

Messenger and Visitor

THE CHRISTIAN MESSENGER
VOLUME XLVII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR
VOLUME XLVIII.

Vol. XII., No. 20.

SAINT JOHN, N. B., WEDNESDAY, MAY 13, 1896.

Removal.—The MESSENGER AND VISITOR again occupies rooms at 85 Germain Street, up stairs, near King Street. Please remember: 85 Germain Street, instead of Prince Wm. street. Old and new friends are always welcome.

—This St. John Baptist minister met on Monday morning. There was a full attendance. Pastors Gates and Gordon entertained the brethren with an interesting account of their work and experiences in Chicago.

—We learn from Professor Tutts, of Acadia, that the class of '96 presented his lecture room in Oct. last, with a case of maps, suspended on spring rollers. The present was very timely and a much needed addition to the furnishing of the room. The cost of the maps was about twenty-five dollars. For years to come succeeding classes will derive benefit from this wise appropriation.

—We had intended to call attention last week to the article by Rev. B. N. Nobles, which appeared on the second page of this issue. The article is well written and contains a number of points of interest. Mr. Nobles' view as to the subject in which many feel a special interest. Mr. Nobles' view as to the subject in which many feel a special interest. Mr. Nobles' view as to the subject in which many feel a special interest.

—The remarkable phenomenon of a moving mountain is reported as having occurred in the department of Gard, France, where it is said Mount Gouffre, a mass of rock 650 feet high, suddenly gave way at its base and began moving toward Gardon river on the left bank of which it was situated. The movement began on the 15th of February and continued moving until the end of the month. As a result the machinery in the Grand Combe Colliery and nearly a mile of railway were destroyed and some 600 persons were obliged to leave their houses. The rocks of which the mountain was composed rested on a bed of clay, their strata having a dip of a considerable angle toward the river. The movement of the great mass is thus easily accounted for by its own weight and the action of the water. The movement was accompanied by a terrific noise.

—One of the honored names in connection with the early history of our Baptist churches in these provinces is that of Joseph Crandall. He was one of a number of men, strong in faith and endowed with extraordinary gifts, who, in the providence of God, were raised up to be the founders and fathers of the denomination. A short time ago we received a copy of a manuscript written by Father Crandall giving some account of his early life and ministry. The sketch is not so full and so consecutive as we could desire, but it contains much of interest and value. A part of it appears upon our second page of this issue. Some, perhaps all, of this sketch has been published before, but it will be new to some of our readers, and to others it will be interesting as refreshing their memory of matters half forgotten. Not a few of our older readers, we suppose, will remember Joseph Crandall in the days of his active ministry. We believe it is the unanimous testimony of those who thus know him that he was a preacher of no ordinary power. The account which he himself gives of the beginning and the continuation of his ministry, though quite free from any trace of false egotism, goes to confirm this testimony.

—DEATH came suddenly, and quite unexpectedly it is probable, last Tuesday to Col. North, "the Nitrate King" while sitting in his chair in his London office. John Thomas North began life as a poor boy and as a wheelwright's apprentice in the town of Leeds. Emigrating to South America, he invested his small earnings in Nitrate property in Southern Peru. His venture was highly successful and his wealth grew apace until he came to be one of the richest men in the world. Returning to England, Col. North built for himself a splendid country residence, known as Anery Park, in the beautiful county of Kent. He spent his millions lavishly for purposes of ostentation and luxury. Two or three years ago he created a grand sensation by giving a ball in London on a most princely scale at an expense, it is said, of \$75,000. It does not appear that he had any ambition to use his wealth for the promotion of philanthropic purposes. Among his projects it is said was the establishment of a new Monte Carlo, in comparison with which the famous gambling resort of the Prince of Monaco would sink into insignificance. It had been stated also that he had bought from the King of the Belgians a strip of sea-coast at Ostend, where he intended to build a magnificent marble Casino which was to be managed with princely extravagance. But death has put an end to all this. The millionaire has gone where the wealth of men is not reckoned according to the amount of wealth they have been able to accumulate. Such men are spoken of as "successful," but after all it seems a very melancholy kind of success.

—In connection with the opening of the New Tremont Temple, Boston, Zion's Advocate gives the following facts in connection with the life and work of Dr. Geo. E. Lorimer, the distinguished pastor of the Temple church:

"He was born in the suburbs of Edinburgh, Scotland, June 4, 1838. When thirteen years of age he ran away from home and went to sea, but one voyage satisfied his desires in this direction. At seventeen he came to this country as a member of a theatrical troupe, and while thus engaged at Louisville, Ky., he came under religious influences, was converted, and, leaving the stage, he entered Georgetown College. He soon began to preach. His first pastorate was at Harrodsburg, Ky., where he married the daughter of one of the deacons of the church. In 1861 he became the pastor of the Walnut St. Baptist church, Louisville. In a pastorate of seven years he baptized more than five hundred persons. Thence he went to Albany, N. Y., where he was likewise successful. In 1870 he accepted a call to the Tremont Temple church, Boston. Here he remained until 1879, when he accepted a call to the pastorate of the First Baptist church, Chicago. The church was in financial straits, but in two years it was relieved of its heavy indebtedness. In 1881 he accepted the pastorate of the Immanuel Baptist church, Chicago, of which he was pastor until his return to Tremont Temple in 1892. Dr. Lorimer's work in this last pastorate has been his best, and he preaches to the largest Protestant congregation in New England. A period of unequalled prosperity, we believe, awaits him in the new house."

—There is highly interesting and cheering intelligence respecting the progress of mission work in China. Frank S. Dobbin in the *Examiner* writes in reference to the district of country about Foochow where less than a year ago the fierce passions of the Chinese mob were raging: "It was in this section, up near Kueicheng, that the missionaries were murdered on the first of August. For a while after that the missionaries were held in check by the Consuls of the various governments, who forbade their going into the interior. Some weeks ago that restriction was removed, and the American missionaries and those from England have found, all unexpectedly, a great inclination of the people to listen to the Gospel. The missionaries find such opportunities for preaching the Gospel of the Kingdom as the oldest missionary had never seen. This is a field that has been adjudged the most barren and unpromising in all Eastern China. In one city the chapel has become too small to hold the congregation, and an ancestral temple has been rented. Men have come in from the surrounding villages to Foochow, asking for Christian teachers. Some of the Chinese, artisans and business men, have been found willing to go and preach in these villages without any remuneration. They go two and two, preaching and selling Bibles, books and tracts. Hundreds have applied for admission to the churches, but the missionaries are moving with due caution in admitting them. Mr. Beard, of the American Board, says that the people are ready by thousands to learn the principles of the Gospel. Mr. Goddard, of the same mission, has been up-country, making a tour of the village. It is found everywhere quiet and everybody friendly."

—A LETTER has been received by the officials of the Red Cross Society in Washington from Miss Clara Barton. The letter was written in Constantinople under date of April 18, and it is said discloses the fears which have been expressed that the suffering Armenians would fall on account of the opposition of the Turkish officials. In reply to those who, influenced by the supposed insuperable difficulties, had advised Miss Barton to abandon her relief work for the Armenians, Miss Barton writes: "I have a body of relief on these fields, hundreds of miles away in the mountains, a thousand miles from me, that I could not draw off in six weeks. The best we could all do would be to abandon ten thousand poor, sick, suffering wretches to a fate that ought to shock the entire world. Dying, sick, footless, naked, and not one doctor and no medicine among them; whole cities surrounded left to their fate, to die without a hand raised, save the three or four resolute missionaries, tired, worn, drop-servant at their posts until they drop; the civilized world running over with skillful physicians and not one here; no one to arrange to get them there, to pay the expenses, to take special charge and thus make it possible for them to go. And we, seeing that state of things, holding in our grasp the relief we had been weeks preparing and organizing in anticipation of this, to turn back and draw off our helpers, send back the doctors already started, give all up because somebody had said something, the press had circulated it, the world had believed it, our disappointed committee had lost heart and grown sour, struggling with an occupation rather new to them, and the people had taken alarm and failed to sustain them. Was this all there was of us? No purpose of our work of men is not reckoned according to the amount of wealth they have been able to accumulate. Such men are spoken of as "successful," but after all it seems a very melancholy kind of success."

PASSING EVENTS.

THE General Conference, the great representative assembly of the Methodist Episcopal church in the United States, has been, for the past two weeks, in session in Cleveland. The Conference meets only once in four years, and its quadrennial session is, of course, to the willions of adherents of the Methodist Episcopal body, an event of large importance, and not without a very considerable degree of interest to the Christian people of America generally. The questions which have engaged the attention of the Conference are practical and administrative rather than theoretical and doctrinal. It has had no heresy questions to deal with, we believe, nor has its serenity been disturbed by any efforts of creed revision. In the beginning of Methodism a good deal of the radical element found place. But though in its methods of working it has adapted itself to what was judged to be the requirements of the age and the country, it has not developed any radical tendencies in theology, but has been content in the footsteps to follow pretty closely in the footsteps of its fathers. Among the practical subjects which have been given greatest prominence, "the woman question" has been the one of liveliest interest. The phase of the question which particularly demanded consideration was, Shall women be admitted to the General Conference? This has occupied the attention of churches and subordinate Conferences for years past, and though the general sentiment of the denomination in respect to the position of women in the church is strongly and increasingly liberal, the proposal to admit women to the General Conference has not thus far prevailed. The question of modifying or abolishing the itinerant system in connection with the pastoral office is another matter which, in the Methodist of the United States as well as of Canada, commands it present a great deal of attention. The itinerant system has great advantages, especially in a new country. In the more settled condition of things which an older country presents, the benefits of the system are not so great, while there are some obvious disadvantages to be encountered. So far it has not been considered advisable to make changes in the itinerant system beyond lengthening the possible period of the pastorate by a year or two, but the tendency is probably in the direction of more important changes.

