

# Messenger and Visitor.

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THE CHRISTIAN VISITOR  
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The Baptist Year Book published by the American Baptist Publication Society for 1898 has been received. It is a volume of 270 pages, well filled with statistical information of value and interest concerning the Baptist denomination and its work in the United States, both North and South.

REV. W. CAMP writes us that the committee appointed by the N. B. Eastern Association to locate the Association for this year, have decided to accept the invitation of the Valley church, and the Association of 1898 will accordingly be held with that church. Rev. S. H. Cornwall, Sarrey, Albert Co., is pastor.

A CORRESPONDENT having made enquiry of us respecting the Act of Parliament under which trustees of Baptist churches in New Brunswick are empowered to hold property, we reprint on page 2 of this issue a copy of the Act as it is given in the published minutes of the N. B. Western Association for 1878. As trustees and others have frequent occasion to refer to the act, we suggest that church clerks would do well to cut out this copy of it and paste it in their church books where it may be convenient for future reference.

THE five months' fight of the cotton spinners of Lancashire, England, against a cut of 5 per cent. in their wages has terminated in a compromise with the manufacturers on a 3 per cent. reduction. The result appears to be much more a defeat than a victory for the spinners. Some months ago the manufacturers offered to compromise on a reduction of 2 1/2 per cent., but this was refused. If the strikers had got all they demanded it would have been a costly victory, since it is estimated that the campaign has cost them more than a million dollars in loss of wages. This of course they and their union could not lose without feeling it keenly. And besides this, as in all such strikes, many others have suffered by being thrown out of employment through the action of the strikers.

REV. WILLIAM LINDHOLM, pastor of the First Baptist church in Stockholm, is spoken of by the Hartford Secretary, as "the Spurgeon of Sweden, always drawing crowded houses wherever in Sweden he is announced to preach." Mr. Lindholm is now on his way to the World's Fair, visiting Swedish churches, on his route. His church in Stockholm, of which he has been pastor since 1869, numbers 1,800 members. Baptists in Sweden have increased in spite of opposition. They have now 689 churches with a membership of 36,585. There are 618 preachers, 277 chapels, 57,838 Sunday-school scholars and 3,025 teachers. The number baptised last year was 2,097; and during the year 679 emigrated to America. They have a Theological Seminary at Stockholm, established in 1865, and its graduates number 250, many of whom, it is said, are now preaching to their fellow countrymen in America.

THE popular branch of the Texas legislature, it appears, has recently had a bit of trouble with its chaplain. The unpleasantness originated in the fact that, in the opinion of some of the members, the chaplain, in offering his daily public prayers on behalf of the legislators, employed certain phrases which were not complimentary to some of these honorable gentlemen. Thus the chaplain is said to have besought the Lord "to open the eyes of those who have allowed the love of money to be balanced against virtue." This seemed to some of these Texas legislators too much like a personal allusion, and their sensitive souls were wounded. They thought something ought to be done in the matter to set them right before the universe. They accordingly called the chaplain, asked him what he meant and had him reprimanded. But this did not seem to effect very much, for the good man could not, if he had been disposed to, recall the prayer, and as it had not been submitted to the House, a motion to amend, rescind, reconsider or even lay on the table was not in order. The prayer, they discovered, was utterly and forever beyond their jurisdiction. It would certainly be for many legislatures outside of Texas a very embarrassing thing if a chaplain should think it his duty to employ other than the most vague and indefinite language in confessing the sins of parliament. This shows how careful it is necessary for a legislature to be in the kind of man it selects for its chaplain. But, after all, it may be doubted that it is a wise thing for a legislature to do anything on which a good man cannot ask the blessing of Heaven to rest.

FOUND: the reason for the great popularity of Hood's Sarsaparilla—simply this: Hood's curra. Be sure to get Hood's.

## PASSING EVENTS.

**ILLUSION** was made in our last issue to a bill to be introduced in the New Brunswick Legislature making provision for instruction to be given in the common schools in the interests of temperance education. The measure was introduced on Tuesday by Solicitor-General White. Section 1 of the bill provides that appropriate instruction shall be given in the public schools as to the nature of alcoholic drinks and narcotics, including tobacco, and special instruction as to their effects upon the human system, in connection with the several divisions of the subjects of relative physiology and hygiene, all of which subjects shall be studied and taught as thoroughly as other branches in said schools. Such instruction shall be given in the hands of the pupils, and from text books as well graded to the capacities of the pupils as other text books are, and such instruction shall be given as aforesaid in all the schools in the province receiving public grants. Section 2 provides that the text books to be used for the instruction required to be given by the Board of Education, who shall notify the secretaries of the respective Boards of Trustees within the province of the choice of the text books so selected by them as aforesaid, and said text books used in the primary or intermediate grades shall give at least one-fourth of their space to the consideration of the nature and effects of alcoholic drinks and narcotics, and the text books used in the higher grades shall contain at least 20 pages of matter relating to this subject. It is also made the duty of the school officers and inspectors to report to the Board of Education any failure on the part of the trustees or teachers to carry out the provisions of this act, and in case the trustees of any school shall be shown not to have complied with the provisions of the Act, their neglect shall be deemed sufficient cause for withholding wholly or in part the county or provincial grants. The weak point in the measure appears to be that no penalty is provided for a violation of the proposed statute, except such as the government and the Board of Education may be disposed to inflict. But in the great majority of cases we presume that the provisions of the law will be very cordially accepted by the trustees and the people. If the bill does not lose all its pluck and merit by hostile amendments, it will no doubt become a very wholesome piece of legislation.

THE early prorogation of parliament, it seems, has made it impossible for Mr. McCarthy to present his bill respecting the North-west and its schools at this session, or even to get its contents before parliament as an amendment to a North-west bill which the government was expected to bring forward, since the determination to conclude the session before Easter made it necessary that action upon the latter should be postponed. What Mr. McCarthy's bill proposes, we understand to be that all restriction upon the North-west Territories in respect to language and education shall be removed. To many of our French-Canadian countrymen who would like to see a system of dual languages and separate school perpetuated in the North-west, such a measure is, of course, unacceptable. But to the people of Canada generally, and especially the Protestant portion of the population, it will appear as a matter of simple justice. The legislation which Mr. McCarthy proposes would simply guarantee to the people constitutional freedom in reference to the matters concerned, so that while they would be left free to determine for themselves what should be their official language and what would be the character of their public schools, they would be made secure from having a system of separate schools and a second official language imposed upon them against their will. In this connection the Toronto Mail remarks:

"What troubles the objectors to the measure is the fear they entertain that the West, under freedom, will abolish their favored institutions. It is quite possible that the fear is well founded, for the leaders of both parties there have indicated that if they were given such liberty as appertains to the far Eastern provinces they would abolish all religious distinctions so far as education is concerned. The circumstance that the French-Canadians oppose action at Ottawa because they believe it would be followed by action at Regina places them in the position of oppressors. They admit that they appreciate the desires of the western people, and acknowledge that they insist upon the restrictive clauses of the existing constitution solely that the wishes of these people may be frustrated. . . . To say that we have the separate school system in Ontario and in

Quebec is no argument for its enforced application to an unwilling North-west. Ontario has Catholic schools because the Quebec vote in the old Parliament of Canada forced them upon her, while Quebec has them because she took them. But it will be observed that in each case the Legislature had a voice in the question of adopting such schools, and this the North-west has not yet been accorded. We consented to our disabilities. Let the Territories be free to consent to theirs, through their own Legislature, or to wipe them out."

### Kansas Letter.

THIS has been an exciting winter for Kansas, and for Topeka particularly. A legislative war is doubtless an interesting spectacle, but it is far from being an improving spectacle. In the election last fall the Democrats and Populists worked together putting fusion tickets in the field. As a result they elected all the State officers and a majority of the senators. The Republicans, however, had a small majority in the House of Representatives. But as there were several contested seats, and charges of fraud against the canvassing boards, the Populists and Republicans both claimed a majority in the lower branch of the legislature, and for six weeks we had two rival Houses. An immense amount of nonsense and injustice has been published on this subject in the papers both East and West. The Republicans certainly had justice on their side; but I do not think our "grasshopper socialists," as they have been facetiously called, ever intended revolution and anarchy. It was from the first purely a legal question; and when at last the matter was brought before the Supreme Court and a decision given in favor of the Republican House, the opposition gave way peacefully. But we shall have lively times at our next State election.

So far from these proceedings having disgraced our city, there were circumstances connected with them which are much to our credit. During all these six weeks of excitement and angry debate, when the streets were thronged with thousands of strangers from all parts of the State; when the militia was called out and the Capitol square turned into a military camp;—during all this there was no violence, no drunkenness, no bloodshed. Would this have been the case anywhere but in a prohibition city?

The most notable event of the session was the election of Judge John Martin as United States senator by the Populists and Democrats. As this election is by joint ballot of House and Senate, it will stand in spite of the illegality of the Populist House. Judge Martin is a Democrat. He has done good service for prohibition and is much honored in Topeka. As district judge he was the first to make the prohibitory law respected and obeyed in this part of the State. He was elected judge by men opposed to prohibition because he was known not to be personally in favor of it; but he conceived that his oath of office bound him not to please his friends but to enforce the laws, and he did it. More than any other Kansas judge he has made prohibition the success it is, and as a result he is highly esteemed by good men of all parties.

There seems to be no reason to believe that our new State officers will be otherwise than loyal to prohibition. In his inaugural address our Populist Governor Lewelling said: "Prohibition is a part of the law of Kansas; not only statutory law, but a part of the constitution of the State. It is not a question whether this administration is for or against prohibition, but whether it is in favor of respect for, and obedience to all the laws on the statute books." After speaking of the difficulty in enforcing the law in some places, he adds: "While this is true, it still remains that none of these difficulties nor all of them warrant the citizens of the State, much less the officers of the law, in disregarding the law of the land, nor in suffering its violation with impunity." It remains to be seen how thoroughly the governor will carry out the principles here stated.

Meanwhile the State Temperance Union, the chief agency in fostering, as it was the chief power in obtaining prohibition, realizes that "eternal vigilance is the price of liberty." At its annual meeting held in Topeka early in January, Rev. D. C. Milner was appointed president, and given a salary that he might devote all his time to the work. This is a new departure. For several years past the union has had no paid agents in the field. But now Mr. Milner, who is a most inspiring speaker and an ardent prohibitionist, devotes himself wholly to agitating this question. And he is a born agitator. More than this, at the same meeting Hon. John A. Murray, the author of our prohibition law, was also engaged as general at-

torney and counsellor for the Union. He will attend public meetings, give legal advice and aid in prosecutions all over the state. Mr. Murray is an acute lawyer and a powerful speaker. Such wise and timely provision for leadership in this work must result in great good. Already we are hearing of rising temperance meetings and vigorous proceedings against liquor sellers in many parts of Kansas.

In Baptist affairs this has been a fairly prosperous winter. There have been many revivals. Another hopeful sign is the large number of our churches engaged in building new houses of worship. Baptist congregations are not always well housed in this State, but this is being remedied very rapidly. A handsome \$9,000 edifice was dedicated at McPherson last Sunday. The Baptists of Emporia will dedicate a fine new house in about a month. The First church of Topeka is soon to erect a new house of worship, which will be an ornament to the city. There is a good deal of this Nehemiah work to be done in the West, otherwise the eloquent Ezra may preach and reprove in vain.

Rev. W. B. Bradshaw is winning golden opinions at Hiawatha. Rev. H. G. Fraser, late of Ontario, is doing the same at Hutchinson.

The Young People's Union is growing rapidly in our churches, and just now the air resounds with preparations for spring B. Y. P. U. rallies.

W. B. HUTCHINSON.

Topeka, March 17.

