kenite's tent, nor talk of the tent-pin and hammer which, in the hands of the clever, hospitable, brave, but perfidious Jael cost him his life; but call attention to one stanza in Deborah's song of triumph:

"Curse ye Meroz, said the angel of the Lord, Curse ye bitterly the inhabitants thereof."

Why curse Meroz? Of what great crime have they been guilty of? They simply did nothing while their brethren were engaged in hard fighting or following the enemy in hot pursuit. Not to do good, is to do great evil. Can any of us be certain that we will escape the curse of Meroz if we stand aloof from the work of missions in which so large a portion of the Christian world are now engaged? Shall we not do all in our power to aid these workers?

There is a moral dignity in missions, compared with which every other enterprise pales as do the stars before the rising sun; and the ultimate success of missions is absolutely certain. Is the kingdom of heaven likened to leaven put into meal?—if we continue to work till the whole is leavened; or to a mustard seed cast into the earth?—it will become a wide spreading tree; or to a rivulet issuing from the threshold of the temple?—it will increase to a great river that cannot be passed over; or a stone cut out of a mountain without hands?—it will grow till it fills the whole earth. But to drop figures. David by the Holy Ghost says: "Thou shalt inherit all nations." Again, "All nations shall serve Him"; and yet again, "All the ends of the earth shall remember and turn to the Lord, all the kindred of the nations shall worship before Thee; for the kingdom is the Lord's, He is governor of the nations."

I will refer to no other incentive to send the gospel abroad; and that to my mind is all powerful. Christ has said, "Go ye into all the world and preach the gospel to every creature." "How can they preach except they be sent?" Shall we, can we, dare we disobey Christ?

Mrs. Gladstone's first article in the series of "Hints from a Mother's Life," which she has written for *The Ladies' Home Journal*, will be printed in the April issue of this periodical.

Sabbath School.
BIBLE LESSONS.
FIRST QUARTER.

(Condensed from Peabody's Select Notes.)
Lesson XIII. March 27. Isa. 40: 1-10.

THE BLESSINGS OF THE GOSPEL.
GOLDEN TEXT.

"The glory of the Lord shall be revealed, and all flesh shall see it together."—Isa. 40: 5.

EXPLANATORY.

This prophecy, whether spoken by Isaiah in his later years or by a prophet of the Exile, called by some the Second Isaiah, belongs by prophetic vision, or by actual utterance, to the last years of the Exile, a few years only before the return in 536.

I. THE PROMISED TIME IS AT HAND. *Comfort ye.* In the Septuagint this is a form of the name and is translated "comforter" in John. Bring sympathy, aid, strength, comfort. It is spoken to the prophets, God's messengers. *Saith your God.* The comfort has divine authority and power behind it.

2. *Speak ye comfort* to (Cheyne and Delitzsch both translate "speak ye to the heart of") Jerusalem. "In a voice clear, distinct and penetrating," "to the intelligence, conscience and feeling," the Hebrew word for *heart* including all three. *Her warfare is accomplished.* "Warfare" standing for "enforced hardships." The metaphor "very suggestive of the peculiar troubles of military service in ancient times." "Hath not a man a warfare [hard service] on the earth?" *Her iniquity* (on account of which they had been suffering) is pardoned. Or, "her guilt is accepted." It is a remarkable phrase which occurs besides only in Lev. 26: 41, 43, where it is used of Israel's "accepting their guilt"; that is, fully and submissively acknowledging it. The "pardon" is God's gracious act consequent upon man's thus acquiescing in the truth respecting himself. As the sufferings were on account of "sins against God," there was no way of ending them except by God's forgiveness when He saw that the time had come when it was best for them to be forgiven, and have the penalty removed. *She hath received . . . double for all her sins.* In the sense of amply sufficient. It was the ordinary rule under the law that "for all manner of trespass" a man condemned by the judges should "pay double" (Ex. 22: 9). So that the meaning is simply that she had suffered the full penalty, and the hour of release had come. Ewald and others translate in the sense of "double," as if to say that she shall receive double mercies and blessings. But the other meaning is better.

III. PREPARING THE WAY OF THE LORD. *The voice of him that crieth.* "Hark! one that called for me to set up a printing press, relates to something to be done for Jehovah. It is, therefore, naturally ascribed to a non-divine, though still supernatural, voice. The poetic effect is much heightened by the mystery. *In the wilderness.* This belongs to that follows, as in Rev. Ver. A great wilderness or sparsely inhabited district lay between the exiles and their home. Prepare ye the way of the Lord. The figure here used is founded on an Eastern custom of sending persons to prepare the way for the march of a monarch through a wild and unutilized region. This consisted of levelling hills, filling valleys, putting roads in order, and getting everything in readiness.

III. THE TRIUMPH IS SURE. *And the glory of the Lord shall be revealed.* In this wonderful preparation, and through it.

6. *The voice said, Cry.* The same voice as before. *And he (or one) said:* that is the prophet. *All flesh is grass.* The greatest and strongest nations, those that were keeping the Jews in exile, and seemed so resistless, even they were but as the grass. God had but to breathe upon them, and they would pass away like a flower in the wind. The same is still true of all those who gather themselves together against the people of God. The nation that stands in the way of the Gospel must fade away. The map of the world is the proof.

8. *But the word of our God shall stand for ever.* Especially the word of promise to the exiles that they should return, and the same word to God's people that the kingdom of God shall triumph. Against all assaults, against the wounds of friends, and the bitterness of enemies, it shall stand. Every attack has made it stronger. Every storm, beating upon it, as upon a rocky island, has but shown the depth and strength of its firm foundations.

MISSIONARY ILLUSTRATIONS. (1) The Jews to-day are themselves a living proof that God's Word is sure.

(2) We understand that our friend, Chaplain McCabe, has sent the following message to Colonel Ingersoll: "Dear Colonel,—Ten years ago you made the following prediction: 'Ten years from this time two theatres will be built for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year." Evidently the Colonel is as far out of the way as Voltaire was when he set up a printing press at Farnay to demolish Christianity. That press is now used at Geneva to print Bibles!!

IV. PROCLAIMING THE GOOD THINGS. *O Zion, that bringest good tidings.* Cheyne translates as in our common version. Zion, having received the good tidings, should proclaim them from the mountain-tops to all the land. Others, with the Rev. Ver., translate *Ohon* that *tell* good tidings to Zion. The good news is brought to the people of God. Angels, prophets, apostles, announce and proclaim it. *Behold your God.* Manifested in His acts of salvation, bringing the exiles home, coming in the person of Jesus Christ to bring redemption to man. In these, more than in all the revelations of nature, is the real character and nature of God shown.

10. *With strong hand.* Or, as a nighty one, Rev. Ver. God's might was shown in the deliverance of the exiles from the great nation who held them captive. It was shown still more in Jesus Christ, "the wisdom and power of God." It requires more power to redeem a soul than to create a world. No human problem is so great as that of turning wicked people to righteousness.

Missions would be hopeless but for the power of God through His Holy Spirit. His arm. The instrument of His power; His power in action. His reward is with Him. The reward which God gives to His faithful ones. *And His work.* Repose, His recompense. Rev. Ver. Both the words translated "reward" and "work" are used of the wages of a laborer. Those who preach the Gospel shall have their reward in the success of their labors.

"That's You, Jim!"

Some years ago, at a beautiful English watering place, I met an earnest Christian tradesman of the town, who had prominently displayed in his store window, an assortment of Bibles.

A band of young men, called Ethiopian Serenaders, with hands and faces blackened, and dressed in grotesque costumes, stopped before the gentleman's door one day. After they had sung several comic and plaintive melodies with their peculiar accompaniments of gestures and grimaces, one of the party, a tall, interesting young man, who had the air of one beneath his proper station, stepped up to the door, tambourine in hand to ask for a few pennies from the people. Mr. Carr, taking one of the Bibles out of his window, addressed the youth.