THE situation in South Africa is not grown less interesting of late. The Matabele forces which were hemming in and pressing upon Bulawayo having been repulsed, appear to have given over their purpose to take the place and have moved away northward. The danger to British interests from the action of the native tribes is therefore less imminent and it seems probable that a condition of peace will be re-established without very great difficulty. With the Transvaal, however, the relations of the British government are still serious. The publication by the Transvaal Parliament of certain cypher despatches having to do with the Jameson raid have caused no little excitement. These despatches are highly damaging to Cecil Rhodes and other officials of the British South African Company, since they show apparently that the movement of which Jameson's raid was a part was undertaken with the cognizance of Mr. Rhodes and those who shared responsibility with him, if indeed they were not the chief plotters. Prompt and vigorous measures on the part of the British government in disavowing any responsibility in the matter and in dealing according to justice with those who are implicated appears imperative. It is suspected and not without probability that what has now transpired was not unknown to the Colonial Secretary, Mr. Chamberlain, and that his endeavor to persuade President Kruger to visit England was largely due to his anxiety to prevent if possible the divulgence of all the facts in the matter of which that astute ruler was in possession.

THE hanging, in Philadelphia last Thursday, of the man Howard W. Mudgett, better known under the alias of H. H. Holmes, brings to a fitting close the career of a man who had attained a bad eminence among the greatest criminals of the century. How many murders the man had committed probably no one knows. The crime for which he was convicted and executed was the killing of Benjamin Pitsel, a partner with him in conspires to defraud insurance companies. It is believed that evidence was obtainable to convict him of the murder of several other persons. According to his own declarations, Holmes was the murderer of many per-

sons. But no faith is to be placed in his "confessions," since the statements explicitly made one day were as explicitly contradicted the next. A short time ago he had a book published in which he confessed to the killing of a score of persons of both sexes, several of whom are known to be still living. Before his death he declared that the only persons he had killed were two women whose deaths had resulted from mal practice. Holmes was evidently a moral monstrosity having little sense of the enormity of the crimes which he committed. To what extent the character he developed was the result of inborn criminal propensities or lack of moral perception and to what extent it was due to wanton abandonment to evil suggestions, it is impossible to determine. Happily for society the development of a human character so diabolically original is comparatively rare.

OUR readers do not need to be informed that at the present time there is special activity in political circles. The leaders on both sides are marshalling their forces and from both sides are heard confident predictions of victory in the approaching contest. During the past week Sir Charles Tupper has made a visit to Winnipeg where he has addressed the people in the interest of the candidacy of Mr. Hugh John Macdonald who has entered the reconstructed Cabinet as Minister for the Interior. Mr. Laurier is bringing the power of his eloquence to bear in Quebec. Mr. Foster is in New Brunswick, and during the past week addressed public meetings at Hampton, St. John and Fredericton. A noteworthy event in connection with the campaign is the publication of an open letter written by Sir Oliver Mowat to Mr. Laurier in which the Ontario premier pledges his support to the Liberal leader in the present contest and consents to enter his government if victory should perch upon the Liberal banners. Less is heard of the influence of prohibitionists in the campaign than could be desired. In Kings Co. N. B. however, Judge Merton has received the nomination of the Prohibition Convention and of the Conservative party. In Annapolis County both candidates are said to have given assurances that they will if elected support prohibition. At a public meeting of prohibitionists held on Friday evening, it was resolved not to endorse or support any candidate who would not subscribe to the required pledge of the Convention and publish it in the newspapers.

CERTAIN changes in connection with the Supreme Court of New Brunswick which have been for some time expected have been announced during the past week. Sir John C. Allen, who for thirty years had discharged with fidelity and honor the duties of Judge of the Supreme Court and for twenty years had occupied the position of Chief Justice, now retired and is succeeded in the Chief Justiceship by Mr. Justice Tuck who is a judge of eleven years standing. The vacancy thus created has been filled by the appointment of Mr. Ezekiel McLeod who, in the late Dominion Parliament represented the City of St. John in the conservative interest. Mr. McLeod has a good record as a lawyer, a public man and a private citizen, and his appointment to the honorable position of Judge of the Supreme Court is received with general satisfaction.

THE long expected judgment of the Imperial Privy Council on the questions submitted to it touching the powers of the provinces of the Dominion respecting the legal prohibition of the manufacture and sale of intoxicating liquors was handed down on Saturday. A London despatch to the *Montreal Star* in reference to the matter says: "The three points standing out clear in the prohibition judgment of the Privy Council delivered today are that the Dominion government alone has jurisdiction regarding the importation of intoxicating liquor into a province, that the local option law is inoperative where it clashes in its municipal operation with the C. T. A. adopted by counties as a whole, and that the local governments have the right to pass a prohibition law without suppressing the manufacture of liquor for outside consumption, and being at the same time powerless to stop the importation of liquor into the Province, which is alone controllable by the Dominion Government."

COMMISSIONER Eva Booth, who was sent to America to win Ballington Booth back to the Salvation Army, and after-ward retained the command till Booth-Tucker's arrival, sailed for England on the Umbria. Contrary to the custom of most of the army officers, she took a first-class passage. Miss Booth will return to take the Canadian command.

Tremont Temple.

The event of the week at the Hub is the dedication of Tremont Temple. The building of this magnificent structure is a great undertaking, successfully accomplished. It speaks volumes for the energy, skill, and devotion of Dr. Lorimer and his coadjutors, and it will doubtless be for many years to come a very important ecclesiastical centre of the Baptist denomination in New England. From this centre will emanate, through the Home & Foreign Missionary organizations, the Baptist Publication Society and the Watchmen, rays of light which will reach all parts of the habitable globe, and here many of the thousands of strangers who are continually passing through or tarrying in this great city, will hear the Gospel and be brought under its gracious influences. The spacious auditorium is entirely too small for the crowds who seek admission during the dedication exercises, and will be none too large for the ordinary services. The land upon which the Temple stands is valued at \$600,000 and the building cost \$510,000. A strenuous effort is now being made to reduce the debt to \$250,000 which the church corporation can carry for a season without inconvenience. A large income will be derived from rents which will go towards interest and liquidation until the debt is paid, and then all the surplus will be expended for the service of the church. The church, while appealing to the public for aid, does not ask for assistance in any extravagant expenditure. They have undertaken to provide for the convenience, comfort and edification of the worshippers, and the salvation of sinners. These are costly articles which to many may appear superfluous, but these have been donated by parties who have in this way given expressions to their good will and have been thankfully received. No poor man's dollar will go towards paying for the magnificent lectern, flag or anything which appears like needless expenditure.

On Sunday the morning services were repeated in the evening, and no person was admitted to both, and yet some of the neighboring churches had considerable additions to their congregations. On Tuesday evening Dr. Hanson, of Chicago, preached a characteristic denominational sermon. Taking for his text Acts II 41, 42, he said that we had here a picture of the ideal church for which many were looking into the future. The church at Jerusalem was a company of baptized believers and the Baptist denomination stands for a copy of that model. We do not lay so much stress upon baptism as some who accuse us of making too much of it. We do not regard it as essential to salvation, but we do insist that salvation is essential to baptism. Those early believers were baptized and united with the church. Nowadays many say, "These things are not essential," and then they find many excuses for standing aloof. The believer has no right to ask "What is essential?" but his motto should be "Whatever he saith unto you do it." They continued in the apostle's doctrine. Their doctrine are ignored. Messes and the prophets are discounted and the apostles are treated in the same way. Men say "The apostles are of no account we want only the teachings of Christ." They forget that Christ himself gave sight to the blind, and the raising of the widow's son.

"After each account, I ask them, how was it Jesus could do this wonderful thing? Who is he? Thus I impress on their minds that he is the Son of God. The women are not accustomed to give attention to anything long, and it is best to stop and ask questions. I then tell them how he taught the people, and that what he said made them angry some times, and they brought him before the Pharisees, who knew that he was innocent, but conspired him to death, to please the people. (One has to explain that in that land criminals were crucified, not beheaded.) I explain how he could have saved himself, but would not, that he might save us—for on the cross he atoned for the sins of the whole world—and that by trusting in him we may be forgiven. Then if the women seem to have interest in what has been said, I go on to tell briefly of the resurrection, God's proof that Jesus was innocent—the Son of God, and is now our mediator in heaven. I am glad if, out of a dozen women, a few can answer most of such questions as 'Whom should we worship? Must we use candles and incense? What should we pray for? Who is Jesus? How did he die? Was he a sinner? How three days what happened? How can we obtain forgiveness of sin?'"

Notes.
Mrs. J. W. Brown, Nitrate Falls, has consented to act as Secretary for Annapolis Co. Secretaries of Aid Societies will please address her as above.

A Mission Band was organized at Nitrate Falls April 14, 1896, with fourteen members. Pres. Mrs. Norman Beckwith; Secy, Miss H. Morse.

Mrs. Foster, Co. Secy for Yarmouth Co., has organized two Mission Bands. One in Acadia with thirty six members, and one in Chebogue, membership twenty. A. E. Jorgensen, Prot. Secy.

W. B. M. U.

W. B. M. U.
We are laborers together with God.

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B. PRAYER TOPIC FOR MAY

For Mr. and Mrs. Morse at B. Millipant that health may be continued and the work of our prayer in their hands. That Mr. Morse's letters to the children may be a reality blessed to their hearts. For our Aid Society and Mission Bands that the spirit of consecrated giving may be theirs.

My Sisters: Did it ever occur to you that if your own courage and enthusiasm were a little stronger your Missionary Society would be lifted to a higher standard? Have we not limited God's power and almost hindered his work by our low aims? In many cases there seems to be perfect content with the plan of gathering from each woman a dollar a year. That annual gift admits a woman to membership in our beloved Society. Having become a member, is she not bound to work and give and pray for the objects of the Society as the world would quit outside of the organization? Being a member too often means paying a dollar and dropping all responsibility. Ought it not to mean paying a dollar for the privilege of joining a blessed sisterhood banded together to bear the burdens of a suffering world?

You are a member of the Woman's Baptist Foreign Missionary Society for this year. What shall that mean to the Society and to the work it is pledged to do? You are a busy, hard working woman, but if you know that just beside you there were people living in absolute ignorance of the living, loving Christ, dependent entirely on you for any knowledge of him, would you not spare one hour a week which you tell them of him?