### Rev. James Spencer.

ANOTHER of our old ministers has passed on to his reward. Bro. James Spencer, who for the last twenty-seven years has been a resident of St. John, died at his residence on Thursday, the 23rd ult. His sickness was only of two days' duration, and was borne in quiet resignation to the Divine will. He attended his two appointments on the Lord's Day preceding his decease, and preached his last sermon from John 14: 2, "In My Father's house," etc. Bro. Spencer was born in Mira, Cape Breton, 1816. In his early home he was brought up under strict Episcopalian teaching, and for a time was a lay reader under Rev. Charles Inglis, rector of Sydney. He united with the Baptists about 47 years ago and was ordained to the work of the ministry in connection with our denomination at Chester, N. S., in the year 1863.

He was pastor of churches in Lower Granville, Hillsburn, Litchfield, Digby and Hillgrove in Nova Scotia, in each of which he had the pleasure of seeing sinners converted and added unto the churches. His work in St. John was largely missionary in character, and especially in connection with sailors. It was his custom each Lord's Day, and often during the week to visit the different vessels in port, engaging in religious conversation and prayer, preaching, distributing tracts in different languages, according to the nationality of the sailors. He also regularly visited the Marine Hospital and held services there with sick and disabled seamen. He was a well known friend in the homes of the poor, and many, many of these will long regret his decease.

His was a beautiful Christian life—as one said in speaking of him in a recent prayer meeting, "A typical Christian gentleman." To know him was to love him, and sweet are the memories we shall long entertain of him. To his sorrowing widow and children we, in common with the entire Christian community, tender our tenderest sympathies. We rejoice to know that these will have not only the consolations that come in knowing of the heaven of bliss now the possession of the departed, but as well the sweet memories of one who was a loving and devoted husband and father, and a minister of the gospel, faithful and true to Him whose He professed to be and whom he served. Com.

The funeral services took place on Monday afternoon. There was a short service at Mr. Spencer's late residence on Sewell street, and a longer service in Brussels street church, at which many were present, Rev. G. O. Gates conducting the services. That in the church was of an impressive character. Revs. J. W. Manning, Geo. Bruce (Presbyterian), Mr. Daniels (Methodist), and G. A. Hartley (Free Baptist), assisting. In a beautiful address Mr. Gates spoke tenderly and fittingly of the character and work of the deceased. One of the hymns sung was a seaman's hymn composed by Mr. Spencer, the 73rd in the Baptist Hymnal. The remains of our departed brother were laid to rest in the Rural cemetery near the city.

## W. B. M. U.

NOTICE FOR THE YEAR.  
"As the Father has sent Me, even so I send you."—John 20: 21.

### PRAYER TOPIC FOR APRIL:

"That the Lord will raise up in all our Societies consecrated women to attend to the home part of our mission work."

One of the subjects that at present is enlisting the thought, time and talents of earnest Christian workers is: How best to instruct and interest the young in the subject of missions? The necessity of this work is so apparent that it needs no discussion. Our object at present is to speak of methods. Much has been written and spoken on Mission Band work, and many different plans have been recommended, all of which are good and adapted to different sections of town or country. But experience and careful thought impress upon us more and more the fact that the Sabbath-school is the best place to begin mission work.

(1) Because, it gives permanence to the work. So many Mission Bands are organized by some enthusiastic young lady and carried on successfully for a time, then she is married, her health fails or she leaves the place, and with her departure the Mission Band languishes and shortly expires. Years elapse perhaps before the work is revived; much time is lost and the interest awakened soon vanishes. The Sabbath-school is an ever green tree, and if the mission work can be thoroughly grafted we may hope that through summer suns and winter frosts it will continue to grow and develop.

(2) In the Sabbath-school we have boys as well as girls, and we surely must work more vigorously to enlist the interest and sympathies of our boys. "God wants the boys," and if we have no missionary boys from whence will come our missionary men? It is enough to gladden the heart of any Christian worker to see the rows of bright-faced girls that gather in the weekly Mission Bands, being carefully instructed in the history of missions taught to give and pray for this great cause; but the boys are conspicuous by their absence—not so easy to get them to leave coasting and skating for an afternoon to talk about and work for missions. We must devise some means of securing their attention and enlisting them in this great work or the cry will be louder and longer than ever, "The women that publish the tidings are a great host." The Sabbath-school presents a grand opportunity for presenting this subject before the boys.

(3) A large number of our older young women and men are engaged at their various employments all the week, most of them day and evening also. On Sabbath we can have their attendance and thus secure their assistance in this work.

(4) The parents and friends are at leisure during the Sabbath and will gladly attend an exercise prepared for that day, and thus become acquainted with the mission work and therefore interested in it as perhaps they never would in any other way. As many enquiries are being made as to how this mission work may be successfully carried on in connection with the Sabbath-school, I purpose giving an outline as to how it may be organized. Call the teachers, officers and older pupils together at the close of the Sabbath-school; lay before them the duty and necessity of interesting the young in missions and the reasons given above, with as many more as you can think of, for doing this work in connection with the Sabbath-school. Let a vote be taken with reference to the matter. Suppose it to be unanimous in favor of organizing the whole Sabbath-school into a Mission Band. Proceed to elect the officers. The superintendent is generally the best person to be president. The treasurer of the school should be treasurer of the Band, so as to prevent confusion or collision. A secretary can be appointed from the young ladies, and a committee of four to prepare for your mission exercises. The Review Sabbath may be devoted entirely to the subject of missions. As that is frequently an almost wasted afternoon in many schools, in this way it can be spent most pleasantly and profitably.

Although only four Sabbaths in the year are given to this subject, much information can be imparted if preparation is carefully made. A mission black board lesson should always form a part of these exercises, commencing with our missionaries and mission stations in India, then extending to those under the Ontario Board and the work done by the A. B. M. U., among the Telugus. After becoming familiar with this, other countries should be studied. A lesson should be given on home missions, in-

cluding the North-west and Grande Ligne. The committees provide the material for the programme of recitations, dialogues and music—all of course on missions—and the teachers may be held responsible for the manner in which the parts given to their classes are recited.

A collection should be taken for missions every Sabbath or at least once a month, and a few words spoken to encourage and stimulate by the superintendent. At the end of the quarter the treasurer reads the amount contributed, and it is quite surprising what can be accomplished in this way. "A Birthday Box" placed in the school is a good idea where every one is expected to put in as many cents as they are years old the Sabbath after their birthday. This would come rather hard on some of us who are growing old; but then we can comfort ourselves with the thought that we will not be here long to give. Perhaps in almost every family there may be some little ones who have passed away and we want to remember their birthday. This is a good way to do it. In connection with this mission work in the Sabbath school, there may be junior classes to meet on afternoons during the week, and senior classes meeting from house to house, all of which are pleasant and profitable, but apt to be transitory and evanescent unless attached to something that is permanent, to whom they can report once in three months. How pleasant and pleasing to the Master it would be if all our Sabbath-schools were thus engaged on the last Sabbath of each quarter, and how much might be accomplished for the mission cause. All it requires is a little self-denying work on the part of Christians. And this is work that pays a thousand fold. Can it be possible that in many of our churches this important work is entirely neglected, and nothing is being done to instruct and interest the young people in mission work at home or abroad? My sisters! do not allow this state of things to exist any longer. Do it, I beseech you, lose these golden opportunities. Select the methods best suited to your locality and put them into speedy operation. "The Master's business requires haste." S. J. M.

### Correction.

In the last report of W. B. M. U. a mistake occurs with reference to Clarence Society. Instead of forty-nine women in the church it should read fifty-nine. The name of Mrs. Newton C. Freeman, Milton, Queens Co., is also omitted from the list of delegates.

### Literary Notes.

The wide interest that has been felt in the proposal to erect a monument in Boston to commemorate Phillips Brooks's work insures attention for the reprint of the late Bishop's dedicatory sermon on Trinity church, which is published in the *New English Magazine* for April. The sermon in this form reaches a wide audience for the first time, and it is richly illustrated with portraits of all the pastors of Trinity church from its beginnings, and sketches of the different buildings, beautiful memorial windows and interiors. It is an article which all admirers of Phillips Brooks will want to read. H. H. Richardson, probably the greatest of American architects, wrote a description of Trinity, which is printed with Phillips Brooks's address.

The *Missionary Review of the World* for April opens with two interesting articles on India. The first, by Professor T. M. Lindsey, of Glasgow, Scotland, on "Brahmanism, Past and Present," is the first of a series on that subject. It demonstrates that the "arm-chair" Hinduism expounded by theorists is very different from the practical idolatrous form of worship of India. The second, on "India of Today," by Rev. James Johnston, is chiefly statistical, and shows that the barbarous customs of self-immolation of widows, female infanticide, etc., are fast being swept away. Rev. F. F. Ellinwood, D. D., in an article on "The Religion of the Japanese AINU," combats the statement that those people have no religious belief as has been recently stated by a writer who made a visit of a few weeks among them to study their customs. He brings forward the authority of a missionary who has spent fourteen years among the AINU, studying their customs and life. Other articles in the Department of Literature of Missions are: "Something about the Picos," by Rev. L. W. Cronkrite, Bassett, Burma; "The End of the Mormon Delusion," by Rev. D. L. Leonard; "A Missionary's Grave," some reflections by the Rev. A. J. Gordon, D. D., on Rev. David Brainard; "Third Decennial Conference—India," by Rev. Homer C. Stuart, Nainital, India. The other Departments, International, Christian Endeavor, Editorial, Monthly Concert of Missions, and General Missionary Intelligence, are full of timely discussions. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, N. Y., at \$2 per year.

NOTES ON EUROPEAN TRAVEL.

NO. VII.

The chief commercial town in Italy is Genoa, having a population of 180,000. It was an important city under the Romans, and is important today. The beauty of its location and of its harbor constitute an attraction almost equal to its churches and its scores of marble palaces. The buildings range along the steep hills like the seats in an amphitheatre, while the heights above and beyond are covered with small trees. The fifth story of the hotel where I stopped was on a level with the lower story of the buildings on the other side of the street. For several centuries the suffered greatly by the Guelph-Ghibelline civil wars. In 1632 she enclosed herself with two lines of fortifications, the inner wall or rampart, seven miles long, and the outer two miles. The harbor is sheltered by two long piers with lighthouses at the ends. Sailing vessels to the number of 7,000, and steamers to the number of 3,000, enter every year. Several of the churches are rich in sculpture. The cathedral, begun in 1100, contains many relics brought from Palestine by the Crusaders, 700 years ago. The statue of Columbus, erected in 1892, is of white marble with several figures sitting around the base. Ambrice is a beautiful city as kneeling at the feet of Columbus. Indeed Genoa seemed to be paying (August, 1892) high honors to her distinguished son. The railway from Genoa to Pisa, 105 miles, lies, about half the distance, along the Mediterranean shore, affording charming views of both land and sea. There are bell towers, ruined castles, olive groves and marble hills. The road passes through more than 80 tunnels. Pisa, with a population of 50,000, is a quaint old walled city on the Arno, six miles from its mouth. Three fine arched stone bridges span the river. It has several palaces and churches eight or nine hundred years old. It was conquered by the Romans 180 B. C., and remained a part of the empire more than six centuries. At present there are only four buildings sufficiently rich in art to detain the tourist. The cathedral, dating from 1099 to 1063, consecrated by the Pope in 1118, is in Tuscan-Gothic architecture, and I saw no other building where the Tuscan plainness and Gothic ornament blend so finely. It was built to commemorate the defeat of the Moslems at Palermo. It is 312 feet long and 105 feet wide, of white marble, with black and colored ornamentation. It has a remarkable facade of columns and arches. The doors are of bronze. Inside are one mosaic and six wall paintings, and six reliefs that have been admired for seven centuries, viz. The Annunciation and Nativity, the Adoration of the Magi, the Presentation in the Temple, the Crucifixion, the Last Judgment, and the Apocalypse.