"See here, young man," he said, "I will give you a shilling, and this book besides, if you will read a portion of it among your comrades."

"Here's a shilling for an easy job!" he chuckled out to his mates: "I'm going to give you a 'public reading.'"

Mr. Carr opened at the 16th chapter of Luke, and pointing to the 11th verse, requested the young man to commence reading.

"Now, Jim, speak up," said one of the party, "and earn your shilling like a man!"

Jim took the book and read. "And he said, 'A certain man had two sons; and the younger of them said to his father, father, give me the portion of goods that falleth to me. And he divided unto them his living.'"

There was something in the voice of the reader, as well as in the strangeness of the circumstances, that lulled all to silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

He read on: "And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

"That's you, Jim!" ejaculated one of his comrades. "It's just like what you told me of yourself and your father."

The reader continued: "And when he had spent all, there arose a mighty famine in that land, and he began to be in want."

"Why, that's you again, Jim!" said the voice. "Go on!"

"And he went and joined himself to a citizen of that country; and he sent him into the fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him."

"That's like all of us!" said the voice, once more interrupting; "we're all beggars, and might be better than we are! Go on; let's hear what came of it."

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PERFECT DIGESTION will be accomplished by taking Radway's Pills. By their ANTI-BILIOUS properties they stimulate the liver in the secretion of bile and its discharge through the biliary ducts. In all cases of Sick Headache, Jaundice, Bilious Attacks, Imperfect Digestion, caused by the overflow of the bile into the blood, these pills, when taken in doses of from three to five will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's Pills taken daily by those subject to bilious pains and torpidity of the liver, will keep the system regular and secure healthy digestion.

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well; not there. He could see no signs of her along the shore. He called, shouted, and with might and main, only faint echo replied.

The white-haired man grew seriously alarmed. Away he sped to the berry swamp, thence to the pasture calling, "Rachel, Rachel, Rachel!" No sign of her anywhere, nor any answer. "Where can she be? What can have happened to her?" he thought, and his heart felt the clutch of an iron hand upon it, as he said aloud: "What if she has fallen dead somewhere? How good she has been to me! How could I live without her?"

The children, tired out with following him, had returned to the house. Which way to go next the poor man could not tell. "Hark, some one is calling to him. He looked back and saw the children running towards him. "Grandpa, grandpa!" they screamed, shaking their hats and aprons in the air, "we've found her! She's in the house."

Minds sometimes turn over and upside down, like those old-fashioned, revolving chairs yet to be seen in ancient families. Thus turned over the mind of that bereaved husband, when on reaching his home he beheld his rosy, comely wife laughing heartily at the emotion she had caused. To own the truth the farmer was angry. Instead of joyfully embracing his recovered treasure, he said, rather grumpy: "This is a nice affair! What do you mean by hiding till you scare all in the house half to death, and then laughing at us?"

"Why," said she, "you know how I've been broken of my rest for several nights by toothache. You were sleeping on the lounge, and I crept off to the cot in the shed chamber and fell fast asleep. If you wanted to hunt for your lost wife, why didn't you look where she was, instead of everywhere else?"

Sweet peace returned in a few minutes, and the lost and found wife prepared, as was her wont, a good supper for their mutual consolation.—Augusta Moore.

"I feel entirely cured of Flatulence (a dyspeptic symptom) by the use of one bottle of R. B. B."

Mrs. Scott, Portsmouth, Ont. — Auburn, Me., with 13,000 inhabitants, has one day policeman, and three at night. Prohibition prohibits in Auburn.

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PURIFIES THE BLOOD. Bad Blood may arise from wrong action of the Stomach, Liver, Kidneys and Bowels. R. B. B., by regulating and toning these organs, removes the cause and makes new fresh blood, removing all blood diseases from a pleurisy to a scrofulous sore.

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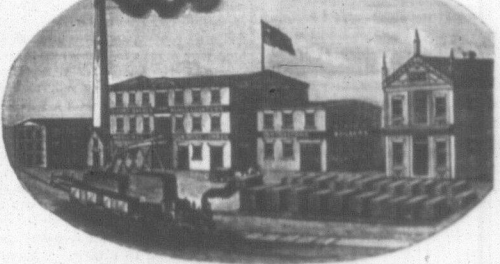


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PAYMENTS for the Messenger and Visitor must be by check, draft or P. O. Order. Cash must be sent in registered letter, otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents remitting, and the date on the address label will be changed within two weeks.

DISCONTINUANCE.—The Messenger and Visitor will be sent off at once unless an order to discontinue is received. Returning the paper is not sufficient notice. All arrears must be paid when the paper is discontinued.

A change of address will be made provided the old and new addresses are given. No change can be made unless the old address is sent.

ADVERTISING RATES furnished on application.

Messenger and Visitor.

WEDNESDAY, MARCH 16, 1902.

THE ANNUAL BUSINESS MEETING.

In theory the members of the church have equal privileges and duties. We boast of our freedom from all tyranny of the few and that our government and management of church work is in the hands of the entire membership.

But if we ask how our churches are practically managed, we shall perhaps find that in many cases our practice has little in connection with our theory. At the recent annual business meeting of a church numbering over four hundred members, there was an attendance of about a dozen, and so common has this way of doing things become, that no one remarked upon the small attendance.

By the prompt remittance of the many small sums due us a great favor will be conferred, and our ability to serve our churches and the Lord of our churches will be greatly increased. Will our pastors and people prayerfully remember us? A special door and an effectual one opening for us in our missionary enterprises. We purpose shortly to issue a four-page supplement, devoted entirely to the proper celebration of our one hundred years mission in the foreign fields.

Brethren, these things ought not so to be. Our congregational polity should be worked and not kept in printed form on our shelves or emblazoned in Association speeches. The work for which the church stands is so large as to make the best wisdom of all its members necessary in order that its responsibilities may be met.

THE RIGHT WILL TRIUMPH.

The Louisiana Lottery is not yet dead, nor has it met with a change of heart. Those who have been fighting it have about as much confidence in its good intentions as they would have in those of a wounded serpent. But the serpent is badly scathed, and though it may be expected to lash about a good deal in its death struggles and employ all its resources of subtlety and force before it finally succumbs, there seems hardly to be good reasons to believe that the day of its diabolical supremacy in Louisiana is drawing to a close.

What has been accomplished in the fight against this gigantic iniquity gladdens the hearts of all those who hold truth and honesty above fraud and selfish interest, and should bring new courage and confidence to those who are battling against what may seem

The Bible in our Denominational Gatherings.

The question is frequently asked, Are the spiritual results of our denominational gatherings commensurate with the energy expended? This indicates a lack somewhere. Just what this lack is might be difficult to determine.

A careful examination of the Year Book shows that the Bible has very little place in these gatherings. Possibly this is an element of the lack. How few of the sessions are opened with Scripture reading; and excepting the formal annual sermon, a Scripture exposition seems a stranger there. Is it right, is it consistent that the Bible should be thus treated in the denominational gatherings of that body which above all others professes to draw its entire creed and commission from the pages of the sacred book?

True, there are the early morning prayer meetings which are seasons of spiritual refreshing. But these are looked upon more as an "annex" than as an integral part of the gatherings, and too often the spiritual refreshing seems to be left in them.

Is it therefore out of place to ask that more attention be given to the Bible in these gatherings? The Bible has been, and still is, the great visible reservoir of spiritual power. Let us draw largely therefrom.

But with the great press of business already on hand, how can we find room for more? May it not be possible that a forcible and loving exposition of some Scripture passage, during the first fifteen minutes of each session, would help along the other business?