There are hundreds of millions of women further away who wait for the hand which shall open the gates of life to them. You cannot go. Will you pay for one hour's work each week? Your washerwoman has ten cents an hour. How many women would be willing to pay as much as that every week for the enlightenment of the women of other lands. If this is beyond your resources will you devote an hour each week to interest those who have means?

Saving Truth.
The question has recently been asked of the missionaries on foreign fields, "What is saving truth in its briefest, most easily comprehended form?" The question was felt to be of importance, as often the missionary knows that she must put in one brief half hour's talk all that the hearer is likely to hear of Christianity.

As the result of this question, experiences and methods were given—one of which we give. The writer says, "At first I thought it necessary to tell of creation and the fall, and lead up to the gospel by telling of the Jewish sacrifices, but soon found the time too short for this."

"Now, I speak of the true God, on whom we depend for food (to ignore, and understand more readily if God is spoken of in that way, for they all acknowledge trust in God for food) then I explain that we can worship God anywhere, tell them how we pray, and how, in answer, God's spirit will influence our hearts and cause us to desire to be good. (They always admit the need of forgiveness; and are interested in knowing about atoning for sin.)"

I give a short account of Christ's life, omitting names of people and places that only confuse them at first. Tell them of two or three miracles as proving his divinity. Perhaps they are most interested in the cleansing of the leper, giving sight to the blind, and the raising of the widow's son.

"After each account, I ask them, how was it Jesus could do this wonderful thing? Who is he? Thus I impress on their minds that he is the Son of God. The women are not accustomed to give attention to anything long, and it is best to stop and ask questions. I then tell them how he taught the people, and that what he said made them angry some times, and they brought him before the Pharisees, who knew that he was innocent, but conspired him to death, to please the people. (One has to explain that in that land criminals were crucified, not beheaded.) I explain how he could have saved himself, but would not, that he might save us—for on the cross he atoned for the sins of the whole world—and that by trusting in him we may be forgiven. Then if the women seem to have interest in what has been said, I go on to tell briefly of the resurrection, God's proof that Jesus was innocent—the Son of God, and is now our mediator in heaven. I am glad if, out of a dozen women, a few can answer most of such questions as 'Whom should we worship? Must we use candles and incense? What should we pray for? Who is Jesus? How did he die? Was he a sinner? How three days what happened? How can we obtain forgiveness of sin?'"

PERSONAL.

Rev. J. Clarke, who has for a few years past served the church at Turner's Falls, Mass., has returned to Nova Scotia and accepted a call to the Bass River and Potapouque field in Colchester County. Mr. Clarke is very favorably known both in the Western and Eastern parts of the Province. We hope that such good may be the result of his labors on his new field.

Mr. Owen N. Chipman has accepted a call to the church at Great Village, Col. Co. N. S. Mr. Chipman, who is a son of A. F. Chipman, of Berwick, and a grandson of the late Rev. William Chipman, is a graduate of Acadia and is about completing his theological studies at Rochester. He is a man from whom faithful work may be expected and we trust that he will be greatly blessed in his ministry.

Sabbath School.

BIBLE LESSONS.

Adapted from Palouset's Select Notes.

SECOND QUARTER.

Lesson VIII. May 24. Luke 10: 9-19.

JESUS TEACHING IN THE TEMPLE.

Read the Connection in Luke 10: 47 to Luke 21: 4. Confess Verses 13-16.

GOLDEN TEXT.

"The stone which the builders rejected, the same is become the head of the corner."—LUKE 20: 17.

EXPLANATORY.

I. THE VINEYARD GOD ENTRUSTS TO MEN. V. 9. "A certain man," representing God himself, the owner of all things. "Planted a vineyard," etc.

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B. Y. P. U.

OUR CHURCH.

The unification of Baptist young people; their increased spirituality; their stimulation in Bible study; their interest in missionary activity, through existing organizations in their own country.

OUR FOLLOWERS.

All Young People's Societies of whatever name in Baptist churches and Baptist churches using no name, are invited to unite with us.

WE ARE OUR PEOPLE WITH OUR MISSION.

Kindly address all communications for the church to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for May 18.

C. Endeavor Topic—"How God rewards those that do his will."—Matt. 20: 31-46.

B. Y. P. U. Topic—"The Law of Spiritual Progress."—2 Peter 3: 18.

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

(From Baptist Union.)

Monday, May 18. Ezekiel 24. Silent sabbath for the calamity (vs. 17). Compare Jer. 16: 5-8.

Tuesday, May 19.—Ezekiel 25. Vengeance upon scorners. Compare Prov. 17: 3.

Wednesday, May 20.—Ezekiel 26. Threats against proud Tyre. Compare Isa. 23: 14-15.

Thursday, May 21.—Ezekiel 27: 1-25. The glory of the island city. Compare Isa. 23: 2-5.

Friday, May 22. Ezekiel 21: 26-36. Her beauty turned to bitterness. Compare Ezekiel 26: 15-18.

Saturday, May 23.—Ezekiel 28. After all, Israel is a man. Compare (vs. 24). Compare Ezekiel 11: 16-20.

We trust our correspondents will keep in mind what has been said more than once in this column. We are expected to have our copy ready for the printer on Thursday for the next week's issue.

It would be well that Secretaries of quarterly and county meetings look ahead and send their notices in plenty of time.

We hope in the next issue to have some word from a meeting of the Executive of the Maritime Union. Be ready for some suggestions.

Our President's letter in this issue will need to be carefully considered. Our young people can be a mighty force in the great work our fathers have undertaken.

We only need for our work a greater love for souls—a greater consecration in the service of our Lord. There is hardly one of our number but what can, with some self-denial, add to what he is doing to send the gospel to the uttermost part of the earth.

This is his day of salvation. Let us now arise and do. At the same time let us seek the wisest and best ways of doing.

Georgetown, N. B.

On Sunday evening, April 19th, we held a Conquest meeting, subject "Early Evangelization of America." Papers were very nicely rendered by several of our young people who touched upon the subject in a manner worthy of the occasion.

A paper was also given by Mrs. Gardner upon the "North-west Mission," which treated upon the advisability of sustaining the work in that part of the Dominion, as a field of opportunity for our young people, and showing clearly that it has a future greatness before it, which we do well to bear in mind.

Several hymns were sung from "Songs of the Kingdom," which added much to the enjoyment of the service. We are planning to add our Society is steadily improving, more interest shown, and we are expecting additions shortly.

COM.

Port Maitland, N. S.

We are enjoying a gracious revival just now; numbers of our young people have been converted. On the 19th we organized a B. Y. P. U. and we start out under very promising auspices. We held our first meeting last night with a membership of 39 active and 18 associate members. Our officers are: G. A. Reid, President, who has taken an active part in helping us in this work; Mrs. Ernest Landers, Vice-President; Lloyd Perry, Secretary; Lemuel Gundy, Cor. Secretary; Henry Rose, Treasurer.

Your truly,
THE PASTOR.

Eight, Albert C. N. B.

Our Union is still in working order, though the storms of winter and had blown it down, but we are back on the ground. The roll call of the church on the 22nd March was a season of blessing to all. We have almost finished the S. L. C. and are getting ready for examination. We do not hope to get the S. L. C. but will help to keep it in the Province. Our president is A. Minnie Colpitt, not H. B. Steeves, as given in a list you published some time ago.

COS. SECT.

Oventon and Pembroke.

DEAR BROTHER GATES,—I believe our Union has never been reported in your column and it may be that some who read this do not know in what part of the Province this Union is located. Oventon is just across the harbour from Yarmouth Town, N. S. Pembroke is further up the Bay shore. The Baptists of these two sections, with those at Cheegogin, comprise the West Yarmouth church. We have two Unions in connection with the church, the one at Cheegogin has reported long ago. We have been organized about two years. Our officers are: President, Mrs. Edgar Foot; Vice-President, Mrs. William Rose; Secretary, Adeline Telford; Treasurer, Isabel Killam; Cor. Secretary, Mrs. S. B. Killam. We are in a fairly prosperous condition. Our meetings are quite well sustained. Our Conquest or missionary meetings, held once in two months (every second month being at Cheegogin) are generally a success, both in interest manifested, and financially as well, the collections varying from three to seven dollars, received for Conquest funds. We have an interesting class of C. G. C. led by our esteemed pastor, Rev. G. H. Thomas. The Lord is graciously blessing our community with some mercy drops; we need not shrink from death if we have fulfilled the mission of our lives, and praying for more abundant

showers; such an outpouring of God's Spirit flows as shall extend to all this region around about. S. B. K. Cor. Sec'y.

April 30.

Gaspereaux, N. B.

It has been some time since we reported our Union in the columns of the Messenger and Visitor. During the winter months we held our weekly meetings in the afternoon at the close of the Sunday school and are thankful to say that God was with us and many times we were refreshed and strengthened. We have planned to have our Missionary Conquest meetings on the last Thursday evening in the month, (it being our weekly prayer meeting evening) in order to have our pastor present. We have a membership of 45 active and two associates. The strength of a Union cannot always be estimated by the number of its members, but rather by their devotion to the cause of Christ and we believe that the faithfulness of some of these members in the past has been the means through God of bringing precious souls into the Kingdom. We are striving to assist in the Master's cause in view of the fact that our greatest efforts are made by the members of the Union in the past, has been the promises of God. Yours in the work.

LOREN L. LANGRISH, Sec. Treas.

April 29.

We have received from "a member" of this Union another report quite similar to the above, which we would have given had not the secretary reported. We are pleased to learn that the B. Y. U. of Gaspereaux, is in a healthy spiritual state and we join our prayers with its members for a continued and increasing growth.—G. O. G.

Maritime Unioners.

DEAR FRIENDS,—You will excuse me for writing so soon again, but "the King's business requires haste," and what we do, "do quickly!"—now it is this. Bro. Manning, our Secretary to the Foreign Mission Board, suggested something we can do, viz., to raise the amount needed to send Brother Archibald to our mission field, India, and also to make arrangements to pay his salary annually. Now let us look at this squarely. How does a suggestion like this effect us as Unioners? Look at Article II Constitution.