The Leaning Tower, near the cathedral, 179 feet high, 50 feet in diameter and 14 feet out of perpendicular, was built from 1174 to 1350. Hundreds of columns and arches adorn the interior. It is ascended from the inside by 294 steps. From the top one gets a view of the islands of Elba and Corsica. I happened to be on the top at noon, when the five bells—one of which weighs six tons—began to ring. I quickly took my departure. It was from the top of this tower that Galileo, by letting fall, at the same instant, bodies of unequal weight, demonstrated that the velocity of falling bodies—where a difference occurs—is due wholly to the resistance of the air. The Campo Santo is a walled enclosure containing 640 tombs of persons of noble birth. When the Crusaders retreated from Jerusalem in the year 1204 they brought 5,000 loads of earth for this cemetery. Sixty two beautiful windows open through the walls. On all the walls are scores of paintings, one of which is a noted picture, called the Triumph of Death. There are marble enclosures great treasures from Egypt and other eastern lands. Fifty miles from Pisa, up the river Arno, is Florence, having a population of 170,000, beautifully situated on a narrow plain, and partly surrounded by the Apennine Mountains. Eight magnificent arched stone bridges span the river here. The city was founded by the Romans about a century B. C. Being in the central part of Italy, and directly on the line where armies marched upon Rome, it has often been ravaged by barbarians. In 1484 the famous Medici family assumed the government and the city prospered greatly for three centuries. When Italy became united, Florence became the capital (1861-1870). The Gothic Cathedral, built from 1294-1474, of white and colored marbles (length, 556 feet; width, 343 feet) is a perfect treasure house of art. The Campanile, or bell tower, built of variegated marble, is 292 feet high, is superbly decorated with delicate tracery, statues and reliefs. The grand and magnificent Pitti Palace, built by and once belonging to the noble Pitti family, begun in 1440, is a fine example of the Renaissance architectural structure. About the middle of the sixteenth century it was sold to the Medici family, and has since been a royal palace. It is occupied by the king of Italy when residing in Florence. In the absence of the royal family visitors are admitted. Among the many halls, filled with treasures, are the hall of Venus, hall of Apollo, hall of Mars, hall of Jupiter, hall of Saturn, hall of the Gods, etc. On the second floor is a gallery containing 500 paintings of rare interest, and thirteen of the richly frescoed rooms on this floor are adorned with tables and cabi-

nets of marble, alabaster, malachite and mosaic. No city in the world, except perhaps Athens, boasts of such a gallery of historical paintings. The hall of Galileo, Angelo, Raphael, da Vinci, Savonarola, and a score of other famous in history. I wish my pen could describe her palace, her museums, her buildings, her churches and her magnificence. And then the visitor is fairly bewildered as he sees them overflowing with such rich treasures of art, such cabinets of gems and carvings and bronzes, such vast and magnificent collections of Italian, German, Dutch and Venetian pictures; such celebrated paintings and masterpieces of Titian and Raphael, and Van Dyck, and Rubens, and da Vinci, and Del Sarto, and Titian, and Angelo, I saw nowhere else. And after the visitor has wandered through the halls and rooms of those buildings, so majestic that they seem built for eternity, and has seen all the while floating upon the treasures they contain, he almost believes that the artistic wealth of the world has been poured down into Florence.

Another interesting Italian city, with a population of 183,000, is Venice, upon 117 islands, separated by 147 canals and connected by 378 arched stone bridges. It seems to be floating upon the water. The large, or Grand Canal, is two miles long, and shaped like the letter S. When Venice was founded by Attila the Hun in 452, the people who escaped the fire and sword of this ruthless murderer, took refuge on these islands, in the Lagoon of the Gulf of Venice. They prospered and ruled practically an independent republic. At first the government was vested in three consuls, then in twelve tribunes, then in a duke—in the Venetian dialect, Doge—elected for life. The first Doge was elected in 697, and the office was abolished in 1797 by Napoleon I, who wiped the little nation out of the list of independent states. From 457, when the first consuls were chosen, till Nov. 7, 1849, when Victor Emmanuel entered the city, and the people voted to join the United States, Venice had a checkered history.

My first impressions of the place were disappointing; for in stepping out of the railway station into a gondola, we were carried along a mile or more through several small canals lined with old, inferior buildings, before we entered the Grand Canal, which is lined to the water's edge with magnificent marble palaces, once the homes of the aristocracy. You step from the doors of the houses into the gondolas. There are about 4,000 of these curiously shaped boats in the city, and they are all painted black. They take the place of coaches in olden times, and were used to capture in war and brought from the East. Suspended from the lofty dome is the famous chandelier whose motion suggested to Galileo the idea of the pendulum. When I entered the building one morning and saw this immense frame holding a load of wax candles, slowly vibrating—the motion having moved it while extinguishing the lights the previous evening—I could hardly realize that I was standing in the very marble on which the great philosopher stood, and looking at the objects at which he looked. Around the walls are some paintings and statues. In front of the cathedral is the baptistry, dating from 1153 to 1178, the finest in the world—a circular marble structure of great architectural beauty, 100 feet in diameter and 190 feet high. It has an echo that can never be forgotten. Inside are the baptismal font, the pulpit of Nicolo stonemason, and six reliefs that have been admired for seven centuries, viz. The Annunciation and Nativity, the Adoration of the Magi, the Presentation in the Temple, the Crucifixion, the Last Judgment, and the Apocalypse.

The Campo Santo is a walled enclosure containing 640 tombs of persons of noble birth. When the Crusaders retreated from Jerusalem in the year 1204 they brought 5,000 loads of earth for this cemetery. Sixty two beautiful windows open through the walls. On all the walls are scores of paintings, one of which is a noted picture, called the Triumph of Death. There are marble enclosures great treasures from Egypt and other eastern lands. Fifty miles from Pisa, up the river Arno, is Florence, having a population of 170,000, beautifully situated on a narrow plain, and partly surrounded by the Apennine Mountains. Eight magnificent arched stone bridges span the river here. The city was founded by the Romans about a century B. C. Being in the central part of Italy, and directly on the line where armies marched upon Rome, it has often been ravaged by barbarians. In 1484 the famous Medici family assumed the government and the city prospered greatly for three centuries. When Italy became united, Florence became the capital (1861-1870). The Gothic Cathedral, built from 1294-1474, of white and colored marbles (length, 556 feet; width, 343 feet) is a perfect treasure house of art. The Campanile, or bell tower, built of variegated marble, is 292 feet high, is superbly decorated with delicate tracery, statues and reliefs. The grand and magnificent Pitti Palace, built by and once belonging to the noble Pitti family, begun in 1440, is a fine example of the Renaissance architectural structure. About the middle of the sixteenth century it was sold to the Medici family, and has since been a royal palace. It is occupied by the king of Italy when residing in Florence. In the absence of the royal family visitors are admitted. Among the many halls, filled with treasures, are the hall of Venus, hall of Apollo, hall of Mars, hall of Jupiter, hall of Saturn, hall of the Gods, etc. On the second floor is a gallery containing 500 paintings of rare interest, and thirteen of the richly frescoed rooms on this floor are adorned with tables and cabi-

ned so dear; he destroyed many of her buildings; he burned the Golden Bridge, and then the independence of Venice was lost—her glory had departed.

Did space permit I would describe many other places of interest, such as the last dungeons where the Black prisoners were confined, deprived of light and almost of air; the great Rialto Bridge, built from 1588 to 1591, all of marble, 144 feet long, 42 feet wide, 78 feet span, resting on 12,000 piles, and lined with shops on both sides; a view of the 100 churches and magnificent palaces erected by the nobility in the eleventh and twelfth centuries—stored with the choicest works of art. While at the famous "Bridge of Sighs," which leads from the Doge's Palace to the public prison, I could appreciate the lines of Byron:

"I stood in Venice on the Bridge of Sighs: A palace and a prison on each hand; And silent rows of windows on the wall; And from the stroke of the executioner's blade, As from the window of the condemned, I saw the wretched prisoners to the gallows led: And such a woe—her daughters had their dowry From spoils of nations; and the wailing stones In purple were the robes, and of her face The period, and, deemed their dignity increased."

In Venice Tasso's echoes are no more, And silent rows of windows on the wall; Her palaces are crumbling to the shore, And music mutes no always now the ear; Those signs are gone, the wailing stones, States fall, arts fade—but Nature's note still, Nor yet forgot how Venice once was dead." G. R. T.

Act of Assembly.

AN ACT FOR THE INCORPORATION OF CERTAIN BODIES IN CONNECTION WITH THE EASTERN AND WESTERN BAPTIST ASSOCIATIONS.

1. Every Board of Trustees of any chapel or seminary for education, and land and buildings held therewith, or held for the purpose of erecting any chapel or seminary thereon for the use and benefit of any Baptist church in connection with the Eastern and Western New Brunswick Baptist Association, or in connection with any Baptist Education or other society, to be hereafter chosen for any such purpose, and their successors, may be a body corporate by the name of "The Trustees of the Baptist Chapel," or other property as the case may be, in the place in which the trust property may be situated, and by that name shall have perpetual succession, power to sue and be sued, a common seal renewable at pleasure, power to hold and receive real and personal estate, and improve, sell, let, or assign the same or any part thereof, on any interest in or arising out of the same, and make by-law and exercise such other powers as are conferred by law for the purpose of managing the temporal affairs of the said chapel, or other property for the benefit of the church to which it may be devoted.

SOMETHING ABOUT ANDRA AND VICINITY.

If you come to Andra the way we did, you will turn off toward the north-west at Gaspasinagran and keep on for 14 miles until you cannot go any further without climbing a big hill, and there you will find Andra. The Gaspasinagran sub-magistrate told me it was thirteen miles; but I know it is fourteen, because I walked the whole distance in two "heads," and wish to record my conviction that a longer, rougher, hotter fourteen miles of road for public travel will be hard to find, in or out of India. My tent had been pitched at Gaspasinagran for five days, and we had preached in fifteen villages nineteen miles to 810 heights, when we started for Andra. We stopped at Mentorda, half way, for a little rest, seven days, and preached eighteen times in twelve villages on the way. We arrived here on Monday, February 6, at 12 noon, and as soon as the tent was pitched I consumed all that had been left over from breakfast of a roast chicken, and stretched out my weary, sunburned body for the night.

Andra is a little village snugly tucked into a break in the mountain range, and has towering peaks on either side. What makes Andra important is the fact that it is the home of mine and iron ore. There is a small and well developed school, a fort, and on state occasions a body-guard of hill warriors, armed with dirks and flint-lock muskets twelve feet long, and equipped with a horn that would have amazed the Israelites before Jericho.

The present Zamindar is a noble-looking Hindu of about thirty years of age, and is descended from a line of kings who held power in the hills before the Behaim invasion. He has recently fallen out with the authorities by tying up over night some peons of the salt department, who had destroyed a private still he was running, and was away to Vizianagram to stand his trial. Like any other offender against English law, when we arrived. We visited him this morning and though his recent experiences might justly be expected to have soured him somewhat, we were not, he met me graciously, presented me with some very nice fruit on a silver platter, and then ingeniously enquired into my object in visiting the place. I told him it was quite a long story; but he was willing to listen, and my preacher would endeavor to make it plain to him. I asked him if he had ever heard about Christ, and he said: "Nothing definitely; only rumors when I have been at Vizianagram."