In reference to time, there is, however, not the slightest difficulty with the three evening platform meetings, which are usually given, one each, to education, home and foreign missions.

At each of these meetings there are usually three or four speakers. Instead of the first formal address, which may have very little bearing on scripture, a fifteen minute exposition of scripture bearing directly upon the subject of the evening, and forming a scriptural basis for its claims, might be substituted, possibly to great advantage.

FROM THE BUSINESS MANAGER. Will our agents and subscribers kindly take notice of the fact that in our extra efforts to improve the Messenger and Visitor, as to its appearance and added ability for usefulness, we have increased our expenses. In our office during the last month we have been made to feel very seriously the pressure of the hard times which is upon our country just now.

By the prompt remittance of the many small sums due us a great favor will be conferred, and our ability to serve our churches and the Lord of our churches will be greatly increased. Will our pastors and people prayerfully remember us? A special door and an effectual one opening for us in our missionary enterprises. We purpose shortly to issue a four-page supplement, devoted entirely to the proper celebration of our one hundred years mission in the foreign fields.

Rev. Calvin Currie, \$5.00; Rev. S. D. Erwin, \$5.00; Rev. Thomas Jewett, for H. and F. M. S., 2.00; G. H. Johnson, North Sydney, for F. M. S., 25.00; North Sydney church S. S., 12.50; Lower Economy, 7.00; for G. L. M., 1.10; Hampton Village, 4.43; Upper River church, 12.00; G. E. Day, 4.00; Rochester Theo. Seminary, 4.00.

CONVENTION FUNDS RECEIVED.

Rev. Calvin Currie, \$5.00; Rev. S. D. Erwin, \$5.00; Rev. Thomas Jewett, for H. and F. M. S., 2.00; G. H. Johnson, North Sydney, for F. M. S., 25.00; North Sydney church S. S., 12.50; Lower Economy, 7.00; for G. L. M., 1.10; Hampton Village, 4.43; Upper River church, 12.00; G. E. Day, 4.00; Rochester Theo. Seminary, 4.00.

The Light of God's Countenance.

The Psalmist made frequent use of such an expression. In Ps. 4: 6, we have this prayer: "Lord, lift Thou up the light of Thy countenance upon us."

Perhaps we have often read these words without any definite thought or clear idea as to what they mean. What are we to understand by the light of God's countenance? Is not His countenance always light? Or do the words properly suggest that sometimes it is dark and at other times light? I think that it will not do to adopt such a suggestion. God's countenance is always light, for in Him there is no darkness at all.

The meaning seems to be this: When one's countenance is "lighted up," it indicates that he is favorably disposed towards the one whom he is addressing. The smile on the face denotes an attitude of good-will, of gracious consideration, of a willingness to render kindly assistance.

We see this fact illustrated in daily life, among all classes of men. If a man frowns upon you, you do not expect any desired favor from him, so long as he wears such a countenance; but let his countenance begin to shine upon you,—let it once light up, and it expresses to you a willingness to render you a favor—the thing for which you have asked. We are drawn to people by the light of their countenance, while we are kept back or repelled by their frowns, their darkness of face. Now when we pray God to lift up the light of His countenance upon us, we mean, if we understand the phrase or petition, that we want Him to look favorably upon us and grant us the things that we desire. We do not see God's countenance. The expression is simply a figure of speech, yet it refers to and illustrates a precious truth. We do not

need to actually see God's countenance, as we would a man's, in order to get comfort and help from the thought and fact suggested by the illustration. We want the light of God's face to shine upon us; that is, we want Him to be favorable to us and bless us. And we, too, should have a shining face for Him, so that others may see the reflected light of God in and upon us, and be led to Him.

The Appeal. "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, the Son, and the Holy Spirit; teaching them to observe all things whatsoever I commanded you. And lo! I am with you always, even unto the end of the world."—Matt. 28: 18-20.

At the sixteenth annual conference of the Canadian Baptist missionaries, assembled at Bimilipatam, January, 1892, after most earnest and prayerful consideration of the appeal sent forth three years ago calling for fifty additional men and other laborers for the speedy evangelization of the Telugu upon our foreign mission field, it was resolved:

1. That we express our gratitude to God for the response made to the appeal, as manifested in a more widespread interest in the work, in larger contributions, and in the equipping and sending forth of ten families and three single lady missionaries; yet we sincerely believe that the Baptists of Canada have not yet fully and conscientiously considered the great spiritual destitution set forth in our appeal and that they have not yet in any adequate measure acknowledged their indebtedness to these perishing Telugus, to give unto them the Bread of Life.

2. That as faithful to our trust,—to the Baptists of Canada, whom we represent, to the Telugus, whose evangelization we have before God undertaken; and to Christ for the fulfillment of whose commission we are responsible,—we do solemnly reaffirm our belief that in the great work of world evangelization, these three million Telugus are a share only proportionate to our ability; and that we shall betray our trust, prove disloyal to our Leader, and barter this people's opportunity for attaining eternal life, if we do not promptly, to the full extent of our numbers and ability, put into the field a force adequate to meet this unutterable need.

3. That we do again most earnestly beseech our Baptist brethren in Canada to reconsider our appeal sent forth and to respond to it in a measure more nearly proportionate to their means, and more worthy of Him whose cause we represent.

4. That inasmuch as our own and other societies throughout Christendom are resolved to celebrate this centennial year of missions by greatly increasing their efforts as well as by devising new measures for meeting the great world need, we add our entreaty to our brethren, the pastors, deacons, Sunday-school teachers, and other leaders in the churches, to interest themselves in spreading this need before their people, so thoroughly, so perseveringly, so earnestly, that every member in the Baptist churches of Canada will have placed before him full information of the awful destitution prevailing on our foreign mission field; and therefore, the priceless privilege of contributing to the relief of this pressing and distressing need.

5. That during this whole centennial year we do engage ourselves, and do request our Baptist brethren in Canada to unite with us in unceasing and importunate prayer to God, that He pour out His Spirit upon His people in such measure as to revive His work, reach these people with the gospel and hasten the coming of His kingdom.

"And it shall be in the last days, saith God, I will pour forth of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, yea, and on my servants and on my handmaidens in those days will I pour forth of My Spirit; and they shall prophesy." "Ask Me of the things that are to come; concerning My sons and concerning the work of My hands, command ye Me." By order of Conference, L. D. MORSE, Secy.

THE SECOND RECITAL of the year was given in College Hall by the pupils of Acadia Seminary, Feb. 22nd. The following programme speaks for itself of the excellent character of the entertainment:

- 1. Piano Solo—Gypsy Rondo. Haydn. Misses Allen and Patton.
2. Reading—The Last of the Light Brigade. Kipling. Lillian Shaw.
3. Vocal Solo, with Piano—The Beautiful Maiden. E. Tupper Knowles. Gwendolyn.
4. Reading—Blayne of Elgin. George Elliot. Ethel Griffin.
5. Piano Solo—The Maiden Song. Schubert. Annie M. Freese.
6. Vocal Triplet—The Maiden Song. Schubert. Misses Saunders and Stewart.
7. The American Boy. Geo. F. Root. DeWilde. Gertrude Blich.
8. Piano Solo—(a) Improvising. 19, No. 3. Schubert. (b) Rondo in F-sharp. Edith Keirnsford.
9. Reading—Blayne of the Inchcape. Elizabeth Barrett Browning.
10. Vocal Solo—One More the Maiden Song the Mill (Old English Tune). Macfarren. Florence M. Shaw.
11. Reading—The Spinning Wheel Song. Walter Mary A. White.
12. Vocal Trio—Golden Years Ago. Adams. Misses Saunders, White and Stewart.
13. Foot Save the Queen.

Foreign Missions.

