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Fearless and Honest.		

During the past week there has been fighting between Turkish and Greek troops on the frontier, but whether there is an actual condition of war between the two countries can hardly at present writing be determined. Up to the present there has not been, so far as the despatches have informed us, any formal declaration of war on the part of either nation, but matters appear to have been gradually tending toward a position from which war will be the only issue. There is still talk that the powers are about to blockade the Greek ports, but it is at least doubtful whether they will agree to such action, so long as Greece refrains from attacking Turkey, but if the two nations go to war it is likely that the ports of both will be blockaded by the fleets of the powers. April 6th was observed as the anniversary of Greek independence, and the popular excitement attending the celebration in Athens and other parts of the kingdom was very great. Each of the foreign representatives at Athens has handed to the Greek minister of foreign affairs a note, intimating that in case of armed conflict on the Greece-Turkish frontier, all the responsibility will rest upon the aggressor, and that whatever results may arise from such a conflict, the powers are firmly resolved to maintain the general peace, and have decided not to allow the aggressor in any event to reap the slightest benefit from his action. A similar note has been presented by the Ambassadors at Constantinople to the Turkish Government.

The election contest for the Dominion Parliament in Champlain County, Quebec, was anticipated in political circles with a good deal of interest. The constituency has always been strongly Conservative. At the last general election, the majority of the Conservative candidate was 376. Bishop Lefebvre, who presides over the diocese of Three Rivers, in which Champlain is included, is on general principles favorable to the Conservative party, and is especially hostile to the present Government on account of its action and present position in reference to the Manitoba School question. The Government had therefore to count upon a strongly adverse clerical influence in the election. But the Bishop did not—as it had been supposed he might do—carry his opposition to the Government so far as to lay any absolute commands upon his people, or to intimate that the sacraments of the church would be withheld from those did not signify by their votes their opposition to the Manitoba settlement. This fact and the recent victories which they had won elsewhere encouraged the Government party to hope that they would also carry Champlain. In this they were disappointed, the Conservative candidate, Mr. Marcotte, being elected by a majority of about 160. The result of this contest, whatever other significance it may have, does not indicate that, even in Ultra-Montane Champlain, the people are disposed to change their party affiliations on account of the School Settlement, if not compelled thereto by extreme measures on the part of the hierarchy.

The United States Senate, having murdered the Arbitration Treaty, has laid it aside for a little until it shall be convenient to dispose of it finally. Meanwhile its friends sorrowfully view the remains and drop a tear over its fate, while they reflect upon the mutability of things in general and of United States Senators in particular, who one year wanted all things submitted to arbitration and the next are as shy of the Arbitration treaty as if it were charged with the germs of cholera or the Bubonic plague. Meanwhile the British public appears to be able to take its disappointment in regard to the treaty with philosophic tranquillity. According to Mr. I. N. Ford, London correspondent of the New York Tribune, it excites neither resentment nor interest in England. This, he says, is because "the principle is regarded as American in origin and application, and if the American Senators consider it necessary to discredit and repudiate it, Englishmen are not responsible for such vagaries of judgment. The prevailing note in such comment as appears, and there is little of it, is that England has shown herself willing to join America in setting Europe a good example and in counteracting the tendencies toward militarism, and that the failure of the treaty will be a proof that Americans do not live up to their principles, and are unable to keep step with Englishmen in the march of civilization. There may be something of what Mr. Cecil Rhodes calls 'unctuous rectitude' in English pretension elsewhere, but on the arbitration question the Salisbury Government have adapted themselves to American ideas and to the highest elements of international morality. Responsibility for the collapse of the humane and progressive policy, rests on those who are upsetting the kettle in trying to stew in their own juice."

The Dominion Parliament cannot be said to be making rapid progress with the business of the session, of which enough certainly has been forecast to engage its most close attention for some months to come. The Liberals charge the Conservatives with obstructing the business by insisting vexatiously on technicalities, while the latter charge that the Government is delaying the Tariff Bill (which, it is said, should have precedence of all other business) until the Nova Scotia elections are out of the way, for fear of the effect upon that contest which some of the provisions of the bill might have. The Senate has taken a fortnight's holiday, and on Wednesday the House of Commons will take a recess until the Tuesday after Easter. On Monday of the present week the Finance Minister is to make a definite announcement as to the time at which the Tariff Bill will be presented. On Friday Mr. McInnes, member for Victoria, B.C., moved the adjournment of the House, in order to call attention to the attitude of the Toronto Globe in reference to railway matters in British Columbia. The Globe had criticised Mr. McInnes' conduct, and made reference to certain statements of his in terms not at all complimentary. The member for Victoria appears to have answered his critic in kind, charging that certain directors of the Globe were personally concerned in railway building in British Columbia, and that the course of the Globe in this matter had been dictated by their interests. The estimates for the year ending June 30th, 1898, have been laid on the table of the House. The total is \$44,607,000, a decrease of \$223,000 as compared with last year.

The destruction of life and property by floods along the course of the Mississippi river and some of its main tributaries this spring, is said to be unprecedented in the history of the country. From St. Paul southward destruction has been caused at various points by the overflowing waters, but the most serious effects of the overflow have occurred in a district to the south of Memphis, Tenn., known as the Yazoo Delta, a triangular shaped piece of country, flanked by lines of hills, which at their southern extremity approach the river. This region, comprising a million acres of fertile land, and occupied by 200,000 people, has been completely flooded, causing an immense destruction of property and some loss of life. At various other points along the course of the Mississippi and other great streams very destructive floods have occurred, and the need of the people in the flooded districts is of course great and urgent. At the call of the President, Congress has appropriated \$200,000 for the immediate relief of the sufferers, and help will no doubt be generously and promptly afforded from many private sources.

BOOK NOTICES.

The Jesuit Relations.
TRAVELS AND EXPLORATIONS OF THE JESUIT MISSIONARIES IN NEW FRANCE. Volume IV. Acadia and Quebec 1616-1629. Cleveland: The Barrows Brothers, Publishers.

Previously issued volumes of this very valuable and interesting work have been noticed in these columns. The present volume continues and concludes Biard's *Relation* of 1616, showing how he and Father Quentin were sent to Virginia, where they narrowly escaped death, and were then sent to England and finally to France, where they at length arrived, after having encountered many perils. The narrative closes with a description of the native savages of New France or Canada and what had been done in the matter of giving them religious instruction. Appended to Biard's *Relation* is a copious index of subjects, which the student will find of great assistance. Following Biard's *Relation*, this volume contains five letters written by Lalemant, a Jesuit missionary, to Governor Champlain, to his (Lalemant's) general at Rome and other persons, concerning the work of the Jesuits in New France. The Jesuit mission in Acadia having been abandoned, the Jesuits had at this time, 1625-1629, at the request of the Recollet friars, gone to labor in connection with the latter in the St. Lawrence river country. One of these letters gives a brief description of the country and the climate also of the people, their customs, religious belief, clothing, etc., and describes the extent of the Canadian trade with France.

The Epistle to the Romans.
A COMMENTARY. By J. M. Stiffer, D. D. Fleming & Revell Company, Publishers. Price \$1.25.

Dr. Stiffer, who is professor of New Testament Exegesis in Crozer Theological Seminary, has given us, in this volume of 270 pages, a book which may be fairly regarded as a valuable addition to the already rich and varied exegetical literature of the New Testament. The commentary is not learned in the sense of being intelligible only to those who are familiar with Greek and with scholastic terminology. The author has not troubled his readers with discussions of the original text. He has himself, however, given much labor to the study of the epistle in the Greek and made himself familiar with the views of the ablest exegetes, he has also conducted some twenty Seminary classes through the epistle. The commentary is not therefore a superficial treatment of Paul's great letter, but seeks honestly, so far as possible, to go to the heart of the matter, to place the student at the apostle's standpoint and enable him to grasp the purpose and the meaning of the epistle. Dr. Stiffer's work will, we have no doubt, be found very helpful to a very large number of readers. It presents the results of the best scholarship and the author's own prolonged study in a form which not only the scholar but all thoughtful and studious persons can peruse with appreciation and profit.

Woman in Politics.

Not a few of our worthiest women find have for some years been very earnestly agitating the claims of Woman Suffrage, viz., the legal right of asserting independent feminine convictions and desires through the ballot box. May I be permitted to express the opinion that this movement (sincerely conscientious as it doubtless is) is nevertheless a grave mistake.

THE ARRENA OF POLITICS IS NOT WOMAN'S SPHERE. Although the principal object of the present movement—the suppression of the odious and ruinous liquor traffic—cannot be too highly commended, and although all virtuous women ought to do their level best to crush and strangle this accursed monster, the ballot is certainly not the weapon they should wield even in this war. The arena of woman's mightiest achievements will ever be the social circle and home, her highest grade of professional title being indicated by the names Daughter, Sister, Wife and Mother. I mean HOME in the simple and primitive sense—not hotel or boarding-house accommodation. These places of residence are a diabolical travesty of Home. Nor do I mean a big mansion elegantly furnished, but generally deserted by wife and daughters for fashionable visits, for evening receptions, for popular lectures and concerts, for frequent church and S. S. and C. B. entertainments. Such dissipations frequently indulged will very soon banish all the charm and power from that tenement in which we sleep and breakfast. But when a certain house and its inmates constitute really our home, then that spot must become the mightiest agency in the development and the moulding of human character, and in directing the tastes, thoughts and habits of human society in the outside world. This is God's fixed social law.

The influence of a wise, kind, good woman in her own Home-sphere upon her husband, her brothers and sisters, her children and her few familiar friends is simply immense. In that home she is the centre of mightiest vital forces of the commonwealth. Who will pretend to calculate the social, commercial and political influence of one who is, with all the skill and patience of woman's nature, daily developing and constructing the moral nature of growing boys and girls? Such a worker has no time for the miserable game of politics, because she has far more important work on hand. Such a woman in each of our homes will decide the character of our population twenty years hence. And is that not the very essence of politics? Just as our women govern themselves and their households to day, just so will our Parliaments and Courts of Law govern the coming generation. "Train up a child in the way he should go, and when he is old he will not depart from it."

For any intelligent, God-fearing woman to step down from her sacred dominion of home (the sphere for which Almighty God has expressly made and endowed her) into the arena of politics, debating and contending in local societies, gesticulating and screaming on platforms and jostling coarse men at the polling-booths, is a spectacle unspcakably deplorable. Worse than this, such a woman will inevitably obtrude politics upon her home life. Among friends gathered in the parlor, at the table, even in the bedroom the bitterness of party strife will often assert itself. Husband will differ with wife and brother with sister in the wretched game, and the controversialists will naturally seek more congenial associates elsewhere. Thus the sacred power of woman's normal condition—her home-power will be shattered and lost forever.

Woman is a lovely, attractive, useful being, capable of exerting wonderful influence while she remains feminine in her relations, tastes, habits, pursuits, in her spirit and methods. De-feminized she becomes a monster from which we instinctively recoil. Of course, if she will insist upon it, she may be allowed to masculinize herself. But, in doing so, let her honestly accept masculine work in all its variety—as a sailor before the mast and up in the rigging through a squall, as a soldier in the barracks and field of battle, as a laborer in the coal mine and at the iron furnace. Let tame, antiquated, Home-Life be abandoned altogether, let the paltry worries and monotonous responsibilities of domesticity be all ignored, and let us take to boarding and—politics! seasoning our lives with frequent cheap public entertainments and spicy semi-vicious fictitious reading.

But, irony aside, there is a much more serious aspect of this matter. HOLY SCRIPTURE VERY DECIDEDLY PLACES WOMAN UNDER THE PROTECTION AND CONTROL OF MAN. What words could state this doctrine more plainly or strongly than these: Genesis 2:18; 3:16, 1. cl.; Ephesians 5:22-24; Colossians 3:18; Titus 2:4, 5; 1 Peter 3:1-6.

How very few modern women accept these injunctions as the expression of Divine Law! How many are quite accustomed to treat them with playful ridicule! Yet in the very face of such utterances of the Holy Ghost it seems nothing less than the outrage of divine and

natural law for women to claim the right of governing society. This, I am aware, sounds decidedly antiquated and very ungallant; but I dare not alter or modify the doctrine of the Word of God. Statements plainer and more emphatic than these I have just quoted are not to be found within the limits of divine Revelation.

But, (ten thousand voices demand), what are *women* raised women to do? How are they to exercise fully their personal influence for good? Are they quietly to accept the domination of the Manhood Suffrage of those with whom they have no association whatever, and to whom they are under no personal obligation? To every unmarried woman I say, get into your own domestic sphere of usefulness and influence just as fast as you can (1 Tim. 5:14) and be such a good wife that your husband's and your neighbor's political ideas and plans will be modified and controlled by your opinions and conduct; or, if you don't marry, then do your best to assist your married sisters in their laborious home work. By your feminine virtues permeate domestic and church life, then you will wield the most powerful political instrumentality within your reach in making Government what it ought to be. The quality and character of our Legislature comes out of our homes, not out of our ballot boxes. The kitchen, the nursery and the parlor are the warm heart of the nation's virtue and power.

"The hand that rocks the cradle moves the world."
Wolffle. J. D.

The Power of His Resurrection.

BY REV. A. B. SIMPSON.

Col. iii. 1; Phil. iii. 10; Isa. xi. 31.

The resurrection of our Lord Jesus Christ is the real starting-point of Christianity. Easter is the true new year, both in nature and grace. These three passages describe our attitude toward the resurrection, and our aim as those who have been raised with Christ, and the power which His resurrection is fitted to exercise upon our life and work.

I.—OUR ATTITUDE.

Col. 3:1 If ye then be risen with Christ, Phil. 3:19. That I may know Him, and the power of His resurrection, Isa. 40:31. They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint. The great objection to all the teachings of mere natural religion and human ethics is that we are taught to rise to higher planes. The glory of the gospel is that it does not teach us to rise, but shows to us our inability to do anything good of ourselves, and lays us at once in the grave in utter helplessness and nothingness, and then raises us up into new life, born entirely from above alone and sustained alone from heavenly sources. The Christian life is not self-improving, but it is wholly supernatural and Divine. Now, the resurrection cannot come until there has been the death. This is pre-supposed, and just as real as the death has been will be the measure of the resurrection life and power. Let us not fear, therefore, to die and to die to all that we would leave behind us and detach ourselves from, nay, to die to ourselves and really cease to be. We lose nothing by letting go and we cannot enter in till we come out. If we be dead with Him, we shall also live with Him.

But the passage in Colossians expresses the fact we have already died and risen, and that we are now to take the attitude of those for whom this is an accomplished fact. He does not call upon them here to die again with Christ and rise with Him anew, but he calls upon them to recognize the fact that they have done this, and as those who have done it, are expected to live on a corresponding plane. He tells them later, in the passage, "For ye have died and your life is hid with Christ in God."

In the sixth chapter of Romans this thought is much more fully worked out. "As many of us were, baptized into Christ," the apostle says, "were baptized into His death. Therefore we have been buried with Him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life," and then to emphasize more forcibly the finality of this fact, he says, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him; for in that He died, He died unto sin once; but in that He liveth, He liveth unto God." Therefore, and in like manner, the apostle bids us to "reckon ourselves dead also unto sin but alive unto God through Christ Jesus, and to yield ourselves unto God as those that are alive from the dead and our members as instruments of righteousness unto God."

Now, much of the teaching of the day would bid us yield ourselves unto God to be crucified and to die afresh, or more fully, but the apostle says nothing of the kind here. On the contrary, we are to yield ourselves unto God as those who have already died and are alive from the dead, recognizing the cross as behind us; and for this very reason presenting ourselves to God, to be used for His service and glory.

Have you ever seen soaring in mid-heaven some glorious bird with its mighty pinions spread upon the bosom of the air and floating in the clear sky without a fluttering feather or apparently the movement of a muscle? It is poised in mid-air; floating yonder, far above the earth below; it does not need to rise, it has risen and is resting in its high and glorious attitude. Very different is the movement of the little lark that springs from the ground and, beating its wings in successive efforts, mounts up to the same aerial heights to sing its morning song, and then returning again to earth; One is the attitude of rising and the other is the attitude of risen.

Perhaps, you say, "How can I reckon myself dead when I find so many evidences that I am still alive, and how can I reckon myself risen when I find so many things that pull me back again to my lower plane? It is your failure to reckon and abide that drags you back. It is the recognizing of the old life as still alive that makes it real and keeps you from overcoming it. This is the principle which underlies the whole gospel system, that we receive according to the reckoning of our faith. The magic wand of faith will lay all the ghosts that can rise in the cemetery of your soul; and the spirit of doubt will bring them up from the grave to haunt you as long as you continue to question. The only way you can ever die is by surrendering yourself to Christ and then reckoning yourself dead with Him,

Now, here is a fine illustration of the principle of the gospel. You surrender yourself unto Christ to be crucified with Him, and to have all your old life pass out, and henceforth to live as one born from heaven and animated with Him alone. Suddenly some of your old traits of evil reappear, old thoughts, evil tendencies assert themselves and say loudly and clamorously, "We are not dead." Now if you recognize these things, fear them and obey them, you are sure to give them life and they will control you and drag you back into your former state. But if you refuse to recognize them, and say, "These are Satan's lies, I am dead indeed unto sin. These do not belong to me, but are the children of the devil, I therefore repudiate them and rise above them." God will detach you from them and make them utterly dead. You will find they were no part of you, but simply temptation which Satan tried to throw over you, and to weave around you that which seemed part of yourself.

This is the true remedy for all the workings of temptation and sin. It is an awful fact that when one counts himself wicked he will become wicked. Let that pure girl be but made to believe she is degraded and lost to virtue and she will have no heart to be pure, and she will recklessly sink to all the depths of sin! Let the child of God but begin to doubt acceptance and expect to look upon his Father's face with a frown, and he will have no heart to be holy, he will sink into disobedience, discouragement and sin.

There is a strange story written by a gifted mind, describing a man who was two men alternately. When he believed himself to be a noble character, he was noble and true, and lived accordingly; but when the other ideal took possession of him and made him feel degraded, he went down accordingly. As a man thinketh in his heart, so is he. Our reckonings reflect themselves in our realities; therefore, God has made this principle of faith to be the mainspring of personal righteousness and holiness, and the subtle, yet sublime, power that can lead men out of themselves into the very life of God.

Beloved, shall we let the Easter season teach us not so much to rise as to remember we are risen; that we have been raised with Christ from the dead, resurrected from the grave of our nothingness, and worse than nothingness, and that we are sitting with Him in heavenly places, recognized by the Father and permitted to reckon ourselves as being "even as He."

II.—OUR AIM.

Our attitude will influence our aim. People live according to their standing. The high born child of nobility carries in his bearing and his mien the consciousness of his noble descent, and so those who have their title to be on high, and their high and heavenly rank, walk as children of the kingdom. The remainder of this chapter is devoted to working out this most practical idea, because we have risen with Christ, therefore let us live accordingly.

The argument against lying is: we have put off the old man and put on the new man. We have ceased to be paupers and become princes. Therefore, we are to put off the rags of the beggar and wear the epaulette of the prince. We have put on the new man, therefore, let us put on the kindness, humbleness of mind, meekness, long-suffering, and over all that charity, which is a perfect girdle that binds all the garments together. The best of all our robes is Christ Himself; and we are to put on Christ. This resurrection life is intensely practical. The apostle brings it into touch with the nearest relationships of life, with the family circle, with the position of masters and servants, and with all the secular obligations of life. It is to affect our whole conduct and aims and lead us to walk wherever we are called.

III. THE POWER OF HIS RESURRECTION.

This leads us to notice the practical power there is in this glorious fact, that we have been raised up together with Christ. It has power, in the first place, to confirm our hope and assurance of salvation because the resurrection of Jesus was the finishing work and a guarantee to men and angels that the ransom price was paid and the work of atonement complete. When Jesus came forth triumphant from the tomb, it was evident to the universe that the purpose for which He went there was fulfilled, the work He undertook satisfactorily

done, and the Father's ed atonement. Therefore resurrection as an event. "Who is he that condemns rather than is risen again? Again, the resurrection sanctifies us. It enables former self, annihilated, same person in the eyes of may with confidence re- either to obey or fear our is the risen Christ Him- and becomes in us th- ous obedience. It is- tion but the fellowsh- our victory and our pow- of the sublime parado- Christ. Nevertheless, I- in me." This is the only the indwelling life of Chr- living and obedient soul.

Again, there is power in- ite that came forth from- ing was the physical Chr- in our bodies, and the foun- as well as our spiritual li- Him, He will do as much, and we shall find a new an- mortal frame and the puls- our physical being.

Christ's resurrection has- gize our faith and encour- our prayers, and ask diff- can be too difficult or impo- and the stone rolled away- the exceeding greatness of- according to His mighty p- Christ when He raised Him- at His own right hand. T- and, willing to do in the- dispensation. Christ's res- can ask for, and if we re- rection we would take muc- done.

The resurrection of the L- for true service. The test- ways peculiarly used by the- God unto the salvation of m- of the ministry of the early- preaching of Jesus and the- lar brightness and attract- Christian work. Many Ch- they were going to their- long ago of a little girl wh- people on the road and the- Christians, aren't they? A- her why she thought so- unhappy."

This is the type of Chr- cloister and the cross. This- certainly it is not the high- should be as bright as the b- songs of the warbling bird- reviving nature. Our Lord- bright morning with the ch- and so He would meet each- the year and the morning of- go forth with the joy of our- This joy must spring fro- maintained by life beyond- with its ascended Lord. Th- sinful worlds needs to-day- "Ecce homo" of the judgme- hall!" of the Easter dawn- Christ and the resurrection- more will be his living pow- the world. There is a pow- enable us to meet the hard- its bitterest trials. And so v- the power of His resurrect- the fellowship of His suffer- able unto His death. We g- that we may be strong enou- for Him.