But Dr. Yates' application was seized upon as a pretext for a revolution in the bases of the society, making it a Pedobaptist, instead of an undenominational institution. The application of Mr. Yates, a member of the English Baptist mission, to the American Bible Society for money to print the rejected version, transferred the debate to America, and led not only to the refusal of his request, but also to the withdrawal of the sell, but he was the greatest one of his time had given to Judson's Burman version. The new rule which embodied the revolutionary policy of the society, as first formulated, made the rejected English version the basis of the Bible Society's catholicity; a rule which, if implicitly applied, would have cut off Martineau's Chinese Bible and Luther's German Bible. The American Bible Society, a few years since, changed the rules of its version, but it was only out of deference to good grammar, and not at all in the interest of the old-time catholicity. The thing which has always most deeply touched the Baptist rule of the Bible Society is, that the rule, in neither of its forms, was ever applied to any version in the wide world except the versions made by Baptist missionaries. They have continued to print several versions which render the words for baptism precisely as our missionary versions do, and they also, all the while, have printed and circulated Polish versions, which inculcate positive error, while rejecting versions of known purity and excellence, simply because they translate Greek terms in terms of transferring men into versions intended to edify and guide converts from heathenism.

It is well to refresh the memory of men of a former generation by a re-statement of these facts. And since the object has been referred to by a widely circulated religious paper, in terms opposing the action of the Bible Society, it is important that our younger Baptist readers should be made acquainted with the true history and aims of the case. Be remembered that the so-called Baptist versions of the Bible, which have been rejected and denounced by the Bible societies, render the term referring to baptism in the Greek Testament according to the canon of European and American scholars. These versions also follow the precedents established by all the ancient versions, except the Vulgate, which transfers the Greek words instead of translating them. The Syriac, the Coptic, the Shlopho, the Arabic and the Gothic, as well as the more modern European versions, such as the German, the Danish, the Swedish, the Norwegian and others, all translate baptizo, and its derivatives, by words which mean to dip or to immerse. Moreover, the modern versions in this list are culled by the Bible societies in spite of these so-called sectarian renderings, while our missionary versions are rejected by the Bible societies, and are used by Baptists. We submit the question as to the corrective to be applied for the settlement of the contention.—Watchman.

— Drive out dyspepsia or it will drive out thee. Use K. D. C. Free sample, K. D. C. Company, Ltd., New Glasgow, N. S. Canada, or 127 State St., Boston, Mass.

— R. D. Lewis, of St. John, was completely cured of biliousness and constipation by Hawker's Pills, and now always keeps a supply on hand.

— Nervousness, weakness, debility often arise from wrong action of the stomach, liver and bowels, and are best treated with B. B.

— Use Skoda's Discovery, the great blood and nerve remedy.

— Baby's croup is cured by Hackmore.

Baptists and the Bible Society.

The Christian of Work has recently reopened the question which was discussed, but not settled, nearly sixty years ago, in reference to the action of the great Bible societies towards missionary versions of the Bible made by English and American Baptist missionaries. The British and Foreign Bible Society and the American Bible Society were organized to promote the printing and wider circulation of the Holy Scriptures in all lands. They were intended to be Catholic or undenominational in their basis, and Christians of all persuasions, including Baptists, were represented in their Boards of Management and appealed to for their pecuniary support. The English society, it is understood, originated in the agency of a Baptist minister who was moved by a strong desire to provide the means for the printing and circulation of the versions of the Scriptures projected for unevangelized lands in Asia by the Penang Baptist missionaries.

These versions of the Scriptures, as well as those made by the American missionaries in Burma, were conformed to the principle of translating all words for which equivalents could be found in the native language, instead of transliterating or paraphrasing them, as in some instances by our English translation. All words relating to baptism were rendered by terms which signified to dip or to immerse. These versions were patronized by the societies until 1854, the year of the adoption of Carey's versions, and the American Bible Society having granted many thousand dollars for the printing of Dr. Judson's Burman translation. The managers knew the character of these versions, and no objection was made to the publication till 1884, when the Bengal translation of Dr. Yates, an English Baptist missionary, was rejected on the ground that it was a sectarian Bible, and that its publication by the society would be a violation of its undenominational character. The catholicity of the society had been previously illustrated by printing and circulating in all languages the best versions within reach, by whomsoever made, and standard or received versions wherever in general use. It had printed and circulated the English version which transliterates baptizo into cognates, the German version which translates these terms by words which mean to dip, and the Chinese version which renders them by words which signify to soak. Up to the date above mentioned there had been perfect harmony among Episcopalians, Presbyterians, Baptists and others on this truly broad and impartial basis.

But Dr. Yates' application was seized upon as a pretext for a revolution in the bases of the society, making it a Pedobaptist, instead of an undenominational institution. The application of Mr. Yates, a member of the English Baptist mission, to the American Bible Society for money to print the rejected version, transferred the debate to America, and led not only to the refusal of his request, but also to the withdrawal of the sell, but he was the greatest one of his time had given to Judson's Burman version. The new rule which embodied the revolutionary policy of the society, as first formulated, made the rejected English version the basis of the Bible Society's catholicity; a rule which, if implicitly applied, would have cut off Martineau's Chinese Bible and Luther's German Bible. The American Bible Society, a few years since, changed the rules of its version, but it was only out of deference to good grammar, and not at all in the interest of the old-time catholicity. The thing which has always most deeply touched the Baptist rule of the Bible Society is, that the rule, in neither of its forms, was ever applied to any version in the wide world except the versions made by Baptist missionaries. They have continued to print several versions which render the words for baptism precisely as our missionary versions do, and they also, all the while, have printed and circulated Polish versions, which inculcate positive error, while rejecting versions of known purity and excellence, simply because they translate Greek terms in terms of transferring men into versions intended to edify and guide converts from heathenism.

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For Scrofula

"After suffering for about twenty-five years from scrofula arising from the legs and arms, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health."—Honolulu, Kauai, 29 E. Commerce St., San Antonio, Texas.

Catarrh

"My daughter was afflicted for nearly a year with catarrh; the physician's efforts to cure her, by his pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter to health."—Mrs. Louise Nichols, Little Canada, Ware, Mass.

Rheumatism

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."—E. T. Hanstrow, Elk Riv., Va.

For all blood diseases, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5. Cures other ailments, will cure you

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This is to notify you that your account with the Bank of Health is overdrawn; at this rate you will soon be bankrupt, unless you take

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Of Pure Norwegian Cod Liver Oil and Hypophosphites to build you up. It will STOP A COUGH, CURE A COLD, and check CONSUMPTION and all forms of WASTING DISEASES. Almost as palatable as Milk. Prepared by Scott & Bowne, Belleville, Pa. For sale by all druggists.

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We will send any of the following Gloves free by post to any address. Made in Black and Colored, dressed and undressed. State size and color, and remit in postage stamps:

- Foster Lace—77c, 87c, \$1.00, \$1.24.
4 Buttons—64c, 74c, \$1.00, \$1.24.
High Wrist Pig Skin—\$1.00.
Short, Stiff Cuff Glove—\$1.00, \$1.24.
Mousiquette Suede—64c, and \$1.00.
4 Buttons Children's Kid Gloves, 69c.
2 Stud Gent's Best Kid Gloves, \$1.24.

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Wanted! Nova Scotia Stamps

April 5 Sabbath School BIBLE LESSON

RECORD QUARTER. From Dr. Monson's notes in the Times and Seasons III. April 16. Job 1

JOB'S APPEAL TO GOD

I. GOLDEN TEXT: "And answered and said unto him, Where thou knowest not now; but I know her voice." (Job 33: 13) "And a precious promise." (Job 33: 13) "And we are often mysterious. But He makes all things plain. The design regarding us is so far from being such a God as we are here, it would never do for Him to dealings toward us by our own perfect understanding. He is far ahead of our knowledge and power, waiting for our understanding. Him when we come to know. This is very much as the earth-axis toward the child. "Verily, say a God that hideth Thyself, Israel, the Saviour." Faith is needed for such a God as we are here. It would never do for Him to dealings toward us by our own perfect understanding. He is far ahead of our knowledge and power, waiting for our understanding. Him when we come to know. This is very much as the earth-axis toward the child. "Verily, say a God that hideth Thyself, Israel, the Saviour." Faith is needed for such a God as we are here. 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Sabbath School.

BIBLE LESSONS.

SECOND QUARTER.

Lesson III. April 16. Job 23: 1-10.

JOB'S APPEAL TO GOD.

I. GOLDEN TEXT: "And Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter" (John 13: 7). This is a precious promise.

II. JOB'S APPEAL TO GOD, Job 23: 1-10. (1) By reading the portion of this book between the lesson of last Sabbath and the one to-day, we find that the friends of Job believe him to be a great sinner, and that all this mysterious affliction that he is now enduring is because of some mysterious iniquity of his life.

III. JOB'S APPEAL TO GOD, Job 23: 1-10. (2) Job's appeal to God is a very common belief in our day. Only the other day I heard a good Christian woman ask the question, "What have I done that God should bring on me this great suffering?"

IV. JOB'S APPEAL TO GOD, Job 23: 1-10. (3) Job's appeal to God is a very common belief in our day. Only the other day I heard a good Christian woman ask the question, "What have I done that God should bring on me this great suffering?"

V. JOB'S APPEAL TO GOD, Job 23: 1-10. (4) Job's appeal to God is a very common belief in our day. Only the other day I heard a good Christian woman ask the question, "What have I done that God should bring on me this great suffering?"

VI. JOB'S APPEAL TO GOD, Job 23: 1-10. (5) Job's appeal to God is a very common belief in our day. Only the other day I heard a good Christian woman ask the question, "What have I done that God should bring on me this great suffering?"

B. Y. P. U.

The unification of Baptist young people, their increased activity, their stimulation in Christian service; their education in scriptural knowledge; their instruction in Bible history and doctrine, through existing denominational institutions.

It is to be hoped that a large number of Maritime candidates—young and old, for none are ruled out—will present themselves for examination on the LIFE of Jesus when the course of study which they are pursuing with so much pleasure and profit will have ended.

Prayer Meeting Topics. WEEK COMMENCING. Apr. 2.—USE OF SCRIPTURE. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Apr. 9.—THE PERIL OF STRONG DRINK. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20: 1.

Apr. 16.—CHRISTIAN ENTHUSIASM. "And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness."

Apr. 23.—THE MODEL CHURCH. "Then they that gladly received his word were baptized, and the same day there were added unto them about 3,000 souls. And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers."

Apr. 30.—CONQUEST MEETING. Africa for Christ. May 7.—SOWING AND REAPING. "Be not deceived; God is not mocked; for whatsoever a man sows, that shall he also reap." Gal. 6: 7.

May 14.—THE MODEL CHURCH. "Then they that gladly received his word were baptized, and the same day there were added unto them about 3,000 souls. And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers."

An Evening in an Electric Light Power-House.

I have a friend who is an electrician, and, through his courtesy, I was recently conducted through the power-house of this city. Eleven dynamos were in position; and four powerful engines operated mightily with them to transmit steam power into electricity, making about three thousand revolutions per minute.

"This dynamo is a generator of alternating currents," said my friend, pointing to one of the powerful machines; "but it can do nothing until that Edison agitator over there, pointing to another dynamo, 'gives it an impulse.'"

"That is strange," I said. "Yes," he replied, "it is dependent upon that, and powerless without it." They were many feet apart, and I wondered how a connection between them, and yet knew that a current of power was passing from one to the other.

And then it came to me that the preacher of the gospel is such an agitator; and as he points out the truth, the people are charged with it, and become dynamos of alternating currents of hope and fear, which at last issue, or should issue, in a stream of faith to light up the world.

"Now, this little machine," said my friend, "fastened on the side of the dynamo, is the governor; it regulates these little brass brushes on either side of this cumulator here, which take up the current which is collected by it, and give it out over the distributing wires."

And again I thought of myself as a dynamo, my conscience the cumulator, my intellect and sensibilities the brushes catching up the currents of power, and giving them out as the will governs.

"Now, that box arrangement over against the wall down, with that circular iron crank attached to it, is what we call a resisting box," said my friend. "And what does it do?" I queried.