A special meeting of the Foreign Mission Board was held on Wednesday last, for the purpose of considering some very important correspondence from the field. The missionaries stated that, at their conference, it was decided to build a permanent mission house at Kimedy, and, owing to the lack of funds, provide temporary accommodation at Palconda.

The Board thought it would be better to build permanently at both stations, and instructed the secretary to write accordingly to the missionaries. The estimated cost of mission houses at these two stations, as given by the missionaries, is about \$5,000. The Board thought that as the denomination had been asked to provide a memorial fund of \$6,000, they were safe in instructing the missionaries to go on with buildings at both places; but, brethren of the home churches, your Board has taken this step with a treasury overdrawn to the amount of \$6,000. So you will easily see that the Board is not without anxiety at the present time. It is to be hoped that the Memorial Fund will begin to come in soon, as well as contributions for current expenses.

W. J. STEWART.

The New Tune Book.

I am recently informed that we are to expect a new tune book, to be used with the Baptist Hymnal, and to be published in the course of this or the next year. I do not know what progress has been made in the compilation, or whether it is now complete, but would hope that a word of caution is not yet too late. This caution is given for the reason that a report is out that extensive selections from a collection called "The Bristol Tune Book" have been made for the new work. If this be true, I believe that every one acquainted with "The Bristol" will agree with me that a grave mistake is being made. "The Bristol" appears to have been largely constructed on the machine plan; most of the tunes have a sameness which is painful, and especially lacking in harmony, and void of soul-stirring melody.

There are, it is true, a few good old tunes from other works, which have not been tampered with, these form the only redeeming features of the book. On the other hand again, there are some of our finest old tunes—tunes the people love to sing, which have been made over and spoiled to suit the extraordinary taste of the compiler. In these latter the amusing, but not edifying, effect is afforded of the good people in the congregation singing the good old tune in the old way, with all their hearts carrying with it their joyful worship to the blessed Lord, while at the same time the well-trained choir is faithfully rendering the parody of the same from "The Bristol." Choirs are in place as leaders, but for worship "let all the people sing," while for harmony, melody and true music don't give us selections from "The Bristol Tune Book." Selections of this kind are fast destroying the music of the churches and true worship.

THE BAPTIST ANNUITY ASSOCIATION. A letter from Rev. W. E. McIntyre, published in the Messenger and Visitor of March 2nd, calls for a reply from some one acquainted with the facts.

Bro. McIntyre refers to the public notice which has been given for three weeks past, relative to proposed legislation in the interest of our Ministers' Annuity Funds, and calls in question the statement that our Board was seeking such legislation in pursuance of a resolution passed at Moncton. What are the facts?

I have before me the minutes of the joint meeting of the Baptist Annuity Association and the Board of the Annuity Fund of the Baptist Convention, held at Moncton on the 22nd of August last, previous to the opening of Convention. Due notice of the meeting and its object had been given through the Messenger and Visitor. The meeting was open to all who chose to attend. After a recital of the action already taken looking towards the proposed union, the following resolution was moved, seconded and passed:

Resolved, That the Baptist Annuity Association in N. B. be requested to procure legislation empowering them to hand over their funds and work to the Board of the Annuity Fund of the Baptist Convention (incorporated by the Legislature of Nova Scotia in 1891), and in the meantime to pass over to them the proceeds of the Bradshaw Fund, so that the whole business may be carried on by the Convention Board.

Next week I shall, with your permission, give you readers a brief review of the history of this business, which will tend to remove the impression that there is a disposition somewhere to "hurry up legislative action and close this matter without its being properly understood." One or two things, however, should be said just now:

When this resolution came under the consideration of our board, in November last, a committee was appointed to make certain inquiries relative to carrying out the first request, and a resolution was adopted as follows: Resolved, That this board do not deem it advisable to hand over the proceeds of the trust funds in their charge to be ad-

ministered by any other board, until proper legislative authority shall be obtained.

Since the issuing of the notices referred to, unexpected opposition has been raised to the desired union of the funds, which would perhaps influence the legislature to decline taking action. In consequence it has been thought best not to press the matter this winter. This is much to be regretted, as it is clearly in the interest of the Baptist ministers of New Brunswick that such a union of funds and work should take place.

Bro. McIntyre thinks it very doubtful whether they desire it, and says, "Many expect to join the present society at Fredericton, and prefer that it should remain as it is." This association is nine years old, yet only four of our ministers have joined it in the regular way; two of whom dropped out after three years, the third afterwards became an annuitant, and the fourth is our brother who has just been enrolled. Four other ministers, who had passed the limit of age, became beneficiary members two or three years ago by paying the required amount in a lump sum. Thus we have now five annuitants and one other beneficiary member. At the same time about twenty New Brunswick ministers are making their annual payments to the Convention Board, and five or six ministers, or their families, are receiving benefits therefrom.

While matters remain as they are, there is no probability that any addition will be made to the "Bradshaw Fund," whereas it is known that, so soon as we have one strong board, with a capital of respectable magnitude, with a clear field for work in all the Maritime Provinces alike, persons stand ready to make donations and legacies in considerable amount.

HERBERT C. CREED, Fredericton, March 12.

Home Mission Notes.

Thirty-six mission fields are at present supplied with continuous ministerial labor. Revival blessings have been enjoyed on several of these fields during the last few weeks.

Rev. I. Wallace, general missionary, is spending a few weeks at Sydney, endeavoring to strengthen the things that remain. An energetic pastor is needed for that church. Pastor Mutch has left his Hawkebury flock in the care of a young brother for a few weeks, and has gone to the assistance of the brethren on the Gabarouse field. We are expecting to hear that his visit has resulted in great blessing to that field.

General Missionary Young is spending several weeks in Shelburne County, which has for some time been destitute of pastoral labor. The Lord is with him and many are confessing Jesus. Rev. I. W. Carpenter has received a very hearty call to the Stable River group, Shelburne County, which he will accept.

Bro. A. F. Newsomb, of the graduating class of Acadia College takes charge of the Shelburne-Jordan River group in June.

Bro. W. T. Stackhouse, of the same class, goes to New Glasgow.

The Board at present needs fifteen men to settle as pastors on home mission fields. Diligent search is being made for them. Several pastors are asking for the help of our general missionaries. Brethren, we would like to help you all, but how can we when we have so many pastorless churches on our hands to care for? Read 2 Chron. 14: 11, and go forward: "Expect great things from God and attempt great things for Him."

A Good Example.—Pastor M. L. Fields, of Brookfield, writes: "I have been faithfully and ably supported by the church in Brookfield, who not only come out in hands to help me at long distances, and hold special conferences, but exercise self-denial in giving up their Sunday services for the good of others." May God bless them according to the word of Jesus.

Worthy of imitation. What? The prompt way some of our mission fields pay the amount they promise to their pastors. The quarterly reports from Lunenburg, Springhill, Lower Stewiacke and several other show that the pastor has received the full amount for the quarter. We hope the time is not far distant when we may be able to say this of all.

A. GORDON, Cor. Secy. HEBRON, N. S. March 9.

Mr. John A. Campbell, St. Sixte, Que., writes: "My wife was unwell for four years from irregularities, brought about by a severe cold. She tried many remedies, but without relief. Seeing Dr. Williams' Pink Pills advertised, I procured two boxes and the result is a permanent cure. They are the best medicine in the world for the disease you represent them for." Sold by all dealers.

Sights and Sounds in I.

For Boys and Girls in Ca.

Dear Girls and Boys,—It is early in the morning. The sky is as glory. The sea is nearly as as new-fallen snow. In a little harbor our ship has stopped anchor. In our cabin I am just my last sleep in a berth, when I rocked on the unsleeping bosom sea. My knees are on the floor, my head is thrust out of the big, square port-hole. Half-up and dressed for all day, now bobbing against the side of the ship runs down the side of the ship. The men in it hecken-ter at everybody and beg for to row ashore. There is another! All around us led face of the water is alive and ships.