Now, let there be no mis- not mean that we are to s- ness or the struggles of our s- ings ought to belong to the- ences. Our Lord had no co- tion and no physical disea- life. So, in bearing these- ings of Christ. Nay, His suff- the power of His resurrection- high and holy sorrows for H- dying world. It is a fact th- the lower our sphere of toil a- need the elevation of His gra- From the heights we must re- fore, we find these epistles, w- place, brings us back in ever- place duties most ordinary- severe trials. These letters to- Colossians which speak abou- faith and power, speak also m- temptations common to men, and wives, and the need of tru- and righteousness, and all the- cal experiences of human li- able passage in Isaiah which w- which seems to be parallel wit- pians. It tells us of those th- eagles; but immediately after- persons coming down to the o- run and not be weary, to wal- seem as if the mounting up wa- for the running, and walki- experiences of grace and glory- enable them to tread the lowe- It is in keeping with this th- ing in tribulation. "Glory" ex-

done, and the Father satisfied with His finished atonement. Therefore, faith can rest upon His resurrection as an everlasting foundation, and say: "Who is he that condemneth, it is Christ that died, yea, rather than is risen again."

Again, the resurrection of Christ is the power that sanctifies us. It enables us to count our old life, our former self, annihilated, so that we are no longer the same person in the eyes of God, or of ourselves; and we may with confidence repudiate ourselves, and refuse either to obey or fear our former evil nature. Indeed, it is the risen Christ Himself who comes to dwell within us, and becomes in us the power of this new life and victorious obedience. It is not merely the fact of the resurrection but the fellowship of the Risen One that brings us our victory and our power. We have learned the meaning of the sublime paradox, "I have been crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me." This is the only true and lasting sanctification, the indwelling life of Christ, the Risen One, in the believing and obedient soul.

Again, there is power in the resurrection to heal us. He that came forth from the tomb on that Easter morning was the physical Christ, and that body of His is hid in our bodies, and the foundation of our physical strength as well as our spiritual life. If we will receive and trust Him, He will do as much for our bodies as our spirits, and we shall find a new and supernatural strength in our mortal frame and the pulses of the future resurrection in our physical being.

Christ's resurrection has also a mighty power to energize our faith and encourage us to claim God's answers to our prayers, and ask difficult things from God. What can be too difficult or impossible after the open grave and the stone rolled away? God is trying to teach us the exceeding greatness of His power to us who believe according to His mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand. This bears on what God is able and willing to do in the name of Jesus under a Christian dispensation. Christ's resurrection is a pledge of all we can ask for, and if we put on the new power of that resurrection we would take much more than we have ever done.

The resurrection of the Lord Jesus Christ is the power for true service. The testimony of His resurrection is always peculiarly used by the Holy Spirit as the power of God unto the salvation of men. It was the chief theme of the ministry of the early apostles. They were always preaching of Jesus and the resurrection. It gives a peculiar brightness and attractiveness to Christian life and Christian work. Many Christians look as gloomy as if they were going to their own funeral. We heard not long ago of a little girl who met some very sad-looking people on the road and she said, "Mother, those are Christians, aren't they?" And when the mother asked her why she thought so, she said, "They look so unhappy."

This is the type of Christianity that comes from the cloister and the cross. This is not the Easter type, and certainly it is not the higher type. The religion of Jesus should be as bright as the blossoms of the spring, the songs of the warbling birds and the springing pulses of reviving nature. Our Lord met the woman on that bright morning with the cheering message, "All hail," and so He would meet each one of us on the threshold of the year and the morning of our Christian life and bid us go forth with the joy of our Lord as our strength.

This joy must spring from the resurrection and be maintained by life beyond the grave, in the Heavens with its ascended Lord. This is the message that a sad sinful world needs to-day. Its motto must not be the "Ecce homo" of the judgment hall, but the glad "All hail!" of the Easter dawn. The more of the indwelling Christ and the resurrection life in Christian work the more will be its living power to attract, sanctify and save the world. There is a power in Christ's resurrection to enable us to meet the hardest places in life and endure its bitterest trials. And so we read in Philippians that the power of His resurrection is to bring into knowledge the fellowship of His sufferings, and make us conformable unto His death. We go into the resurrection life that we may be strong enough to suffer with Him and for Him.

Now, let there be no misunderstanding here. It does not mean that we are to suffer for ourselves through sickness or the struggles of our spiritual life. These sufferings ought to belong to the earlier period in our experiences. Our Lord had no conflicts about His sanctification and no physical disease to contend with during His life. So, in bearing these, we are not bearing the sufferings of Christ. Nay, His sufferings are for others and the power of His resurrection will bring us to share His high and holy sorrows for His suffering church and the dying world. It is a fact that the harder our place and the lower our sphere of toil and suffering the more do we need the elevation of His grace and glory to meet it. From the heights we must reach the depths, and therefore, we find these epistles, which lift us into heavenly places, bring us back in every instance to most commonplace duties most ordinary relationships and the most severe trials. These letters to the Ephesians and the Colossians which speak about the highest attitudes of faith and power, speak also more than any others of the temptations common to men, and the duties of husbands and wives, and the need of truthfulness, sobriety, honesty and righteousness, and all the most unromantic, practical experiences of human life. There is a very remarkable passage in Isaiah which we have quoted above and which seems to be parallel with the thought in Philippians. It tells us of those that mount up with wings as eagles; but immediately afterwards we find the same persons coming down to the ordinary walks of life, "to run and not be weary, to walk and not faint." It would seem as if the mounting up was just intended to fit them for the running and walking, and that the higher experiences of grace and glory were just designed to enable them to tread the lower levels of toil and trial. It is in keeping with this that the apostle speaks of glorying in tribulation. "Glory" expresses the highest atti-

tude of the soul and "tribulations" the deepest degree of suffering. And so it would teach us that when we come to the deepest and lowest place we must meet it in the highest and most heavenly spirit. This is going down from the Mount of Transfiguration to meet the demonic in the plain below, and cast out the power of Satan from a suffering world. Yes, these are the sufferings of Christ. The power of His resurrection is designed to prepare and enable us and help us to rise into all the heights of His glorious life, that like Him we may go forth to reflect it in blessing upon the lives of others, and find even sweeter joy in the ministrations of holy love than we have in the ecstasies of Divine communion.

Of Simple Cheerfulness.

There are a number of women in the world who are fond of heroics. They are people who exhaust themselves with unnecessary work, and take upon themselves a vast amount of suffering, physical and mental, that could readily be eliminated from their lives. In general they keep themselves and all surrounding them in a tense state of mind and nerve, creditable, or at least excusable, in an early martyr, but decidedly uncalled-for in the ordinary cares of ordinary life.

"If conditions were different!" sighs some careworn individual. "If this load of trouble were off my shoulders, or if it were not just what it is, I could afford to be cheerful and jolly. But what can one do when one's life is nothing but worry, worry, from morning till night?"

And so the worry of the world goes on, eating into the sweet, bright flowers of cheerfulness that ought to bloom in every soil.

Why is it that we women either work ourselves to death, or do so little that we take to cultivating our health and our nerves? Why do we weigh ourselves down with the worries of our friends and kindred? Why do we devote so much more time to discontent with what we haven't got, rather than content with the gifts, numerous enough in every case, the gods have provided us?

Is there not a good deal of caustic truth in George Eliot's saying of a discontented heroine: "You are discontented with the world because you can't get just what small things that suit your pleasure, not because it's a world where myriads of men and women are ground by misery and wrong, and tainted with pollution?"

Happiness lies within the reach of everybody. Let a woman have enough occupation, of the manual order as well as mental, and not too much; enough exercise in the open air; enough trust in providence, to believe that problems beyond her solution are given her for the exercise of faith and patience, and not as causes of worry and mental torment. Then that plain and unpretending virtue of simple cheerfulness will seem to her a thing to be admired and hoarded.

Then, if you will permit me another quotation, she will not think it a mere rhetorical flight of poetic fancy when Faber exclaims: "In God's wide world there is no room for sin, no provision for sorrow, not a corner for unhappiness. Every created intelligence drinks its fill of the fountain of His gladness. Every instinct of animals beats with a pulsation of divine enjoyment. Every tree uplifts its head and swings out its branches, every flower blooms and sheds sweet odor, every mineral glances and sparkles, just as the clouds sail, and the waters glow, and the planet turns, in the excess of the happiness of God." —Selected.

To Girls Who Marry.

The execution of millionaire Arthur Duestow, of St. Louis, for the murder of his wife and baby-boy, should point a moral for all women contemplating marriage. Duestow was the pampered son of wealth. He had a profession, but his riches left no incentive to practice it. Money brought good-cheer and gay fellowship, indulgence and sin. Look at him when his wife accepted him: young, talented, handsome, social rank, rich with an ample fixed income, but "fast." She took her chances. She immersed herself in a conjugal hell. Her only escape was by the cruel bullets he fired into her shrinking body, and through the head of her little boy! It seems plain enough now, her awful mistake. But, doubtless, she was envied by many a girl in her set. Her "catch" was the greatest of the season.

Right now, another Duestow is paying court to a lovely girl, dazzling her with his wealth and accomplishments. She knows his vices, but what are these to an assured place in society, supported by ample means? Wait, girls, long enough at least, to look into the chamber of horrors where the drunken brute, heedless of his wife's agonizing entreaties, empties his revolver into her body and into the head of their prattling babe. Such an ending is a hundred-fold more probable than the husband's reformation and faithful love. Though he were a prince, and offered you the crown-jewels, and yet were a drinker and a debauchee, my dear girl, spurn him as you would a deadly viper!—Western Christian Advocate.

INTERPRETED.

"Beautiful things, I long to see,
With the beautiful, fain would be;
Let me whisper to bird and bower,
Softly commune with opening flower.
Beauty, thy royal robes I view,
Traversing earth's lone wild-woods through,
Queen of creation, clothed with night,
Of thy palace I crave a sight.

Tell me, O birds from lands afar,
What the wondrous visions are?
Beautiful beings whisper low
Wonderful secrets ere ye go.
Have ye now wandered far from home,
Where is the city whence ye come?
Children of Light, O speak to me,
Your interpreter I would be.

Now in a song of upward flight,
Hasting away from grasp of night,
Then on the beams of rising sun,
Touching the wave chords one by one;
Over the mountains grave yet fair,
Up from the vales, and everywhere,
Myriad voices spake to me,
Their interpreter I would be.

Not with the words of tongue or pen
Can the story be told again,
Eloquence mute, in eye and form,
Signaling clouds before a storm!
Beautiful, wondrous life, I pray
Tell of your home and natal day,
Mysteries old reveal to me,
Glad interpreter I would be.

Blossoms, with brilliant eyes that fill
Watching the evening dew distil,
Seemeth to me a breathing sleep
Closest the lids in slumbers deep,
Purple and gold, while spring doth bide,
Speak from your couch at eventide!
Spirit of beauty, ere thy flight,
Tell of thy home beyond my sight.

Nature, her children one by one,
Lulleth to sleep at set of sun;
List! to the cradle song most meet,
Telling of curtained dreamland sweet,
What of that sleep so long, profound,
In the shrouding of winter bound?
I would know of its mystery,
Dream of the beautiful, speak to me.

Palette and pencil e'er so bold
Cannot the sacred life unfold;
Cannot portray the breeze's tone,
Never hath answered north wind's moan,
Motion and voice and fragrant breath!
Give me the key ye yield to death?
Then shall I know the mystery,
O interpret life's dream for me!"

Under the snow, a fair young head
Pillowed in rest 'neath grasses dead;
Easel and pictures lay away,
Beautiful hands are still to-day,
Spirit, thy yearnings satisfied,
Radiant life, shine angel guide,
Close by the living waters led,
Mystery now interpreted.

The Little Fern.

A great many centuries ago there grew in one of the many valleys a dainty little fern leaf. All around the plant were many others, but none of them were so graceful and delicate as this one. Every day the cheery breeze blew, and the merry sunbeams darted in and out, playing hide-and-seek among the reeds and rushes; and when the twilight shadows deepened, and the sunbeams had all gone away, the little fern curled itself up for the night with only the dew drops for company.

So day after day went by; and no one knew or found the sweet, wild fern, or the beautiful valley it grew in. But a great change took place in the earth. Rocks and soil were upturned, and the rivers found new channels to flow in.

Now, when all this happened, the little fern was quite covered up with the soft, moist clay, and, perhaps you think it might as well never have lived as to have been hidden away where none could see it.

But, after all, it was not really lost; for hundreds of years afterward, when all that clay had become stone, and had broken into many fragments, a very wise and learned man found the bit of rock upon which was all the delicate tracery of the little fern leaf, with outline just as perfect and lovely as when long, long ago, it had swayed in the breeze of the valley.

Is there not a sweet lesson for us in the life of the little fern? It will do us all good to remember that none of the beauty in this fair world around us, nor anything that is sweet and lovely in our own heart and life, will ever be useless and lost. As the little fern lay hidden away, waiting to be revealed again centuries after, so should we, day by day, quietly cultivate all lovely traits of character, thus making ourselves ready to take our place in the world's work.—Ex.

Messenger and Visitor

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The Resurrection.

We can never make too much of the doctrine and the fact of the Resurrection. The Light of this world is Jesus Christ, and the demonstration of the truth that He is the world's light is in His victory over death. He is declared to be the Son of God with power by His resurrection from the dead. He who was dead and is alive forevermore has the keys of Death and Hades. He has opened for men a door of hope which none can shut, a pathway of life never to be closed. He is Lord of all,—Lord of Life and Lord of death; and nothing in life, nothing in death, shall destroy those who believe in Him or separate them from the Divine Life and Love. If He were not the Lord of Life He could not be the Light of the world. "In Him was life; and the life was the light of men." There was life in Him,—a life divine that was pure in the midst of uncleanness, true in the midst of falsehood and unrighteousness, loving in the midst of selfishness, full of charity when opposed by bigotry and hate, calm and strong under the cruelest of sufferings, steadfast and faithful even unto death,—life that in His resurrection from the dead triumphantly demonstrated His divinity and brought immortality to light for every believer in Christ.

The inspiring idea of immortality which men had wished to believe true, which some of the world's wise men had rejected as an empty dream and some had held with a more or less faltering trust, has now in Christ's gospel blossomed into glorious certainty and become the inspiration of all Christian lives. "Christ is arisen! Christ is arisen!" men say to one another. "Arisen!" do we know what that means? The one invincible power of the world conquered! The one inevitable fate of man avoided! Death tasted and then laid aside like a cup that the lips would not drink! The most inexorable of natural laws as we call them broken through! Life and divinity claiming their preeminence! These are stupendous thoughts. And yet our souls are holding them to-day. The very children have taken these stupendous thoughts into their simple minds. They have been made real to us through the personal experience of Christ whom we love, and they have been translated by our own instinct and the prophecies of our own needs. It is to those who have gone up the path to the empty tomb, full of love for Jesus, that the great truth of His resurrection has been shown and their own truest longings have been made beautiful and clear.

Jesus and the Resurrection was the keynote of the apostles' preaching and this age needs the preaching and the truth which it set forth no less than did theirs. But there may be much display of Easter flowers, much singing of Easter anthems and the preaching of many Easter sermons without any very real or effective presentation of the risen Christ. The preaching which is effective is that which proclaims the truth by the life as well as by the lips. What the world needs to-day above all things is that those who profess fellowship with the risen Christ should realize that profession in their lives. "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God." What we want to understand and make manifest is that He who was crucified is alive forevermore, seated upon a throne of eternal power, Conqueror of death and Deliverer of those who through fear of death were subject to bondage. If we can lay hold of this doctrine with the strong purposeful grasp of a vital faith, we shall not be groveling here among the things which perish as if our whole existence began and ended in this present world. We shall rather be looking upon the present

as a preparation for an immeasurably richer life beyond; we shall be looking forward to a fuller participation in the fruits of our Lord's victory with that eager-hearted desire with which the boy anticipates his manhood. "Oh, that everything dead and formal might go out of our creed, out of our life, out of our heart to-day! He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out to its completion."

The Gospel in Antioch.

It has been seen already in connection with some of the Bible lessons of the present year, how that the persecution which arose about Stephen and the scattering of the Christian community at Jerusalem resulted in the spreading abroad of the Gospel and its increasing fruitfulness, and not in its extinction as the persecutors had hoped. The free flowing tide of Christianity could not be pent up within the narrow channels of Judaism. The new life could not be sacrificed to the ancient forms. The bird must come to life and flight and song, whatever might become of the shell which had protected its embryo life. Jesus in His teaching and His living was always putting the emphasis upon the Spirit and the life, rather than on the forms and the more fully men enter into the fellowship of Christ the more will they recognize the unity of the Spirit, and the less willing will they be that forms and ceremonies should continue to be walls of partition between them.

Many of the first Christian converts were foreign born Jews, who were residing either temporarily or permanently at Jerusalem. These being driven forth by the persecution naturally sought those countries and cities where they had previously lived, or with which they had become acquainted. As they went forth they preached Jesus as the crucified and risen Christ. At first they preached to Jews only, because as Jews their fellowship was with their own people, and because they had not yet learned the fullness of the truth concerning Jesus, nor understood that Israel's Messiah was also the Light of the World. But some of these preachers—men of Cyprus and Cyrene—having come to Antioch, find themselves preaching to the Greeks. [It seems evident from Luke's narrative that Gentiles and not Grecian Jews are meant.] How they were led to do this we are not told; but they were men doubtless who had somewhat more fellowship for Gentiles, and a somewhat less scrupulous regard for the teachings and traditions of the Jewish Elders than had the home-born Jews. They had learned of Christ, they had been energized by His Spirit, and their ideas as to neighborhood had doubtless been enlarged. The love of God had been shed abroad in their hearts, they saw and felt that the Gentile, as well as the Jew, needed a Saviour, and seeing their Gentile fellowman fallen among thieves, lying wounded and half dead by the wayside, they felt constrained to show themselves neighbors to him by giving him the Gospel. The result showed that in this they had not been misled, for "The hand of the Lord was with them; and a great multitude that believed turned unto the Lord."

There is an important practical lesson in this result of Christian preaching in Antioch. These men who were honored as the instruments of gathering the first Gentile church were not apostles, nor were they, so far as we know, ordained ministers of the church. They were men who had obeyed the injunction, "Let him that heareth say 'Come.' They had gone into the world and preached the Gospel, and the divine blessing had rested richly upon their efforts; "the hand of the Lord was with them." It is in this way the blessings of the Gospel are extended. Those who have experienced its blessings tell it to others, and the story of Jesus and His resurrection, told out of a heart full of love to God, even though the lips that tell it be not learned or eloquent, is never told in vain.

The sending of Barnabas to Antioch may be taken

to indicate on the part of the church at Jerusalem sympathy with the Gentile converts, as well as confidence in the goodness and wisdom of the messenger selected. Barnabas was not the man to value the shattered wine-skins of Judaism above the new effervescent life of the Gospel. He came into the Christian assembly at Antioch and felt himself at home among brethren. The spirit that pervaded it he knew to be divine. He saw the grace of God and was glad, and exhorted them all that with purpose of heart they should cleave unto the Lord. There is no evidence that Barnabas was a man of unusual intellectual power or great ability for leadership. He is described as a good man and full of the Holy Ghost and of faith. His faith helped others and his charity enabled him to retain his confidence in a brother, even though he might have been disappointed in him. He was humble and sincere, and was not unwilling to bring in a greater man to work by his side, if thereby the cause of Christ and the church could be served. So we see him journeying away to Tarsus to bring Paul to Antioch. The Barnabases are, in a human sense, the salvation of the world. There are not many Pauls, but men of the Barnabas type are found in every land and age, men of faith, sons of exhortation, made glad by every triumph of the truth, and always earnestly laboring to make the work of the Pauls possible and effective.

Editorial Notes.

—On the evening of April 1st about fifty pastors and other brethren, representing the Baptist churches of Brooklyn, N. Y., met at one of the Baptist homes of the city to confer in reference to the best method of prosecuting the plan for the payment of the debts of the Missionary Union and Home Mission Society. Deep interest was manifested in the cause of Missions and in the success of the endeavor to supplement Mr. Rockefeller's gift with the amount necessary to free the societies from debt. As a pledge of the genuineness of the interest expressed, pledges were given at the meeting amounting to \$12,000.

—One incidental result of the war fever in Greece will be much regretted by all scholars and by many persons who do not count themselves in the list of scholars, but who had come to entertain an eager anticipation as to the results of excavations which were to have been pushed forward in Corinth by the American School at Athens. The excavations projected for the year would have involved the purchase of valuable land and a considerable undertaking as to work, and the Greek Government has found no time to give to expropriating land and superintending operations. There would also be great difficulty in obtaining laborers owing to the great demand for men in the army.

—It is reported from Ottawa that the Government Bill to provide for the taking of a plebiscite on the question of prohibition will be in fact a prohibition bill to become law if it shall be endorsed at the polls by a majority of the electors in each of the provinces. It is stated that the vote will probably be taken in connection with the municipal elections in each of the provinces. If so the election would not be held simultaneously over the whole Dominion. It is further intimated that the bill may be so framed that an affirmative vote on the plebiscite in all the provinces would have the effect of bringing the Scott Act into force in all parts of the Dominion.