"Why the operator controls the outflow of the current by turning that crank; he can shut it off entirely if he wants to." And again I found myself thinking how every man is a resistor and demeritor the outflow of grace from his own life, and so money and sin show, a awful power and responsibility of resistance!

"Pin-Money."

"Here is your pin-money, Maud," said Uncle Hugo, as he handed his niece a bright silver dollar.

"Thank you, uncle; I was just wishing for some spare change," and Maud's eyes fairly beamed as she took the offered money.

"Uncle Hugo, when you give me money to spend just as I please, why do you always call it 'pin-money'?" Maud asked.

"Well, my dear, I will tell you the origin of the term 'pin-money.' Pins were introduced into England by Catherine, first wife of Henry VIII. They were not, however, the well known smooth-pointed instruments such as we use, but were made of gold, silver, ivory and brass, many of them weighing as much as six or eight ounces.

Such pins as those were worn in the hair and used on different parts of the clothing to fasten folds of drapery, and were quite ornamental. Thus, you see, the first pins were much more useful to ladies than gentlemen.

The Spanish manufacturers were permitted to sell their pins only during the Christmas holidays, and in that way gentlemen began to give the ladies of their respective families money at Christmas-time with which to buy pins.

At first they were very expensive, costing as much as we now have to pay for a valuable piece of jewelry. However, after pins had become common and cheap, gentlemen continued the practice of giving their wives, daughters and sisters money to buy pins.

It was in that way the term 'pin-money' originated, and it is now applied to an allowance made to a lady to buy any small articles she may need or desire.

"I am glad you told me all about it, uncle," said Maud; "and I thank you very much."—Harper's Young People.

JOHNSON'S ANODYNE LINIMENT. UNLIKE ANY OTHER. THE INTERNAL IS EXTERNAL. EX. 12030.

Originated by an Old Family Physician. Think Of It. In use for more than Eighty Years, and still leads. Every Traveller should have a bottle in his pocket.

Burrell-Johnson Iron Co., Ltd., YARMOUTH, N. S. THE Model Grand Range.

Model Grand Range. We shall publish in this paper from time to time what the people think of it.

HACKNOMORE CURES Colds, Coughs, Croup. 25c. and 50c. a Bottle.

ASHLE & SON MEMORIALS AND LEADED GLASS. TO THE HEIR, EXECUTOR, ADMINISTRATOR OR ASSIGNEE OF ALEXANDER McLESTER, deceased.

Chase's Liquid Glue. SENDS EVERYTHING THAT GLUE WILL SEND ALWAYS READY WITHOUT HEATING.

Wedding Rings! This Baking Powder (WOODILL'S GERMAN) is WELL-SUITED FOR FAMILY USE.

RENEW! RENEW! 2nd Quarter, 1893. ORDER YOUR LESSON HELPS PERIODICALS FROM THE BAPTIST BOOK ROOM AT ONCE.

Can supply a few copies of "Gospel from Two Testaments," by President Andrews. Also, Pe'loubet's Notes for 1893.

CENTRAL HOUSE, 75 GRANVILLE STREET, HALIFAX, N. S. HOTEL OTTAWA, NORTH SIDE KING SQUARE, SAINT JOHN, N. B.

DR. CRAWFORD, L. R. C. P. (London, England). Late Clinical Assistant Royal Ophthalmic Hospital. Oculist.

JUDSON E. HETHERINGTON, M. D. HOMOEOPATHIC PHYSICIAN AND SURGEON. 75 SYDNEY STREET, ST. JOHN, N. B.

C. W. BRADLEY, DENTIST, MONCTON, N. B. Office—Cay Main and Waterford Streets.

JAR. C. MOODY, M. D. PHYSICIAN, SURGEON & ACCOUCHEUR OFFICE AND RESIDENCE: Corner Gerald and Grey Streets, WINTHROP, N. S.

THOMAS L. HAY, Hides, Skins and Wool. At the Old Stand, Head of the Alley, IN SYDNEY STREET, ST. JOHN, N. B.

Grow Thin. By using Dr. Williams' Pink Pills and Bland's Obesity Fruit Salt; it will reduce your weight without dieting.

Messenger and Visitor.

\$2.00 per annum. When paid within thirty days, \$1.50.

S. MCGILL, Editor.

OFFICE: 66 HERMAN ST., ST. JOHN, N. B.

ALL CORRESPONDENCE intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscription to be addressed to the Business Manager.

Messenger and Visitor.

WEDNESDAY, APRIL 5, 1893.

BAPTISM AS A SYMBOL.

In discussions of baptism the strength of the speaker or writer is too often expended in elaborate arguments respecting the mode or the subjects of the ordinance, while the significance of baptism as a Divinely appointed symbol is too much lost sight of.

BRO. HUGHES AND THE SEPARATE CONVENTION.

In another column will be found an article from Rev. J. H. Hughes, in which he presents his views on the question of a separate Convention for this province.

In considering very briefly here the symbolic teaching of baptism we may notice that baptism is significant of the putting away of sins. It is associated with repentance which it follows, and is for the remission of sins.

Baptism symbolizes union and fellowship with Christ. Very much is embraced in this statement, and very great therefore is the significance of baptism.

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A Worthy Example.

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tant to delicate and sensitive natures. Christians might certainly trust their Lord not to enjoin upon them as a religious ordinance anything which would do violence to any wholesome instinct.

TIMES OF REFRESHING.

Many of our churches are enjoying gracious revivals. May these blessings extend to our people all over these provinces. They are precious seasons to ministers, to Christians and to the unaved.

Many problems are solved by the new impulse of life from the Spirit. Difficulties between brethren are lessened or vanish altogether; finances are improved; everything seems new.

In these any caution needed in revivals? Probably so; but caution is always needed. There is a tendency to have too many meetings.

There is caution necessary also in gathering in the fruits of the revival. This may be carried too far; but some may need to wait while others need to be kindly urged forward.

It is a custom in Baptist churches for the pastor to act as chairman in a meeting called for the purpose of considering the matter of retaining him as their future pastor.

We should suppose not. A pastor with a delicate sense of the fitness of things would not, under any ordinary circumstances, wish to be present at a meeting called for such a purpose.

Miss A. G. Jackson, of the class of 1890, has sent me a check for \$54.

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but by a quite independent society—the American Baptist Missionary Union. A missionary enterprise or an educational enterprise can be managed by one convention; it could not be under the control of two or more conventions, since there must of course be unity in the management.

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About a New Brunswick Baptist Convention.

I have delayed making any reply to some of the anonymous articles that have appeared in this paper in reference to my action regarding a separate Convention, for several reasons.

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The York and Sunbury quarterly meeting was held with the newly organized church in Marysville. It was here that the Secretary-Treasurer of the Foreign Mission Board found himself on Saturday morning, March 11—a stranger among strangers.

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calling against the growth and prosperity of Zion. Turning about at Pastor Estabrook's, a drive of 25 miles found us in the afternoon at Florenceville in the home of Harleyn, who, with his good wife, made us feel at home.

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FOUNTAIN SYRING Best quality—5 qt. for \$1.50. Every one warranted. Bottles, Red Pens, Ink, Oshons, Rubber Sheeters, does will receive our prompt attention.—Assessors Room 65 Charlotte Street.

telling against the growth and prosperity of Zion. Turning about with Pastor Estabrook, a drive of 25 miles found us in the afternoon at 2944 Florenceville in the home of Bro. Hartley, who, with his good wife, made us feel at home. Here we met the indefatigable secretary of the E. M. Board, who was on hand to look after and inquire into the condition of the work and pastoral churches, and learn, if possible, how best to provide for them.

The quarterly sermon was preached by Rev. Calvin Currie, and a good sermon it was too. At the business meeting next morning—Saturday—there were present a number of ministers—Currie, of Hodgenon and Richmond; Cahill, of Centreville; Henderson, of Grand Falls, &c.; Estabrook, of Andover; Father Jewett, of Hartland; Hayward, the pastor, besides Cohoon and Manning as visitors. The secretary-treasurer not being present, Bro. Cahill was chosen to act for him, and Bro. Henderson presided. The meeting in the afternoon was devotional in its character, and the desire of all seemed to be for a rich spiritual blessing to rest upon this quarterly gathering. It was good to be there. In the evening Bro. Cohoon preached a characteristic sermon from the great commission, in which he emphasized the work of the denomination in its varied interests. He was followed by others in brief addresses.

On Sabbath morning the Secretary-Treasurer of the F. M. Board preached, emphasizing the great work of the church to-day, and showing some things which God has wrought during these last one hundred years. In the afternoon there was a mass meeting in the interest of the Sunday-school, at which a number of ten-minute addresses were given, and a question box, answers to which were given variously by Brethren Cahill, Cohoon and Hayward. In the evening a sermon was preached to a crowded house by Pastor Cahill, of Centreville. Bro. Cahill knows what he has to say, and he says it. He is a vigorous and forcible speaker, and commands the attention of his hearers. He has his own way of putting things, and puts them. Bro. Cohoon preached in Centreville. The writer has that privilege yet in store, he hopes. A special evangelistic service was held on Monday afternoon and evening, at which Bro. Estabrook preached. There was some interest, and Pastor Henderson decided to remain over for a day or two to note indications and assist Pastor Hayward, whose heart seemed burdened for East Florenceville. The church is scattered, and it is hard to get many of the members together to sustain the social services and Sunday-school. But there are a faithful few, and Pastor Hayward and the few will surely reap if they faint not. All the meetings were well attended, and the visiting brethren were made welcome. Bro. Hayward knows just how to do that thing. May God richly bless him and the people for whom he labors, and may the dear brethren in the ministry connected with this quarterly be greatly cheered in their work of faith and labor of love, is the prayer of one who was not much more than

OLLOOKER.

The Tobique Region.

I do not know what authority "H. G. E." has for saying that the Tobique region has at last been entirely abandoned by the Baptists. True it is that the Corresponding Secretary of the Home Mission Board at the recent quarterly meeting, at Florenceville, asked for a free expression of opinion from the brethren present as to the merits of that field, and some strong opinions were expressed unfavorable to the further expenditure of money in that region at present, but no vote of the meeting was taken and no decision has been reached by the board. As to that harvest of which "H. G. E." speaks, we have heard of its being ready before, but somehow our general missionaries, when sent there to gather it, have not been able to find it. This was the case even as late as last autumn, when Bro. Young was sent there with instructions to give special attention to the interest in the Tobique. But after a little he turned away discouraged, confining his labors to the Andover field, where a good work was done.

A. COHOON, Cor. Sec. H. M. Board. Wolfville, N. S., Mar. 29.

EXPLANATORY.—Will the MESSENGER and VISITOR please give notice that a letter of mine containing certain marriage notices and an obituary notice which appear in this issue, and an acknowledgment of a social held at the home of Sister Anthony Berryman, Germantown, at which Bro. George Berryman, on behalf of our friends at Germantown presented us with a purse containing nearly \$25; and also a notice of a social reception at Billtown, on our arrival here, at which useful articles to the value of about \$50 were presented to us, has been lost in the mail, or they would have appeared earlier? Billtown, March 29. E. C. BAKER.

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DENOMINATIONAL NEWS.

(All messages excepting those published for denominational work in "Home Missions, Foreign Missions, Acadia University, Ministerial Education, Ministerial Aid Fund, Grand Lane Missions, Sunday School, and other articles, etc., should be sent to the Rev. J. W. Manning, St. John, N. B. For addresses for the above, see the Baptists Book Room, Halifax.)

HEBRON.—Three candidates were baptised at Hartford recently. F. H. BEALS.

SOUTH YARMOUTH, N. S.—Mrs. George Wyman and Master Harry Butler were baptised and received into the church on Sunday, March 20. JOSH WELLS.