"The object of this Union (Individual Union) shall be to secure the increased spirituality of our Baptist Young People; their stimulation in christian services; their education in scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations."

As Unioners we have done nobly in carrying out the first part of this article, but the latter we have not urged upon our Unions specially. "Enlistment in all missionary activity." Now here it is in a nutshell: We are just at the point of "Missionary activity." To secure the needed salary for one of our B. Y. P. U. Unioners, can anything come home to us with greater force at this time. Well, now we see something we can do; does any one say it is more than we can raise—we can raise it in ten minutes if we will. We say that we have 100 Unions reported in the Maritime Provinces at \$10 each, there is \$1000. But better still, Halifax, St. John, Moncton, Amherst, Fredericton, Woodstock, F. E. L. and many other places, are contributing \$100 each, then again each district Union wants to go \$25, and again the county Unions will go \$30 each. I see enough money to send two or more missionaries out this winter if we will raise it in ten minutes. 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32.00 per annum: When paid within thirty days, \$2.00. S. M. BLACK, Editor. A. H. CRISPAN, Business Manager. OFFICE—55 GERRAIN ST., (up stairs), St. JOHN, N. B.

Messenger and Visitor.

WEDNESDAY, MAY 13th, 1896.

THE PARABLE OF THE POUNDS.

The lesson for next Sunday's study in the Sunday School, according to the International Series, is the Parable of the Pounds as given by Luke. There are lessons in this parable to which we ought to give earnest heed.

What stands out prominently in this teaching of Jesus is that men are responsible to God for the proper use of their talents and opportunities. We are not in the world merely to please ourselves,—to indulge our appetites, propensities and personal ambitions, but to glorify God by serving him, and thus to enter into the joy of fellowship with him. This is the chief end of man. God is never so far from men but that he takes cognizance of their thoughts and conduct, and if we refuse to recognize his authority and to obey his behests, that does not alter the fact that we have relations with him that cannot be ignored. God will make himself felt in men's lives. If they make it impossible for him to come in approval and blessing he will come in judgment and condemnation. The nobleman will surely return and reckon with his servants.

Then secondly, here is the lesson that opportunity is given to work for God, to enter into his service. There is for each servant capital to invest and a field of operation. Each servant is expected to do business for his Lord. This implies some measure of choice and personal liberty. The relations in which God holds his servants are not such that there is not room for the free exercise of their powers. On the contrary there is expected of them a spirit of consecrated enterprise in the divine service. The individual servant of the Lord is not a mere machine in the hands of some other man, his religious superior, who with priestly authority directs his course and assumes responsibility for his conduct. He stands before God for himself and receives praise or blame according to his individual character and work. Moreover, we see that the success or failure of the servant is of importance chiefly because thereby character is revealed. What the Lord of the servants cares for especially is not that he is able to receive ten pounds for one in the case of one servant and five pounds for one in the case of another, but that, in both cases, their is the evidence of faithful allegiance and honest service. And in the third case that which grieves him and moves him to speak condemnatory words is not merely that the servant has added nothing to his master's wealth, but that, by his own conduct and confession he stands revealed, as base and slothful, with no appreciation of his Lord's magnanimity and no regard for his interests.

Again the parable teaches that God does not ask men to serve him without reward. Men ask in their ignorance, what profit is there in serving the Lord? The slothful servant in the parable concluded that there could be no profit in the service which was offered him. If he succeeded by trading with the pound intrusted to him in multiplying it, it was from his point of view only to add to the wealth of an austere and ungenerous master. If he failed, he would but incur the greater wrath and punishment, so he would do nothing. It is thus that ungodly men regard the gracious service to which they are called of God. They have no love for "the Great Task Master," no fellowship with his purposes, his service seems to them barren and unprofitable, and if they should attempt his service and fail, they say, it were better for them that they had never tried at all. They do not understand that, for him who with humble, honest purpose sets out to serve God, failure is impossible, that no man ever served God in vain and that the rewards he gives are incomparably greater and richer than any the world can offer.

Lastly, there is here this lesson, that not only does every service have its own reward, but every service faithfully rendered makes possible a larger service and a larger reward. The man who is faithful in that which is least is given an opportunity to show his faithfulness in much. The man who was last year trading with a pound is this year master over cities; while the man who was unfaithful in a little has forfeited all trust and lost the limited opportunity that he had. To him that hath, more is given and from him that hath not, that which he had is taken away. And this, we see clear-

ly, is not the statement of a hard arbitrary law. It is a principle which runs all through life, a righteous principle which we are seeing everywhere exemplified. Of course there are exceptions, but the general law holds good. Its operation is seen in the life of the student, the business man, the men of the learned professions, wherever men are found. The slothful, unfaithful man loses the opportunity that he had and thereby shuts himself out from greater ones. The man who by faithful use has disciplined his powers and who has seized such opportunity as was presented has thereby reached a vantage ground from which he may press forward to a larger success. This law finds realization in the spiritual world also, as Christ taught. The unfaithful servant suffers loss—loss of reward that he should have received, loss of his Master's approval and fellowship, and loss of further opportunity. The faithful servant, on the other hand, is constantly attaining to "higher things," constantly entering into the joy of his Lord.

More Information for Rev. E. H. Thomas.

Rev. E. H. Thomas' dissatisfaction with my explanations surprises me a little. I had flattered myself that I had been very explicit and exhaustive in what I had written. Certainly I did the best I could.

We are together, however, on one point—the "railroading," the report through the convention. That has been a sore grief to the Board. We shall count on Brother Thomas to stand by the Annuity in this respect in the future.

It had never occurred to me that the old men had been selfishly conspiring in this annuity plan. If they have, it is very naughty in them, and they ought to be exposed.

If Brother Thomas will look on page 17 of Year Book 1885, he will find this record: "By leave of the convention, Brother A. P. Shand read a report of a committee of the Nova Scotia Central Association, appointed to prepare an outline for a Ministers' Annuity Association. On motion, that this paper be referred to a committee to be reported upon to this convention; said committee to consist of brethren William Cummings, C. B. Whidden, M. P. P., E. H. Bligh, Q. C., A. P. Shand, Prof. D. F. Higgins, Ph. D." And now Brother Thomas will see that there is not one old minister on this committee. But perhaps they got up in later. Well let us follow the matter up, and if we find them scheming, we shall certainly put the whip of small cords about their backs.

On page 26 of Year Book (or 1886, Brother Thomas will find the following record: "The report of the committee on Ministers' Annuity Association was read by C. B. Whidden, and referred to the committee for further consideration, their report to be presented at the next annual meeting."

This, Brother Thomas will notice, is the same committee, no old ministers added. On page 35 of Year Book for 1887, Brother Thomas will find this paragraph: "The report of the committee on Ministers' Annuity Association was read by A. P. Shand and adopted. (See Index)."

Now Brother Thomas will find on pages 126 and 127 of this Year Book this statement: "Your committee submit and recommend the following plan for the Ministers' Annuity Fund." Then follows the present constitution of the Annuity Fund. Some slight changes have been made since, but nothing in favor of those old ministers.

So it comes to this, that a committee composed of one member of parliament, one lawyer, one professor and two merchants, after two years deliberation, submitted a plan for an Annuity Fund. The convention discussed it and adopted it. I do not find the finger of one old minister in the pie—nor for that matter of a young one either.

But Brother Thomas may be interested to know that what has been contributed by the old ministers—say \$1200—has gone towards giving three widows and seven children of young ministers, \$1,767.66. Moreover, two of these old men now entitled to their allowance, refuse to take it, and one continues to pay his dues yearly. So much for those naughty old ministers, who are suspected of shrewdness in looking out for their own bread and butter.

Now, if Brother Thomas can elaborate a plan better than the one now in operation, all will acknowledge themselves his debtor. He may separate the ministers into two bands if he likes—the old and the young—yes three—young, middle-aged and old—any way so that both old, young and middle-aged shall have the necessities of life in the dark days. That is all that is wanted. Any other information that I can give the brother, I shall be most happy to do so at his request.

Now Brother Thomas thinks that the old ministers "constitute the voting power of the association," and therefore the hope of getting things righted is slim. Well, the association is the convention. The old ministers have seats in this body by the constitution. If the old folks stand in the way of the right thing being done, I would like to help Brother Thomas get them out of the way. Two courses are open to accomplish this. First get the constitution of the convention so changed that the old folks shall not have seats in it. Secondly, if this cannot be done, then the plan adopted by the Sultan of Turkey to reduce his Armenian majorities might be resorted to. That vigorously worked would put an end to their balance of power. E. M. SACRAMENTO, Sec'y/Treas.

Hallifax Notes.

The District Committee met last Monday at the Book Rooms. A large delegation was present. Steps were taken for doing missionary work through the summer in the vicinity of Halifax. Laymen as well as ministers attended these meetings and take a great interest in the work. The Rev. S. J. Kempton, the chairman, who has been in Boston, visiting his son, the Rev. Austin Kempton, received a hearty welcome by the committee. Brother Kempton appreciates to its full the missionary side of the pastor's work, and does all he can to help it forward. Rev. W. E. Hall has all his old enthusiasm for general labor, and would add to his manifold duties as pastor much outside work, but both he and his people feel that it would be wrong for him to take on duties additional to what he feeds in his church. Although his health is not so robust as it once was, yet the liquor business finds in him a vigorous opponent. The Revs. A. C. Chute, J. E. Goucher, G. A. Lawson and J. E. Jackson have all that they can do in their respective churches, but still they are willing to do as much outside work as they can. Just now Halifax is much agitated over a proposal to have hand concerts in the Public Gardens on Sundays. The enterprising reporter of the Evening Mail has secured a good many individual opinions on the subject, and has published them in that paper. Some are strongly against the proposal, others are in doubt, while others are heartily in favor of it. The First Baptist church passed a resolution disapproving of it, on the ground that it would be a violation of the fourth commandment, and would interfere with public worship and result in many grievances. The Evangelical Alliance has taken the matter up. A committee has been appointed to take what action it can in the circumstances, with a view to defeating the scheme. "Sophistries in support of this fine device to desecrate the Lord's day are as plentiful and beautiful as laurel blossoms, and just as poisonous as the shrubs that bear these flowers. We are on the way to European continental Sabbaths. The Roman Catholics, holding the theory, that the days ends with the morning services, are not averse to afternoon recreations. This helps the Sunday concert advocates. It is to be hoped that this scheme to further relax the law of the Lord's day will not succeed. If it does, it will open the way for other innovations, and give character to practices already established. We have no little Sunday driving. The lively stables do a large business on the Lord's day. Skating in the winter and boating to some extent in the summer, are evidences that the tendency is to secularize the Lord's day. Much has been done to defend the sacredness of the day. The railroad authorities and steam boat owners have been remonstrated with and they have deferred to some extent to public sentiment on this subject. Eternal vigilance is the price of keeping. From profanation of the day of the Lord. Even by this it will be but imperfectly kept. REPORTER.