—Senator Hoar of Massachusetts feels hurt at the criticism which the (once) honorable body of which he is a member has attracted to itself from many quarters. He has published an article on the subject in the Forum, in which he charges that this criticism proceeds from persons who have white and clean hands, part their hair in the middle, write excellent English and have a knowledge of foreign languages. Commenting on the Senator's article, the Boston Watchman says: "Any fair-minded person will at once recognize the heinousness of these qualities. What a man who has clean hands, parts his hair in the middle and understands foreign languages, thinks about the Senate, is of no consequence whatever. It is only the opinion of

those who do not wash hair, and do not even whose opinion on a matter weight. Unfortunately, the classes who have and attainments he descends the bar, of higher ecclesiastical churches of all denominations representatives of organized point; that the manner than they used to be is degeneracy is not the result. If Mr. Hoar's is the best present Senate, the case

—An application made by a pastor to the Consistory that a manuscript book, Mayflower, might be transferred to the citizens of the United States, a great historic interest, had been secured. The book, which was owned by the Rev. Mr. Mayflower, one of the founders of the Plymouth Colony, was registered in the Colony from the names of its founders, and their respective wives and occurring in the colony. The book also contains a list of the Mayflower, the settlers of the first twenty-eight years of the colony. The book is now in the possession of the New England Library, and upon his entering Harvard are different theories as to whether it was taken to England. The Court, in delivering its opinion that about 1727 Bishop of London, as a result of the diocese of London taken to England by Governor, fore the breaking out of the

"That Ind"

DEAR EDITOR.—Perhaps you may not all be aware of the proposed \$3,000 subscription to the Seminary indebtedness has why not? A few weeks ago amount could be raised. Thing each a dollar would do it. Baptists in N. B. willing to that much of a burden? Will let one man lie under a burden and not so much as raise a fire. In this materialistic age—tion, has the spirit of brotherly is there no meaning to such other's burdens." "Ye are brethren of our churches, nates to associations in the p you put this burden on the p became transferred to the s leave it there! I speak plainly entreat you as Baptists lend the aid of those who are seen burden that too long has been so far, in response to my l each from two outside St. Joh remote part of the province Woolstock. From the City message of encouragement t Who now will assume as t or \$10, or \$5, or \$2, or \$1 sh have been received from the Hillsboro, St. Stephen and G dividual contributions in ad respond.

Mr. Gale at

The series of meetings conducted by the Evangelist, closed on the 6th of two weeks. The afternoon Baptist church, and the evening Mr. Gale was invited to Wolf the college, the Baptist, Me churches cooperating cordially were largely attended and the satisfactory. Dr. Sawyer expr meetings) his strong approval Gale's methods and spirit. Rev. Mr. Hale, pastor of th that some hundreds had exp Christians and a large number will be very pleasing to the re AND VISITOR to learn that man institutions have professed faith church will receive numerous within a few weeks. Mr. Gale man of excellent spirit and of e sion of men. The evening coo Hall. A large choir, under the furnished good music.

those who do not wash their hands, or comb their hair, and do not even know their own language, whose opinion on a matter of this kind is entitled to weight. Unfortunately for Senator Hoar's contention, the classes who have the reprehensible habits and attainments he describes, include the leaders of the bar, of higher education, of the Christian churches of all denominations, farmers and representatives of organized workmen. Senator Hoar's point, that the manners of the Senators are better than they used to be, is not conclusive. The test of degeneracy is not the relative badness of the worst. If Mr. Hoar's is the best defence possible for the present Senate, the case is indeed hopeless.

—An application made by the American Ambassador to the Consistory Court of London, asking that a manuscript book, known as The Log of the Mayflower, might be transferred to the President and citizens of the United States, as being a document of great historic interest, has been favorably considered. The book, which was written by William Bradford, one of the founders, and the second governor of the Plymouth Colony, contains an authentic register of the Colony from 1620 to 1650, giving the names of its founders, their marriages, the names of their respective wives and children, and the deaths occurring in the colony during the period named. The book also contains a narrative of the voyage of the Mayflower, the settlement at New Plymouth and the first twenty-eight years of its history. An inscription on the book makes it the property of the New England Library, collected by Thomas Prince upon his entering Harvard College in 1703. There are different theories as to how and when the book was taken to England. Dr. Tristram, Chancellor of the Court, in delivering judgment, stated it as his opinion that about 1727 the book was sent to the Bishop of London, as a register of families attached to the diocese of London. Others suppose it was taken to England by Governor Hutchinson just before the breaking out of the Revolutionary war.

"That Indebtedness."

DEAR EDITOR.—Perhaps your New Brunswick readers may not all be aware of the fact that a large portion of the proposed \$3,000 subscription towards the St. Martin's Seminary indebtedness has not yet come to hand? And why not? A few weeks ago I suggested how the entire amount could be raised. Three thousand persons sending each a dollar would do it. Are there not that many Baptists in N. B. willing to come to the front and bear that much of a burden? Will they content themselves to let one man lie under a burden of 3,000 and more dollars and not so much as raise a finger to lift the load?

In this materialistic age—the age of ruff and competition, has the spirit of brotherly kindness become extinct? Is there no meaning to such words as "Bear ye one another's burdens," "Ye are brethren."

Brethren of our churches, many of you have been delegates to associations in the past years and by your votes you put this burden on a Board, and from the Board it became transferred to the shoulders of one. Will you leave it there? I speak plainly in these appeals to you and entreat you as Baptists lend a hand—unitedly come to the aid of those who are seeking to remove a crushing burden that too long has been borne by one.

So far, in response to my last, I have had one dollar each from two outside St. John. One of these a sister in a remote part of the province, one from a gentleman in Woodstock. From the City came a note containing a message of encouragement and a check for \$20.

Who now will assume as their part of the burden a \$20 or \$10, or \$5, or \$3, or \$1 share? Thus far installments have been received from the following churches: Sussex, Hillsboro, St. Stephen and Germain St. Some few individual contributions in addition. At once brethren respond.
 G. O. GATES, Sec'y Com.

Mr. Gale at Wolfville.

The series of meetings conducted by Mr. H. I. Gale, evangelist, closed on the 6th inst. They extended over two weeks. The afternoon meetings were held in the Baptist church, and the evening services in College Hall. Mr. Gale was invited to Wolfville by the Y. M. C. A. of the college, the Baptist, Methodist and Presbyterian churches cooperating cordially in the work. The meetings were largely attended and the results are considered very satisfactory. Dr. Sawyer expressed, (at the close of the meetings) his strong approval of the work, and of Mr. Gale's methods and spirit.

Rev. Mr. Hale, pastor of the Methodist church, said that some hundreds had expressed their desire to be Christians and a large number had accepted Christ. It will be very pleasing to the readers of the MESSENGER AND VISITOR to learn that many of the students of all the institutions have professed faith in Christ. No doubt the church will receive numerous accessions by baptism within a few weeks. Mr. Gale impressed the people as a man of excellent spirit and of earnest desire for the salvation of men. The evening congregations filled College Hall. A large choir, under the leadership of Mr. Spidle, furnished good music.

Lady Aberdeen in Chicago.

What might perhaps be called the most interesting convocation of the University of Chicago took place on the first of April. The interest was wide-spread, extending far beyond the quadrangles, out to the busy millions. And why? Her Excellency, the Countess of Aberdeen, was to be the convocation orator, and the average United States citizen is on the *qui vive* when nobility is on the programme. There seems to be an inordinate love of a "Lord" or a "Lady" in this country, where titles are tabooed—save the omnipresent "Colonel" and "Doctor."

Never before had a woman been the speaker at such a gathering in an American University, and the innovation was a welcome one.

The convocations of this University are held in the great auditorium, the largest theatre building in the country, and on the evening of April 1st the place was crowded, about six thousand people being there. The great audience stood as the University procession marched to the stage, and when President Harper appeared in the rear with the orator of the evening leaning on his arm, the applause was long and loud. The queenly woman is a favorite here both on account of her active work in connection with her Irish village at the Fair, and on account of her own sterling worth. Before the Countess was introduced, a telegram from Lord Aberdeen, expressing his regret at not being able to be present, was read by Dr. Harper.

Cheer after cheer greeted the orator when she stood up to address the vast audience on "The University and its effect upon the Home." Her discourse was thoughtful and inspiring, and breathed the noble sentiment born of a deep-rooted conviction that the ideal, yes, the true homes of the future, are to be founded by University trained men and women. In honor of Lady Aberdeen and what she represents the Union Jack waved above her on the right, while the Stars and Stripes kept guard—over the Monroe doctrine probably—on the left.

The Canadian students, of whom there are upwards of thirty, representing the Universities of Acadia, Dalhousie, MacMaster and Toronto, were brought into some prominence by the visit of the Countess. It was a delight to clasp the hand of our Governor General's wife and to feel that our hearts were one in loyalty to the Queen and our own loved Canada.
 ANNIE M. MACLEAN.
 University of Chicago, April 5.

New Brunswick Home Missions.

The work in this department is progressing favorably. Eighteen regular Home Mission fields are at present supplied with laborers, and in several others it is expected vacancies will be filled before long.

At the recent Board meeting reports were received from Bros. J. W. S. Young, E. A. Allaby, C. G. Blackburn, W. A. Allen, C. N. Barton, F. W. Patterson, O. E. Steeves, A. H. Washburn, M. B. Whitman, E. K. Ganong and C. Henderson. Several of these are of an interesting character. The Arthurette church on the Tobique has been reorganized, with eleven members. Bros. Henderson reports several additions in his field, also Bro. Patterson and Ganong. The little Harcourt church has enjoyed a rich blessing, and Baptist interests in Kent County look better than at any previous time.

Bro. N. P. Gross, a Dane, who also speaks Swedish, English and Norwegian was appointed to a mission at Hellrup in the Danish colony, and also to the English mission at Grand Falls. This brother has recently come to us from the Methodist body. He gives evidence of being useful among us.

Mr. C. H. Schutt, B. A., who received his early training at Grande Ligne, and has just finished his second year in theology at McMaster Hall, expects to begin French mission work in Madawaska County early in May. He comes to us highly recommended by Chancellor Wallace of McMaster, and also by the Grande Ligne Secretary, Rev. E. Bosworth. We hope again to revive the work of Fathers Knight, Chute and Normandy among the French people. Several of the churches have already sent a special contribution in aid of the French mission in New Brunswick. We hope all will take a share in this work and pray for the success of our French missionaries.

A communication received from the Young Men's Baptist Social Union of Boston was presented to the Board of the New Brunswick Convention, asking that the churches and ministers of the province be requested to notify the Union of any Baptist members seeking a home in that city. In the past many inclined to Baptist views have been lost to the denomination on their departure from the provincial church home.

The Board warmly endorsed the suggestion of the Social Union and would urge upon all pastors the duty of following our non-resident members, and if possible to help them in this way to church relationship in their adopted home.

For those going to Boston, communications may be addressed to the Religious Work Committee, Young Men's Baptist Social Union, care of American Baptist Publication Society, Boston. We hope all possible help of this kind will be cordially given.
 W. E. MCINTYRE.

Halifax.

Mr. John Rough, from the Inland China Mission, is sojourning for a time in Halifax. He is by birth an Englishman. About two years ago he came to Canada, and was for a time secretary of the Y. M. C. A. at Hamilton. Eight years ago he went to the Inland Mission in China. His wife's health compelled him to return. While she is regaining her health in her native Scotland, he is at Halifax representing J. T. Middlemore's Birmingham Children's Emigration Home. Mr. Rough is seeking homes for these children in the Maritime Provinces. There are from one to two hundred in the Home—boys and girls from five to fifteen years old. He has taken the agency for two years. Mr. Rough has preached for both Mr. Hall and Mr. Chute, and has addressed the Y. M. C. A.

The Rev. W. V. Higgins is among the churches in Halifax this week, lecturing every evening on the Telugu Mission. His addresses are illustrated with stereotyped views of interesting persons and objects in India. There is no better way of creating a lasting and healthy interest in foreign missionary work. The young people will carry the facts given and the scenic illustrations all through their lives. Mr. Higgins makes his lectures very interesting.

The Rev. A. E. Ingram has returned to the east side of St. Margaret's Bay and is hard at work. The Rev. L. J. Staughenwhite has returned to Jeddore to take up the work laid down for the purpose of further study. He has been at Rochester. It is reported that Rev. Mr. Stearns is about to return to Noya Scotia from California, and settle at Ingram River, St. Margaret's Bay, but not as pastor of the church.

Rev. J. E. Goucher, after taking a few weeks vacation with his son at St. Stephen, has returned to Halifax. He filled his pulpit last Sunday. Mr. Weeks gave good satisfaction as a supply. Rev. Dr. Kempton did not give his severe attack of grip time to leave him before he went to work. The consequences is that he has not been able to preach for a few Sundays past. His son, Austen T. Kempton, is expected for next Sunday and will remain for a time. The Rev. A. C. Chute baptized the five students of the School for the Blind referred to in a former communication. Six more converts have been received for the rite, and it is expected they will be baptized next Sunday evening.

A strong spirit of discontent, relative to the temperance question, disturbs the hearts of the friends of this good cause in the city of Halifax. The rum fraternity is well organized, vigilant, resolute and persistent. They are better at the political game than their opponents, the temperance people. Their skill at touching the wires which vibrate in the circles of trade and politics, is equal to the swiftness and precision of the lady whose deft fingers sweep the keys of a piano, and never make a discord. No aspirant for the honors of M. P., M. P. P., whatever that honor may be, or for Mayor, alderman, policeman or any office whatever, under these governments, but is made to feel that he must reckon with the brotherhood of rum and ruin. Still there is a wholesome fear in the hearts of this gentry that the hosts of temperance may sweep down upon them at some time when they are off their guard and do their business much harm.

When the time comes round for granting civic licenses, the court room is packed with the rum sympathizers, and if the temperance people are not on hand early they are sure to lack room to sit or stand. As each license is voted by the City Council, the crowd cheers lustily, and every face of the rum crowd beams with wicked pleasure. Think of it—a hall full of the citizens of Halifax lifting up their voices exultantly when man after man gets permission to deal legally in the agency that spreads more woe and ruin than war and pestilence combined! If there is joy in heaven over every repentant sinner, is there not joy in hell over every sinner who adds proof unquestioned that he has no intention of repenting? If the Lord's hosts in the unseen world are too glad for silence when a new convert is added to their ranks on earth, is it to be doubted that the devil's minions hoarsely shout when each license to deal in strong drink is voted by a city council? And this is the culmination of satanic pleasure, beginning with the discussion of the liquor law of license in our legislature! Heaven responds to the good done; hell to the evil. The day of reckoning approaches.

Your reporter had the privilege of attending a number of the evangelistic services at Wolfville. You will no doubt get full accounts of results from your local correspondent. A word about the evangelist, Mr. Gale. He reasons of righteousness and salvation. Jestings has but small place in his ministry. He met all the students of all the schools and gave them a lecture without cracking one joke! A more serious and attentive audience Mr. Gale could not wish to have—and no jesting! Well, the expansion of the Kingdom in apostolic days seems to have taken place independent of side-shaking humor! Mr. Gale makes but small appeal to the sympathies, but he reasons powerfully and does his work in the clear light of the laws that govern mind and spirit. Openness characterizes his public performances. His art is to honestly tell the audience just why one subject comes before another and when he will ask for certain expressions. For a time he supplies his converts with crutches. Then he asks them to walk one step without them. All Christians rise and stand—sinners join them. Finally the converts rise one by one and say, "I have taken Christ as my personal Saviour." Mr. Gale seems to be a reasonable, reasoning, earnest, orthodox worker in his Master's vineyard. All success to him. REPORTER.

The Story Page.

How Daisy Helped.

WHIRLY WHIRLWIND.

"Ah! there's lots of trouble in the world!" the cook said, as the grocer's boy passed out of the door.

Daisy resting in the wide, cool porch, turned her blue eyes towards the speaker. "Who has lots of trouble, cook?" she asked.

"Lots of people," said the cook, shortly. Daisy pondered awhile, her chin resting on her plump little hand. Then she cried suddenly.

"Do you, cook?" "I should think so! - There! that boy didn't bring half the things I ordered. He says the children are all sick, and the grocer's worried, so he forgets things. And he can't come back till he's delivered what he's got with him; and Katie is in the garden gathering peas, and I can't leave these cakes even to call her."

"I'll go," said Daisy, jumping up, and tying her white sunbonnet. "I can clear off that much of the trouble."

As she ran across the lawn, a group of children—summer boarders like herself—called her to join them. But she shook her head gaily, and hurried down between the long rows of pea-vines.

"To go to the grocer's, is it?" said Katie despairingly. "And how'll I ever get peas-enough for dinner, then?"

"I'll pick till you come back," said Daisy, encouragingly. "Make haste, Katie."

The nimble little fingers pulled the plump, green pods swiftly, and when Katie returned, hot and breathless, the big basket was nearly full. Then Daisy sat in the porch again, and helped to shell them while she rested.

"I don't see how we'd have got along without you," the cook said, looking quite pleasant, as Daisy threw down the last shell.

Daisy laughed. "It's nice helping people," she said. "I'm going to find some more trouble to clear off."

She ran down the steps and paused, glancing at an open window above. A low, wailing cry sounded within, and a sweet, faint voice singing a cradle song.

"I'll help Mrs. Verne take care of the baby," she thought, and she ran towards the hall door.

A playful breeze followed her; and just as she crossed the threshold a lot of closely-written sheets of paper fluttered to her feet.

"Oh, dear!" some one said; and Daisy looked up to see a gray-haired man at a desk near the door. He looked very pale and tired, and one of his feet was bandaged and resting on a cushion.

Daisy said nothing until she had secured all the fluttering sheets and placed them on the desk. Then she took a large shell from the hall table. "Will this do for a paper weight?" she asked timidly.

"Very nicely, my dear," said the gentleman. It was so still this morning that I forgot to ask for one; and I have sprained my ankle so badly that I can't move without assistance. Thank you, my dear. I shall have no more trouble."

Daisy ran upstairs with a happy song on her lips. The young mother's pale, sad face brightened when she saw her.

"Oh, Daisy, dear, you are like the sunshine!" she said. "Baby has been ill all night, and I am worn out for want of sleep. Would you sit by his crib for a minute or two, while I bathe my head?"

"And then we'll take him out of doors," said Daisy eagerly. "Under the big trees it is lovely and cool! And I'll hold him while you rest in the hammock."

Ten minutes later Daisy sat rocking slowly under the trees while the baby slept quietly in her lap. The tired mother in the hammock close by had forgotten her troubles and was sleeping the deep dreamless sleep of exhaustion.

The voices of the gay pleasure-seekers on the lawn grew querulous and ill-natured as the heat of the day increased, but Daisy was very happy, as she sang softly in the shade.

"Oh, Daisy, I can never thank you enough," Mrs. Verne said, when she awoke rested and refreshed. "How much better baby looks? And I feel so much better able to take care of him. I have been so worried, she added, confidentially. "You see it costs so much for us to stay here, and I was afraid the money was all thrown away—baby was no better, and I was growing sick, too."

"There's the dinner bell!" said Daisy. "Let me take care of baby while you are eating."

"No, dear, thank you," the young mother said, coloring a little. "I'd have to dress first—and I'd rather not go now."

Daisy was an observant little girl, and she had noticed how Mrs. Verne in her worn dress had shrunk from observation. She did not press the point, but ran off to the kitchen.

"There's lots of trouble in the world," she said, de-

surely, as the cook looked up and smiled.

"Who's in trouble now?" asked the cook, laughing. "Mrs. Verne's babe's sick, and she doesn't want to go to the dining-room. But I just know she could eat a nice lunch under the trees."

For answer the cook loaded a tray with roast lamb and green peas and raspberry tarts and gave it to Daisy.

What a delightful "picnic" dinner they had under the trees! Daisy's mamma was away for the day, and no one came to look for the little girl, so she and Mrs. Verne ate at their leisure; and then the young mother lay down in the hammock with her baby on her arm. Daisy waited until they had both slept again, and then she ran back with the tray and told the cook how much Mrs. Verne had enjoyed her dinner.

A little boy came to the door, crying because one of his marbles had rolled under the porch. Daisy found it, and played games with him until his nurse came for him. Then she went to the hall door to watch mamma.

The children were coming in from the lawn—tired and fretful. The gentleman who had been writing finished his work, and was lying on the lounge. He smiled when he saw Daisy's bright face.

"You don't look tired," he said. "What have you been doing all day?"

"Helping people," said Daisy. "Clearing away trouble."

The gentleman laughed. "I should think that was pretty hard work," he said.

"But it isn't," said Daisy, earnestly. "It's lovely—ever so much nicer than play. Ah, there's mamma! I must carry her parcels up stairs!" And the little helper ran away.

Fearless and Honest.

A Scotch lad landed at Castle Garden, the brightest, yet the loneliest, passenger of an emigrant ship. He was barely fourteen, and had not a friend in America, and only a sovereign in his pocket.

"Well, Sandy," said a fellow-passenger who had befriended him during the voyage from Glasgow, "don't you wish that you were safe now with your mother in the Old Country?"

"No," said the boy; "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, laddie, what can you do?" asked a kind voice behind him.

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well-known lawyer, whose experience with applicants for clerkships in his office had been unfavorable, had taken a stroll down Broadway to ascertain whether he could find a boy to his liking. A canny Scotchman himself, he had noticed the arrival of the Glasgow steamer, and had fancied that he might be able to get a trustworthy clerk from his own country. Sandy's fearless face caught his eye. The honest, manly ring in Sandy's voice touched his faithful Scotch heart. "Tell your story," he said, kindly.

It was soon told. Sandy's mother had been left a widow with little money and a child to bring up. She had worked for him as long as she could, but when her health failed she had bought his passage to America, and given to him what little money she could spare.

"Go and make your fortune," she had said. "Be fearless and honest, and don't forget your mother, who cannot work for you any longer."

Sandy's patron engaged him as an office boy.

"I'll give you a chance," he said, "to show what there is in you. Write to your mother to-day that you have found a friend who will stand by you as long as you are fearless and honest."

Sandy became a favorite at once in the office. Clients seldom left the office without pausing to have a word with him. He attended night school, and became an expert penman and accountant. He was rapidly promoted until he was his patron's confidential clerk. After sharing his earnings with his mother, he went to Scotland and brought her back with him.

"You have made my fortune," he said; "and I cannot have luck without you."

He was right. When he had studied law and began to practice at the bar, his fearlessness commanded respect, and his honesty inspired confidence. Juries liked to hear him speak. They instinctively trusted him. His mother had impressed her high courage and sincerity upon him. His success was mainly her work.—The Household.

Two Mothers.