BEAR RIVER AND FORT MALTARD.—God continues to smile upon our effort. On March 28, three more—two of whom are heads of families—were added to our number by baptism. Their names are: Randolph Tedford, Jesse Pierce, Albert Ross. We hope to report more in the near future. E. GULLBERG.

CLYDE RIVER.—The meetings at Clyde River have closed. Eight have been baptised. Their names are as follows: Duncan Murray, Calvin Fraser, Daniel McNeill, Charles McLean, David Scott, Kate McNeil, Donald McNeil, Penelope McAdam. Thirteen others have been received for baptism; their names will be given later on. Many others have been moved in our meeting, and we trust some at least, savingly converted. The work has been far reaching, and we have not only received a blessing as a church, but churches of other denominations have been blessed as well. To God be all the praise and glory. F. D. DAVISON.

TRURO, N. S.—The Immanuel church of Truro expect to dedicate their new edifice to the work and worship of God on April 9th. The following brethren have consented to take part in the services arranged for the day: Dedication service at 11 a. m.—prayer by Elder D. W. C. Dimock, M. A., of Truro; sermon by Pastor D. A. Steele, M. A., of Amherst. Service for young men and women especially, at 4 p. m.—address by Prof. E. M. Kelsted, M. A., of Acadia University, Wolfville; special sermon at 7 p. m., by Pastor G. O. Gates, M. A., of St. John. A special dedicatory offering will be made at the services on the above date, in which all who honor us with their presence are cordially invited to participate. All who come will be welcome.

ONSLOW.—Yesterday, March 26, it was my privilege to baptise four happy converts and welcome them into the East Onslow Baptist church. Their names are George Lynde, Zilpha McKennie, Lillian Merritt, Nelson. Another was received but on account of illness was not baptised. On March 18 one was restored to church fellowship. We hope that others in this place who believe are converted will see their duty and privilege and will soon follow their Lord in His commands. At our last conference in the Onslow West church one was received by letter. My labors on this field closed yesterday. The day was fine and the congregation large. At North River we had the largest congregation seen in that house for long, long years. My stay of four and a half years with this people has been very pleasant indeed. May the Lord bless them. Here is a good field for some man. I hope the Lord will soon direct him here. I have accepted a call to the St. Margaret's Bay field, and (D. V.) will enter upon my work for the Master there in a few days. M. W. BROWN.

ST. GEORGE, CHARLOTTE CO., N. B.—During the week of prayer we noticed indications of blessing, and having learned to value the services of Rev. E. M. Saunders, D. D., in special work, we invited him to come and help us. He came Feb. 25th, and closed his labors here last evening (30th). During part of the time our Presbyterian friends, under their pastor, Rev. Mr. Vans, worked with us. To-day we are thankful for the visit of Dr. Saunders, and for the rich blessing that has been given us. Many of God's children have been quickened, and nearly thirty persons have professed faith in Jesus. A number of these are young men who, in the strength of their manhood, have said: "I will serve the Lord." The three Protestant congregations of the town—Episcopal, Presbyterian and Baptist—are represented among them. In regard to the earnestness and faithfulness of Dr. Saunders in presenting the truth, it is hardly necessary for us to speak, as he is widely and well known. But we can confidently say, that any church needing special help will enjoy his labors if his services can be secured. Several persons have expressed the desire to be baptised, and we expect to receive others at our conference this evening. H. E. S. M.

GREEN BUSH, York Co., N. B.—You, with my many brethren, will be pleased to hear of the great work of grace and power of God, here displayed. The River in connection with Lower Woodstock Baptist church. I am so happy to say yesterday, March 26th, was one of the best of my life to see and be engaged in such a work at home, with the people I grew up with from my youth and where several of my family with myself are members; where I was ordained seventeen years ago last month; where I baptised my first. Yesterday we held prayer meeting at 10, and Bro. S. Tingley preached at 10.30. He has been on the field a short time, and has been getting over the field visiting the group with good acceptance. At 11.30 we met at the water, where there was one of the most beautiful baptisings I ever saw cut right in the ice a nice depth, with an auger hole bored through so as to let the water up through the ice below, and there I was very happy baptising nine happy converts, some of them the prime and best of our land—five young men and four young women. Then I drove to Benton, seven miles, met a large gathering at the water—a beautiful clear running stream making its way through the midst of little hills of Benton. There I baptised two likely young men; then I preached at 2.30 in the crowded hall; several took part. I gave the hand of fellowship to the two baptised and two others—one by letter and one by experience. Then drove five miles to Springfield, near Springhill, as before, where I preached at four o'clock; gave the hand of fellowship to one baptised. Then drove five

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miles to Lower Woodstock; preached at seven; gave the hand of fellowship to nine. Praise the Lord for his high day. ST. MARTIN'S.—Our Sunday-school was particularly successful Sunday evening, March 26, in the presentation of its quarterly missionary programme. The principal feature was an instructive exercise called "Case," which was prepared for the occasion and given by older members of the school. There were leading questions briefly and comprehensively answered; the answers illustrated by incidents chosen from missionary literature and further emphasized by appropriate recitations. The infant class and younger members of the school gave exercises that were very highly appreciated. C. W. W.

LUNenburg and MAHONE BAY, N. S.—I had the pleasure of spending a week beginning March 9, with Rev. E. N. Archibald, in the town of Lunenburg. Our meetings were hindered by unfavorable weather; still we were encouraged by seeing the church revived and quite a number praying into the kingdom. I was glad to find Bro. Archibald enjoying the confidence and esteem of his people, and doing earnest, faithful work. He will likely baptise several at an early date. I next came to Mahone Bay to assist Bro. W. J. Rutledge. On the evening of my arrival I gave up my services to Mr. Grierson, travelling agent of the Provincial S. S. Association of Nova Scotia. I enjoyed his lecture and believe brother Grierson is doing a good work in the interests of Sabbath-schools. My visit to Mahone Bay was more protracted than that to Lunenburg. The services increased in power from the beginning. On Friday evening six were received for baptism; and we rejoiced in the belief that three additional numbers are seeking the Lord and looking toward union with the church. Our meeting last evening was a remarkably gracious one. Many requested prayer. I enjoyed my co-operation with Bro. Rutledge. He is a young man of more than ordinary ability, especially gifted in singing and possessing much aptitude for Christian work. The services are to be continued this week. Bro. Archibald assisting. The church did generously toward meeting the expenses of my visit. Among the offerings for home missions worthy of mention is that of Deacon Lantz—the contents of a mission box owned by his little son Alvin. The minister here was in the Sunday-school on Sunday, March 12, and on the following Friday he was laid in the grave. He was a remarkably promising child, and his sudden death occasions much sorrow. His parents lovingly contribute the contents of their son's mission box, amounting to \$220, to home missions. They have our heartfelt sympathies in their great sorrow. I came out this morning to New Green, and am to co-operate for a few days with Rev. G. P. Raymond in special services to be held in the hall near the railway station. ISA WALLACE, March 27.

MONCTON.—The Rev. W. B. Hinson closed his labors with First Moncton Baptist church on Sunday, March 26, preaching morning and evening to large numbers standing, many being turned away. Bro. Hinson closes a very successful pastorate of seven years and four months, having welcomed into the church in that time altogether 640 members, four of whom were baptised during his last month with us. In the morning he preached from the following words: "Finally, brethren, farewell." It was a kind and touching discourse to the church over which he had presided for so many years, and many of the members were moved to tears. In the evening he preached from John 3: 16, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." The speaker dwelt upon getting the idea of God into our heads and hearts, and His almightiness, and we would think never be cured with scepticism; also of His great love as revealed to the world in Christ, and with touching illustrations, told in Mr. Hinson's inimitable manner, calculated to make a deep and lasting impression upon his many hearers, he closed a most powerful address of fifty-five minutes, and one which will not soon be forgotten by the large number who heard him. On Tuesday evening, at the Young People's Society meeting, the pastor made a parting address to the society from these words, "Be ye faithful, unto death, and I will give you a crown of life." At the close of a very high order. At the close the clerk read a farewell address to the pastor from the church; also Bro. J. J. Wallace, the superintendent, on behalf of the Young People's Society in connection with the church. On Thursday evening Bro. Hinson left on the C. P. R. for Montreal, for his new field of labor. There was a large number to see him

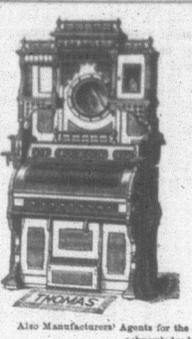
off and to bid him a final good-bye. Our late pastor, Bro. Hinson, does not see us with our best wishes and prayers for a large measure of success to attend him in his new field of labor. What the future has in store for us we know not, but we are not discouraged, but are gliding ourselves against the work before us, and our confidence in Him who has so manifestly led us in the past inspire faith in His promises that He will never leave us forsake those who put their trust in Him. Com.

DIYBY CO. QUARTERLY MEETING.—Under this new designation we met at Plympton, on St. Mary's Bay, on Monday evening, the 27th of March. Rev. A. T. Dykeman preached from Matt. 11: 28-30; then a social service followed, in which many participated. Tuesday's services commenced with a deeply interesting and well attended prayer meeting. Diyby, 2nd Hillside, Hill Grove, St. Mary's Bay, Weymouth and New Scotland churches were represented by their pastors and some of their deacons. Pastor Dykeman reported eight baptised in the Rosway section of the Diyby church. Pastor Richan reported seven baptised at Smith's Cove, 2nd Hillside church. St. Mary's, Weymouth, Hill Grove churches have recently secured the services of Rev. Wm. McGregor, who is much encouraged by the attention given to the Word and the kindness of the people, who seem to appreciate him. His services at Weymouth and New Tuskat still retain Rev. John Williams; contribute liberally to his support, and greet him in large congregations. The 1st Hillside church has engaged as pastor Rev. B. N. Nobles, who expects to commence service with them about the 1st of May. Enquiries having been made with regard to the French Mission church, brethren McGregor and Williams were requested to visit these brethren and report upon their condition and prospects. At the afternoon session Bro. McGregor gave an exposition of John 3: 5, which elicited quite a lively discussion. Bro. Williams delivered an address upon "The Family of God," at which Bro. Dykeman called attention to the Convention scheme and the recommendation of the Finance Committee, and it was unanimously resolved "that this quarterly meeting should be the chief means of raising the amount named by the Convention committee, and as far as practicable in the way suggested by the Convention." The evening session was occupied with addresses on "God's Benedictions" by W. H. Giffin; "Jesus as a Pattern," A. T. Dykeman, and "Mind your own Business," W. H. Richan. A social service followed, during which backsliders manifested a desire to return, and several unconverted people came forward for prayer. The Saviour's presence was manifested in all the meetings, and showers of refreshing seem to be just ready to fall upon the inhabitants of Plympton. The next session will be held at Weymouth Point in the last part of June. Collection for Convention Fund, \$4.24. W. H. RICHAN, Sec. PERSONAL.