Home Missions.

BOARD MEETING. The H. M. Board of the Baptist Convention of the Maritime Provinces, met on the 27th of April. Reports were read from brethren I. Wallace and J. A. Marple, General Missionaries, and a number of missionary pastors. As before reported the work of the general missionaries has been much blessed during the past quarter and several of the other missionaries report additions to their churches as well.

A grant of \$100 for the year beginning Dec. 15th, was made to the Carleton and Forest Glen churches in Yarmouth Co. Rev. T. A. Blackadar pastor. Also to the New Canada and Chelsea churches, Lunenburg Co. \$150 for one year, on certain conditions. Rev. D. W. Crandall pastor.

The new field just organized by grouping the Crow Harbor, White Head and Cole Harbor churches, Guysboro Co. was also voted a grant of \$150 for one year. Brother C. W. Turner is already at work on the field. This is the second new field that has been organized this year and we hope soon to be able to report two more fully organized.

THE BOARD'S POLICY. For many years the policy of the Board has been to group our weak mission into convenient fields and keep pastors settled with them, and to supplement this by as much general missionary work as we can provide. Lack of men and money have been great hindrances to the working out of this policy, but notwithstanding these a large number of fields have been brought up to a self-sustaining position and many more are on the way. The plan of county missionaries was given a trial more than once in the history of the Board, but in every case abandoned after a short time, as not productive of the best results. The Board are convinced that the present policy is the correct one for the prosecution of our Home Mission work. Did our funds permit we should like to have at least three general missionaries for Nova Scotia and P. E. I. Then with every mission field supplied every month in the year with a faithful pastor, grand work could be done for the Master and for the Baptist cause in these provinces. A. CONNOR, Cor. Sec'y H. M. B. Wolfville, May 4, '96.

Church, School and State.

Some more quotations from Baptist authorities; facts for Baptists to ponder at the present time. "Baptists first announced the principle of religious liberty in Switzerland; a Baptist first advocated it in England; a Baptist first established it in America. In each case so far as the evidence goes it was a new discovery, by men who studied the New Testament for themselves, and who sought to follow Christ. Again and again they have endured persecution. The unmerciful whipping of Obadiah Holmes in the streets of Boston, and the expulsion from his office of Henry Dunster the first president of Harvard College, not a denominational but a State institution, for his preaching against infant baptism, were of the same piece with the fines and imprisonments with which Baptists were visited in Maine, New York and Virginia. As Baptists began so they continued the movement for the entire abolition of church endowments and religious tests." "Baptist influence in Virginia made possible the statute of religious freedom, of which Jefferson thought it an honor to be author. A Baptist committee laid its complaints before the Massachusetts delegates of the first Continental Congress. Baptists had a large share in securing the adoption of that memorable article in our national Constitution, which provides that 'no religious tests shall ever be required as a qualification to any office or public trust under the United States.' And finally Baptists, more than any other denomination of christians, by their persistent advocacy, brought Congress to propose, and the States to accept just one hundred and three years ago, that famous first amendment to the Constitution, which declares that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' If we could now only secure the insertion in both the Federal and the State Constitutions of a provision that no public money shall ever be appropriated to sectarian institutions, the record of American Baptists would be complete." "Now these United States stand before the world as the embodiment of the voluntary principle in religion." "It is seen nowhere else today but in America, and in the newer English colonies which have copied America's example. Everywhere else there still remain establishments or restrictions, or partialities, which interfere with the free exercise and propagation of religious faith." "Tolerance is no liberty; establishments are not liberty. Nothing is liberty but absolute equality of all faiths: before this ideal Europe has advanced." "And separation of church and State has harmed neither of the two; but where State aid has wholly ceased, religion has prospered as never before. Our one hundred thousand ministers of various denominations, our one hundred and forty thousand churches, our twenty million communicants in a population of a little greater than thrice their number. These are results of the voluntary system which challenge the attention and the emulation of the world, and demonstrate the truth of Wordsworth's verse, that 'Mightier far than strength of nerve and sinew, Or the sway of magic potent over sun and star, Is Love.'" "Let us remember that faith and freedom will not preserve themselves; that eternal vigilance is the price of liberty; that we must hold fast what God has given us, if we are not to see it snatched from our grasp forever." "Pres. Augustus H. Strong, D. D., State and Church in 1492 and in 1892: No wonder H. L. Morehouse, D.D., said in 1896. "Home is in American politics, mauling the secular press, persistent as death, and audacious as Lucifer. Recently you heard her threaten senators of the dominant party with defeat if they dared disregard her demand for non-confirmation of the Commissioner of Indian Affairs—all because of her hatred of public schools for Indian children; the Roman horse loach (sitting mauling a contract school money from the Government, and trying for more. But senators soon heard thunder from another quarter—slaughter this man and his associate, unjustly, for Catholics voted and you makes the Protestant whirlwind that will surely sweep the party from power, and I say here, Mr. President, as I said in that issue; Republican though I am and noble as is the record of the Republican party, I would infinitely rather see the grand old charger turned out to grass than to see it saddled and bridled and ridden by the church of Rome. Far be the day when confirmation by the church of Rome must be a prerequisite to confirmation by the United States Senate! Yes, sir! the fundamental principles of the separation of Church and State for which Baptists were the first to contend, we must be first to defend." These words of Dr. Morehouse are strong, but they are no stronger than those of Dr. Josiah Strong, general secretary of the Evangelical Alliance, in "Our Country" (revised edition). The author of "The Shame of Sorel" is not the man to travel the country, from Mexico to Quebec, and from the Atlantic to the Pacific in the discharge of his duties as Corresponding and Field Secretary of the American Baptist Home Mission Society, with his eyes closed. We ignore and neglect and forget the warnings of such men at our peril. Dr. Morgan, the successor of Dr. Morehouse as correspond-

ing secretary, was the Commissioner of Indian Affairs referred to, and he does not cease to warn his brethren; and recently the legislative refused all appropriations for Indian sectarian schools. Another step forward; another triumph. If our fathers enforced so much and toiled so long for this principle shall we hold it lightly? Shall we not rather absolutely refuse "to pin our faith," to any party leader and be worthy sons of our worthy sires. If justice demands that sectarian schools be restored throughout the Dominion, let them be restored but not otherwise. Let us be confident on this point before we cast our votes or use our influence to undo any of the work of our fathers. Are we not too prone to look upon this question as a question of dollars and cents, rather than as a question of principle—a principle for which our fathers have fought and suffered and died? "Hold fast that which thou hast, that no one take thy crown." "Let us hold what we have, complete what we have begun; seize new opportunities; forecast the future." JOHN LEWIS. Antigonish.

Echoes from Cape Breton.

BY D. G. MACDONALD. Cape Breton is beginning to put on her beautiful garments and showing infallible proofs of resurrection life on hillside and valley, and we are not without some tokens of spiritual vitality. The church at the Capital is rejoicing greatly in the choice that the Lord has made for them. An EVALUATION SERVICE of more than ordinary interest was held on Tuesday, the 14th ult. Mr. Forbes, of one of the Presbyterian churches, gave a most hearty address of welcome to Bro. Smith, reminding him of some of the avenues that were open for his ministry and expressing gladness at the prospect of his co-operation in general christian work. Mr. Rankin, of the other Presbyterian church, expatiated upon the changes that had taken place in the personnel of the pastors of the town during his own stay of five years, laying particular emphasis upon the fact that he was then attending the third installation service in the Baptist church. It was the writer's privilege to attempt to show the church some of its duties to its pastor and also to give to him the hand of fellowship into the membership of the church, "over which the Holy Spirit has made him overseer." Deacon Hubert Harrington occupied the chair. The choir rendered excellent music—the solo of Miss O'Driscoll, possessing a voice of peculiar power, being especially appropriate and admirably rendered.

The church at Sydney never felt so much encouraged and the prospects were never so bright. Congregations are large. Two were baptised before a packed house on the 26th ult., and others are on the way. Bro. Smith is not ashamed of his principles and in a most effective way he presents them to the people at the proper time. As the church is delighted with Bro. Smith he, in turn, is delighted with the place and with the people. As Chancellor Wallace said of the recent marriage at Wolfville, so say I of this "match was formed in heaven". May the family grow rapidly and very large.

Among those who come in from time to time and to the population of the place are some of Baptist sentiments. Accordingly, although it is by no means Baptist soil in Pictou county, there is a room in New Glasgow for a strong Baptist church which will doubtless be an important factor in the religious forces of the place, and helpful, rather than otherwise, to the best interests of other denominations. It will be well for our churches generally, so far as they are able, to lend a hand of help to the New Glasgow brethren at this time, and give the church a lift that will enable it to go forward with its important work, free from the crippling influences of a heavy debt. The church has already received a good deal of encouragement in the matter and pastor Raymond is now, we learn, on a visit to Lunenburg, Antigonish, Kings and Hants counties for the purpose of soliciting contributions to the building fund. We hope that he is meeting a generous response. We are pleased to learn that the church is being blessed spiritually. At its last conference meeting seven were received for baptism, others are expected to follow soon, congregations have increased, and, with a suitable church building, the prospect for successful work would be most hopeful.