On the shore is activity. I houses and crows and people. city. More people live in it. Halifax or St. John; yes, more in all Nova Scotia or New B. It is the capital of a part of led the Madras Presidency. city, sitting in a boat, with spread over the helmet, and a smiling beneath it, comes a y to meet us. We are well as for we went to school top under the Baptist Foreign Miss of the United States. His Chafes Hadley.

Now we are in his house, ing the dark men who rowed us ashore, the narrow streets, corners we turned, the mud the mud puddles we passed, glad we are to be on solid ground. The hot sun's rays are gone West. "You will have to lo scorpions to-night. This s bring them out. Keep your l and don't walk round with slippers on." So Mr. Hadley lent me a pair of his old slipper laid a long old iron rail near floor and said, "Come along, sting and all." In the mid night, sure enough! Up the window lattice, with eyes feet scrambling, tail wriggling that thing? Slippers are on, in the air—victory or dea crash, rattle; down on the shutters comes the rod, and retreats the wriggling for and blood!

"Good morning, Hadley. I slaying a scorpion last night, did it look like?" asked Mr. told her. "O," said she lau as glad you did not hurt little lizard. They are fine catch the flies."

We should like to stay long city with our friends, but Bimilipatam leaves at noon covered carriage, down the street corners, down along the wh boat, over the waves, up the ship, beneath the pelting sun as so busy looking after us that has been brought over other ship, that I hardly n the captain unless his fiery h sets our big carry-all rolling a more "over the deep blue sea."

Wednesday noon. What is the city we have left? We ar along toward the north-east. the name of this water-cas which our steeds are stepping seen feet?

Four hundred and sixty along this shore to Bimilipat darkness and light, plough ploughing along. Now we ar ashore, only a mile or two as trees with top-knots and qu ings. We have come two hu seventy-four miles. The s Thump, thud, rattle goes the plunge, splash, gurgle goes t Out of the chain hole in the to the water, the great iron one another like squirrels, and ning. Down out of sight, do goes the anchor to the bot his giant claw into the bed and holds us fast. As when ing you go out to feed the her on the ground a dishful of all directions they come flap wings, cackling, flying over heads, crowding one ano lighting on the edge of th diving into their breakfast so as our ship stopped and sat sea, out, after us, singing, rat oars, racing, rocking, pitchi dozens of boats. This one is Like a squirrel with a nut in running up a tree, a man with rope hugged tight between crawling up the side of the is safe aboard and is try to the rigging. Close on his up another boat, and close on with another rope in his mo up another middy looking n on both sides the boats ha around us, crowding, scrap splashing against one ano chattering, ordering, scolding trying to get into the best p Their boats are full of ric things which they have bro

Sights and Sounds in India.

For Boys and Girls in Canada.

Dear Girls and Boys,—It is bright and early in the morning. The sky is clear as glory. The sea is nearly as peaceful as new-fallen snow. In a little rippling harbor our ship has stopped and cast anchor. In our cabin I am just up from my last sleep in a berth, where I have slept so well for twenty-nine nights, rocked on the unsleeping bosom of the sea. My knees are on the couch and my head is thrust out of the window—the big, square port-hole. Here in India—up and dressed for all day. With its nose bobbing against the ladder that runs down the side of the ship, here is a boat. The men in it beckon and chatter at everybody and beg for passengers to row ashore. There is another boat, and another! All around us the dimpled face of the water is alive with boats and ships.

On the shore is activity. It is full of houses and crowds and people. It is a big city. More people live in it than live in Halifax or St. John; yet more than live in all Nova Scotia or New Brunswick. It is the capital of a part of India called the Madras Presidency. Out of that city, sitting in a boat, with a sun helmet on his head, with a white umbrella spread over the helmet, and a pale face smiling beneath it, comes a young man to meet us. We are well acquainted, for we went to school together at Newton. He came to India a year ago, under the Baptist Foreign Mission Board of the United States. His name is Charles Hadley.

Now we are in his house, remembering the dark men who rowed and sang us ashore, the narrow streets, the many corners we turned, the mud huts, and the mud puddles we passed, and how glad we are to be on solid ground once more. The lot sun's gone down in the West. "You will have to look out for scorpions to-night. This shower will bring them out. Keep your light burning and don't walk round without your slippers on." So Mr. Hadley said and lent me a pair of his old slippers. So I laid a long old rill near me on the floor and said, "Come along, scorpion, sting and all." In the middle of the night, sure enough! Up there on the window lattice, with eyes sparkling, feet scrambling, tail wriggling, what is that thing? Slippers are on, iron rod is in the air—victory or death. Slam, crash, rattle; down on the venetian shutters comes the rod. Out of sight retreats the wriggling foe and leaves no blood!

"Good morning, Hadley. I came near slaying a scorpion last night. "What did it look like?" asked Mrs. Hadley. I told her. "O," said she laughing. "I am glad you did not hurt that poor little lizard. They are fine fellows to catch the flies."

We should like to stay longer in this city with our friends, but the ship for Bimlipatam leaves at noon. Into a covered carriage, down the street, around corners, down along the wharf, into a boat, over the waves, up the side of the ship, beneath the pelting sun we go. I am so busy looking after our baggage that I hardly notice when the captain unties his fiery horses and sets our big carry-all rolling along once more "over the deep blue sea." This is Wednesday noon. What is the name of the city we have left? We are smoking along toward the north-east. What is the name of this watery plain over which our steeds are stepping with unseen feet?

Four hundred and sixty-five miles along this shore to Bimlipatam. Through darkness and light, ploughing along, ploughing along. Now we are near the shore, only a mile or two away. We see trees with top-knots and queer buildings. We have come two hundred and seventy-four miles. The ship stops. Thump, thud, rattle goes the big chain; plunge, splash, gurgle goes the anchor. Out of the chain hole in the bows, down to the water, the great iron links chase one another like squirrels, and like lightning. Down out of sight, down, down goes the anchor to the bottom, digs his giant claw into the bed of the sea and holds us fast. As when in the morning you go out to feed the hens, and set on the ground a dishful of food, from all directions they come flapping their wings, cackling, flying over one another's heads, crowding one another away, lighting on the edge of the dish, and diving into their breakfast headfirst; so as our ship stopped and sat upon the sea, out, after us, singing, rattling their oars, racing, rocking, pitching, came dozens of boats. This one is here first. Like a squirrel with a nut in his mouth, running up a tree, a man with a ragged rope lugged tight between his teeth is crawling up the side of the ship. Now he is safe aboard and is tying his rope to the rigging. Close on his boat comes up another boat, and close on his heels, with another rope in his mouth, crawls up another muddy looking man. Now on both sides the boats have flocked around us, crowding, scraping, bumping, splashing against one another, the men chattering, ordering, scolding, everyone trying to get into the best place.

Their boats are full of rice and other things which they have brought to

on board the ship. They have come also to take people, horses and other freight ashore. All day the noise of their jabbering and of loading and unloading goes on. The name of this place is Masulipatam. At last we are off. The boats go singing, west ashore; and we go east north-east and bend around the crooked coast.