I noticed her when she entered the car. There was something strangely attractive about her, though she must have been at least sixty, and her face was so care-

worn, and the saddest I ever saw. In spite of my great trouble, I found myself wondering about her, and sometimes—for a moment—would almost forget my grief. Only a moment, though. Then the recollection that my baby—my little, tender baby, used only to the loving clasp of a mother's arms, was in that dreadful box in the jolting baggage car, would come to me in all its terrible reality, and I would forget everything and everybody, and remember only my great sorrow. I wanted my baby; oh, how I wanted him! My heart was aching so for the sound of his little, lisping voice, and the touch of his baby fingers. How could I live without him? Why did God give him to me, only to take him back after that one little year? For weeks I had been so happy planning a visit to my old home with baby. I had told him so much of the dear grandmamma he had never seen; I had looked forward so hungrily to the day when she would take him in her loving arms and cuddle him as only she knew how. And now I was taking him to her; not the warm, laughing, dimpled baby she had longed to see. The little still, white-clad figure in the basket seemed another child. And the cruel cars jolted noisily on and seemed to say over and over till I could scarcely keep from screaming: "Where's baby? Where's baby?"

Suddenly the train stopped, and my husband went out to ascertain the cause. It was a broken rail, and we would be detained about half an hour. I was glad, for baby could have a rest from that cruel jolting.

It was then that she came and sat down by me—the woman with the sweet, sad face, and almost without knowing it, I found myself pouring out my grief to her. It was such a comfort to me (mine was selfish grief, I only thought of myself,) and she seemed to understand. She didn't talk much, but her very presence soothed me. I remember one thing she said; I can hear her low, sweet voice now: "My dear, it is no slight honor to be the mother of an angel." I did not take in the fullness of her meaning then, but I have since. My heart was so full of rebellion that day that I did not want to find comfort anywhere. I was sorry when the train started again. "I change cars at the next station," she said, "and it may help you a little in bearing your burden if I tell you something about myself. I am on my way to B—to see my only son. To-morrow he goes to the State prison to serve a life-sentence. I would be the happiest mother on God's earth to-day if I were in your place." The train stopped, and she pressed my hand and was gone. I watched her as well as I could through my blinding tears till she was lost in the crowd. But those tears were not for baby.—Blanch Bailey King, in New York Observer.

The Dying Tiger.

(Montreal Witness).

Tennyson bids us "let the ape and tiger die" out of us, implying that both of them survive in us. We may stoutly refuse credence to the theory that men are evolved from lower animal forms by ordinary generation, but none will question that there has been an evolution of type, structure and propensity. We find all our members written in God's book of stone in the lower parts of the earth "when as yet there were none of them." There seems to be more of man in the ape than in the tiger, but there is in man more of the tiger than of the ape. The tiger survives not in the savage man only, but in the civilized man. Man remains a hunting animal long after his necessities have ceased to force him to precarious conflict with his poor relations. It has been remarked that the greater part of an Englishman's sport lies in the line of taking life. Still, the tiger is dying out of him and the sport of taking life is having every year new limitations put upon it. The Prince of Wales used to be a great pigeon-shooter, waiting with a cigar in his mouth for the birds to fly up from their coops and "potting" them before they had the stiffness out of their wings. This sport years ago died out of His Royal Highness, and will not likely be revived in his posterity. The pheasants of Britain have all grown too tame to make a peasant battue anything better than a poulterer's butchery. So that sport also is fast disappearing from the Englishman's pastimes, and now we hear that Her Majesty has signified her displeasure at the annual chase of the tame deer in Windsor Park by the royal buck-hounds, a race of dogs cultivated for that ceremonial, and that the performance, which has ceased to be a sport, will henceforth be discontinued. The office of Master of the Buckhounds will probably, like many other ornamental court offices, long survive the last vestige of the function it once filled. Whether the old practice of men battering each other out of shape with their fists is to be attributed to the tiger in man, or whether that would be a slander upon the tiger, we do not know, but the process has evidently lost the respectability it once had, and now no civilized nation will harbor it—that is the thing itself—though they still gloat over accounts of it. We are inclined to think that man will be no less, but much more, a man when the tiger is dead and he ceases to delight in needless pain.

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The Naughty Fairies.

MARGARET E. SANGSTER.

There are two or three naughty fairies Who lurk in our pretty house; They are sly as the wily foxes, And one is as still as a mouse, And one can growl and mutter, And one has a chain on her feet; These naughty and mischievous fairies, Whom you may have happened to meet.

The still-as-a-mouse one whispers, When a bit of work must be done; 'Oh! just let it go till to-morrow, And take to-day for fun.' And the mutter-and-growl one pricks you, Till you pucker your face in a scowl, Or whimper and fret in a corner, Or stand on the floor and howl.

But the worst of the three bad fairies Is the one with the chain on her feet; And the strangest thing is her fancy For a child who is gay and sweet; She makes her forget an errand, And loiter when she should haste; And many a precious hour She causes the child to waste.

Should you happen to see these fairies, Please pass them proudly by, With lips set close and firmly, And a flash in your steadfast eye; For three very naughty people These little fairies be; Who mean, wherever they're hiding, No good to you and me.

The Hours Mother's Prayer.

A friend from the interior writes: "In a little old book of daily readings, 'Bogatsky's Golden Treasury,' I have read to-day, for the twenty-fourth year, a delightful, simple and helpful prayer. Long since it was copied upon a card and placed in a corner of the glass upon my bureau, and many times I have copied it for my friends, especially for busy mothers, that they also might be helped by its practical thought. I have often intended to send it to some widely circulated paper, that its sphere of usefulness might be broadened, and now, without further delay, I send it to you, knowing of the desire to place before your readers all things that shall be helpfully stimulating.

'Lord, preserve me calm in my spirit, Gentle in my commands, And watchful that I speak not unadvisedly with my lips, Moderate in my purposes, Yielding not in my temper, And at the same time, steadfast in my principles. Amen.'

—Congregationalist.

'Twould Hurt Dolly.

Among the stories which were told by certain aged physicians at a reunion of medical men of the times when surgical operations were conducted without anaesthetics, none were more touching than the following:

A little girl, not more than eight years old, was injured in such a way that it was necessary to amputate one of her legs. She proved to have wonderful pluck, and, instead of binding her, as was customary in such cases, she was given her most cherished doll to hold.

Pressing it in her arms, she submitted to the amputation without a single cry.

When it was done, the physician in charge, seeking to brighten matters up with pleasantry, said:

"And now, my dear, we will amputate your doll's leg."

Then the little girl burst into tears.

"No, no!" she gasped, between her sobs; "you should not—it would hurt her too much!"—Golden Days.

There was a woman living down in the State of Virginia. But they moved the border line of the State after a survey some years ago and her home, which had been right near the border line of Virginia, now stood just over the line in Carolina. "Now," she said, "I can spend the rest of my days in perfect health, for I have always heard that it was more healthy in North Carolina than it was in Virginia." Regeneration is something vastly different from that. It is not only a change of place, but it is a change of heart and life—it is a complete change. It is not a change of your place in the church membership to somewhere else, but it is a change of your heart and life and a new walk, moving straight forward in the service of God. That is what Almighty God expects of everyone of us.

Fair haired people are becoming less numerous than formerly. The ancient Jews were a fair haired race. Now they are, with a few exceptions, dark. So it is in a lesser degree with the Irish, among whom 150 years ago a dark haired person was almost unknown.

The Young People.

EDITORS,

REV. E. E. DALRY, A. H. CHIPMAN.

Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for April.

C. E. Topic.—Different kinds of death and the conquest of them, 1 Cor. 15: 50-58. (An Easter topic).

B. Y. P. U. Topic.—Chosen of Christ, John 15: 1-16.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, April 19.—Job 12: 1-10. God's care for every living thing. Compare Heb. 12: 9.

Tuesday, April 20.—Job 12: 11-25. God's power in human governments. Compare Prov. 21: 1.

Wednesday, April 21.—Job 13: 1-15. Trusts even in his possible slayer, (vs. 15). Compare Ps. 25: 4.

Thursday, April 22.—Job 13: 16-28. Show me my faults, O God, (vs. 23). Compare Ps. 19: 12.

Friday, April 23.—Job 14: 1-12. Fleetingness and shortness of life. Compare Ps. 102: 11, 12.

Saturday, April 24.—Job 14: 13-22. Does death end all? (vs. 14). Compare Dan. 12: 2.

Daily Readings on the Life of Christ.

DIVISION THIRD.—TOPICAL: A STUDY OF CHRIST'S GREAT THEMES.

Lesson 30.—The Relation of the Holy Spirit to the Father, and the Son, and to men.

Monday.—The Trinity. Hints in Old Testament, Gen. 1: 26. "Let us make man" and the plural Elohim, down to Malachi, with the "God of Israel," the "Lord" suddenly coming to His Temples, as the "Messenger of the Covenant," etc., the "Spirit" with whom is the residence or excellency."

Tuesday.—The Trinity. Hints in the New Testament, Matt. 3: 13-17. The Father's "voice," The "Beloved Son," "The Spirit of God," John 3: 1-15. "The Kingdom of God," "Borns of the Spirit," "The Son of Man," John 14: 16. "I will pray," The Father... shall give "another Comforter," John 15: 26. "From the Father," "The Spirit of Truth," "Testify of Me," and many others.

Wednesday.—Relation of the Holy Spirit to the Father. Old Testament, Ezekiel 37: 1-14. New Testament, John 14: 26 and 15: 26.

Thursday.—Relation of the Holy Spirit to the Son. Begotten, Luke 1: 35. My Father's business, Luke 2: 49. His baptism, Luke 3: 21-22. Filled, Luke 4: 1. Power, Luke 4: 14. Anointed, Luke 4: 18. Miracle, Luke 4: 36, and many others.

Friday.—Relation of the Holy Spirit to the church. Revealer of Word, 1 Cor. 2: 9-16. John 16: 13. Teaches how to pray, Rom. 8: 26-27. Assurance, Rom. 8: 16. Liberty, 2 Cor. 3: 17. Transfigures, 2 Cor. 3: 18.

Saturday.—Revelation of the Holy Spirit to the world. John 16: 8-11. Substitute "Convict" for "Reprove." H. F. ADAMS.

Sacred Literature Course B. Y. P. U.

THE LIFE AND TEACHINGS OF CHRIST.

Auxiliary Notes, Prepared especially for the MESSENGER AND VISITOR

BY D. A. STRLEK, D. D.

THE HOLY SPIRIT, ETC.

Lesson 30.—The Holy Spirit's Relation to God and Man.

We have come to our last study. It is very appropriately a consideration of the Divine agent whose office it is to apply to our hearts all the preceding lessons. Like our Lord in His last words we shall lay great stress on the position held by the Holy Ghost. Jesus in His memorable discourse, John 13th to 16th chapters, declares in four statements His doctrine of the Holy Spirit. Let us look at these passages and find out what He meant. In the 14th chapter He shows His deepest sympathy for these disciples from whom He is about to remove His personal presence. Their gay, their main support, in His absence He takes special pains to point out. In the 16th, 17th and 18th verses He reveals to them the doctrine of

THE PRESENCE OF HIS AGENT ON EARTH.

The Holy Helper (Paraclete, Comforter, Spirit of Truth, Advocate, are but other names) is to be with them forever. He is to be in them, to dwell with them in closest fellowship. The world in general knows nothing about Him and of course cannot receive Him, but the disciple of Jesus will welcome Him. "I will not leave you orphans, I come unto you." The meaning is that the Holy Spirit's coming is to all intents a coming of Jesus to them, they are one, what one does the other does. The bodily presence of the Saviour could be removed but He Himself would be with them in the person of the Spirit. "Notice the force of the present 'I come to you,' (Revised Version.) The presence and indwelling of the Divine Helper is the substance of this first statement.

Let us go on to the 26th verse, Jesus resumes His explanation of how He will still be with them while He is away from them. "Do not be surprised at this paradox. Jesus had to turn the thought over and over again to the disciples, verses 22-23.

THE DIVINE TEACHER

Is the next phase of the Holy Spirit's work which the

Master presents. "He whom the Father will send in my name shall teach you all things," bring vividly before their minds everything which they have seen and heard. He is the Divine Quickener causing us to understand what is meant when God speaks. The human mind is dull to learn heavenly things, but you shall have always a teacher dwelling with you, going with you to the Sunday School, or the Meeting house, and always by your side as you read His Word or hear it or speak it.

HELPING YOU TO WITNESS.

Proceed to John 15: 26 and you will find Jesus setting forth the Holy Spirit in another capacity. He is the "witness," the one whose work it is to aid His people to testify of Jesus. The Holy Spirit will cause you more and more closely to apprehend my office, as Messiah, Redeemer, and you on your part are to follow this up by testifying what you know of me. (Compare Acts 5: 32.)

CONVINCE OF MEN.

In the 16th chapter Jesus brings again before their minds this all important topic, and dwells at greater length occupying nine verses. He repeats that He will send to their aid this Divine Supporter, but He adds an entirely new sphere of operation for Him. He is not only to deal with the church but with the world, not only with the believer but with the sinner. Whenever any one is convicted of his sins the Holy Ghost convicts him, not "reprove" merely, not rebuke their errors only but prove them wrong, bring out the criminality of their conduct as transgressors of the good and just law of God. This is of the first importance in the relation of the Spirit to man. No man can be a Christian unless this Divine work of conviction has taken place. He must feel that he is a sinner before he will accept the relief offered in the gospel. In most close connection with this is that other teaching of our Lord in John 3: 13-15. The Holy Spirit only can make a man over again. A necessary part of regeneration is to make a man understand his relation to God, and so Jesus declares that He will convict men of their sin. The great sin before His mind evidently was the rejection of Himself as Messiah, for He explains: This sin is that they do not believe on me, the righteousness they will be convinced of is that I am really the righteous One, the judgment of which they will be convinced is that already the great adversary, the Prince of this world has been judged. The great judgment of all men is in the far future; but, set as in the manner of his action toward Jesus has filled out his account, He cannot do worse, and so now he receives his condemnation. "It is the Holy Spirit who proclaims this sentence here on earth, by calling the world to render homage to a new Master. This summons reveals the profound revolution which has just been wrought in the spiritual domain. Every sinner rescued from Satan and regenerated by the Spirit is the announcement of the condemnation of him who formerly called himself the "Prince of this world." (Godet.) Look at this passage containing the doctrine of the convincer, for a moment longer, and gather up its meaning in this way: Jesus says of the Holy Spirit's relation to the world, that (1) He will make it feel its own sin; (2) The condemned one will be shown to be the righteous one; Jesus, by the Holy Enlightener of men's consciences, will be declared the absolutely spotless one to those who had charged Him with being a malefactor, and (3) the instigator of the awful crime is brought to judgment. The devil even then was condemned. (Compare Acts 2: 23, 23, 36, 37; 3: 14, 15; and John 12: 31; Luke 10: 18.)

But, while then the Holy Spirit must convict the world of the one palpable fact of unbelief concerning the Messiah, we are to bear in mind that this is His work in general. Wherever men are convicted of their sinfulness it is this same Power that works on their conscience. Mere convincing of their reasoning faculties, or even the arousing of their emotions by human effort, will prove evanescent. The Holy Ghost must convict them before they will really turn to the Lord, and repent. But He does more than to initiate the gracious work; He leads us every step of the way.

OTHER OFFICES.

He makes us spiritually new creatures (John 3: 7); no one enters the Kingdom of God in this present stage of it, unless he is born of the spirit. He also carries forward the Divine work in our souls; He sanctifies us, or makes us to grow in goodness, (1 Cor. 6: 11; 1 Peter 1: 2.) He assures us of our Divine nature, (Rom. 8, 16, Gal. 4, 6.) Wherein we through our weakness, fail, He undertakes for us, and is the mighty Helper of our infirmities, (Rom. 8: 26, 27.)

LAST WORDS.

There is almost unlimited blessing for the man who honestly desires the Spirit to dwell with him. He will illuminate your understanding, clearing away error, and shewing you the truth, part by part, as you need it. He will give you balance, so that you will not unduly exaggerate any part of the truth. He will beat down the dangers which threaten you. He will give you strength not only for climbing the heights, but for laboring in the plain. He will give you the warm heart, and the persuasive manner, and so bestow the spirit of grace and supplications that you will prevail with men. He will beautify your whole character. There is no end to the good He will do for you. The only question is, will you have Him?

Windsor, N. S.

Since we last reported our Union has made considerable progress. Our meetings were suspended during January and February while evangelistic meetings were held here by Messrs. Hunter and Crossley. We feel, however, that these meetings proved indeed a blessing to us. Since then we have had thirty-five new members added to our list, about eighteen of these being Active members. A Junior Union has been organized in connection with our work with a membership of about forty-five. A social was held on March 22nd. After a short programme the evening was spent in a social manner. COR. SRC'V.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

For our Grande Ligne Mission. For brother and sister Grenier that they may not grow discouraged but see the good results from their labor.

This letter from Mrs. Churchill will be read with great interest by our Mission Bands and Sabbath schools who sent articles out to India for the mission-work.

At the time our new missionaries landed at Bimlipitam I went out to welcome them, to spend Christmas with them, and our dear friends the Morses, and to bring our lady missionary, Miss Harrison home to Bobbili.

Our missionaries landed on December 24th, so it was a joyful Christmas we spent together.

And when the boxes were opened, the designated things were sent to each whose name was written on the parcel. I know I received a quilt and a little note of love from the "Cheerful Gleaners" for which I wish to send my best thanks.

As I look at the quilt now adorning Mr. Churchill's bed, I think of the little fingers that sewed these pieces so deftly together, I ask God to bless the dear little workers and "Gleaners" in His vineyard.

Then I had some scrap books, etc., from Bridgetown, which were a great joy to my school children, when given for good attendance or proficiency in study at our annual prize giving.

And I must not forget the lovely dolls from Sackville and Bridgetown all with their names printed on to their dresses, lest the little Bobbili girls who received them might call them by a Telugu name, and they'd feel too much like strangers.

I thought when I received them I would take a note of the little girls who got them and write my young friends where "Ethel" or "Grace" or "Geraldine" had gone, and the name of the little girl who mothered her now.

But my missionaries just have the work crowded in on to them, and every minute is so full, at least mine are, that I cannot do half the things in a day that I want to, and so many little things that I would like to do, to give pleasure to those who have given so much pleasure to my school children and hence to me, are never overtaken.

But whoever sent these dolls must accept just my warmest thanks. A dollie is what every little girl in school wants, so I make the dollies do all the good I can, by only giving them to those who have come regularly and studied well.

And I could not give out all those dollies at one prize giving, O no, I have a dozen carefully put away in my drawer for next year, for dollies do not come every year, but a prize giving in my school, does, and this is where the picture albums do a lot of good too.

These children cannot read the English, but they can enjoy a picture. And a picture album is the next nicest thing to a dollie, but they have to work hard to get either. I have now 117 names on my roll, and you ought to see the sparkling eyes of these little Telugus turned upon me when I go into the school, especially on Sunday mornings, when they are all gathered in the large room of the schoolhouse chapel.

They enjoy the Bible pictures and readily learn the stories, and the work that the Lord Jesus came from Heaven to do, for them and us.

But this is a digression; there were many things in the box that were not designated, and so we asked our two new lady missionaries to divide them into 5 parcels, one for each of the stations, and number the parcels and then we would draw lots. I was very well pleased with the lot that fell to me. There were more dollies and picture cards and a white quilt, a little cup, (I fear the saucer was broken), and one poor doll, not a small one, whose neck was broken. The journey from Nova Scotia to India had told on this one sadly, but sometime we can perhaps mend it, when our rush is over.

Then there were boxes of games, etc., really now I cannot remember all, but want to thank each one and all who showed so much interest in our work and school as to send out these things for prizes. Let the little girl or boy who reads this, and does not see his or her gift mentioned, remember that the dear Lord saw and appreciated the sacrifice that was made in sending it. And then there are four other missionaries to report for the other stations, and they may see it mentioned yet. I have some pieces of cloth that can be put away to make jackets for the little girls at some further time. All will be useful, and were thankfully received.

I must ask you to convey my thanks to Mrs. Harding for some magazines. I left the most of them at Vizianagram to get bound. I will probably put them in our school library. There are a very few pupils who read English, but in the time to come there may be more.

W. M. A. S.

One year has passed away since I first met with W. M. A. S. in this place. As "we are laborers together with God" you will be interested in hearing something of our year's work.

Owing to unpleasant weather and roads, as we are not the "Model Society," we have missed a few meetings

which we deeply regret, but we have had many good helpful meetings and the interest has increased. In July of '96 we held our first Praise and Thank-offering service. It was a success not only financially, but in leading us to feel a deeper cause for thankfulness to our Heavenly Father for the mercies and blessings of life.

We did not observe Cascade Day, but have used our influence to increase our membership. As a result of this effort we have seven new members, four of whom are young ladies. This to our minds is a great step in advance, for we have a number of promising young women and we hope to have them all. Indeed our aim is with God's help to have all the women in the church members of the Aid Society.

We are raising money to constitute one of the sister's a life member of the Union. Our Mission Band meets regularly. We have introduced Mite Boxes and are trying to encourage a deeper missionary spirit in the hearts of the young. Our hope is in God who alone can give the increase.

Yours in the work.

MRS. J. L. READ.

Our Aid Society lives, and at our last meeting one new member was added. We are now fourteen in number, scattered over a distance of eleven miles. Still we have been able to hold one meeting every month except February, which was on a very stormy day. Sisters, you who pray, remember us at the throne of grace.

MRS. WEDDEN FOWLER, Pres. of the Hillsdale-Hammond W. M. A. S.

On March 7th, a Mission Band was organized at Billtown, Kings Co., N. S., with 14 members. It is called the Billtown Hopeful Mission Band. The officers are, Mrs. M. B. Freeman, pres.; vice-presidents, Blanche Forsythe, Waldo Carel; sec'y., Lorie Whitney; Treas., Mary Sweet. There is also a committee of management of five young ladies. We give this band a cordial welcome.