We are pleased to learn that the health of Mrs. Cahill, wife of Rev. J. A. Cahill, of Centreville, is now improving, after having been for weeks so low that little hope was entertained of recovery. Rev. M. W. Brown is about removing from Onslow to St. Margaret's Bay. Bro. Brown's record justifies the expectation that he will do good work on this large and important field. May large blessings continue to attend his labors in the good cause. Rev. H. A. Giffin has resigned his charge at Acadia Mines, and will close his labors there in June. We have heard very favorable reports of Bro. Giffin and his work at the Mines, and no doubt he will be prepared to do good work elsewhere. The Main street Baptist church of this city was supplied last Lord's day by Rev. Dr. E. M. Saunders, of Halifax. Dr. Saunders has been holding special services with Rev. H. S. Maiter and his people at St. George, for five weeks, with very gratifying results. The Main St. church have invited him to supply their pulpit for a time. It is to be hoped that he may be able to comply with this request. A note from Dr. Wilkins, of Chicago, who some of our readers met during his visit to this country last summer in the interests of the B. Y. P. Union, informs us that his heart and home have been made sad by the loss of a dear little daughter, whose death occurred March 29th. The friends of Dr. Wilkins in these provinces will unite with us in sympathy for him and his in this sad bereavement. As will be seen by reference to our Denominational News column Rev. W. B. Hinson has concluded his pastorate labors with the Moncton church. For more than seven years his connection with the church had continued. His commanding talents as a preacher have been highly appreciated in Moncton and elsewhere in the province, and his pastoral work has been remarkably successful. We trust that his pastoral connection with the Olive church, of Montreal, may be the means of great blessing to the church and to the city. We were favored last week with a call from an old friend of the MESSENGER and VISITOR and its readers, Rev. Dr. Goodspeed, of McMaster University, Toronto. He is making a short visit to friends in this province. Mrs. Goodspeed, who has been visiting here and in Nova Scotia for some weeks past, will return with him. Dr. Goodspeed is in good health, and reports the McMaster institutions to be in a flourishing condition. He preached on Sunday morning last in Carleton, to the delight and edification of the many friends who gratefully remember the services rendered by Dr. Goodspeed to the church during his connection with it. SUNDAY.

The Baptist Sunday-school Convention for Annapolis Co. will hold its semi-annual meeting in connection with the Montreal Conference at Lawrenceton town on Tuesday, April 11th, at 3 o'clock, p. m. (D. V.) Blackboard exercises, essays, music, reports, &c. will be presented during the afternoon and evening sessions. Sabbath-school workers and scholars are requested to be present and add to the interest of the occasion. L. W. ELLIOTT, Secy.

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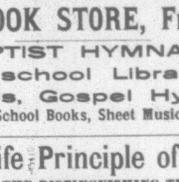
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NEWS SUMMARY.

**Domestic.**

The Dominion Parliament was prorogued on Saturday afternoon.

The pilots on the St. Lawrence predict a late opening of navigation, possibly not before May 10th.

Mrs. Alexander Mackenzie, wife of the late ex-premier of Canada, died on Thursday, March 30, at Toronto.

At Fort Francis, on Thursday last, the thermometer registered 24 degrees below the zero, which is considered good for March.

The Dominion government has increased the subsidy for the Yarmouth steamer to \$20,000. Efforts are being made to obtain from the N. B. government a subsidy of at least \$10,000.

Defalcations of several thousand dollars have been discovered in departments of the Northwest government at Regina, and the chief accountant and postal clerk have been suspended.

Albert Wells, son of Charles Wells of Upper Point de Ble, while attending his steam hay press at Westport, Wyo., Joliet, Monday evening had his left hand caught in the shaft and mangled in a terrible manner.

Clark's Monthly, a journal devoted to live stock and agriculture, is a new paper published at Middleton, N. S. It is published in eight pages, well printed and presents an excellent appearance. The Monthly is well filled with news relating to agriculture and live stock, &c.

Louis Martin, ex-priest, who has been changing his religious faith about twice a year, and who deserted his wife and family to return to the church of his fathers, has returned again to Mrs. Martin's bed and board at Montreal, saying that he had been teaching French in Van Buren college, Me.

Replying to Mr. Costarvon in the House, Hon. Mr. Foster said that action was taken by the government with reference to the petition for the passage of a prohibitory liquor law, received from the Manitoba government, and nothing would be done until the prohibitory liquor commission made its report.

Under the Speedy Trials Act the County Court Judge at St. John has sentenced Wm. Higgins, who pleaded guilty to beating his mother, to three years in Dorchester penitentiary, and John Dale, for breaking and entering, and larceny, to four years in the same institution.

The Montreal Herald has been burned out again. Fire broke out Monday evening at ten o'clock, and before 11:30 the entire establishment was a total wreck. The holding on Victoria square, which was owned by Duncan McIntyre, is completely gutted. The Herald's loss will be about \$35,000, insured to the extent of \$22,000.

Upon the item to meet the expenses under the Adulteration of Food Act, Sir Richard Cartwright in the House of Commons suggested that, in view of the possible invasion of cholera, skilled officers should be instructed to inspect samples of water throughout the country. The Controller of Inland Revenue said he would be glad to act upon Sir Richard's suggestion.

The Northern Enterprise is the name of a new paper just started at Campbelltown, as successor to the Pioneer. The proprietor is Mr. T. W. Brown, and he announced that the Northern Enterprise will be added to the best interests of the people of northern New Brunswick and the Gaspé coast. The initial number of the Enterprise makes a highly creditable appearance.

The opening of the Ontario Legislature, on Monday April 7, will be attended with unusual ceremonies. Lieutenant-Governor Kipatrick will be present for the first time in official capacity, the military will attend and other functions which have been dropped of late years will be revived. A review will be given to the throne the governor and his lady will hold a reception in the new legislative chamber.

A most shameful slaughter of deer is reported from some of the townships in the rear of Bellefleur Co., Quebec, to the southward of the city. The snow is deep in the woods and the game has, consequently, great difficulty in escaping from their pursuers. One hunter is said to have already killed nine deer with his knife in a single day not long since. Another has been seen selling in these townships at one cent a pound, though it is unlawful to have it in possession or offer it for sale at present.

Mrs. St. John, wife of Mr. Molyneux St. John, formerly editor of the Montreal Herald, and its parliamentary representative, but now of the C. P. R. service, was killed in Montreal on Tuesday evening by a runaway horse. She was walking with her husband, in St. Catherine street, at the time. The deceased lady was well known to a great many people in Canada. She lived at the Russell House, Ottawa, during several parliamentary sessions, and was esteemed for her kindness of heart and for many accomplishments.

The Toronto Globe officially announced last Tuesday that the Liberal convention will be held in the early part of June at Ottawa. It says the subject for consideration at the convention will be the best means of lightening the taxation of the country and of removing burdens from trade, agriculture and manufacturing industry. The discussion will be free and untrammelled, and the Globe adds that if an agreement be reached upon the question referred to, it will be a great gain to many liberals throughout Canada as substantially agreed upon the remedial course.

There was a great surprise in the Court of Queen's Bench, Montreal, on Wednesday, when the counsel for the two Shubertons in a similar case and told Judge Taschereau that they had decided to withdraw their previous plea of not guilty and substitute a plea of guilty. The jury having returned a verdict in accordance with the plea, Judge Taschereau fined the three prisoners \$100 each, they remaining to get out of Canada within a very short time. Hamilton was re-arrested soon after he left the dock upon a charge made by Adolphus Ryan, one of the gang's victims. The shepherds are also wanted on the same charge.

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

**Wheat Baking Powder**

**ABSOLUTELY PURE**

Dr. Montisambert, of the Dominion quarantine service, and A. Gobeil, deputy minister of public works, left for Halifax yesterday afternoon, and will leave that city this afternoon for Ottawa. While here, in company with W. J. MacCard, of the public works department, and the health officer, Dr. Harding, they inspected Partridge island building and will report on its condition when they return to Ottawa. No decision has been reached yet as to whether a new building will be erected or the old building repaired. It will be seen by advertisement that tenders are asked for the construction of a wharf at the island.—Thursday's Sun.

British and Foreign.

In the House of Commons, Monday, the vote on Mr. Bour's motion that the Irish executive be censured for condoning serious offences, thus bringing the law into general contempt, resulted in a majority of 47 for the government.

James W. Hobbs, Henry G. Wright and Geo. Newman were sentenced at London on Monday for defrauding the Liberator Building Society out of large sums of money. Hobbs and Wright each to twelve years' penal servitude, and Newman to five years.

It is reported that the Newfoundland seal fishery this season is likely to be a total failure. The probable total catch will be the smallest for many years, if not the worst in the sealing record of the ancient colony. The poor catch will have a terrible depressing effect on the business in Newfoundland and will probably seriously cripple the remaining of the city of St. John.

A special cable despatch to the Evening Post from London says that the Earl of Ranfurly, on behalf of the Ulster Anti-Repeal union has circulated among the Ulster Methodist ministers a letter inviting them to come to England to assist on the anti-Home Rule stamp. The Methodist Times says that they are to be paid ten guineas a week. Many acceptances have been received from rabid Ulsterites.

Gladstone was visited last week by delegations from Belfast, who spoke in depreciation of the proposition to establish a separate legislature in Ireland. Gladstone in reply disputed the allegation that historical jealousy existed between the members of different racial divisions in Ireland, and he denied that any proposals when a united antislavery system of government was proposed, but Canada, nevertheless, was contented and prosperous.

A special meeting was held at the London Tabernacle church on Wednesday last to take steps toward deciding upon a permanent pastor. The principal candidates have been the Rev. Arthur Pierson, of Philadelphia; the Rev. James Spurgeon, brother of the late Charles Spurgeon, and the Rev. Thos. Spurgeon, son of the late Charles Spurgeon. The resignation of the Rev. James Spurgeon from his temporary pastorate was accepted, and the meeting passed by a majority of 2,000 a resolution that the Rev. Thos. Spurgeon be invited to officiate in the pulpit for one year, with a view toward becoming a permanent pastor of the congregation. The Rev. Thos. Spurgeon will begin his duties at once.

The report of the Mines department presented to the Nova Scotia legislature, shows a sale of coal during the past year of 3,752,934 tons against 1,849,945 tons the preceding year. Home sales were 623,978 tons compared with 630,737 tons in 1891. The province of Quebec took 746,037 tons against 775,256 tons in 1891. The sales to the United States were 1,383 tons compared with 25,431 tons in 1891. The sales to Newfoundland, New Brunswick, Prince Edward Island and other points show little difference. There is a decrease in the amount of gold produced as compared with last year. The output of granite is about the same as the year before. One hundred and sixty-two thousand two hundred and eighty-five tons were quarried, valued at \$156,308. Four iron companies have been steadily at work.

**United States.**

Use Skoda's Discovery, the great blood and nerve remedy.

Hon. Alonso Spencer, U. S. consul at Platon, N. S., home on a vacation, died on Sunday of paralysis.

It is reported that the Standard Oil Co. and the Rockwell have combined to control the Russian oil business.

It is stated in Washington that President Cleveland has decided to call an extra session of Congress to dispose of the tariff question.

At the Irish Home Rule meeting in New York on Sunday evening, the \$100,000 cash and guarantee was raised, and it is intended to raise \$150,000 if possible for the Irish Federation leaders.

By the elevation of British and French ministers to the dignity of ambassadors, the diplomatic corps at Washington will have to be reorganized. Sir Julian Pauncefote then becomes dean of the corps.

The Chinese Vice-Consul at San Francisco denies the report that the Chinese intend offering armed resistance to the Geary law. He says that arrest and imprisonment will be submitted to, but that on the first arrest being made a case will at once be taken before the Supreme Court to test the constitutionality of the law.

Hacknmore cures colds and coughs.

**WIND-NEWSER.**—At Greenville, March 22, by Rev. P. D. Nowlan, Joseph G. Webb, to Anna B. Newson, all of Greenville, Cumberland Co.

**CROCKER-PORTER.**—At the Baptist parsonage, Billtown, Jan. 25, 1893, by Rev. E. C. Baker, Henry K. Crocker, of Steam Mill Village, to Ruth L. Porter, of Lakeville, all of Kings Co., N. B.

**LAKELVILLE-JAMERSON.**—At the parsonage, Pugwash, March 25, by Pastor G. H. Havenlock, Joseph N. Langille, of Wallacebridge, to Maria Jamerson, of the Gulf Shore, all of Cumberland.

**DUMPHY-HANNON.**—At the Baptist parsonage, March 23, by the Rev. Jas. A. Porter, Thomas Dumphy, of Blackville, Northumberland Co., N. B., to Miriam Hannon, of Stanley, York Co., N. B.