Bro. Beattie's work at Glace Bay is greatly appreciated by the people and is making its impression. He also is delighted with his field. The brethren to whom the District Meeting committed the work of opening up Louisburg permanent gospel work have succeeded in securing a hall at a very low rental, and are now arranging for a weekly service there. Bro. Allen has received a warm welcome from the people. This is a more in the right direction and fruit may confidently be looked for. Bro. McPhee deserves credit for the attention he has given to this matter notwithstanding his many engagements at home. Bro. Scellings' devotion to his work on the Gabarus Fortin field is telling on the people. Although there has been no special ingathering since his coming, necessary preparatory work is being done that cannot fail to be productive. Bro. Allen has received a warm welcome from the Margaree-Mabou field where he finds room and prospects for a good work. For Hawkebury is moving along in the even tenor of its way under the wise leadership of our veteran Cape Breton pastor, Bro. Match. If any body wishes to know what kind of spiritual food the Baptists of Hawkebury get, let him read again the Bible-reading on the statement with which Bro. Allen favored the readers of the MESSANGER AND VISITOR. As for North Sydney we are plodding along with evident signs of increasing interest and permanent growth in every department of our work, although there seems for some reason, to be a hesitancy in the matter of public profession on the part of those who profess conversion. More than sixty persons have arisen for prayer in our meetings during the past few months—many of whom profess conversion, who have not yet offered themselves for church membership. We are anxiously seeking for the cause and praying that it may be removed. On the whole the outlook on the island is bright. Baptist principles are spreading and strengthening. It is quite a common thing to visit a family, the younger children in which are not christened, although the older ones have been. This is significant. We are planning for a campaign of evangelistic services that will cover all our fields, of which, if our plans carry, you shall hear later. We are looking for a spiritual impetus through the meetings of the Eastern Association, and hope that the delegates will come in large numbers and "come in the fulness of the blessing of the gospel of Christ." North Sydney, May 5, '96. P. S.—We hope Manitoba S. S. day has been a great success. If any school has, for any reason, not attended to the matter yet, will you please do so without delay, as the need is pressing. Please do something let it be ever so small. Even \$1.00 from every S. S. in the Maritime provinces would greatly help. Cheaper Rates on the Dominion and Atlantic Railway. A few weeks ago I received a communication from P. Griffin, G. F. Agent of the D. A. R., informing me that it has been decided to make the rates for societies and other associations over the Dominion Atlantic Railway, for the year ending Dec. 31st, 1896, as follows: "Delegates paying the first-class fare for the journey will be returned free, on presentation of Standard Certificate to be obtained from the station agent at starting point, provided ten or more have been in attendance, if under that number half fare will be charged." This arrangement places the railway part of the province on the same footing as the counties along the I. C. R. and will, we have no doubt, be appreciated by the several associations and societies. Wolfville, May 4. A. CONNOR.

From the To Our Association It is no small a journey of miles in the jungle woods, as any man, as an association, as necessary. Bible books, maps, stationery, (it is missionary work) must be given to no less than four or five on board our mission fourteen persons down the Tavo open sea. Our fathers have carried us and river and sea to believe that still. But age and marks on her, as across, as to be that the money was used by a Mrs. S. G. formerly of Corsica in younger days as that some one of wide a new one for hundred dollars. bailing out the water could keep her from was any wind at favorable and not the second day a month of the river twenty miles up was situated. W. On the morning of against us, and rowing we stopped were soon high and considerably fatigued came on permeating hands to allow us there? We were what remained of more leaking. W. Burman village at on, beginning on gradually clear hands with the we them preach in Burman town as they occur we knew it gradually clearing to wake up long but in this we were still after four the awakened, and the out "yes, yes, we were our best alone, and our books, or biscuits, our clothing we soon got the we sunburned. That afternoon we tion, already well made a poor appea But a host of will to assist and the gradually clearing the Karenas be it our damaged boat not one was left. The meetings of all that could be done since meeting or great success. It established their Society have Sat meeting and the and such results in bringing about all sides. Hundreds growing up from tobacco and the of interest were many of them still to keep their children. A vile ception among the On Monday the which we had Wednesday night ago. This will distances we have A FUNERAL On Thursday I small village, as the other village for to see about a sailing to return in reaching the village young men saying appeared the night, destroying houses as he could find, and on, but on I did go was true. One word of that got them hospital in Margu, so had been killed. from their houses trees to be out of not a gun in the other village for returned with two charges of ammunition. I wrote a report Deputy Commissioner asked him to see this furious animal with his attacks I night he was seen which were a most baby." The mother ran up a hill. In her haste it all along in which she would be death to the foot within four unimpaired to follow up a hill she reached a house the babe to be dead for it fell the follow it was found alive. It had laid cold, damp jungle whatever, and still. Two Karenas excire went to the and fired, both striking him. He was ever, that he thought the Karenas would and ran on. The end of the poor letter reached the Commissioner were several about it. Then a pean, was sent out shoot the animal. the village the fire and several days big game, however, plant and killed owner, a Burman. The young man was then, when it which he replied, "Be orders, sir." "Be

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From Tavoy, Burma.

To Our Association and Elsewhere.

It is no small matter to get ready for a journey of more than one hundred miles in the jungle and a stay of several weeks, at any time, when you have no associations, extra preparations are necessary. Bibles, hymn books, school books, maps, stationery, medicines, soap, (it is missionary work to teach the use of soap) must be got ready. So on Jan. 25th, no less than four large cart-loads were put on board our mission boat, and then with fourteen persons on board we sailed down the Tavoy River and out on the open sea. Our faithful boat for fifteen years had carried us over many a mile of sea and river and it seemed impossible to believe that she would fall to do so still. But age and use had left their marks on her, and the tossing about caused her to leak badly. I may say that the money to build her was given by a Mrs. Starr, of Fitchburg, Mass., formerly of Cornwallis, N. S., and known in younger days as Miss Reed. Would that some one of like spirit would provide a new one for us, costing about a hundred dollars. By keeping a man bailing out the water part of the time we could keep her from. But when there was any wind at all it was not very favorable and not till the afternoon of the second day did we reach the mouth of the river on which, some twenty miles up, the village we sought was situated. We went up the river with the rising tide, but it soon turned against us, and after some time of bailing we stopped on a mud-bank and were soon high and dry. All were considerably fatigued, and as soon as dark came on permission was given for all hands to go to sleep. What could injure us there? We were several feet above what remained of the river and so no more leaking. We were near a large Burman village and many came to see us, bringing us presents of fruit, and the head-man asked the privilege of shaking hands with the missionary. We gave them tracts in Burmese, the only way we can preach in that language. Of course we knew the tide would come up again during the night, but we expected to wake up long before that time. But in this we were disappointed, for not till after four the next morning were we awakened, and that by a Kareu calling out "lee, lee," (water, water), and there was our boat almost full of muddy water, and our books, our maps, our soap, our biscuits, our clothing, put to soak. But we soon got the water out, and when the sun arose we began drying our goods. That afternoon we reached the association, already well under way, but we made a poor appearance to say the least. But a host of willing hands were ready to assist and the marks of our disaster gradually disappeared. To the credit of the Karens be it said that they took off our damaged books at the full price till not one was left.

The meetings of the association were all that could be desired, the temperance meeting on Saturday evening a great success. It has got to be an established thing that the Blue Ribbon Society have Saturday night for their meeting and the tent is always crowded. And such meetings have had much to do in bringing about the change we see on all sides. Hundreds of young people are growing up free from the bondage of alcohol, and the other filth, as well as intoxicating drink. And the parents, many of them still slaves themselves, try to keep their children from these abominations. A vile mouth is now the exception among the younger people.

On Monday we left in our boat on which we had made some repairs and on Wednesday night reached another village. This will give some idea of the distances we have to travel on our field.

A FURTHER REPORT.

On Thursday I walked over to another small village, about seven miles distant, where there are a few christian families, to see about a school for them, expecting to return in the evening. Before reaching the village I was met by some young men, one of whom had a spear and appeared the night before and was destroying houses and injuring all persons he could find, and warning me not to go on, but on I did go and found their report was true. One woman was so badly injured that I got them to take her to the hospital in Mergui. A little girl of twelve or so had been killed. The Karens were fleeing from their houses and climbing large trees to be out of his way. There was not a gun in the village, and at night they returned with two old guns and but two charges of ammunition. In the meantime I wrote a report of the case to the Deputy Commissioner in Mergui and asked him to send out men to destroy this vicious animal. One case connected with his attacks I may note. Towards night he was seen coming to a house in which was a mother and a ten days old baby. The mother took up the babe and ran up a hill the elephant in pursuit. In her haste it slipped from a kind of sling in which she had placed it and fell to the ground. To stop to pick it up would be death to both and so she left it and ran on. The elephant placed his foot within four inches of it but left it uninjured to follow the mother. But going up a hill she outran him and escaped, reaching a house about dark. Supposing the babe to be dead no search was made for it till the following morning, and then it was found alive, and will no doubt live. It had laid fifteen hours in the cold, damp jungle without any clothing whatever, and still it lived.

Two Karens who were regarded as very good shots got near the elephant and fired, both striking him but not killing him. He was so badly hurt, however, that he thought it prudent to give the Karens a wide berth, and he hobbled off into the forest. A few days after his escape he was able to capture and tether him. I went on my way. But hear the end of the poor elephant. When my letter reached the town the Deputy Commissioner was absent and not till after several days was anything done about it. Then a young man, a European, was sent out with some natives to shoot the animal. But before he reached the village the elephant had been caught and secured. Liking to have a shot at big game, however, he fired at the elephant and killed him. Of course the owner, a Burman, demanded damages. The young man was asked why he shot the beast when it had been secured, to which he replied, "I carried out your orders, sir." But the conditions were

all changed. When Mr. Morrow's letter was written the elephant was at large and killing people, when you reached the village he had been caught and fettered. "I simply carried out your orders, sir, you made no conditions, only to shoot the elephant." The young man has been ordered to pay for the elephant and has appealed. We shall wait to see whether orders or common sense should determine the conduct of a subordinate.