A. E. JOHNSTON, Prov. Sec'y. N. S.

It will be gratifying to the friends of missions to learn that Miss Mabel Archibald, a graduate of Acadia and at present teacher of modern languages in Demill College, St. Catherine's, Ont., was appointed to the missionary staff of workers in India upon the recommendation of the Ex-committee of the W. B. M. U. Miss Archibald is a daughter of the Rev. E. N. Archibald of Lunenburg, and a niece of the Rev. I. C. Archibald the faithful and indefatigable missionary at Chicacole India.

We have reason to believe that Miss Archibald is admirably qualified for the position to which she has been called and to which she has given herself. She is an earnest Christian, a fine student, and has a well trained and disciplined mind, and we hope that she may be long spared to work for the Master in distant India.

Foreign Mission Board.

NOTES BY THE SECRETARY.

India.

One fifth of the population of the globe is found within the Indian empire. Of these 287,000,000 people 171,000,000 are reported in the census as living by agriculture. Taking an average there are, out of every 1000 natives of India, 723 Hindus, 199 Mohammedans, 24 Buddhists, 6 Sikhs and 8 Christians, including Roman Catholics.

The most recent statistics of Protestant missionary work show that 26 societies are engaged, having a total of 975 ordained missionaries occupying 736 stations. Co-operating with them are 797 native ministers and 3,491 lay teachers. The communicants number 171,070, while the adherents who are connected with Protestant Christian congregations number 559,661. Thus surely, though slowly, the work is going on. Ninety per cent. of the people of India dwell not in cities or large towns, but in villages. This fact must be taken into account in the prosecution of mission work.

During the past year 1,775 new Sunday Schools were started in India and 66,000 new scholars were brought in.

China.

A German paper is responsible for the following cheering item: "In the year 1843 there were six Christian converts in China. Now there are 500 organized churches with about 60,000 communicants and the number of baptized persons is reckoned at from 90,000 to 100,000. These converts, who are mostly very poor, contribute \$45,000 yearly to church and school. Not a few of them, during the troubles and oppressions which befell the church of Christ last year, endured with patience and steadfastness the spoiling of their goods and ill-treatment of every kind, some even witnessing a good confession by a martyr's death. During the last decade the number of Christians in China has doubled each five years, and if the same rate of progress is maintained the whole of China will be christianized in less than 100 years. And yet what has been accomplished is only a drop in the ocean. Out of the 980 chief cities of China only 30 are the seat of evangelical mission? The above is an answer to the question, 'Do missions pay?'

"Give as you would if angels waited at your door; Give as you would if the morrow found you where giving all is o'er; Give as you would to the Master if you met His searching look; Give as you would if your substance of His hand your offering took."

Date and Debitur.

The following parable is attributed to Luther: There was in Austria a monastery noted for its gifts to the poor. The monastery prospered and was famous for its wealth.

But the monks began to hoard the money instead of giving it to the needy. Soon the monastery became poor. One day a saint, in the guise of a mendicant, went to the monastery and asked for alms. The monks told him they had none to give.

"Do you know why the treasury is empty?" he asked. The monks gave several reasons. "None of these is the real reason," said the saint. "You once had two brothers in your monastery named Date and Dabitur. You thrust out Date and then, when Dabitur felt lonely without his brother, he left of his own accord."

The monks protested that they had never had such inmates. "Have you forgotten your Latin, too?" asked the saint. "Date means 'give,' and Dabitur, 'it shall be given to you.' When Date is again an inmate of your house, Dabitur will return, and your treasury will no longer be empty."

This parable might be read in many of our churches with great profit and its interpretation enforced. There is that withholdeth more than is meet but it tendeth to poverty. The reason many Christians have no interest in missions is because they have invested no principal in them.

Receipts For India Famine Fund From March 12.

Hampton church, N. S., \$1.85; Wilmot Mountains 25cts.; Carleton, St. John, \$7; Mr. and Mrs. Cook Kitchin, \$2; Havelock church col. by Pearl Mullin, \$40; Wolfville church, \$68.92; North Baptist Sunday school, Halifax, \$30; two friends, \$20; Sydney church, \$17.00; a friend per Mrs. Churchill, \$2.00; two friends per Mrs. Smith, \$20.00; Wilmot church, Clarence section \$30.50; Germantown church, \$7.00; Jordan Falls, Sunday school, \$4.70; Amherst Shore, (John Black, \$1.00, Millie Embree, 75cts.; Bridgetown church, \$50.00; Ohio church, \$17.00; Lower Wickham, \$11.00; Mrs. Worden Hubley, \$1.00; Little Glace Bay church, \$16.60; Bass River Sunday school \$5; Westport church, \$36; Westport Mission Band, \$15; Tyro, D. W., Sunday school, Westport, \$5; Amherst church, \$29.44; (This church as also other churches have contributed to this fund through other channels) West Jeddore church, \$6; Sunday school, \$1.61; (Grace Arnold, socs.) \$8.11; Leinster street church, \$9; Berwick Y. P. S. C. E., \$4.40; Mr. and Mrs. T. Whit Colpritts, \$4; Emma Purdy, \$1; Guysboro church, \$10; Newport church, \$6.95; North Temple church, South Ohio, \$39.51; B. Y. P. U. of Ohio and North Temple churches, \$7.49; Mahone Bay church, \$3; B. Y. P. U., Gasparus, \$3; W. M. A. S., Forbes Point, \$13.25; Woods Harbor church, \$7.75; "P. S. C. E., Oak Bay church, \$24; Alice Churchill, \$1; Miriam Doam \$2; Mrs. A. S. Everitt \$1; (Wilmot Paradise section, \$8.31; Bear River, \$27.34; Bridgetown, \$7.65, per W. V. Higgins) Wilmot church, Paradise section, \$10.42; (Bear River church, \$27.34, Wilmot church, Paradise section, \$8.31; Bridgetown church, \$7.65, per W. V. H.) Wilmot church, Paradise section, \$10.42; Hopewell church, \$12; Alma \$2; Yarmouth Third church, \$6.30; W. W. Price, \$1.02; North River church Westmoreland county, \$13.00; Peticoctia church, (\$23.13, Sunday school, \$4.13) \$27.26; Upper East Publico school per Mary V. Allen and Emilie Amiro—teachers, \$5.50; W. M. A. S., Hillsdale, Hammond church, \$15.70; Rev. E. A. Allaby, \$11; Germantown street church, \$49.30; Liverpool church, \$5.50; per Rev. A. Cohoon, \$24. Total \$863.06. Before reported, \$1122.21. Total to April 8, \$1985.27.

J. W. MANNING, Sec'y-Treas. F. M. B.

St. John, April 8.

New Music Books.

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SUNSHINE SONGS, " " 35c.
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By A. F. MYERS.

ANTHEMS.

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Geo. A. McDonald, Secretary-Treasurer.

B. Y. I.

Notes by Rev. H.

Prayer Meeting Topic for April 15.—"Cold Mountain and the Wilderness." Luke 13: 1-16.

While the whole passed profitably we confined the verse that suggests the text. We are to look upon the wilderness as commonly supposed. Saviour but by THE GREAT I.

It is a lesson not on election to work, but on election to work for work. The students select their teachers cold scholarly Abelard cast of society "the desert around him by his admirer left the instructions of other forts of home to dwell wilderness. There seem selecting of their rabbinic students but Jesus chose, followers, some disciples teach concerning the "W to have been discouraged of preaching to the people teaching a chosen few to more intensive even though cold mountain and the wilderness. Witnessed the fervor (Luke 6: 12.)

Before he called "unto himself would." "And he appeared (a number scripturally they might be with him" and lowly in heart" to learn Him, in Him the deeper truth. "I have called you that I heard from my Father known unto you" in the G viewed chiefly as disciples.

In the Epistles and Acts called disciples but apostles first "with Him" as His afterwards "He might send preach" etc. After being by His teaching (vs 3, 7, 10, they were ready to "go and as the life currents from Christ had put new life into their contact with others in their example and teaching new life into the minds and who were "dead in trespasses because of their living unique greater teacher they were to fruit (Gal. 5: 22, Col. 1: 10 that "should remain" and the blessings of answered prayer.

If possible read from "Open Face" chapter VI, Matt. 11:25-30 he writes: "terrace of one who is profound of isolation," etc. "He finds in the honest attachment of persons whom he calls 'babes' while a comfort can complete contentment. Some is easily conceivable—a class who are babes and more, complexity of children with simplicity and experience of men the ideal; it is for that Jesus He is still "longing for apt d

Notice.

County and Association gathering Union statistics in turn post cards from Secretaries. These cards contain the necessary with blanks for reply desired great convenience.

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B. Y. P. U.

Notes by Rev. H. F. Waring.

Prayer Meeting Topic for the week beginning April 19.—"Chosen of Christ," John 15: 1-16.

While the whole passage may be discussed profitably we confine our attention to the verse that suggests the topic, vs 16. We are to look upon this as uttered not (as is commonly supposed) by the great Saviour but by

THE GREAT TEACHER.

It is a lesson not on election to salvation but on election to work and to preparation for work. The students of large universities select their teachers. Though the cold scholarly Abelard was made an out-cast of society "the desert was peopled around him by his admiring scholars" who left the instructions of others and the comforts of home to dwell with him in the wilderness. There seem to have been a selecting of their rabbis by the Jewish students but Jesus chose, from his many followers, some disciples whom he might teach concerning the "Way." He seems to have been discouraged with the results of preaching to the people and aimed in teaching a chosen few to make his work more intensive even though it should become less extensive.

Cold mountain and the midnight air Witnessed the fervor of his prayer, (Luke 6: 12.)

Before he called "unto him whom he himself would." "And he appointed twelve" (a number scripturally significant) "that they might be with him" "who was meek and lowly in heart" to learn of Him, from Him, in Him the deeper truths of the kingdom. "I have called you friends for all that I heard from my Father I have made known unto you" in the Gospels they are viewed chiefly as disciples, i. e., learners.

In the Epistles and Acts they are not called disciples but apostles. They were first "with Him" as His disciples that afterwards "he might send them forth to preach," etc. After being first prepared by His teaching (vs 3, 7, 10, 11, 12, 14, 15.) they were ready to "go and bear fruit." As the life currents from the heart of Christ had put new life into them so in their contact with others they were by their example and teaching to infuse this new life into the minds and hearts of those who were "dead in trespasses and in sin." Because of their living union with their great teacher they were to produce that fruit (Gal. 5: 22, Col. 1: 10, Phil. 1: 11.) that "should remain" and were to receive the blessings of answered prayer.

If possible read from Bruce's "With Open Face" chapter VI, commenting on Matt. 11:25-30 he writes: "It is the utterance of one who is profoundly-conscious of isolation," etc. "He finds consolation in the honest attachment of some humble persons whom he calls 'babes.' Yet 'babes' while a comfort can hardly give complete contentment. Something higher is easily conceivable—a class of disciples who are babes and more, combining the simplicity of children with the understanding and experience of men. That were the ideal: it is for that Jesus here sighs." He is still "longing for apt disciples."

Notice.

County and Associational secretaries gathering Union statistics may secure return post cards from Secretary Estabrook. These cards contain the necessary questions with blanks for reply desired, and are a great convenience.

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Lunenburg, N. S.

During the evangelistic meetings held here by Messrs. Hunter and Crossley the meetings of our Union were suspended. At the close of the revival services the Union again convened, and the regular semi-annual business was transacted. The following officers were appointed for the ensuing six months: Pres., Hulda Durland; sec., Ella Spidel; treas., Mariah Gates. We have been studying the S. L. C. in the Life of Christ under the leadership of our pastor. These lessons have been very interesting and instructive, and I trust appreciated by all who have taken part in them.

GEO. A. PARKER, Cor.-Sec'y.

Wittenberg, N. S.

On Tuesday, March 30th, our pastor, F. M. Clay organized a B. Y. P. U. Quite an interesting evening was spent, many of the heads of families meeting with us. Our pastor has a warm place in the affections of the young people, and our Union is assured of success for we have been praying for a long time and God has answered prayer in removing obstacles that have heretofore hindered us from organizing. The following officers were appointed: Rupert Meadows, pres.; Sadie Taylor, vice-pres.; L. S. Miller, sec.; Gertie McLeod, cor. sec.; Seward Pulsifer, treas.; Stella Taylor, organist.

GERTIE McLEOD, Cor.-Sec'y.

Echoes of Endeavors.

The Pennsylvania Christian Endeavor Union has twenty district evangelistic superintendents.

A nurses' society of Christian Endeavor has been formed in an Elizabeth, N. J. hospital.

Five hundred dollar gifts have just been reported by two Christian Endeavor societies.

Many Christian Endeavor societies have recently formed Bible study classes led by the pastors.

California Endeavorers gave a carload of oranges for Armenian relief. These netted one thousand dollars when sold in New York.

A pastorless church in Brownfield, Me., is kept alive by the Christian Endeavor society holding meetings every Sunday morning.

Toronto Endeavorers are planning to take up Christian work among the people connected with the theatres of that city, a hitherto neglected class.

San Leandro, Cal., Endeavorers are urging the establishment of a public drinking fountain for bicyclists that they may be kept from the enticements of the saloon.

A prison committee is the latest adjunct to the Kentucky Christian Endeavor Union. It will stimulate work by Endeavorers among the prisons and jails of the state.

On March 14th one hundred St. Louis Christian Endeavor societies gave their meetings a Christian citizenship flavor with special reference to St. Louis civic problems.

Seven members of the Central Presbyterian Christian Endeavor Society, Toronto, are studying for the ministry. One is preparing for foreign work, and four are on the Home Mission field.

At the recent quarterly meeting of the board of trustees, Secretary Baer reported the total enrollment of Christian Endeavor societies as 48,305, with a membership of 2,800,000.

Christian Endeavorers are giving special attention to Sabbath observance, and committees are being appointed for this work in many places. California leads the States in the number of these committees.

There is a Presbyterian home mission school for Indians in Indian Territory that may have to suspend co-operations because of lack of money, yet the Indian Endeavorers of this same school recently raised fifteen dollars for the home mission board.

The Junior Society of Christian Endeavor was thirteen years old on March 27. On March 20 there were enrolled on Secretary Baer's books 11,537 societies with 346,110 members. The first society was organized in Tabor, Iowa, by Rev. John W. Cowan. The first signer of the Junior pledge is now a clergyman.

A company of Endeavorers from the Broadway Baptist church, Cambridgeport, Mass., held weekly meetings in a rescue mission in Boston, providing a free lunch for the men, in opposition to a free lunch saloon in the neighborhood. These meetings have resulted in many conversions, and in several accessions to the church. The Endeavorers make it a practice to secure employment for the converts when possible.



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take Ayer's Pills, and you will sleep better and wake in better condition for the day's work. Ayer's Cathartic Pills have no equal as a pleasant and effectual remedy for constipation, biliousness, sick headache, and all liver troubles. They are sugar-coated, and so perfectly prepared, that they cure without the annoyances experienced in the use of so many of the pills on the market. Ask your druggist for Ayer's Cathartic Pills. When other pills won't help you, Ayer's is

THE PILL THAT WILL.

The Senate has confirmed the nomination of Theodore Roosevelt, New York, to be assistant secretary of the navy.

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J. S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

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The Home.

Depending on Chance.

One of the saddest and most hopeless positions in which a human being can be placed is one in which he depends upon chance. The moment persons live beyond their legitimate incomes, the moment they shirk honest, resolute work, they have taken a step downward. It seems strange that any mothers should seek such a life for their children. Yet this is precisely what they do when they bring up their children in virtual idleness. They must know the pitilessness of the world toward the incapable, and that a thousand lives are ruined for one fortune made by chance luck. The habit of sincere work cannot be acquired with mature years. It must be the result of careful education from the earliest years of a child's life. It is always easier to do housework one's self than teach a daughter to do it, but that is no reason for avoiding the task. It is the duty of the girl to learn work in the house, to assist her mother, as it is the duty of her brother to help his father or do his mother's household chores. It is an injustice to the children to do this work for them. The mother is thought a silly woman who attempts to do her children's school tasks, because such a deceit is easily found out. Yet there are many mother's who know that only some marvellous throw of fortune's dice can save their children from hard work or a life of beggary, yet who still seem to trust to the chance. In the case of the daughter there is always the golden dream of the moneyed prince who may come to throw his fortune at her feet. Sentimental and absurd as this is, it is not so absurd as the chance that a son, who has had no training in any way, shall be able to achieve a fortune by his wits. How many sons are led by ambitious mothers to forsake the honest craft of their fathers in order to follow the gentilities of a profession for which they have no aptitude.

No men in the land are more independent than the craftsmen. Few young men, however, are willing to give their time to learn a trade, as they do in foreign countries, and by the apprentice system many trades are practically forbidden to any but the few. The establishment of trade schools has partly remedied this matter, yet there are only a few young men who are wise enough to learn a trade thoroughly. When they have picked up a smattering of knowledge they too often consider themselves equipped for work and wages. The country is full of these half-learned workmen who never have been taught at home regular method in their work and have had scantiest training. In every department of trade where the workman is intelligent, thorough and trustworthy, there is work to be done. In the richest countries in the Eastern States it is difficult to find such mechanics—men who can be trusted to do their work properly. Where such are found they are always in demand. Their ability and trustworthiness have made them partially monopolists of their work. There is probably in every town or country one or two builders who have gained such a reputation for trustworthiness that they are the first choice, and people are willing to wait for them rather than employ any one else. There is no chance. Such workmen do not look for "jobs."

The lesson of all this plain, for it has often been repeated by philosopher and teacher. No one can afford to live by chance. No mother can afford to bring her children up to a life of idleness. "Ascending from the lowest to the highest through every scale of human industry, that industry followed gives peace. Ask the laborer in the field, at the forge or in the mine and none of these who are true workmen will ever tell you that they found the law of heaven an unkind one—that in the sweat of their face they should eat bread until they returned to the ground."

A Lemon Chess Pie.

This pie is somewhat of a puzzle to housekeepers. It is composed of eggs, butter, sugar and lemon juice, so put together that they form a perfectly light, consistent paste if the directions are followed. It will not be possible to expect a successful result unless the directions are implicitly followed, though they contradict the ordinary method of mixing. Measure out three rounded tablespoonfuls of butter, five tablespoonfuls of sugar, the grated yellow peel and juice of one lemon and the yolks of three eggs. Put all these ingredients in a porcelain-lined saucepan, hold the saucepan over the stove, and beat the ingredients together continually for five minutes. Do not let the saucepan rest on the stove, but tip it all the time so that every part of the mixture may be moved by the beating. Finally, the mixture will have thickened, remove it from the fire and add at once the whites of three eggs beaten to a very stiff froth. Continue to beat in the whites with an egg-whip for five minutes. Line a ten-inch pieplate with rich pastry and pour in the filling. Bake the pie three quarters of an hour in a rather quick oven. The whites will not separate from the butter and sugar: if the pie is properly made. Cut the pie as soon as it is taken out of the oven. Serve it cold or hot. If the butter, sugar and yolks sink to the bottom and the whites rise to the top the pie has not been properly mixed. The secret lies in properly beating the butter, sugar and yolks together over the fire to form a slightly thickened mass; which, when mixed with the whites, becomes a species of sponge. It is an improvement to most sponge cakes to be raised with eggs alone and to heat the yolks of the eggs and sugar over the fire while beating them together. The beating must be stopped a moment or the eggs would be ruined by curdling.

Maple Sugar in Cookery.

In a short time the maple sugar will be at its height. In these days of adulteration those are esteemed fortunate who can buy their sugar fresh from old farms where modern shams have not gained sway. Among the delights of the maple sugar season may be mentioned the dainty, delicious maple biscuit which good housekeepers make. Measure out a quart of the best pastry flour—this is the flour made from winter wheat, as all the old-fashioned wheat flour once was. Add two teaspoonfuls of cream tartar and one of soda. Sift these ingredients twice through a sieve. Rub a piece of butter the size of an egg through the flour. Do this very thoroughly, as the lightness of the biscuit depends largely upon thoroughness in this process. Now add a pint of rich new milk and stir the mass so as to make a light soft dough. Cut into dice about the size of peas enough new maple sugar to make a cupful. Work this into a biscuit quickly, handling the dough as little as possible. Dredge a board with flour and turn the biscuit dough out on it. Dredge the biscuit dough with flour and roll it out and cut the biscuits out with a rather small cutter. Bake them in a very hot oven a delicate brown. They ought to be baked in fifteen minutes. New-England housekeepers make a delicious maple sauce for their old-time Indian puddings which were baked several hours in the oven. These puddings may still be achieved in a modern stove oven by very slow baking. To make the pudding stir seven teaspoonfuls of yellow cornmeal into a pint of cold milk, add a scant teacup of molasses, half a teaspoonful of salt and a large tablespoonful of butter. Pour another pint of milk scalding hot over the other ingredients, and put the mixture in a pudding dish of thick yellow earthenware. Let the pudding bake very slowly for five hours. When it has cooked an hour add a pint of cold milk, and after this continue the baking without disturbing it. It should be as dark as gingerbread when done. Melt half a cup of maple sugar in a pint of cream and serve with the pudding. The French Canadians made a most delicious bonbon from cream and maple sugar. They boil a pound of sugar in a pint of cream until the syrup rolled between the fingers forms a soft ball. Then let it cool as a confectioner does his fondant. When the mass is cool enough to handle begin to beat it with a spoon. Finally knead it. To make the Canadian candies crack a number of butternuts and remove them from the shell. They cannot be blanched like almonds, so roll them as they are, each nut in the maple fondant, and lay aside for a day to dry. Sometimes the butternuts or pecan nuts are chopped and mixed with the maple fondant.

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I am willing to make oath to the truthfulness of the above statement.
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Seco
Lesson IV.—April
Read
PETER DEL
GOL

The angel of the about them that them.—Psalm 34.