One hundred miles more through darkness and light, rocked and driven along through the blue billows. It is Friday morning. Once more we are closer ashore; the anchor takes another dive and we are tied up in front of a city by the sea. Once more the boats swarm around us like bees. Among the dark faces that come on board, beneath a white sun helmet there is one white face. It is the smiling countenance of my classmate at Newton, Rev. A. B. Lorimer. He arrived in India a few weeks ahead of me and is in this town studying the language. We plan to go ashore with him to see Mrs. Lorimer, who is visiting here, and whose mother, Mrs. Fitch, we knew so well at Wolfville. But there is not enough time. We are very sorry, for we know how glad she would be to see those who had so lately seen her mother. Look down there, a large sack of grain is in the water, and two men who have jumped in after it are trying to get a rope around it. Darkness comes on and covers the noise. We lie down to rest with the sweet thought that this is probably our last night on the sea after our long trip of about ten thousand miles from Halifax. When morning breaks we are pushing along through the waves and the breeze. What is the name of the city we have left? It is the central station of the Upper Canadian Baptist Telugu Mission.

Seventy-four miles more and we stop in front of a town called Vizagapatam. In spite of ourselves we are a little excited, for we are only seven miles from Bimlipatam. Off again. This is Saturday, about two o'clock in the afternoon. In two hours we hope to be in front of Bimlipatam. My coat is of old perspiration is tickling my cheeks, for I have just finished packing up and tying up our luggage. Now we are on deck. Here is a gentleman who has often been at Bimlipatam. "What is that high hill?" "Mr. Sanford's mission house is under that hill." Now we can see around the hill. The east end of it is broken off clean down to the ground and swept away to make a place for the town. The top of the hill is in the sky. At the bottom of its steep precipice, so close that it looks as if Santa Claus could stand on the brow and drop a pair of skates on the roof, is a low, long white house. Farther away from the hill to the east, with its front facing the front of the house, and with a kind of steeple on top, is a little white meeting-house. "That is Mr. Sanford's meeting-house," said the gentleman, "and that house is Mr. Sanford's bungalow." Mrs. Morse is so busy looking that before she knows it, the wind has pulled off her sun helmet—top—(which we bought at Port Said) and has thrown it into the sea. But we are nearly home. Down goes the anchor. Out swarm the boats. Not far away is the sandy beach and the town. The shore is curved and makes a little open bay.

Where the silver strand of (hot) gray sand lies like a sickle by the sea, and where the billows are tumbling their white-capped hills against the land in angry foam.

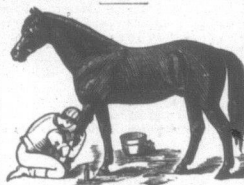
Here comes a boat with a white man in it. It is Mr. Sanford, whose face I know, for I met him when he was home. I shake my hat at him and he shakes his. Soon we are all in the boat he has brought out to meet us. Now the bottom of our boat is grating on the beach; but we are not ashore yet, for the water is shallow and the boat has touched bottom, too far away for us to jump to dry land. But here comes a big chair; four men get a hold of it and Mr. Sanford jumps into it. His feet hang down and he rides ashore like a king on his throne. Back come the men, and the chair. Miss McNeil gets aboard next and goes laughing ashore. Back they come again. Mrs. Morse sits in the chair and they start off with her, leaving me in the boat alone. Two men want me to get on their shoulders, but I laugh at them and wait for the train. Once more the chair comes back, and I get in. The bare-footed men set the chair down on the sandy shore. I spring to my feet and grasp the hand of my old friend, M. B. Shaw. He had started to come out to meet us, but the waves dashed into the boat and wet him all over, so that he had to go back to the house and change his clothes. Mr. Sanford's son, Rowie, was on the shore to meet us too.

It is dark. Along the streets and round the corners we go; up a gently sloping hill, in through a gate, up stone steps, and into the house.

Here to greet us are Mrs. Sanford, her daughter—Miss Lottie Sanford—Miss Grey, and Mrs. Churchill, who has come from Bobbili to meet Miss McNeil. Now supper is over, and I am in the telegraph office sending word home that we have arrived. How swiftly on the wings of the lightning our message will fly home. It is gone, and I am walking back to the bungalow beneath the stars of an Indian sky. "Our Father which art in heaven, hallowed be Thy name." L. D. MORSE.

Bimlipatam, India, Dec. 19, '91.

Lame Horses.



FELLOWS' LEEMING'S ESSENCE CURES Spavins, Rigblings, Curbs, Splints, Sprains, Swellings, Bruises, Sips and Stiff Joints on Horses.

Nonparel testimonials certify to the wonderful efficacy of this great remedy, and every day brings fresh testimony from horsemen in all parts of the country. It is the only medicine for LAME HORSES. LEEMING'S ESSENCE is without a rival in all cases of Lameness in Horses for which it is prescribed.

PRICE 50 CENTS.

RELIGIOUS INTELLIGENCE.

NEWS FROM THE CHURCHES.

FREDERICTON.—Four candidates were baptized by the pastor on Sunday evening last.

HAMPTON.—Six happy believers were baptized at this place yesterday, March 6, in the presence of a very large assembly. They were received into the church at the close of the evening service. Still for the showers we plead the blessing of our church, and we have voted to expend some two thousand or more dollars during the coming summer in that way.

PETITCODIAC.—Our pastor, Bro. Schurman, has tendered his resignation as pastor of this group. We trust that the great pastor will send a devoted, earnest man to oversee His work on this field. Bro. Schurman leaves the middle of June. Brethren, pray for us.

CLERK.

NORTH CHURCH, HALIFAX.—Meetings interesting. Baptized one first Sunday in February and three first Sunday in March. Strength is coming to the church, and there is no danger. There are no divisions. The Bloomfield trust mission is progressing, but the time has not come for another church organization.

TABERNACLE CHURCH, HALIFAX.—God is giving us some encouragement in the Tabernacle. Three were received for baptism to-morrow night; others are asking "What must I do to be saved?" John F. Crowe, Esq., of Boston, has kindly sent us \$10 towards our building fund. Glad to be remembered by friends abroad. Our house is going on and we use every dollar as fast as it comes.

NICTAUX.—Special services have been held in the sections of the Nictaux church. The quickening influence of the Spirit has been present in each place. But at the Falls the converting work of God has been manifest. There have not only been the wanderers return, but heard the rejoicings of new-born souls. Meetings of deep interest are now in progress.

FIRST YARMOUTH.—A cloud of blessing has broken upon this community. The indications are that our glorious Lord and Saviour will give manifold souls to His church. His already baptized nineteen; many others have confessed Christ in our full meetings, at which an unusual number of young men are present and take part. Dr. E. M. Salinger, being in town, has rendered valuable assistance in the pulpit and prayer meeting. Will not all the friends pray for Yarmouth and her churches? C. W. S.

OSMORE, N. S.—Since our last communion the work of grace has gone steadily on. Last Sabbath, Feb. 28, we had a happy day with us. Bro. Young baptized eight persons, all young men in the prime of life, and received another by letter. To-day we visited the baptismal waters again, when five more were baptized. In all thirty-seven have been baptized since Bro. Young came with us. Truly this has been a season of refreshing from the Lord. Our brother is about to leave us for other parts of the county. We pray that God's blessing may follow him. E. H. W.

UPPER WILMOT CHURCH.—On Tuesday evening, Feb. 23, we began special services at Evergreen (one of the sections of this church). The Lord has blessed our efforts in the reclaiming of wanderers and the salvation of precious souls. On Sabbath, Feb. 28, we had baptism in which seven rejoicing converts were immersed on profession of faith in our Lord and Saviour Jesus Christ. And again, last Sabbath fifteen more believers put on Christ by baptism, making 22 in all since the meetings began; and still there are others who profess to be converted and are waiting for the ordinance. We give God all the glory. Rev. E. H. Howe, of Kingston, was with us in three of the services and his sermons were highly appreciated by all. Brethren, we desire your prayers. L. J. TINGLEY.