**BREWSTER-DOWDIE.**—At the Baptist church, Harvey, Dec. 19, 1892, by Rev. E. C. Baker, Annie L. Dowdie, to Harlan C. Brewster, son of Alex. C. Brewster, of the Boston Herald, all of Harvey, Albert Co., N. B.

**CROWE-JOLLOTTA.**—At the Baptist parsonage, South Rawdon, Hants Co., N. S., March 22nd, by Rev. L. A. Conroy, Thomas S. Crowe, of South Rawdon, Hants Co., N. S., to Annie A. Jolotta, of Guysboro, Co., N. S.

Literary Notes.

The *Tribune Almanac* for 1893 is incomparably the best manual of the kind published in the United States. So comprehensive is its scope and so thoroughly digested is the work in all its details that it constitutes a reference library by itself. At the end there is a carefully elaborated index, which serves the purpose of a complete catalogue of the library. The tables relate to foreign trade, banking, coinage, circulation, pensions, appropriations, army and navy, the new Congress, reciprocity, laws of the last session, debt, revenues, postage, and similar public interests. Features of the Presidential election are presented, and there is a multitude of general matters, such as the World's Fair, local holidays, interest, exemptions, naturalization, athletic and racing records, etc. The *Tribune Almanac* for 1893 is a work which no intelligent American can afford to be without. It will be sent post-paid to any address upon the receipt of 25 cents.

The *Treasury of Religious Thought* for April continues to place before its readers well-filled pages, with articles able, varied and timely. President Andrews, of Brown University, preaches a sermon on "Social Responsibility" which should be read by everyone. Dr. Davidson's sermon on "A British Penny and its Significance" is a capital one for a children's service. "The Lessons of the Snow Flakes for 1893" is a work which all children should read, and also of excellent. The leading sermons of the year are excellent. President Thwing compares Bishop Brooks with Becher and Spurgeon. Some difficulties in the Old Testament are explained by Rev. G. H. Henson. Several articles on Christian Education are worthy of careful thought. Cruelty to Ministers, by Dr. Cuyler, and Demands on a Minister should cause much reflection by very many. Perilous Mission Work by Dr. Eaton should be carefully read, and also Current Religious Thoughts, Survey of Christian Progress, Beautiful Thoughts for April, Illustrative Thoughts, Review of Books and Periodicals. The index to the filling ten pages is a valuable addition. Price, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

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**ACKNOWLEDGMENT.**—The people of Blinfield, New Brunswick, Co., N. B., are very kind to their minister; they show it by their deeds, not in words. On the 29th ult., a goodly number of men from New Salem and Doaktown, with nine teams gathered and put me in 30 tons of hay. I last winter had a full supply for one year. May the Lord reward them for their kindness.

JAS. A. PORTER.

**ACKNOWLEDGMENT.**—Please permit me to acknowledge the kindness of our parishioners in Chelsea who have kindly given us a donation amounting to \$20 in useful articles. May peace and prosperity from on high be upon those kind friends.

O. S. STEARNS.

—Rev. Henry M. Spinks, rector of Musquash, N. B., advised Mrs. Wm. Thompson of that place to try Hawk's KIDNEY AND DYSPYPTIC Tonic, what both say in another column as to the result.

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**HAYES.**—The death of Dea. A. B. Hayes, of Norton, N. B., is a severe loss, not only to the Baptist church, but to the whole community. His activity in the discharge of public and private duties, and his upright character caused him to be looked up to and respected by all classes of people with whom he came in contact. The discharge of duty was to him a sacred obligation, from which he never swerved nor flinched. Generous in his hospitality, open and candid in his intercourse with his fellows, faithful in his religious life and practice, he was a type of a pure Christian and true gentleman. Every one who knew him learned to love and respect him for these sterling qualities, and when a position of trust or responsibility was to be filled he was among the first to be named for it. But it was in his private life and to those who enjoyed his intimate friendship, that his kindly nature and true worth were known and prized. A tender husband and father he will long be missed in the family circle. By his first wife he leaves four children—two sons and two daughters—the eldest of whom, Mr. W. H. Hayes, is in the Finance Department at Ottawa. His second wife was Mrs. Gros, of Hillsboro. The deceased was ill but a short time, a cold which he contracted early in March rapidly developed into pneumonia, and he breathed his last on Friday morning, March 17.

**RAYMOND.**—At Brooklyn, N. Y., March 15, of pneumonia, Lemuel Raymond, aged 27. His remains were brought to his home at Beaver River for burial. Mr. Raymond was a member of the Beaver River and Port Maitland Baptist church, and his daily life, together with a peaceful death, tells to the lonely wife and parents, and to all who knew him, that although absent from the body he is present with the Lord. His last will is as follows: "I bequeath to the Beaver River Baptist Church, \$100.00, to be used for the purchase of a Bible for the poor of the congregation. My dear wife, I bequeath to her the sum of \$500.00, to be used for the purchase of a Bible for the poor of the congregation. My dear wife, I bequeath to her the sum of \$500.00, to be used for the purchase of a Bible for the poor of the congregation." He leaves a widow and three daughters, all of whom are members of the church and live expecting, in God's own time, to meet the loved one who has been so long absent.

**LAMONT.**—At Lakerville, Kings Co., N. S., Jan. 25, Mr. Daniel Lamont, aged 69 years. Our departed brother was baptized by the Rev. Abraham Stronach nearly fifty years ago, when he united with the church of his own denomination. He has always been a respected and consistent member. He leaves a sorrowing widow and three daughters, all of whom are members of the church and live expecting, in God's own time, to meet the loved one who has been so long absent.

**COHMAN.**—At Carleton Place, 20th, Mrs. Laura Cobham, in the 80th year of her age. Sister Cobham was baptized by the father of Dr. J. M. Camp, on the Isle of Thanet, fifty-three years ago. For many years she has been regarded as a "mother in Israel" in the Carleton church, being loved by all. Of fourteen children she leaves nine behind her, we trust only for a season. The funeral services were conducted by Pastor Kempton and Rev. Geo. McKim, M. A.

**GOODICK.**—At Sand Point, on February 9, Henry Goodick, aged 72 years. He had been for many years a member of Sand Point church, having been converted and baptized under the labors of Rev. Mr. McKim. He was a man of a remarkable vigor, and had gradually weakened until his death. During all this time his trust in Jesus upheld him and enabled him to bear without a murmur the pains that he so severely bore, believing that the Lord's will is good.

**WILSON.**—At Tremont, Kings Co., N. S., March 18, beloved wife of William Wilson, aged 58 years, leaving a sorrowing companion, three children and many friends to mourn her loss. Sister Wilson was a firm believer in the doctrines of God's Word, and these cheered and comforted her heart while passing through the deep waters of affliction. Calm and peaceful she entered the valley of the shadow of death, and met our Lord with the blessed ones now. Her remains were borne to their last resting place on the 19th, and a funeral service held in the church in Greenwood; text, Prov. 18: 10.

**PATON.**—At Wellington, Yarmouth County, March 5, Chloe, beloved wife of Deacon Stephen Paton, aged 73 years. Her illness extended over a period of 22 years, more than a third of which she was confined to her bed. Amidst her severest sufferings she was sustained by the grace of God and enabled continually to say, "Though He slay me yet will I trust in Him." She had the gift of prophecy, and many remember the time when she exercised it to the edification of her church as well as her family. She appears on the roll of the Helbron Baptist church as one of the most faithful. She leaves a husband and quite a family of children, all of whom she saw brought to Christ before her departure.

**FRASER.**—At Round Bay, Cape Breton, March 7, after a protracted illness, which she bore with great patience, Victoria, wife of the late William Fraser, in the 48th year of her age. Our sister was married in the year 1870 and accompanied her husband to the island of Newfoundland, his native place, where they lived some six years, during which she became the mother of three children—a son and two daughters—who survive her. Unfortunately her husband was drowned about the time while attempting to cross Little Bay in an open boat with some two others during a storm. She then returned to her father, the late Edward Dillon, of Round Island, Cape Breton, with whom she resided until she died. She united with the Baptist church at Mira about six years ago during the labors of Rev. M. B. Shaw. She bore her illness with great patience and felt resigned to the Master's will. Her only desire to the end was that she might be a help to her fatherless children during the early period of life, who now mourn the loss of a loving mother. May God comfort them, with all who mourn, in our prayer.



BABY RIDER, BELT, M.

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Baby Rider, was a terrible sufferer from Eczema of Scalp and Face. The whole Top of Head was covered with crusts 1/2 inch thick, and Face and Ears involved in similar manner. No rest night or day for child or mother. Hands and Clothing covered with Blood, where the little one endeavored to ally the itching and burning, by scratching the raw surface of Face, with his tiny fingers. Remedies of nearly all kinds, had been used, but it was constantly growing worse, when the mother began the use of SKODA'S GERMAN SOAP, and SKODA'S OINTMENT. These Remedies used externally, four or five times, daily, for a few weeks, produced as clear and fair a skin, as ever adorned a Baby's Body."

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—REV. G. R. WHITE. In our national News column, notes close results to the church of central revival of religion which has experienced in Yarmouth. The suits are most gratifying. Many churches are finding cause this thankfulness and encouragement all the churches share in the b

—THE Methodist Times, London, quoted by Zion's Herald as saying "the only missionary societies conspicuously flourishing in India are the Methodist Episcopal churches, the American Baptist churches, the Salvation Army. And these are equally conspicuous by the fact they have not entered into fatal relations with the Anglo-Society."

—HERE is a little story which to point a moral or illustrate a truth we quote it from that excellent *Zion's Herald*: "A worthy missionary to New Zealand was in the habit of penning blankets among the Maori's meetings. Noticed one native came too frequently comfortable blankets, he mentioned fact. 'No more blankets,' responded Maori; 'well then, no more Maori. And he departed not to return.'"

—The contribution to the W. column this week is from a new to most of our readers. Much pleasure in introducing York, who has been spending winter in St. John with her sister (Rev.) J. J. Baker. It is hard-sary to say that Mrs. York is highly appreciated for her work as secretary as well as in religious circles hope that the columns of the Messenger and Visitor may be enriched with other fruits of her mind and pen.

—A MAN who lives in Syracuse is a prominent member of the tenary Methodist Episcopal church. He has found a better way for himself than to spend time for himself as was once wont to do. That he used to pay for his cigars he now invests in four tablets, which he gives away to a young man from another city to tell his Syracuse brother of his Testaments had been of his conversion, the giver felt that he was getting divide his investment of some value than tobacco smoke.

—MANY of our readers will be interested in the sermon on the baptism which we reproduce on page from the *Canadian*. The presentation of the subject, plain, simple, strong, practical, the best popular presentation we remember to have seen. The is the scholarly and highly esteemed of the church at Woodstock and his congregation one of the tallest among that province. The MESSSENGER AND VISITOR has a hearty remembrance of a brother who had been in Pastor Daddant home, when visiting Woodstock many years ago.

—The appointment by Cleveland of a Mr. Riley to Denmark is pretty severely by some of the United States supporters the present administration. Rather ugly charges have been against Mr. Riley. He is an only of having been a member of the society at the time of War, thirty years ago, but also embroiled the funds of the society were entrusted to his keeping has denied the charges made him, but it appears has not them or brought his accusations for them in such a way as to his integrity.

—"GIVE and it shall be given again." There is that says yet increase, and there is the eth more in meet, but the poverty." It is the mission or denomination which sends abroad for the blessing of becomes great and numerous than eighty years ago," says Baptist, "there were 30,000 Baptists in the United States over 3,000,000. In the the Anti-Missionary Baptists from 40,000 to only 45,000. say that if all the members freshly missionary churches faithful to their trusts, it would have been much more than a closer view of Those churches which are prosperous and which increase rapidly are those in which of missionary activity."