I. THE PRISON.

5. BUT PRAYER ous word in this con- friendly men and across the path of earnest prayer—"a than all the resourc Judea." WITHOUT The same Greek wri- scription of the pray- in Gethsemane (Lul We should pray, not for others in trouble

6. WOULD HAVE "Was about to br SAME NIGHT—The posed execution. P I question whether ed him, slept half s trust in the Saviour c "He had slept in weakness of the fles prison by the strengt was a common practi to chain the right wr left wrist of a soldie In this case, as in that 33, the extra precauti ing each hand of the soldier on that side." the soldiers outside th the court of the prison

II. THE ANGEL.

7. AND, BEHOLD—It tween three and six o' not missed until morn change of guards had ANGEL—Better, "an ANGEL—manifestation, natural manifestation, human friend who had LIGHT SHINED.—Perh from the angel's perso glory on the Mount o Peter sees by it his pri cloak, his sandals, and IN THE PRISON—Better, Peter's dungeon. SMOOT him awake. RAISED CHAINS FELL OFF—Di overcomes earthly diffic

8. GIRD THYSELF—O off their garments, but l lying down to sleep. B DAL'S—The sandals are al we would remove hats, or ing, in almost every part from the gates of the Hell of Japan. At temple entrance house doors one will see of shoes or sandals of vari persons dropped there o building. Some Europe grave offense, and even ru ing mobbed, because they red places of Asia with Nothing is more insultin person with a shoe or a s GARMENT.—His outer ma him while sleeping, and he was about to go out into an early spring morning. for Peter what he could no —broke his fetters; but did what he could do for him tunic and mantle.

9. FOLLOWED HIM—In dreamy way. THOUGHT H —It seemed like the revelat ceived upon the house top (to, 10-17.) He might wak to find the horrors of the doom that awaited him. T deliverance evidently had n his mind.

10. FIRST AND SECOND W ferent parts of the prison. bers of the guard. "It is un each watch consisted of one o Peter's entire guard include nions, or sixteen men.

11. WAS COME TO HIM again self-conscious. The heavenly guide and the sight objects enabled him to realiz really awake and free. Now the best assurance, that of HATH DELIVERED—He perce rescue was divine and mira EXPECTATION OF THE PR death was what these Jews fu imously expected. Like wild

The Sunday School.

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Second Quarter.

Lesson IV.—April 25. Acts 12:5-17.

Read the whole chapter.

PETER DELIVERED FROM PRISON.

GOLDEN TEXT.

The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34, 7.

I. THE PRISONER.—VERSES 5, 6.

5. **BUT PRAYER WAS MADE**—A tremendous word in this connection. A handful of friendless men and women place a bar across the path of the mighty Herod by earnest prayer—“a weapon more powerful than all the resources of the monarch of Judea.” **WITHOUT CHASING**—“Earnestly.” The same Greek word is used in the description of the prayer offered by our Lord in Gethsemane (Luke 22, 44.) **FOR HIM**—We should pray, not only for ourselves, but for others in trouble.

6. **WOULD HAVE BROUGHT HIM FORTH**—“Was about to bring him forth.” **THE SAME NIGHT**—The night before his proposed execution. **PETER WAS SLEEPING**—“I question whether Herod, who imprisoned him, slept half so soundly.” See how trust in the Saviour can give perfect peace. “He had slept in Gethsemane through weakness of the flesh, now he sleeps in prison by the strength of his faith.” “It was a common practice with the Romans to chain the right wrist of a prisoner to the left wrist of a soldier who guarded him. In this case, as in that of Paul, in Acts 21, 33, the extra precaution is taken of chaining each hand of the prisoner to that of a soldier on that side.” **KEEPERS**—Guards; the soldiers outside the door leading into the court of the prison.

II. THE ANGEL. VERSES 7-11.

7. **AND, BEHOLD**—It must have been between three and six o'clock, for Peter was not missed until morning light, so the last change of guards had been made. **THE ANGEL**—Better, “an angel;” a supernatural manifestation, not an unknown human friend who had secured entrance. **LIGHT SHINED**—Perhaps celestial light from the angel's person, like our Lord's glory on the Mount of Transfiguration. Peter sees by it his prison, his chains, his cloak, his sandals, and his emancipator. **IN THE PRISON**—Better, “in the cell;” in Peter's dungeon. **SMOTE PETER**—Touched him awake. **RAISED HIM**—The verb does not indicate that he helped him to arise. **CHAINS FELL OFF**—Divine power easily overcomes earthly difficulties.

8. **GIRD THEMSELVES**—Orientals do not take off their garments, but loosen them, when lying down to sleep. **BIND ON THY SANDALS**—The sandals are always removed, as we would remove hats, on entering a building, in almost every part of Asia to-day, from the gates of the Hellespont to the seas of Japan. At temple entrances and school-house doors one will see a large collection of shoes or sandals of various models, which persons dropped there on entering the building. Some Europeans have given grave offense, and even run the risk of being mobbed, because they entered the sacred places of Asia with their shoes on. Nothing is more insulting than to strike a person with a shoe or a sandal. **CAST THY GARMENT**—His outer mantle, laid over him while sleeping, and needed now that he was about to go out into the cold air of an early spring morning. The angel did for Peter what he could not do for himself—broke his fetters; but did not do for him what he could do for himself—put on his tunic and mantle.

9. **FOLLOWED HIM**—In a dazed and dreamy way. **THOUGHT HE SAW A VISION**—It seemed like the revelation he had received upon the house top in Joppa. (Acts 10, 10-17.) He might wake up from this to find the horrors of the prison and the doom that awaited him. The thought of deliverance evidently had not entered into his mind.

10. **FIRST AND SECOND WARD**—Not different parts of the prison, but members of the guard. “It is uncertain whether each watch consisted of one or two soldiers. Peter's entire guard included four quaternions, or sixteen men.

11. **WAS COME TO HIMSELF**—Became again self-conscious. The absence of his heavenly guide and the sight of familiar objects enabled him to realize that he was really awake and free. **NOW I KNOW**—By the best assurance, that of experience. **HATH DELIVERED**—He perceived that the rescue was divine and miraculous. **THE EXPECTATION OF THE PEOPLE**—Peter's death was what these Jews fully and unanimously expected. Like wild beasts they

scented his blood from afar, and longed to see him killed like James.

III. THE DISCIPLES. VERSES 12-17.

12. **WHEN HE HAD CONSIDERED**—Rather “having become fully aware,” that is, aware of his deliverance. “The thing” is an addition of the translators, which unfortunately alters the sense. Peter was not the man to linger in the street debating what he should do next. **THE HOUSE OF MARY**—Tradition declares that her house on Mount Zion was spared in the destruction of Jerusalem, twenty-five years after this, and was standing in the fourth century. **MOTHER OF JOHN**—John Mark, or rather Marcus, a Latin surname, the courier of Paul and Barnabas, and according to an early tradition the writer of the second gospel. This man was a ‘sister's son to Barnabas’ (Col. 4, 10) if the usual translation is correct. At all events his mother was closely related to that eminent Christian worker. He accompanied Paul and Barnabas to Cyprus (Acts 12, 25; 13, 5; 15, 37.) He was one of Peter's converts (1 Peter 5, 13.) **MANY WERE GATHERED**—They had continued all night in prayer, as the morning was expected to witness Peter's execution. They could pray for Peter when there was nothing else to be done. Let us work while we can, but pray always.

13. **THE DOOR OF THE GATE**—Probably the outer or street door. Another door inside the porch led directly into the house. **CAME TO HEAR**—“To answer.” In the East a person always pronounces his name before the door is open. The recent outburst of persecution rendered caution peculiarly necessary.

14. **KNEW PETER'S VOICE**—Showing that he had been a frequent visitor at the house. It was a maidservant who recognized Peter by his voice when he denied his Lord. The tones and footsteps of familiar friends come more readily to our memory than their forms and features.

15. **THOU ART MAD**—The personal peril of being a Christian was great, and Rhoda must have been, as we would now say, “nervously strained;” they were not giving their deliberate opinion that she was a lunatic, but, as men might now say, “disconcerted,” “unbalanced.” **CONSTANTLY AFFIRMED**—With the quick ear of youth she had recognized his voice, and knew that she was not mistaken. **IT IS HIS ANGEL**—For some cause these men conjectured that this was their friend's guardian angel. There appears to have been a floating belief among the Jews that every person had a guardian angel, who sometimes assumed his look and voice. The Greeks and Romans shared this belief, and all who have read about Socrates will remember the “demon” of which he so often spoke. That the church believed in the doctrine of guardian angels at an early period is certain, and it is probable that whatever these primitive Christians believed was based on that very remarkable text (Matt. 18, 10.) “In heaven, their angels do always behold the face of my Father which is in heaven.” Precisely what that verse means is not beyond dispute. But in no case is this verse to be taken as announcing a doctrine; it simply gives a rash conjecture of the disciples.

16. **BUT PETER CONTINUED KNOCKING**—Whatever the opinions of other folks were, Peter was sure that he was very human, and very much alive, and that delay might betray him into the hands of his enemies. **THEY WERE ASTONISHED**—They were astounded. He had spent the night asking God to liberate Peter, but they never expected him to do so. Many modern Christians act in the same way. Many a useless speculation might be laid to rest by simply opening the door.

17. **BACKSLIDING**—Perhaps unable to make himself heard in the excited clamor; perhaps as there was danger of attracting

attention from the neighborhood. **DECLARED**—Told the story. **SHOW THESE THINGS UNTO JAMES**—“The Lord's brother,” probably the son of Joseph and Mary, and a leader in the early church. He was the author of the Epistle of James; martyred not long before the destruction of Jerusalem. **THE BROTHERS**—He sent to the various centers where, as in the house of Mary, prayer was being offered for his deliverance. **HE DEPARTED**—As he would be sought for in the city, he left it for a season, but soon afterward returned. See Acts 15, 7. **ANOTHER PLACE**—Some suppose Caesarea; others, with more probability, Antioch.

God's deliverances vary, but they are certain. James's was out of the world into glory; Peter's out of prison into labor; Paul's thorn could not be removed, but he had his equivalent in enduring and triumphing grace. Jesus watches over his servants who seek to be just where he wants them, and will gloriously guide them and never forsake them. (Exod. 14, 13; Psalm 27, 5, 6; 73, 24; Isa. 32, 2; 2 Cor. 12, 7-9; Heb. 13, 5, 6; Rev. 2, 10.)

A Havana despatch says Gen. Rivera's fate has been decided on and the empty formality of a drumhead court martial will be followed by his hasty execution. Gen. Weyler believes such a course will work terror to the other Cuban leaders. It is reported Gen. Santanaya has notified the Spaniards at San Cristobal that if General Rivera is shot, or “murdered,” as he expressed it, a sharp reprisal would be made on every Spanish officer hereafter captured. It is said the Spanish authorities have the key to the cipher code used in telegraphic communication between Consul General Lee and the government at Washington.

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FROM THE ITCHING AND BURNING OF ECZEMA.

What is Eczema, anyway? Let him who has been afflicted answer. It is an itching and burning of the skin almost beyond endurance.

It is thousands of little vesicles filled with an irritant fluid, which burst and flow over the raw surface of the denuded skin, causing more torture than all other skin diseases combined.

It comes on almost any part of the body and is no respecter of age, as old people as well as tender infants are the subjects of its attack.

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In the case of Mr. G. W. Dawson, Fulton, P. O. Ont., stated under oath, it simply worked marvels. He had Eczema for five years, was treated by many physicians in Canada and the United States, but got so bad at last with the frightful itching and burning that he thought he would go insane. Six bottles of Ryckman's Kootenay Cure cured him.

Mr. William Marcham, an Engineer, living at 242 Catherine Street North, Hamilton, makes a sworn statement that he suffered intensely with Eczema which covered his whole body. He was in the City Hospital for six weeks and was discharged at the end of that time as incurable. Four bottles of Kootenay entirely cured his Eczema.

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Twenty persons were killed and many injured by an explosion at Lisbon on Tuesday in a fireworks factory.

Through the magic of his famous father's name, aided by a split in the regular Republican ranks, and the flocking of the discontented laboring class to the standard of silver democracy, Carter Henry Harrison was elected mayor of Chicago on Tuesday and a great Democratic triumph was recorded. The 59,000 plurality of McKinley over Bryan was turned into a Democratic plurality of about 85,000 over Judge Nathan Sears, the machine Republican candidate for mayoralty. Carter Harrison, Jr., it will be remembered, was assassinated a few years ago while he was mayor of Chicago.

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From the Churches.

CANSO, N. S.—Four have been baptized this month. F. H. B. April 5th.

PLEASANTVILLE, LUN. CO., N. S.—Six more united with this church by baptism, others to follow. J. A. MARPLE.

WEYMOUTH, N. S.—Received six by baptism into the Weymouth Baptist church, April 4th. Others inquiring. Seventy present at covenant meeting on Saturday.

Weymouth, Apr. 5th. H. A. GIFFIN.

NEW GLASGOW.—On Sunday evening, Mar. 28th, we baptized Florence McKay and Eva Brown. The Sunday School had the Missionary programme sent by Rev. J. W. Manning and a collection for Foreign Missions. G. P. RAYMOND.

DEBERT, COL. CO., N. S.—Pastor Chipman of Great village writes: We are in the midst of special meetings at DeBert, and are hoping for a large blessing. He is expecting Bro. Baker to assist in the work.

SECOND DORCHESTER, N. B.—Prosperity still attends the work. Last Sunday I had the pleasure of baptizing five more young men and women. Others are coming out on the Lord's side and will follow in Baptism at once. Both churches are being greatly strengthened. Spiritual life is healthy among us, and growth is the result. April 6th. C. C. BURGESS.

ARLINGTON, Annapolis Co., N. S.—At this section of the Wilmot Mountain church special services have been held for several weeks. The church has been much revived and sinners converted. Three young men and six young women were baptized by the pastor, Sunday, April 4th and received into the fellowship of the church. It was a good day for the pastor and people. E. P. COLDWELL.

CENTRAL GROVE, Digby Co.—On Sabbath 4th inst., five happy believers were baptized at this place in token of their previous entrance into the communion of Christ's death and resurrection. Since the good work began thirty-one in all have been received into the fellowship of the Freeport and Tiverton churches, seven by letter and experience and twenty-four by baptism. We give God all the glory. April 5th. L. J. TINGLEY.

DIGBY, N. S.—We thank God for the first fruits of our ministry in Digby. Thirteen new members have been added since our arrival here to the town church. Eleven new members were received at Conference meeting on Friday, April 2nd. Four of that number were baptized at the close of the Sabbath morning service in the baptistry of our church. Nine of that number received the hand of fellowship prior to the communion service. B. H. THOMAS.

RATHESAY.—Rev. T. W. Keirstead has been assisted in some special services of late by Rev. E. K. Ganong, of St. John. As a result of these meetings the life of the church has been greatly quickened. Quite a number have arisen for prayers.

Business.

Here is a new premium offer: "Vedder's Short History of the Baptists" and Wallace's "Life of Jesus." These two books in attractive cloth binding, will be sent to each subscriber who may wish them, as a premium for one new, paid subscription.

In fact we will send any two of the following list as a premium for one new subscription: "Ministry or the Spirit," "How Christ Came to Church," "Beautiful Joe," "Pilgrim's Progress," "Short History of the Baptists," (New and Revised Edition), "Life of Jesus."



and two have been received for baptism. Owing to illness Mr. Ganong has not been able to assist in services during the past week, but hopes to be able to go out again shortly.

TABERNACLE, ST. JOHN.—Pastor Ganong of the Tabernacle church, St. John, has been laid aside for some ten days by a mild attack of measles. He hopes to get out now in a day or two. Mr. Ganong has been engaged very constantly since the first of the year in special services, and a good measure of success has attended the efforts put forth. Quite a number have been baptized and the prospect for continued work is very hopeful.

SABLE RIVER, N. S.—After over five years very imperfect service. I close my connection as pastor of 1st Sable, 2nd Sable, Louis Head, and 2nd Ragged Island Baptist churches. During the above named period it has been my happy duty to initiate into the fellowship of these churches over one hundred members. My earnest desire is that the Lord would direct one of His faithful servants to shepherd these churches and from my own experience I feel safe in saying he will find a kind and appreciative people. I. W. CARPENTER.

P. S. Will all correspondents please notice that my future address is Lutes Mountain, Westmorland County, New Brunswick. I. W. C.

NORTH SYDNEY.—Our series of special meetings of seven weeks duration has been productive of much good. Besides the valuable aid rendered by the Sydney and Glace Bay pastors, to which I made reference in my last, we had the pleasure of a week's work from Bro. Marple and two weeks from our veteran missionary, Bro. Wallace. The help of these brethren we richly enjoyed. More than seventy persons publicly manifested interest in their salvation, many of whom have "passed out of death into life." I gave the hand of fellowship to ten last Lord's day morning and baptized four others in the evening. We hope to trouble the waters each Lord's day for many weeks to come. I have just returned from helping Bro. Beattie of Glace Bay for three evenings. He also has been blessed in his work. Bro. Wallace spent a few days with him. In the meeting last night nine persons rose to show that they had recently accepted Christ as their Saviour. I regret to say that Bro. Beattie's health does not seem to improve much. There is some reason to fear that he may, to the great regret of the people, be compelled to seek a field more inland. Bro. Beattie is a workman that needeth not to be ashamed and his work at Glace Bay is greatly appreciated. D. G. M. April 8th.

MURRAY RIVER, P. E. I.—The Murray River Baptist church held its annual roll call and general conference, on Tuesday, March 23rd, at 2 o'clock, p. m. J. E. Tiner presided. As the members present responded to their names and told of the Lord's dealing with them and His goodness to them and the way in which they had been led, it was evident that the presence of the Lord was there and many were visibly affected. After the roll call came business, one part of which was receiving Sister Jennie Forbes by letter into the membership of the church, and appointing a committee to wait on an erring brother. Under this head we heard with much sorrow that our beloved pastor, Rev. J. E. Liser contemplates leaving this field at the end of the year, June 30th. After the business Bro. Hector McNeil of Hopefield read a carefully prepared and thoughtful paper on Close Communion. We then had a discussion on the temperance pledge which this church adopted two years ago, and the members expressed their determination to stick by the pledge. The question of raising money for church purposes by social, etc., was discussed freely and most of those present were of the opinion that we should work according to the Bible plan, "and lay by us in store as the Lord hath prospered us." If we did there would be no need of socials, tea parties, etc. Owing to the extremely bad roads the attendance was smaller than usual. ADELIA E. HORTON, Sec'y.

UPPER GAGETOWN.—Last month closed my first year's engagement with this church and I wish in this manner to express my thanks to the Divine Helper for leading me to labor for Him among such a kind-hearted and appreciative people. When I engaged with this church for half of the time, I expected to spend the other half with Greenwich Hill and New Jerusalem churches, but not being able to get those

my time has been given chiefly to this church, and places where some of its members reside, viz. Mill Road and Oromocto. We have also given regular preaching at Victoria Settlement and Greenfield. After observing the week of prayer with this people, assisted by Rev. Thos. DeWitt, F. C. Baptist, we commend special work for the restoring of wanderers and the conversion of the unsaved. The result has been a deeper spiritual interest in the community and the salvation of precious souls. Thus far, ten have been united with us by baptism and others are expected to do so soon. Our B. Y. P. U., organized last September with 24 members, number now over 40. The S. L. class has been conducted by Miss G. Henderson, and is well attended. At our annual meeting Brothers Henry Estabrooks, Charles Watson, William Estabrooks and Ernest Crothers were chosen deacons to assist deacons Hoben and Babbitt. *I have renewed my engagement for another year, and in order to care for the out stations named, I need to keep a horse, etc. I thank the H. M. B. for the help granted to these sections last year, and am in hopes it will be soon able to fulfil its promise and increase the amount for this year. The financial strength of this church has been weakened very much by death, losses in property and other causes, which will take some time to overcome. But in the name of the Lord we will go on as far as we can. Pray for us that our faith fail not. CHAS. HENDERSON.

WESTPORT, N. S.—Since last report we have had a varied experience. Rev. Isa. Wallace left us the last of February. His visit was a great blessing to us and especially to myself. On the evening of March 4th our parishioners met at the parsonage and after spending a pleasant time in conversation and music Deacon Glaven called the company to order and Bro. Jesse Harris presented the pastor with \$40 in money and \$30 in goods, saying this is a gift, not salary, is what I understand to be the meaning of a donation. Our Quarterly Mission Band concert came off last Sunday evening which was a decided success. Money raised during the quarter in barrels \$14, offering \$8.75. The Famine Fund has received our attention. Our congregation raised \$51 and Sons of Temperance \$5. Last but not least Rev. J. Harry Kings spent the greater part of this week with us giving us his lectures on Church life and Etiquette and Bible Prohibition and preached for us one night. His visit was enjoyed by all and will long be remembered. C. E. PINBO.

The Cumberland Conference.

The Cumberland Conference convened with the church at Springhill on March 30th at 3.30, p. m. The meeting was presided over by Dr. Steele, who read a portion of Scripture and called upon Rev. J. H. MacDonald to offer prayer. Minutes read and approved. Churches represented, Springhill, Rev. J. W. Bancroft, Bro. A. G. Purdy; Advocate, Rev. L. A. Cooney; Southampton and West Brook, Rev. W. H. MacLeod, Bro. J. T. Bleckhorn, Mrs. E. H. Lewis; Parraboro, Rev. and Mrs. E. H. Howe; Amherst, Dr. Steele, Rev. J. H. MacDonald, Rev. J. L. Miner, Dea. Jas. Layton and Miss E. J. Parsons, Bro. P. J. Seaman, from Reading, Mass., was invited to a seat in the Conference. The report of the committee to arrange a programme was accepted, and the following was carried out: Tuesday evening Rev. L. A. Cooney preached a very earnest and much appreciated sermon. Dr. Steele then favored the audience with an address, Subject—"Heathen Hopeless," the Dr. always gives us something worth hearing, the address was enjoyed by all present. Wednesday morning at 10, we met and enjoyed a half hour social service led by Rev. E. H. Howe, this meeting was a great spiritual uplift. At 10.30 we heard the reports from the churches, Bro. Cooney reported the work on his field prospering. Pastor Howe reported some additions by baptism, also a great Temperance movement in town. Springhill church is not without some struggles, but the work is being blessed, the church is composed of a noble band of Christian workers. West Brook and Southampton are not without some evidences of God's favor, Bro. MacLeod has a large field, but is doing well. The outlook is good at Amherst, the church received a good spiritual uplift by Evangelist Gale's meetings, about 37 have been baptized thus far. The strong temperance feeling continues.