SMITH'S COVE, &c.—Since the 1st of November I have been laboring with the Smith's Cove and Clementsport churches, though still residing in Digby. During nearly the whole of January my work was interrupted by sickness. Since my recovery I have been holding special services at Smith's Cove, and the Lord has visited and aroused His people. Four happy believers were baptized on the 23rd ult., and many others are being converted. The religious interest has been increasing during the past three months, and there are now indications of a glorious harvest. At Deep Brook, where Rev. Aaron Cogswell and wife are residing and laboring in the Sunday-school and prayer-meetings, as much as their precarious health will permit, some young people have professed conversion. At Clementsport the indications are favorable. One young man was baptized there in December, and others are coming out on the Lord's side. The fields are whitening. Oh for wisdom and skill to gather in the sheaves. Rev. J. L. M. Young, who is tarrying for the winter at Bear River, spent two or three days with us at the

Cove, and rendered good service. During his pastorate at Bear River he spent a portion of his time here, and has greatly in raising funds for the erection of the meeting-house, which is a handsome structure, convenient, comfortable and about free from debt. On the 1st inst., upwards of a hundred of the good people of this community assembled at the home of Mr. Robert Austin. After spending a very pleasant evening in social intercourse, Bro. Young, in a felicitous speech, presented to the pastor an expression of esteem from the people, in the form of a dish of money amounting to \$33.33, at the same time emphasizing the fact that this was not salary, but donation. May the Lord bless the donors. W. H. RICHAN.

ANNAPOLIS CO.—The Baptists of Annapolis County, N. S., held a special conference at Malvern on March 8th to consider the centennial work of foreign missions. A most interesting and enthusiastic meeting was had, and a unanimous and hearty resolve made to raise at least five hundred dollars in the county, as part of the centennial fund, and that the church do, as soon as possible, place this as a special contribution in the hands of the treasurer—Rev. G. E. Day. J. T. EATON, Secy.

FIRST HILLSBURG CHURCH.—Our hearts have been cheered of late by hearing the voices of recent converts in our usual meetings. Two were baptized the last Sabbath in February and six others have been received for baptism March 13. The work is chiefly among the young people, and others are inquiring the way. We are now preparing to repair and remodel our house of worship. For some time repairs have been under consideration and the ladies have raised a considerable sum of money to be expended in that way. Recently Mr. J. B. Kinsey, architect, has drawn plans for the improvement and beautifying of our church, and we have voted to expend some two thousand or more dollars during the coming summer in that way.

ST. JOHN.—The Baptist Ministers' Conference met in their rooms on the morning of March 14. Rev. James Spencer was elected president in place of Rev. J. A. Ford, who has removed to Eastport, Me. Rev. A. E. Ingram announced the death of his son's wife, and on retiring the undersigned was appointed secretary for the present meeting in his place. Prayer was offered by Rev. E. J. Grant, of Sussex. The reports were interesting, but the general spiritual death in our churches was a matter for regret. Rev. G. O. Gates gave an interesting outline of the plans of the Canadian Centennial Committee, of which he is secretary. Rev. E. J. Grant gave an account of his work in Sussex. They are arranging to hold special services. There were some things for encouragement in the report from Leinster St. A young man, who was baptized a short time ago, has offered himself for the ministry, and intends to begin his studies this autumn. He is a promising young man. Some have recently found the Saviour, and two or three are talking of being baptized soon. The conference requested the Secretary to prepare an outline of the work in which he is to engage in Manitoba. H. G. MELLICK, Secy pro tem.

PERSONALS. We are pleased to see Rev. I. N. Parker, pastor of the Courtenay Bay Methodist church, out again after several weeks absence from a very severe attack of a gripe.

Rev. J. B. Woodland has resigned his charge of the Milton (Yarmouth) Baptist church to accept the pastorate of a church in Salem, Ohio. Bro. Woodland is highly esteemed by his brethren in these provinces, and his departure for a distant field will be much regretted. His work in connection with temperance reform especially deserves recognition.

We greatly regret to learn that Rev. W. B. Hinson, of Moncton, has been for several weeks past laid aside from work by illness. For a fortnight, a correspondent informs us, Mr. Hinson was for the greater part of the time confined to his bed. He is now somewhat better, but still quite weak. His physician has prohibited him from all study for the present, and prescribes a long rest as absolutely necessary. Mr. Hinson's church has generously voted him a three months' leave of absence, and, if sufficiently strong, he will leave for England on April 28th, in the hope that the sea-voyage and rest will be of benefit. We sincerely trust that this hope will be realized, and that our brother will return with health completely restored.

Grateful Mention. The number and frequency make it almost impossible to mention all the kind notices received from this people. Some weeks ago at the close of a prayer-meeting, in Lower Economy, I was presented, on behalf of the young converts, with an overcoat and an address, the overcoat being as warm as the friends were warm-hearted. Thanks to all these generators of encouragement. J. B. CHAMPTON.

ONE PRICE, and that the lowest possible. PLAIN FIGURES.

YOU see the price for yourself. And if the garments suit you, you may have them by paying just the marked price—no more, no less. We will not urge any one to buy that which they do not require. Our goods, we intend, will sell themselves—that is, if low prices and honest dealings is anything to go by; if not, we will go out of business. When we say we will not break our prices for anyone we mean it. We do not want anyone to think that it is stiffness on our part or a want of *come and go*, commonly spoken of in trade transactions. It simply means this, that we are determined on honest business or none, and have marked all our goods at the lowest possible price. The advantage is with the customer every time. Are these advantages? Does common-sense answer, Yes? If so, we add other advantages. We offer the most complete stock of Ready-made Clothing and Cloths for Custom-Tailoring ever shown in our city.

Our Men's Department has been recognized as the leading one here, and we can assure the public that our stock for Spring of '92 is much in advance of anything we have shown before.

Our Boys' and Children's Department has been provided for in such a way as to make it equal to any in Canada.

While we have made a special departure in providing for our Young Men's trade, we will only say this of our Gentlemen's Furnishing Goods Department; we intend to make it specially attractive to young men as soon as we get into our new premises, which will be about April 1, and have purchased accordingly.

SCOVIL, FRASER & CO., OAK HALL.

New Spring Goods NOW OPENING.

IN SCOTCH, ENGLISH AND CANADIAN TWEEDS, Worsted Suitings, Overcoatings, Trousersings, in all patterns & prices, which will be out & made in good style. Perfect satisfaction given if money refunded.

ALSO, A FULL LINE OF MEN'S FURNISHINGS

CRANDALL'S - CLOTHING - EMPORIUM, 34 GERRISH STREET, WINDSOR, N. S.

MILLER BROS.' EXHIBIT.

At the recent exhibition MILLER BROS. (Granville St., Halifax) occupied a large space (nearly the whole of the south end gallery), and their show presented a fine appearance. It was all enclosed by a nice neat railing (of turned banisters), and the place raised about eight inches, which was all covered by a nice carpet, the walls and ceiling being nicely papered, and suspended from the ceiling were three electric lights, and their whole place tastefully and richly draped and some also picture hung. They showed fifteen fine Organs and Pianos. The Karn Organ in church and parlor styles, some of which were very fine in both appearance and tone, ranged in price from \$75 to \$450. Also some fine Karn Pianos in mahogany, walnut and rosewood finish. The Evans Bros. Piano in mahogany, walnut and rosewood finish, both of those makes of pianos are becoming very popular. Prices of Pianos shown ranged from \$250 to \$500. Occasionally some very sweet music could be heard from their department. They also showed in a separate booth ten of the celebrated Raymond Sewing Machines in different styles of oak and walnut. Among them was a very fine cabinet machine, which attracted much attention, it being so simple to open and close and to operate, and when closed having the appearance of a writing desk. This machine has become of late years a general favorite with the public. This firm deserves credit for going to the trouble and expense they did in making so fine an exhibit. They received three diplomas on their organs and pianos—the highest award given; no prizes were offered. They have now been in business over twenty years, and during that term have worked up a very large business in the lower provinces, which territory they control.