A HARD FIGHT.

Putting Mrs. M. on board a steamer in Mergui to return to Tavoy, I continued my journey to the most southern point in Burma, where Karens are found, and returning visited villages after villages, reaching home the middle of March, but during that time I only visited eight villages. A missionary among the Karens would see as many people in one day. During this tour I baptised twenty-eight persons. Such is the scattered way the Karens live.

SOME CONFESSION.

In addition to the pleasure of helping these people and preaching to them, my touring season was very pleasant, and only one I get. I am always well on the sea even in my boat, and I got long rests between villages. Again it is the only time I get for reading the books that accumulate during the year. I have been greatly interested in several of the missions I would recommend most highly. I have never seen any book on the subject to be at all compared to it. Modern Missions in the East, by Dr. Lawrence. No one interested in this subject can afford to be without it.

It is now too hot to travel with safety, but repairing of buildings, providing supplies for another school year, and many other matters must be attended to and this is the time for that kind of mission work.

H. MOSKOW.

Chester and Pictou Co's District Meeting.

What proved to be a very successful gathering was the Chester and Pictou counties district meeting, which convened with the Immanuel Baptist church, Truro, May 4th and 5th. We had a large number of pastors, including Revs. F. H. Beale, G. W. Corey, G. A. Lawson, and Bro. J. J. Armstrong, of the Massachusetts Exp. Vistron, and delegates from the different churches in the counties. Monday afternoon was spent in social conference preparing for evening service, with president Parker in the chair. At 7 o'clock a large audience assembled and the following subjects were presented and discussed: "The young people's obligations to Missions," by Rev. J. D. Spidell. "How to interest young people in Missions," by Rev. G. A. Lawson, Halifax. He thought by having the young people's play elicited their compassion drawn forth, their generosity excited, they would be interested in missions. "How to win souls for Christ," was spoken to by Rev. G. P. Raymond, of New Glasgow. The speaker's leading thoughts were, learn the value of that which is won, and the wisdom of making every other object submit to this. After a short discussion the evening service followed, Bro. Beale at 10 a. m., delegates assembled for workers conference. The reports from the churches were somewhat brighter than when we last assembled. The Truro church is in a healthy condition; the pastors baptising frequently. At Brookfield, Bro. J. J. Armstrong is pushing the work as much as his health will permit him, and is much beloved by his people. Chester Dimock is abundant in labors at New Anson and River John, being now engaged in special services. At Onalaw we have been holding special services in the Western church all winter, and as a partial result the spiritual condition of the church has brightened, quite a number converted and seven adults baptised. Great Village, De Bert and Acadia Mines, have secured Bro. O. N. Chipman of Rochester, as their pastor. Bass River, Fortapique, have Rev. J. S. Clark, just settled. Lower Economy and Five Islands have Bro. Patterson and Lower Stewiacke, Bro. Fred Clay, thus it is seen that all our churches are now shepherded. Bro. Raymond then placed the condition of Pictou county before the meeting, and pressed its needs. It has long been contemplated by this district to engage an evangelist to carry on a series of services in the counties. The matter came to a climax, a resolution being passed to engage Rev. A. P. Baker for three months, commencing June 1st. We ask the readers of this article to pray that Bro. Baker's coming among us may result as a rich blessing. Other business of a minor nature was transacted. At 3 p. m. we found ourselves again assembled in Immanuel's vestry and after singing and several prayers, Pastor H. F. Adams gave an address on "Systematic Bible Study." The speaker showed the great necessity of studying the Bible systematically, and then presented a plan of such a study. Bro. S. W. Cummings was then called upon to deal with the subject, "Young People and the Prayer Meeting." Our Bro. gave some very practical hints. In the evening we all threw ourselves into an evangelistic service, with our beloved and enthusiastic Bro. Geo. A. McDonald as leader. The result of this meeting will only be known in eternity. Earnestness and enthusiasm of a spiritual nature prevailed all the meetings. We adjourned at a late hour to meet at River John, June 16. J. D. SPIDELL, Secy.

Digby District Meeting.

The Digby county quarterly meeting held at Plympton, a section of the St. Mary's Bay church, according to appointment. The day proved fine and the attendance of pastors and delegates caused feelings of discouragement to creep over us at first, but these soon gave place to bright hopes and glorious realisations. We were led to more fully realize that the most important thing needed to make our meetings a success was by faith to behold the personal presence of the Master. But we cannot help but feel, that though the Lord was present, that more of our pastors and other brethren should have been present with us to meet our Lord. Surely it is well pleasing to God that there be as large a number as possible come together on these occasions to give a warm, hearty welcome to Jesus Christ as He

comes to us in our midst. If our quarterly meetings are the work of the Lord and are conducive to our growth as individuals and to the extension of Christ's Kingdom, every church should feel under obligation to be represented and every pastor to much in his bounty to be present at any appointment. The conference meeting on Wednesday morning will not soon be forgotten by those who were present. The reports from churches represented showed a fair condition spiritually. We regretted that some of the churches prepared to give the best reports were not represented. The afternoon given to Sabbath school work was an interesting session and we hope many helpful suggestions were received by S. S. workers.

Pastor Griffin's sermon in the evening on "Prevailing Prayer," was both instructive and refreshing. His clear explanations as to what constitutes real prayer, could not but help all who listened to him. The arrangements for next meeting were as follows: Place of meeting, Little River; prospher, Pastor Tobies; papers on Foreign Missions by Pastors D. C. CHAMBERLAIN, Sec. pro tem.

The Digby Co. B. Y. P. U. met on the Plympton section of St. Mary's Bay church on April 28th at 2.30 p. m. The number of Unions represented were very large. It is to be feared that many of our Unions have their pledge cards before they had committed to memory their contents. We hope they will buy a new supply or borrow one before next Co. meeting. Notwithstanding the small representation, the session was an enjoyable one. The prayer meetings were most refreshing seasons, the Lord indeed being in our midst. After the social service the remainder of the afternoon was taken up by the election of officers, routine, and reports from the Unions. The evening session was a treat in the fullest sense. All who missed this are much the poorer, both mentally and spiritually, whether they realize it or not. You ought to have been there. Bro. Dykeman's sermon was inspiring to all, especially the young. As he cited some of the grand achievements of the young in the military, political, and mental world, we were led to feel like taking a new hold upon life, and go forth in our several callings, determined with God's help to be successful in that to which we had devoted our lives. Next came sister Milbary's reading; this was worth driving miles to hear. Her clear, sweet voice, and her earnestness, and reports from the Unions. The evening session was a treat in the fullest sense. All who missed this are much the poorer, both mentally and spiritually, whether they realize it or not. You ought to have been there. Bro. Dykeman's sermon was inspiring to all, especially the young. As he cited some of the grand achievements of the young in the military, political, and mental world, we were led to feel like taking a new hold upon life, and go forth in our several callings, determined with God's help to be successful in that to which we had devoted our lives. 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AN OFFERING OF THANKS.

It was Aunt Eunice who first proposed it. She sat by the paragon window one wintry morning, with her lap full of stockings in assorted sizes, and a basket heaped with miscellaneous garments by her side. She had just dropped in, after her neighborly visit, to help the minister's wife with the mending, so that the overtaxed woman herself might find time to attend to the sewing society, and the needlework guild, and the children's class, and the score or so of organizations in which she was expected to take the lead. Just now it was a thank-offering service, and her perplexity was written in little confusion on her forehead and about her eyes, as she read a note which had just come in.

There was a quiver in her own voice as she ended, and one sympathetic little woman caught her breath with an audible sob, but no one dared look toward the right figure with pallid face showing faintly through the long shrouding veil. Mrs. Boynton did not even lift her eyes, but presently she repeated softly a verse from Margaret Preston's "Lily of Pain": "Sometimes when my pulses are throbbing With currents whose feverish flow Sets all the strong spirit to sobbing With speechless yet passionate woe, I inwardly question and falter. Though lips are too still to complain— What profit to lay on God's altar, Oblivions of pain?"

"Can one be thankful for sorrow?" she went on. "Does our Father expect us to thank Him for the awful bereavements of our lives? He knoweth our frame— He remembereth that we are dust— He knows we cannot understand, and He waiteth till He makes things clear to us. Perhaps it will never be in this world, and we shall go to him as perplexed and sorry as ever, and perhaps take us in His arms, and tell us all about it. But while we are waiting, we have something to comfort us, and let us try to think of those. When my heart aches for my dear little daughter, I am glad that I had her, and could rejoice in her by the roadside. I am glad that I had instead of being left to suffer unaided; and that when she dies her precious dust was laid lovingly away among fragrant flowers, not cast out as a polluted thing by the roadside. I am glad that I had been taught to know that this dear body was not my child, but the shrine of a deathless soul which had gone to live with its heavenly kindred, and whose blessed presence may even now be near me as a bright angel, and malicious fiend which must be driven away from home. And I am glad, that I know both she and I are in the hands of a loving Father, not an angry tyrant, and that our separation is but for a little while, and will all be forgotten in the glory which is to follow. When I remember that all these possibilities of consolation have come to me only through the revelation of God in Christ, my heart aches for those who do not know Him, and I do give thanks in all things, if I can not say all these things."

"I don't wonder you say away from that country. I had 'd' think you'd 'd'— Did you ever?" "Once, only once—and then—". She stopped and blushed shyly, seeing that several children and a teacher were listening for a reply. "I don't wonder you say away from that country. I had 'd' think you'd 'd'— Did you ever?" "Once, only once—and then—". She stopped and blushed shyly, seeing that several children and a teacher were listening for a reply.