Wednesday afternoon, a social meeting led by Rev. W. H. MacLeod. This meeting was appreciated by all, and we were all brought very near to Christ. Business at the close of meeting. It was decided by motion that we meet next time in Septem-



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ber, at Advocate Harbor. Secretary and pastor to choose date. Committee appointed to draft a programme for next meeting reported. Report accepted. The next session is to be devoted to Sunday School work and missions. Programme Tuesday evening—Preaching by Rev. J. W. Bancroft followed by an evangelistic meeting led by Bro. W. H. MacLeod. Wednesday morning—Reports from churches. Afternoon, Sunday School meeting, Normal class, taught by Rev. J. H. MacDonald; "Need of trained Teachers," Rev. E. H. Howe; "How to hold the young people in the Sunday School," Rev. C. H. Haverstock. Evening, Missionary addresses, "Why a Baptist church should exist," Rev. Dr. Steele; "The Bible argument for missions," Rev. Mr. Nowlan; "The reflex influence of missions," Rev. J. M. Parker. By motion it was decided that our collections in the future be devoted to denominational objects. The needs of the pastorless churches in the county were then considered. Dr. Steele was requested by the Conference to visit some of these fields to advise and encourage.

The evening meeting was devoted to our B. Y. P. U. work. Addresses were delivered by Revs. E. H. Howe, W. H. MacLeod, J. H. MacDonald and J. L. Miner. The meeting was very pleasant as well as profitable to all.

It would be more pleasant if a larger number of our county pastors and Christian workers would attend. Bro. Bancroft is among a very kind people. We all had a very pleasant time. Bro. Cooney will be delighted to see many at Advocate in September. J. L. MINER, Sec'y. Amherst, April 6th.

Notices.

The Digby County Quarterly Meeting will be held with the Weymouth church on Wednesday, April 14.

J. F. SAUNDERS, Sec'y.

The St. John and Kings Counties Quarterly Meeting will meet at Collins Kings Co., on Friday, April 30th; first session beginning at 7.30 p. m. Delegates going by the I. C. R. will please forward their names to Deacon Francis Keirstead, Collins, and teams will be sent to meet them at Apohaqui station. Every church is urgently requested to send delegates. Any church wishing to have the next meeting of the Quarterly held with it is requested to send an invitation. THOS. LEONARD, Sec'y.

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DEWAR-BARNES bride, April 7, by t aid, Peter Dewar, BARNES, of Wickham

INMAN-DARRACH North River, Marc Higgins, John Guo Shore, Lot 30, to M Sable, Lot 29.

WOODWORTH-ST by Rev. Dr. Carey, dock street, St. John to Laura A. dals Stiles, Esq., of Hill

DEA

BURTON.—At Syc consumption, Eva M STEVENS.—At De the infant son of Au

NORLAN.—At Nev 2, Elsie E., daughter Norlan, aged 7 mont the young parents in

McLEAN.—At W inst., after a brief bu McLean, aged 79 y tain his aged widow relatives and friends ment.

BARR.—At Halen April 4, David Barr months. Bro. Barr Christian. He leav children and a large friends.

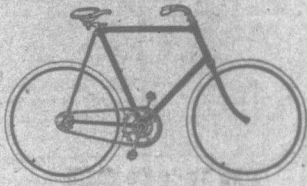
NORLAN.—At Nev N. S., April 4, Elizab lan, aged 72 years member of New Tu She will be sadly mi her children, and a and acquaintances. and her sudden death the community. M mourning ones.

THORNTON.—At B S., April 7th, of dip eldest son of George aged 7 years. Little about a week, and al would be spared, bu above. He realized t told his mother not to be with Jesus. M sorrowing parents.

BALMAIN.—At Dou on March 27th, Char aged 82 years. Our b many years ago, an united with the church esteem as a consisten neighbor and a usefu strong and intelligent of grace, and loved t sound." For the last of body and mind had death was indeed gain was conducted by the R

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MARRIAGES.

STEWART-TRAFFORD.—At Knoxford, N. B., on April 7th, by Rev. Jos. A. Cabill, Howard E. Stewart, to Lizzie A. Trafford.

DEWAR-BARNES.—At the home of the bride, April 7, by the Rev. A. B. Macdonald, Peter Dewar, of Cambridge, to Annie Barnes, of Wickham, Queens Co.

INMAN-DARRACH.—At the parsonage, North River, March 24th, by Rev. M. C. Higgins, John Gouldrup Inman, of Argyle Shore, Lot 30, to Mary Jane Darrach of De Sable, Lot 29.

WOODWORTH-STILES.—On the 12th inst, by Rev. Dr. Carey, at his residence 24 Paddock street, St. John, Albert E. Woodworth, to Laura A., daughter of Christian S. Stiles, Esq., of Hillsborough, Albert Co.

DEATHS.

BURTON.—At Sydney, March 27th, of consumption, Eva May Burton, aged 17.

STEVENS.—At De Bert, N. S., April 3rd, the infant son of Auburn and Julia Stevens.

NORLAN.—At New Tuskett, N. S., April 2, Elsie E., daughter of Charles and Hattie Norlan, aged 7 months. May God comfort the young parents in their bereavement.

MCLEAN.—At Woodstock, on the 4th inst., after a brief but severe illness, Daniel McLean, aged 79 years. May grace sustain his aged widow and large circle of relatives and friends in this their bereavement.

BARR.—At Halem, Digby Co., N. S., April 4, David Barr, aged 82 years and 8 months. Bro. Barr was a quiet, consistent Christian. He leaves a widow, several children and a large circle of mourning friends.

NORLAN.—At New Tuskett, Digby Co., N. S., April 4, Elizabeth, wife of John Norlan, aged 72 years. Sister Norlan was a member of New Tuskett Baptist church. She will be sadly missed by her husband, her children, and a large circle of friends and acquaintances. Her illness was brief, and her sudden death was a great shock to the community. May God comfort the mourning ones.

THORNTON.—At Beech St., Halifax, N. S., April 7th, of diphtheritic croup, Guy O. eldest son of George and Joanna Thornton, aged 7 years. Little Guy was only sick about a week, and all hoped that his life would be spared, but God had need of him above. He realized that he was going and told his mother not to cry for he was going to be with Jesus. May God comfort the sorrowing parents.

BALMAIN.—At Douglas Harbor, N. B., on March 27th, Charles Henry Balmain, aged 82 years. Our brother was baptized many years ago, and though he never united with the church he was held in much esteem as a consistent Christian, a good neighbor and a useful citizen. He had a strong and intelligent grasp of the doctrines of grace, and loved to hear "the joyful sound." For the last few years his powers of body and mind have been decaying and death was indeed gain to him. His funeral was conducted by the Rev. C. W. Townsend.

MOORE.—At Jerusalem, Queens Co., March 30th, of dropsy, James Moore, second son of the late David and Nancy Moore, aged 69 years. He professed religion twenty years ago, was baptized by the Rev. Geo. Armstrong and joined the Baptist church at Jerusalem of which he remained a consistent member until his death. He bore his sufferings, which were protracted for years, with great patience and resignation. He leaves a widow and seven children to mourn their loss which is his eternal gain.

MCCULLY.—At De Bert, Col. Co., N. S., April 4th, Deacon Wm. McCully, aged 69 years. Though an intense sufferer he retained full possession of all his faculties to the last moments of life. Long will his parting words of love and exhortation be remembered by those who stood at his bedside. For him to live was Christ but to die was gain. By his death the church at De Bert loses the third standard bearer within as many months. "One generation passeth away and another generation cometh." May those who follow be as faithful as those who have gone.

WEBBER.—At Middlefield, Queens Co., N. S., March 2nd, Daniel Webber, aged 71 years. Though his illness was very short the summons did not find him unprepared. Death to him was but the entering into a higher service. When 16 years of age he found his Saviour and united with the Chester Baptist church. A few years ago moving to Middlesex he became a member of the church there. His life exemplified the characteristics of a staunch, devoted servant of the Master. Happy and secure in the love of Christ himself he was ever animated by an earnest desire to see others enjoy the privileges that came from taking Christ as a Saviour. He leaves a widow to mourn the loss of a kind husband.

DUNPHY.—At Fredericton, March 18th, Lina E. Dunphy, aged 23 years. Our sister was a daughter of the late Joseph Dunphy of Kingsclear. The illness, which resulted in her death, was of brief duration. After suffering a few days with la grippe the disease suddenly developed into inflammation of the brain and the end came speedily. Miss Dunphy was a member of the Fredericton church with which she united about six years ago. She was a fine Christian character, faithful, devoted and unselfish. Deep sympathy is felt for the bereaved brothers and sisters. The interment took place at Lower Kingsclear, Revs. J. D. Freeman, Geo. Howard and P. Knight participating in the services.

MCKENZIE.—At Centreville, April 2nd, after a lingering illness, Samuel A. McKenzie, aged 59 years. When a young man he professed faith in Christ and united with the F. C. Baptist church of which he remained a member until death. The deceased was a brother to the late Rev. John McKenzie. As the end approached he was blessedly conscious that a loving Father had kept him, had been his hope, his joy and support during all life's voyage. In death he was calm and triumphant. In him the community has lost a strong advocate of the temperance cause and a manly man, his acquaintances a true friend and his family an affectionate husband and kind, yes, indulgent father. Five children and a widow are left to mourn their great loss. [St. John dailes please copy.]

MURRAY.—At Kingston, P. E. I., March 28th, after but six days illness, Allan Murray, in the 70th year of his age. Our brother came here a little over a year ago, having spent the most of his life in New Brunswick. During his residence here he won the esteem and respect of all. Faithful in his home, interested in all for the general good he will be greatly missed. The funeral services were conducted by Rev. M. C. Higgins and were largely attended. Much sympathy is felt for the sorrowing widow, the bereaved family and friends, but they are comforted by the assurance that he died as he had lived, fully trusting in the merits of a crucified Redeemer.

MANNING.—At Bridgewater, Lunenburg Co., on Thursday, March 25th, after a short illness Mrs. Wally Manning, aged 77 years 8 mos. Although for a few years previous to her demise disabled from active service in the Lord's vineyard, yet in her earlier years she was a beloved and honored member of the church of Christ in this place. She was the daughter of the late lamented Deacon William Newcombe, and wife of the late well known Benjamin W. C. Manning, and all were members of this church from the date of its organization in May 1848. She was previously baptized by the late Rev. James Stubbert, and for a period of over fifty years adorned the profession she had made. Her hospitality was almost proverbial. The ministers of Christ found beneath her roof a cordial welcome. She rendered cheerful and hearty assistance to the cause of her Divine Master, and lifted

the struggling church to a higher and more substantial position than it had then attained. The Church Circle, the Woman's Aid Society and other agencies found her always ready to do her part. She was always at her post in the prayer and conference meetings until the infirmities of advancing age prevented. She has left behind her a good name, and a family of six sons and two daughters, by all of whom her name and memory will be revered and cherished. Her funeral was largely attended by the leading citizens and a numerous circle of relatives and friends. To the bereaved family we tender our sympathy and condolence. Rev. A. H. C. Morse officiated at the funeral, assisted by a select quartette whose tender rendering of the service of song lent interest and solemnity to the occasion.

Denomination Funds, N. S., from March 23rd to April 7th.

Wm. Elder Stronach, Melvern Square, \$2.10; Falkland Ridge, (Springfield church,) \$3.57; Mr. and Mrs. Albert Oakes, New Albany, \$3; Springfield church, (Rev. H. H. Hall,) \$6.50; "A brother," \$5; Dalhousie East church, \$3; Prince street church, Truro, \$71.34; 2nd Digby Neck church \$15; Great Village church, \$6.46; "A friend in Dartmouth," \$1; Pugwash church, \$4.54; do. special, \$5.23; Springhill church, \$5; Kingston church, \$32; Upper Aylesford church, (Morristown Branch,) \$7.65; Tabernacle church, Halifax, \$25.86; Cape Breton District meeting from Port Morien church, \$3.66; Mrs. Davidson, do. \$1; Mrs. Spencer, do. \$2; Mrs. John Salean, New Tuskett, \$20; 1st St. Margaret's Bay church, \$6.67; Indian Harbor church, \$3.33; Weymouth church, \$1.25; Dayspring church, per Rev. S. March, collected by sisters Mrs. Elias and Mrs. Benj. Rodenhiser for Famine Fund, \$6; Falmouth Sunday School, \$8.50; River Hebert church, \$21; 1st Sable River church, \$2; 2nd Sable River church, \$2; Lewis Head church, \$3; Billtown church, \$6. Total \$5504.28.

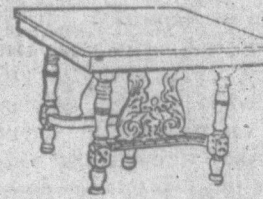
N. B. Five dollars of the eight dollars reported in January, from Mrs. -Jane Daniels of Lawrencetown was for the support of Miss New Newcomb.

A. COBURN, Treas. Den. Funds. Wolfville, April 8th.

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Intercolonial Railway.

ON AND AFTER MONDAY, the 12th Oct. 1896, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax.....	7.00
Express for Halifax.....	12.15
Express for Sussex.....	14.35
Express for Quebec and Montreal.....	17.10

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Moncton, at 2.10 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex.....	8.30
Express from Montreal and Quebec (Monday excepted).....	10.20
Express from Moncton (daily).....	10.30
Express from Halifax.....	14.00
Express from Halifax, Pictou and Campbellton.....	18.30
Accommodation from Moncton.....	24.30

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal, via Lewis are lighted by electricity.

All trains are run by Eastern Standard Time. D. POTTINGER, General Manager. Railway Office, Moncton, N. B. 8th October, 1896.

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News Summary.

Jeffries Garvie, an American millionaire, living in magnificent style in a mansion at East Park, Southampton, died suddenly on Monday.

The St. James Budget said Marion Terry, the actress was to marry her brother-in-law. She sued for damages and was awarded £500.

The British steamer Grantor, Captain Burnside from Penarth, has been wrecked off Bonavista, Portugal. Three of the company were drowned.

Returns issued by the Board of Trade for March show an increase of £1,200,000 in exports during the month compared with those of March last year.

It is believed the cruiser Philadelphia will take a special commissioner from President McKinley to the Sandwich Islands to investigate the annexation feeling.

Patrick Jerome Gleason, mayor of Long Island City, has returned to the clerk of the New York State Assembly the Greater New York charter with his approval.

The revolutionary movement in Uruguay remains active. The government has issued a decree ordering the immediate mobilization of 6,000 national guards of the capital.

In the Rhode Island elections Wednesday, the Republicans easily elected their state ticket and retained the large majority in the Assembly. General Elisha Dyer was elected Governor.

President Kruger has ordered the formation of a special court to try Lieut. Eloff, his grandson, recently suspended from duty for using language insulting to Queen Victoria.

President McKinley has nominated Theodore Roosevelt, New York, as assistant Secretary of the Navy, and Capt. A. S. Crowninshield, U. S. N., as Chief of the Bureau of Navigation.

The action for libel brought by the artist Joseph Pennell against the London Saturday Review and William Sickert, begun Monday, was ended on Tuesday, the jury awarding Pennell £50 damages.

E. D. Neustadt & Co., flour commission dealers, New York, rated, at \$250,000, have suspended. E. D. Neustadt recently engaged in heavy speculations in wheat and was caught in the late three-cent drop.

Reports have been received at Madrid from Manila that the military operations against the Philippine insurgents are about to be suspended because of the lack of Spanish forces to continue the campaign.

The board of managers of the Joint Traffic Association at New York has fixed the rate of iron and steel, and manufactures thereof, from the mills to the Canadian frontier, at twelve cents per one hundred pounds.

A number of well-known English ladies, among them Mrs. Ormiston Chant, the reformer who some time ago led a crusade of the social parity party against the London music halls, have arranged to co-operate with the nurses of the red Cross Society.

The N. S. House of Representatives on Wednesday unanimously passed a joint resolution appropriating \$300,000 for the Mississippi river flood sufferers. The President signed the flood relief resolution and also the bill authorizing the sending of a vessel with supplies to the famine sufferers of India.

Mr. George North, of Clarence street, St. John, an employe of the Christie factory, died very suddenly Tuesday evening from heart disease. He returned from work at 6 o'clock and ate his tea. He then started up Brussels street but fell dead on the sidewalk when only a short distance away. He was 45, and leaves a wife and five children.

Sackville Post.—Patrick McDonald, of St. John, was in town Monday, looking for Easter beef. He will ship 21 head from the station this week, and about the same number from Amherst. From George Forest, Amherst, Mr. McDonald purchased several head of very fine cattle for Easter beef. He also bought seven or eight head from Mr. Chase Fawcett, of Upper Sackville. Mr. McDonald says that he averages a carload of beef cattle, about twenty in number, from this county every week in the year.

The death occurred Monday at Weymouth of Mrs. Jehn Hoyt, who would have attained the patriarchal age of 103 years on the 29th of May coming. She has two sons living, one of whom is postmaster of Weymouth, George Hoyt, and the other J. M. Hoyt, J. P., of Bridgewater. The deceased was around almost up to the date of her death. She was born in 1794. Hon. A. G. Jones was related to deceased. Mrs. Hoyt was a remarkably fine old lady, as scores of descendants in all parts of the Provinces have been testifying for generations.

Preliminary work of removing General Grant's body from the temporary tomb was begun at New York on Wednesday, when carpenters began to build a fence in front of the small tomb to close it from view while the men engaged in cutting open the steel case enclosing the casket are at work. Four men will be kept busy for several days cutting the rivets holding the case. Sir Julian Pauncefote has reconsidered his declination to go to New York on the 27th inst., and as dean of the diplomatic corps he will participate with nearly all his colleagues at the Grant Monument celebration.

WAS SLOWLY DYING.

THE RESULT OF AN ATTACK OF LA GRIPPE AND PNEUMONIA.

The Strange Case of Mr. James Owen, of Johnville—Doctors Told Him His Lungs Were Affected and He Could Not Recover—Now in Good Health.

From the Sherbrooke Gazette.

When a man faces what medical authorities tell him is certain death, and regains health and strength, he is naturally grateful to the medicine that has restored him. Such a man is Mr. James Owen, one of the best known farmers in the vicinity of Johnville, Que. Mr. Owen tells his story of shattered health and renewed strength as follows:—"On the 17th of December, 1894, I was attacked with la grippe. A week later the trouble developed into pneumonia in its worst form, and I did not leave my bed until the first of March, 1895, and then I was so weak that I was unable to walk alone. All winter my life hung in the balance. Summer came, and I was still weak and feeble, though with the warm weather I gained a little strength. I had however, but very little power in my legs, and I could not ride a mile in a buggy



owing to the pain they caused me. My lungs also troubled me and I raised a great deal of matter. I then consulted the best doctor we have in this section of province. He told me candidly that I was past medical help. He said that my left lung was in a state of collapse, and that my right lung was also affected. This was in July, 1895. For the next three months, every day seemed to draw me nearer and nearer the end. I was so pressed for breath at times that I could not walk any distance without stopping to regain it. In the month of November I began to take Dr. Williams' Pink Pills. It was certainly a forlorn hope and I admit I did not expect much benefit from them, but took them rather to please a friend who urged me to do so. I believe I was surprised when I found they were helping me, for I thought I was beyond the aid of medicine, but help me they did, and I gladly continued their use. The result is they have made a well man of me. I have not a pain about me, my breath comes as freely as it ever did, and I am strong and vigorous. My case can be briefly summed up in a few words. Dr. Williams' Pink Pills have given me a new lease of life and I am glad to let everybody know it.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

40 RED-COATS

Put to route an Army of Formidable Trespassers.

Constipation, Dizziness, Pain under the Shoulder Blades, Sick Headache, Depressed Feeling, Bloating after Eating, Debility and Insomnia, result from an Inactive Liver.

Dr. Agnew's Liver Pills, 40 little Red Coats at a cost of 30 cents will set you right in short order. Piles of testimony to prove it.

The worst cow in the dairy herd at the Ontario Agricultural College is reported by Prof. Deau to have been fed at a loss of \$26 per year; the best at a profit of \$47.30. The latter produced butter at a cost of 8.8 cents per pound, the herd average being nearly 14 cents (taking account of the time they were dry.) Dairy farmers, what are the cows in your herd doing?

HAND-IN-HAND.

Health and Happiness go Hand-in-Hand—With Stomach and Nerves all out of Sorts, Health and Happiness are Unknown.

Frank A. Gadois, Cornwall, Ont.: "I was for several years a great sufferer from indigestion, dyspepsia and nervousness. I took many remedies without any relief. I saw South American Nervine advertised. I procured a bottle, and I can truthfully say it is the best medicine I ever used, and I strongly recommend it to anyone suffering as I did. A few doses wonderfully helped me, and two bottles have made a new man of me." It cures by direct action on the nerve centres.

An English paper recently found it profitable to discuss the question, "Ought a lawyer to talk business (meaning his clients' business) with his wife or daughter?" It is only just to the English public to add that no answer in the affirmative was printed.

Piles Cured in 3 to 6 Nights—Itching, Burning Skin Diseases Relieved in One Day.

Dr. Agnew's Ointment will cure all cases of itching piles in from three to six nights. One application brings comfort. For blind and bleeding piles it is peerless. Also cures tetter, salt rheum, eczema, barber's itch and all eruptions of the skin. Relieves in a day. 35 cents.