THE WORD "DYSPEPTICURE" IS A REGISTERED TRADE MARK IN CANADA AND THE UNITED STATES.



TWO YEARS AGO "Dyspepticure" was known to some hundreds of people scattered here and there throughout the Maritime Provinces and New England States.

TO-DAY Thousands upon thousands of Cured Chronic Dyspeptics are sounding its praises all over America.

"Dyspepticure" differs wholly from all other remedies, and is a discovery in the treatment of all stomach troubles. By its soothing and healing action on the irritated coatings of the Great Nerve Centre, the Stomach, it positively cures not only Indigestion but the severest forms of Chronic Dyspepsia. "DYSPEPTICURE" ASTONISHES CHRONIC DYSPEPTICS. Sample Size, 25c. Large Bottles (much cheaper), \$1.00. SOLD BY ALL DRUGGISTS. PREPARED BY CHARLES K. SHORT, PHARMACIST, ST. JOHN, N. B.

PREPARED BY CHARLES K. SHORT, PHARMACIST, ST. JOHN, N. B.

USE IDEAL SOAP FULL POUND BAR.

USE SURPRISE SOAP ON WASH-DAY.

It saves money. READ the directions on the wrapper.

Advertisement for Dr. Williams' Pink Pills for Pale People, featuring a portrait of a man and text describing the benefits for various ailments.

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

A MITE APPEAL.

So that was what you wanted, dear? Beating those tiny flies against the frosty pane. To let me know the thoughts that filled Your tiny brain!

You will not be content with staying All snug and warm with mother playing.

Because poor Neddy Stands in the snow, cold and forlornly; And you would share with him your plenty.

With welcome ready. Ah, baby, my what tender heart As years go on, and life grows full.

With other things, Be no less quick to see the want, To catch the "mite appeal" for help Another brings.

Voiceless, beseeching, at our door Stand others, empty and forlorn.

Asking of us— Not for relieving of life's toil— But heavenly bread and wine— our hearts' Best sympathy.

And be the sinner you can give Only a passing shelter in— Life's storm and din— As to the least and lowest, given It is to Him.

—Sunday at Home.

THE HOME.

There is no spirit in the family that is so fatal to peace and consequently happiness, says a writer in The Tribune, as the desire to argue on trivial points.

One person possesses a habit of setting all the rest right may make a household of worthy, easy-going people miserable. There is nothing right in the household except what she herself personally superintends; for the individuals who consider themselves delegated to the management of the household members of the family are usually persons who devote themselves to this employment and have little time for any other work.

The hard-working man or woman has no time to devote to the shortcomings of others. The contention is the sluggard among those who stands about and watches others work, who can suggest a dozen ways in which they could do better. The wise man of Israel has truly said: "A fool's lips enter into contention"; and the contentious fool is no doubt was in the time of Solomon. Usually in proportion to their lack of actual knowledge do such persons presume to set themselves up as dictators to the others of their households.

One of the greatest mistakes which mothers as well as law-givers make is to expect uniformity of result from different individuals. Children, like communities, must be reared according to their natures and individual characteristics.

closet furnished with abundance of hooks, with room for the girl to keep her clothing in proper order. There should be a shoe-box, hat-box and a footstool, the top of which opens to disclose a cavity for stockings, is not a part of the furniture of the room. There is no better way in which you can educate a girl to be neat and orderly than to give her a properly furnished room and require her to take proper care of it.

It is not necessary that the room be as handsomely fitted or as elegant as we have suggested, however desirable it may be. But it should above all things be thoroughly neat, sunny and cheerful, and should be the girl's private room, and all the belongings should be her personal property. It should be her daily duty to keep it in thorough order.

What to Keep Lists Of. 1. Keep a list of your friends; and let God be the first in the list, however long it may be.

The Three Troubles. A clever and charming old lady at a fashionable resort said to her group of girl admirers gathered for a talk: "My dears, you wonder that nothing ever annoys me. Some people, you know, have their troubles three times over."

A Choice of Careers. One of the greatest mistakes which mothers as well as law-givers make is to expect uniformity of result from different individuals. Children, like communities, must be reared according to their natures and individual characteristics.

Whatever sacrifices must be made in the family, let the girls of the household have cheerful rooms, not mere resting places, where they may sleep, barren of all furniture but the merest necessities. These rooms should be pleasant study and sitting rooms for the girls, can receive their girl friends and feel a pride in playing the hostess on their own domains.

Such a room should have an ample closet furnished with abundance of hooks, with room for the girl to keep her clothing in proper order. There should be a shoe-box, hat-box and a footstool, the top of which opens to disclose a cavity for stockings, is not a part of the furniture of the room.

for the calling they have chosen are likely to make a mark. It is not enough that a lad be educated to a profession, but he must have natural adaptation to his career, or he will be a failure; and it is far better for a lad that he be a careful mechanic in the honest walk of life than a lawyer without a case or a physician without a practice.

THE FARM.

Points in Dairy Practice. With more stock on hand than I expected to winter I found it necessary to look about for cattle food, also means of wintering. Knowing it would be necessary to buy something, I concluded to invest 40 cents in a currycomb and brush. Now I can hear some routine farmer laugh, and say: "That is a book-farming chap. Currycomb and brush! Get out!"

As a rule, I am not much of an advocate of straw-feeding to cows and young cattle, believing it better to keep the horses and pigs well bedded with straw, and to work the whole into manure. However, having a large quantity of old-straw, I resolved to feed a portion of it to my young stock.

Notwithstanding animals do not immediately die from exposure to cold and for the want of plenty of nourishing food, the great mortality among animals during the close of winter and early spring is undoubtedly due in a great measure to the suffering they endure from exposure to severe cold weather.

Temperance. "A Parish Doctor," writing in the Echo, says: "The real cause of poverty in England is drunkenness, as will be testified by all those who, like myself, have had a firsthand knowledge of the poor for many years."

Breaking the Colt. A colt to be worth anything must be subdued; he must be made to think that one man is his master, and he must mind him. And now we have to make the first move in this direction, and will use a simple device. By means of the foot-strap we will make him stand on three legs.

A Few Doses of the CRACKER CONDITION POWDER. Will remedy many of the ills of a pedigree of the Cracker. For Coughs, Croup, Hoarseness, and all the ailments of the throat, chest, and lungs.

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Now fasten a cord to the ring of the bit, stand in front of him, and say to him, "Come here;" pull him gently, and if he refuses to obey, touch him lightly with the whip around his foreleg. He will soon follow you, and just as soon as he will do this, press on the bridle and say "whoa."

Special Fertilizers. Results of the official inspection at the Maine Experiment Station of commercial fertilizers sold in that State are published in the lately issued annual report, and are worthy attention outside the territory for which they are especially intended.

Shelter for Beasts. Notwithstanding animals do not immediately die from exposure to cold and for the want of plenty of nourishing food, the great mortality among animals during the close of winter and early spring is undoubtedly due in a great measure to the suffering they endure from exposure to severe cold weather.

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NOTICE.

NOTICE IS HEREBY GIVEN that application will be made to the Legislature of New Brunswick at its next session for an Act authorizing the Baptist Annuity Association to transfer its property, funds and business to the Board of the Ministers' Annuity Fund of the Baptist Convention of the Maritime Provinces, in pursuance of a resolution adopted at a joint meeting of the corporations herein named, which was held at Moncton on the 22nd day of August, 1892.

NOTICE IS HEREBY GIVEN that an application will be made at the coming session of the Parliament of Canada for an Act to incorporate the Women's Baptist Missionary Union of the Maritime Provinces, for the promotion of mission work in home and foreign lands.

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