A movement has been started to effect the consolidation of Boston's suburbs with the Hub. If the outlying municipalities were annexed, greater Boston would have a population of about 1,000,000.

TORTURED AND HELPLESS.

Rheumatism has Hordes of Victims, and is no Respector of Persons—South American Rheumatic Cure Resists his Cruel Grasp, and Heals the Wounds he Inflicts—Relief in Six Hours.

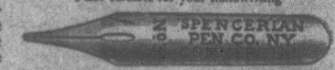
Geo. W. Platt, Manager "World's" Newspaper Agency, Toronto, says: "I am at a loss for words to express my feelings of sincere gratitude and thankfulness for what South American Rheumatic Cure has done for me. As a result of exposure I was taken with a severe attack of rheumatic fever which affected both my knees. I suffered pain almost beyond human endurance. Having heard of marvellous cures by South American Rheumatic Cure, I gave it a trial. After taking three doses the pain entirely left me, and in three days I left my bed. Now every trace of my rheumatism has disappeared."

The Standard American Brand, ESTABLISHED 1850

SPENCERIAN

DROP US A LINE

If you wish to select a STEEL PEN suitable for your handwriting



Sample Card SIXTEEN PENS, different patterns, in every style of writing, including the VERTICAL SYSTEM, sent prepaid on receipt of TEN CENTS.

SPENCERIAN PEN CO. 440 Broome Street, New York, N. Y.

Packing Butter

The Germantown Telegraph interest of farmers holding a practise packing butter. By it can be held in cold rooms begins to advance in the fall should not be held, as it more quickly than good is to be held should be kept but a day or two and week as many do. A line sh at three days even for the mter makers. Every time that ed to the old it should be " to prevent its settling in la we quote:

"First dissolve a piece of water and mix this with the into the pot. Then by st whole mass each time add put in, the saltpetre goes into the cream and helps to pres stone pot for the cream attar kept in a very cool place in t one keeps ice, or in a cold night before churning take it in an ordinary warm room. ing get the temperature of the to 58 degrees or 60 degrees. In this way the butter ought to mer in five to ten minutes. butter is in small granules of buttermilk. Wash the butter until the cold water runs off the salt carefully into the butt stand until the next day.

"Early in the forenoon of the day work the butter with the salt is thoroughly dissolved drop of the buttermilk is out of buttermilk left in the butter went to taint the whole pot full ally spoil it. A stone crock thing to pack butter in and each should be packed firmly into solve as much salt as possible into this put one half ounce of each gallon of brine. Boil this thing is dissolved. Strain it cloth, let it stand for a few skin off the scum on top and pe liquid carefully, leaving the bottom in the pail. The br clear and is ready to pour over in the crock. Each time a new butter is to be packed pour over and pat the butter down hard pour brine over again. In this can be kept sweet and clean time."

Egg Hatching.

A way of hatching any kind of any time of year is described by "Poultry" of Boston in substance as follows: Turkeys, whether broody, taught to hatch in the following Half a dozen nest eggs are placed in a box, 2 feet long, 1 foot wide and inches deep, or in a barrel on its a turkey hen is gently placed on in by a lattice cover—in a dark the nest darkened with a cloth. first 48 hours or so she will try to but soon becomes reconciled to when she will stay on of her own fresh eggs are substituted. She time to brood for from 3 to 6 months chicks being taken away as they and fresh eggs supplied. She may off when it is time for her to begin or kept at brooding and mothering indefinitely. She makes a good mother confined to a yard and will accept of all ages. Two dozen eggs is a and after a few days they should be and only the fertile ones left.

When training them to sit they be taken off morning and evening to feed and give them a dust bath, but they settle down to hatch they be taken off in the morning to feed and move their encorment from the nest

The Farm.

Packing Butter Well.

The Germantown Telegraph writes in the interest of farmers holding a few cows who practise packing butter. By this method it can be held in cold rooms until the price begins to advance in the fall. Poor butter should not be held, as it will deteriorate more quickly than good butter. Butter that is to be held should be made from cream kept but a day or two and not held for a week as many do. A line should be drawn at three days even for the most skillful butter makers. Every time that cream is added to the old it should be "stirred evenly to prevent its settling in layers." Below we quote:

"First dissolve a piece of saltpetre in water and mix this with the first cream put into the pot. Then by stirring up the whole mass each time additional cream is put in, the saltpetre goes into every part of the cream and helps to preserve it. The stone pot for the cream naturally should be kept in a very cool place in the ice box, if one keeps ice, or in a cold cellar. The night before churning take it out and stand it in an ordinary warm room. In the morning get the temperature of the cream down to 58 degrees or 60 degrees. If handled in this way the butter ought to come in summer in five to ten minutes. When the butter is in small granules draw off the buttermilk. Wash the butter in the churn until the cold water runs off clear. Work the salt carefully into the butter and let it stand until the next day.

"Early in the forenoon of the following day work the butter with the hands until the salt is thoroughly dissolved and every drop of the buttermilk is out of it. A little buttermilk left in the butter will be sufficient to taint the whole pot full and eventually spoil it. A stone crock is the best thing to pack butter in and each churning should be packed firmly into the pot. Dissolve as much salt as possible in water and into this put one half ounce of saltpetre to each gallon of brine. Boil this until everything is dissolved. Strain it through a cloth, let it stand for a few hours, then skim off the scum on top and pour off the liquid carefully, leaving the sediment at the bottom in the pail. The brine will be clear and is ready to pour over the butter in the crock. Each time a new quantity of butter is to be packed pour over the brine and pat the butter down hard and then pour brine over again. In this way butter can be kept sweet and clean for a long time."

Egg Hatching.

A way of hatching any kind of eggs at any time of year is described by "Farm Poultry" of Boston, in substance as follows: Turkeys, whether broody or not, are taught to hatch in the following manner: Half a dozen nest eggs are placed in a nest box, 2 feet long, 1 foot wide and 1 foot 6 inches deep, or in a barrel on its side, and a turkey hen is gently placed on and shut in by a lattice cover—in a dark place, or the nest darkened with a cloth. For the first 48 hours or so she will try to get away, but soon becomes reconciled to it, and when she will stay on of her own accord fresh eggs are substituted. She will continue to brood for from 3 to 6 months, the chicks being taken away as they appear and fresh eggs supplied. She may be put off when it is time for her to begin laying, or kept at brooding and mothering almost indefinitely. She makes a good mother if confined to a yard and will accept chicks of all ages. Two dozen eggs is a setting, and after a few days they should be tested and only the fertile ones left.

When training them to sit they should be taken off morning and evening to water, feed and give them a dust bath, but after they settle down to hatch they need only be taken off in the morning to feed and remove their encumbrance from the nest. They

may cease feeding, when they will need to be crommed and watered. In training them during the first day or two some give them half a dozen pieces of bread soaked in brandy and water with each meal, but this does not seem necessary. J. S. A.

The Harlequin Cabbage-Bug.

The report for 1896 of Dr. John B. Smith, Entomologist of the New Jersey Experiment Station, describes the harlequin cabbage-bug, and suggests a remedy. The bug gets its name from its red and black color by which it is recognizable in all its stages, even the groups of eggs are banded pale yellow and black so as to form quite prominent objects on the leaves. From these eggs hatch little yellow and red dotted bugs, which immediately begin feeding on the juices of the cabbage plants, causing the leaves to shrivel and die. When full grown they are about two-fifths of an inch in breadth. The seasonable advice concerning this bug is this: The insects live through the winter in the adult condition, finding shelter wherever they can in the fields, under rubbish, along fences that are overgrown with weeds, in outhouses and barns, in corn shocks, and wherever there is a chance to hide and secure protection. They make their appearance as soon as warm weather sets in, and feed on whatever cruciferous plants they can find. They are particularly fond of mustard, both wild and cultivated, and up to midsummer seem to prefer radishes to cabbages. The eggs are laid on the under side of the leaves in double rows of usually about twelve. These hatch in from two to eight days, depending upon the weather. Three broods can be counted upon, and possibly a fourth.

The creature, Dr. Smith says, is exceedingly hard to kill, being proof against emulsions and soaps. Kerosene pure will kill it, and kill the plant also. The remedy recommended is to take advantage of its love for mustard and radishes, and plant a trap crop of either or both in advance of setting the cabbage plants. When bugs are found on these spray them with the kerosene. Or, as the creatures do not fly readily, they can be beaten early in the day, from the trap plants into pans containing enough kerosene and water to drown them.

As Fruit and Leaves are Colored.

Lately the matter of color in butter has been receiving some attention by way of discussion, the thought being, Can anything be done to increase the color of butter when desired, save by the use of butter color? All of the usual arrangements seem to have been gone over, and now the latest agency is that of a stable made as light as possible, many and large windows, and if it is in latitudes where cold weather predominates, use double sash; they claim that cows will produce milk with more color than where made in dark quarters. While this idea may seem far-fetched, it possibly is explained on better sanitary conditions, and resulting health and comfort of the cows, the latter alone being worth over and over again the cost of the lighting up of the stable. This matter of stable lighting cannot be too much insisted

STRATFORD, 4th Aug. 1893.
MRS. C. C. RICHARDS & CO.
GENTLEMEN,—My neighbor's boy, 4 years old, fell into a tub of boiling water, and got scalded fearfully. A few days later his legs swelled to three times their natural size and broke out in running sores. His parents could get nothing to help him till I recommended MINARD'S LINIMENT, which, after using two bottles, completely cured him, and I know of several other cases around here almost as remarkably cured by the same Liniment, and I can truly say I never handled a medicine which has had as good a sale or gave such universal satisfaction.

M. HIBERT,
General Merchant.

upon, and if in addition to all other benefits it lends an influence upon making winter butter present a closer approach to the June tint, the inducement to improve the stable is all the greater. We hope many who read this paragraph will light up the stable and watch the effect upon the butter, but at the same time do not neglect to feed early cut hay, bright, well-cured corn fodder, etc., and do not wash the color out of the butter by letting the cow stand out in rains and other storms, or have the color frozen out by giving the cow too much fresh air and out-door exercise, which is too often the case.—Practical Farmer.

Dressing Handsomely and Well At a Small Cost.

A lady friend, a user of Diamond Dyes writes as follows:
"With Diamond Dyes I changed my husband's faded grey suit to a rich dark brown shade, and a blue one was made black, while the children never knew what had become of their old clothes, and wondered where all the new ones came from."
"My experience proves that any woman who can read the plain directions on the Diamond Dye envelope can not only save a large amount of money in clothing her family, but will wear just as handsome and fashionable clothes as before. Diamond Dyes are indeed the true preventives of hard times."

Critical Condition

OF THOUSANDS OF CANADIANS.

Blood is Foul and Diseased.

PAIN'S CELERY COMPOUND THE GREAT SPRING CLEANER.

Is your blood impure and poisoned! It is if you have eruptions, blotches, pimples, sores, eczema, salt rheum or erysipelas. With such troubles the blood is fast carrying poison and disease to every part of your system.

To be clean, sound vigorous and healthy you must use Paine's Celery Compound, its vitalizing and health giving properties show at once upon the blood; it is unequalled as a health producer and cleanser.

No bitters, nervines, sarsaparillas or pills can possibly remove the dangers that lurk in your system at this time. For pure, red blood, rosy cheeks and good digestion you need Paine's Celery Compound that has done such a mighty and wonderful work in the past.

Beware of the substitutes that are frequently offered for Paine's Celery Compound—those worthless imitations that are pushed on the unsuspecting for the sake of the large profits they bring the retailer. Insist upon having "Paines," the kind that makes people well.



People of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON Company, Ltd., 157 Granville Street, Corner Buckingham Halifax.



Here since 1851 Every Grocer keeps Look for them Ask for them
E. B. Eddy's E. B. Eddy's E. B. Eddy's
Matches Matches Matches
Perfect in any climate They have the name and fame
Used every day in the year Telephone Telephone
Good enough for a prince Made in Hull
E. B. Eddy's Matches B. Eddy's Matches
The name is on every box Cheap enough for a pauper Sulphur, Safety, Parlor, Wax

HORN-FLY VS. POTATO BUG.
The horn-fly like the potato bug has come to stay. Intelligent farmers do not smear the potato leaves with filthy greasy mixtures to keep off the bugs, no, they use something to kill them, so with the horn-fly, the sensible up-to-date farmer does not cover his cattle with kerosene or axle grease, because he knows these things will not kill a single fly while they taint the milk and injure the health of the animal, but they do use **Shives' Insect Powder** which kills the flies and is harmless to the animals. Be sure you get from your merchant or druggist genuine Shives' Powder, it is cheap and sure. It kills the flies every time. Sold only in cans with dredger attached. Look for the name on the label. Sample can 75c. 3 cans \$1.00. Post-Paid.
J. W. MANCHESTER & CO.,
Veterinary Surgeons, St. John, N. B.
Wholesale Agents, T. B. Barker & Sons, St. Diarmid, Canadian Drug Co., W. E. Thorne & Co., St. John, N. B.

When you buy
Sarsaparilla
Ask for the best and you'll
Get Ayer's.
Ask for Ayer's and you'll get
The Best.

The Postmaster General has issued fraud orders against the American Collecting Agency, of Rockland, Me., barring the concern from the use of the mails.

THE KING OF MAN-KILLERS.

Bright's Disease of the Kidneys Baffled the World's most Eminent Medical Authorities until

Dodd's Kidney Pills

Came to the Rescue and Delivery of Man-kind, Stopping Forever the Deadly Assaults of Life's Most Insidious Foe.

Men are dropping from the ranks everywhere. Cut down in the flower of youth or the fruitage of manhood by that ruthless destroyer—Bright's Disease of the Kidneys.

Only a few days ago Sir Hercules Robinson, the doughty Governor of Cape Colony, was forced to resign that post because of encroaching Bright's Disease.

Hardly had his successor been appointed when the wires brought tidings of the death of William P. St. John, a New York banker, and remembered by everyone as the treasurer of the National Democratic party during the latest national campaign. Bright's Disease carried him off.

It has killed many better men than most of us. So has Diabetes, its twin curse. Yet there is *one cure* (and only one), that never fails in cases of Diabetes and Bright's Disease. Let these testimonials bear witness:

Mr. FRED CARSTENS, Palmerston, Ont., says: "After many years suffering with Bright's Disease, I am a new man, cured by using three boxes of Dodd's Kidney Pills."

Mr. F. X. GROULX, Ottawa, Ont., says: "Dodd's Kidney Pills have been a godsend to me as they have cured me of Bright's Disease of the Kidneys."

S. G. MOORE, King St., London, Ont., says: "After taking a few boxes of Dodd's Kidney Pills I am as well as ever in my life, despairing of recovery from Bright's Disease."

MR. CHAS. T. BYE, Garryowen P. O., Ont., says: "For the past three years have suffered of Diabetes, but noticing cures published I have used Dodd's Kidney Pills which have perfectly cured me."

DODD'S KIDNEY PILLS are for sale by druggists everywhere, and by the Dodd's Medicine Co., Toronto, Ont. Price 50 cents a box.

Personal.

Rev. W. H. Jenkins who has been taking a course of study at Hamilton Theological Seminary, New York, called at the MESSENGER AND VISITOR office last week on his way to Chester, N. S. having accepted a call to the Baptist church there. We are glad to welcome Bro. Jenkins back to the province and believe that the Chester church is to be congratulated in having secured him as a pastor. Mr. Jenkins had spent the previous Sunday in Utica, N. Y., and had attended the Tabernacle church of which Rev. W. B. Wallace is pastor. Mr. Jenkins gives a good account both of church and pastor. The membership is very active and since the beginning of Mr. Wallace's pastorate there has been a continuous growth.

News Summary.

The Mayor of Brooklyn has signed the Greater New York charter.

Fire in the Smith building, Wellington and Front streets, Toronto, Friday night, did damage to the extent of \$50,000.

The Clifton House, Summerside, conducted by the Misses Mawley, was destroyed by fire Friday morning. Insurance on the building was \$750 in Commercial Union; \$1,500 in the Queen, and \$1,500 on the furniture in the Western.

The British have secured Inyack Island, at the entrance of Delagoa Bay, and a squadron of warships from Cape Town will proceed there, to take possession of the island and proclaim it British territory.

J. E. P. Prendergast, the Roman Catholic representative in the Manitoba Legislature who announced his acceptance of the school settlement and then resigned his seat for St. Boniface, has been appointed a Judge.

Replying in the House of Commons Thursday to a question relating to the arrest and deportation from Honolulu of W. J. Cranston, George N. Curzon said the government proposed to address the Hawaiian government on the subject as soon as it is definitely ascertained that Cranston is a British subject.

The conference of Roman Catholic ecclesiastics at Montreal, presided over by Mgr. Merry Del Val, was concluded Friday. A high dignitary of the church stated that the conference had no direct results, and the Papal delegate himself would make no announcement.

In the House of Commons on Friday, Mr. Chamberlain announced that a contract had been signed between Canada and the Petersons of Newcastle for a fast steamship service between Canada and Great Britain. The contract still requires the sanction of the Imperial government, which is considering the matter.

Of fifty-two guests sleeping in Hotel Knox, Knoxville, Tenn., Thursday morning, when the fire broke out, only thirty-five have been accounted for. The hotel register was destroyed, and it will perhaps never be known how many lives were lost. The almost correct estimate of the losses and insurances is as follows: Loss, \$1,611,000; insurance, \$614,209.70.

The affairs of the Globe Savings Bank, Chicago, which closed doors on last Monday, are in a much worse shape than the directors are willing to admit. In addition to \$140,000 cash belonging to the University of Illinois, which is tied up in the suspended institution, endowment bonds valued at \$400,000, also the property of the University of Illinois, are missing.

C. E. Churchill, cashier of the suspended Globe Savings Bank, Chicago, who is charged with embezzling, surrendered on Friday and furnished bonds for his appearance. A far greater amount of University of Illinois funds are involved in the suspension of the bank than has been supposed. Not only is \$400,000 worth of school bonds missing, but \$423,000 cash belonging to the University is tied up—a total of \$823,000.

In the chamber of Deputies Thursday M. Marcel Sembat, socialist, moved the creation of a nominal jury to try public officials, deputies, senators or ministers accused of corruption, and investigate the origin of the large fortunes enjoyed by a number of the public officials referred to. M. Dorlan, minister of justice, opposed the motion on the ground that such a step would be a slander against the national probity of France. Eventually the previous question was voted, 355 ayes to 127 nays.

Advices from Tahiti, South Pacific, state that Queen Mamei, who for seven years as ruler of the island of Raiatea has defied the French, is a prisoner, and the long-standing rebellion on the islands of Raiatea and Hauheine has been put down. The Queen and her chief men were captured after a hot fight in which thirty-six natives were killed and sixteen drowned. The Queen and one hundred and thirty-six of her subjects have been sent into exile for life at New Caledonia, the French penal settlement.

The London Daily Telegraph's war correspondent at Larissa, the headquarters of the Greek army, says that much satisfaction is felt there that Russia has agreed to a plebiscite for Crete. Under the circumstances it is possible that war may yet be averted, for the Greeks are beginning to fear that they are not so well prepared to take the field as the Turks. The reports that the latter now have a formidable force at Elassona with which they might invade Thessaly had caused considerable uneasiness in the Greek camp.

Church Furniture.

Reading Desks, Pulpits, Communion Tables, Chancel Chairs, Lecterns,

In Ash, Oak or Walnut, made to order.

Designs and Estimates furnished.

J. & J. D. HOWE,

Furniture Manufacturers, Factory: East end of Union Street, ST. JOHN, N. B.

Sabbath School Libraries.

Published by The Am. Bap. Pub. Society, latest and best books, in sets. It will pay Superintendents to send to me for descriptive circulars and prices.

T. H. HALL,

St. John.

That Wonderful Churn!

I want to add my testimony to the list of those that have used the Lightning Churn. It does all that is claimed for it; you can churn easily in one minute and get a large percentage more butter than with the common churns. I never took the agency for anything before, but so many of my neighbors wanted churns that I ordered 20 and they are all gone. I think in a year every farmer will have a Lightning Churn, in fact they can't afford to be without one as they make so much more butter and a good little bit of money can be made in every township selling these churns. By writing to J. F. Casey & Co., St. Louis, Mo., U. S. A., you can get circulars and full particulars about the churn. A READER.

A Dandy Windmill, Make it Yourself.

I have a neighbor that made one of the People's Windmills, and I have been watching it closely; it is the best mill I have ever seen and anyone can make one for less than \$10. I am going to make two immediately and don't see why every farmer cannot have a windmill when he can make it himself for so little money. The mill is durable, powerful and runs easily. Any person can get diagrams and complete directions by sending 48 two-cent stamps to Francis Casey, St. Louis, Mo., U. S. A., and an active man can undoubtedly make money anywhere putting these mills up for others, and I see no use of paying \$50 or \$60 for a mill when you can make one just as good for \$10. A BROTHER FARMER.

BAILEY'S REFLECTORS
compound, light-spreading, silver-plated Corrugated Glass reflectors. The most perfect light ever made for CHURCHES, Halls, etc.
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Mr. Fitzpatrick and Rome.

mons has evoked of the honorable especially comm after having dis ment, he states needs to give his Fitzpatrick state half of the Govern of the Govern Roman Catholic he had in commo fore the head of t of the party wit believing that th duly interfered w chose to appeal, the bishops to th that it is not a people of Canad. But if it was nec should send a me it seems unfortun tleman selected fo of the Dominion make nice discrimin man does as a Ro a minister of the more unfortunate ing on the floors visit to Rome, sh such language as "I will say this, others a source feel that while we there are over 240, humble he may be, after he reaches the him the grievance. That is what I did that any man who accomplish such a th There are few peopl influence is. Men Russia, Germany an speaks of these co power there is on England or the E Germany. All th the influence wiede

Being a Roman he expected to church, an exalte fluence, and he ha his heart's conten outside the walls o should understand no place for him o and especially ment, to boast of he thinks, the tra If some ultra-Pro should entertain t to the character of Solicitor General fact that the Hou place to discuss t