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Help. It is needed by poor, tired mothers, overworked and burdened with care, debilitated and run down because of poor, thin and impoverished blood. Help is needed by the nervous sufferer, the men and women tortured with rheumatism, neurasthenia, dyspepsia, serofolia, catarrh. Help Comes Quickly. When Hood's Sarsaparilla begins to enrich, purify and vitalize the blood, and sends it in a healing, nourishing, invigorating stream to the nerves, muscles and organs of the body. Hood's Sarsaparilla builds up the weak and broken down system, and cures all blood diseases, because it is the True Blood Purifier. All druggists, etc. Hood's Pills with Hood's Sarsaparilla. The only pills to take with Hood's Sarsaparilla. Book Agents Wanted. INTERCONTINENTAL RAILWAY. UP TO DATE! You are not unless you handle WOODILL'S GERMAN BAKING POWDER. Profit in it to grocers. Satisfaction to consumers. Than in any other. Manchester, Robertson & Allison, 27 and 29 King Street, ST. JOHN, N.B. DRY GOODS, MILLINERY, CARPETS, HOUSE FURNISHINGS, CLOTHS AND TAILORS' TRIMMINGS. Wholesale and Retail. Manchester, Robertson & Allison. PATENTS. Scientific American Agency for PATENTS. CANADA. 2 Person Tours. To start on THURSDAY and FRIDAY, July 28th and 29th respectively. For further information, apply to D. McNICOLL, Pass. Traffic Mgr. Montreal. J. HAMBELT Rubber and ST. JO. Oils and Rubber. Oils and Rubber. Oils and Rubber.

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



SUMMARY NEWS.

John Reilly, an Indian, was killed on the I. C. R. near Princeton Friday night. He was dead and did not hear the train. In the case of Richards vs. the Bank of Nova Scotia, before the Supreme Court at Ottawa on Thursday, judgment was reserved.

St. Andrews Deacons: The Black granite men are not going to allow the grass to grow under their feet this summer. Sheriff Stuart, owner of the Steam Lake quarry, who was recently in St. John, received many flattering testimonials regarding the quality and appearance of his stone. In fact, six weeks he expects to make some large shipments of rough granite to St. John. Angus Kennedy is taking steps to open up his quarry. He has procured a powerful engine, and several of his arrangements are completed, will begin quarrying.

Two French fishermen, brothers, were drowned in North Sydney harbor Wednesday morning. The story in which they were sailing captained.

The burial of the remains of the late Secretary Greenham at Westport on Saturday was devoid of any display.

The department of militia have resolved to put in force, on July 1st next, the following regulations: "All appointments as commanding officers, after July 1st, 1896, are for a term of five years. Any extension will be for three years, upon recommendation of the D. A. G."

John S. Besonett, of Halifax, died suddenly Wednesday evening. He was 91 years old, the oldest man in Halifax except E. G. W. Greenwood, and was a senior member of the hardware firm of Besonett & Brown, which gave up business thirty years ago. His daughter, Mrs. H. G. Addy, St. John, and her son, Dr. G. A. B. Addy, went to Halifax Thursday.

The directors of the St. John Street Railway Company at a meeting on Wednesday expressed themselves in favor of the building of extensions to the park and the cemetery. A preliminary survey to determine the best route and an estimate of the cost of the proposed extension will at once be made and steps taken to secure the right of way.

A Home cable notes the Pope's vigorous health. Mr. Knapp, the much-talked-of American missionary in Armenia, has reached Constantinople. Friendly greetings have been exchanged between the Czar of Russia and the Emperor of Germany. German military authorities have reached an agreement to send reinforcements to German Southwest Africa at once. The revolt of the tribes of Kabas and Hereros is spreading.

A very serious accident, which terminated fatally, occurred at Windsor Junction Saturday morning, by which Conductor W. McIntyre lost his life. On going to see about some part of his train his foot became entangled in a frog and another train passing at the time his both legs were run over and severed from the body. He was taken to Halifax, but died on the way. Deceased was a very estimable young man and well liked by all the employes on the road. He was about 26 years of age.

The following students completed the prescribed course at Whiston & Frazee's Commercial College, Halifax, during the past three months and were awarded Diplomas: Commercial Department—Robert L. Willis, Ralph S. Gates, Ralph W. Elliot, Dartmouth; John D. Campbell, Frank W. Sealey, Halifax; D. Rod. McLeod, New Glasgow; C. Ida McAloney, Parrish; Hunter C. Barahall, Onslow; Harry H. Jost, Sydney. Short-hand and Typewriting Department—John J. S. Morrison, Georgina R. R. Beattie, O'Neil, Lucy E. Wilson, Jessie I. Eskdaley, Halifax; Margaret Hammon, Liverpool; Mabel H. Stewart, Leche; Dell B. Pheasant, Dartmouth; Eugene Fearman, George E. MacInnes, Halifax.

Advertisement for Sunlight Soap, featuring the text 'THAT BEAUTIFUL WHITENESS' and 'WHICH YOU SO MUCH DESIRE TO SEE AFTER THE CLOTHES HAVE BEEN WASHED BY US'. It also includes the words 'SOAP' and 'SUNLIGHT' in large, stylized fonts.

The wife of John Hays Hammond, the American member of the Johannesburg reform committee sentenced to death, had a long and touching interview with President Kruger, with whom she pleaded the cause of her husband and the other convicted prisoners. President Kruger promised he would consider all the arguments Mrs. Hammond submitted.

and said he hoped the matter would be solved by the last of the week. The outlook now seems most hopeful. The prisoners, with few exceptions, have signed detailed statements relative to the agitation.

Mr. Chamberlain has received a message from Cecil Rhodes in which the latter states he places himself unreservedly in Mr. Chamberlain's hands. Mr. Rhodes offers to resign membership in the Privy Council, on terms from the directorship of the British South Africa Company and return to England if Mr. Chamberlain advises him to do so. It is understood the matter was discussed by the cabinet on Tuesday. The Transvaal Parliament was opened on Tuesday. President Kruger's address was very moderate in tone, although the London Times says his keynote is opposition to Great Britain.

MARRIAGES. MERRITT-TRENTON.—At Centerville, N. B., on the 1st inst. by Rev. Jos. A. Cahill, Gibson T. Merritt to Mrs. Lora J. Trenton. WILLIAMS-LIVELY.—At Windsor, N. S., May 4, by Rev. E. J. Grant, Edward Wilber, of South Newton, to Eliza Lively of East Unstaka.

GRANER-KELLY.—At Hantsport, May 4, by Rev. D. E. Hart, Robt. Graham, of Hantsport, to Evelyn Kelly, of Lockhartville, N. S. MILLER-HARRIS.—At Halifax, April 8, by Rev. J. Goucher, Edwin J. Miller, of the firm of Miller Bros., to Clara, daughter of Henry J. Harris, Esq., all of Halifax.

SMITH-DUMARSA.—By the same, and at the same time and place, Nelson B. Smith, Merchant, to Jean Y., daughter of J. C. Dumarsay, Esq., Architect, all of Halifax. MACDONALD-GRAY.—At the residence of Mr. Leo Corey, Hantsport, N. B., May 4, by the Rev. N. A. MacNeill, Algonz Macdonald, of Upland, to Ida May Gray, of Eglon, N. B. VALE-TRENTON.—In this city, on the 6th inst., at the residence of the bride's father, Dorchester St., by Rev. Dr. Carey, Gilbert Herbert Vale, to Lauretta M., daughter of John Titus, Esq.

DEATHS. WELCH.—On March 20th, infant child of Brother George Welch and wife. WARNER.—At Plympton, N. B., April 5, of paralysis, Capt. Robert Warner, aged 70 years. SMITH.—At St. Stephen, N. B., April 12, of pneumonia, Francis Smith, aged 12 years and ten months. His death is mourned by a large circle of friends.

GILLILLAND.—At Weymouth, N. S., April 17th, Frank Gilliland, aged 24 years. The widowed mother now mourns the death of all her sons except the youngest. LENT.—At his home at Westport, April 12th, Charles Lent, aged 31 years. Bro. Lent gave himself to the service of Christ early in life. He was patient in suffering and triumphant in death.

DELANEY.—On April 24th, Elizabeth, widow of Peter Delaney, aged 82 years. Fourteen years ago they moved from Wilnot to Chelverie, where they spent the last of their days in quiet, much respected by all who knew them. CALDWELL.—At Summerville, March 9th, in the 12th year of her age, Sadie, the beloved only daughter of George Caldwell, now residing in U. S. She died without a fear, trusting in Christ, at the home of her grandfather, Samuel Caldwell, where she has lived since the death of her mother.

CHAPMAN.—At Gibson, N. B., April 20th, after only two days' illness, Mrs. Jonathan Chapman, in the 31st year of her age. She died of pneumonia, leaving a little babe only three days old. Great sympathy is felt for the husband and little girl, nine years of age, who are left to mourn. Bro. Chapman has buried five children and his wife. Surely "whom the Lord loveth He chasteneth." Our sister never made a public profession but sometime previous to her death told me she loved Jesus and wished to obey Him. A memorial service was held Sunday, 26th ult. F. D. D.

DEMINORATIONAL FUNDS. NOVA SCOTIA. From April 7th to April 30th, 1896. Hantsport ch. \$16.55; Friend, Hantsport, \$24; Raydon ch. \$10; Aracadia ch. \$20; "Christian Workers," Little River, Yarmouth Co., \$8.07; New Amian ch. \$2.76; J. B. Sutherland and wife, Eight Island Lake \$2; New Tusket ch. \$9; C. Bryson, Brookfield, Col. Co., \$4; Summersville Branch, N. Kent Co., Hants Co., \$1; Little Grace Bay ch. \$3.24; Harrington B. Y. P. U. \$4.27; Aracadia S. S. \$11.50; North-west and Mahone ch. \$12; Tabernacle, Halifax, \$31.80; Wolfville ch. \$4.61; Billtown ch. \$18; Windsor ch. \$100; Osborne Mission Band and S. S. \$1.16; East Jeddore ch. \$6.05; First Baptist ch. Halifax, \$82.60; "Wm. A." Lockport, \$5; Temple ch. Yarmouth, \$20; Carlton S. S. \$5; Miss M. Grant, Hingham, Mass. \$2; P. Foley, Lower Economy, \$5; North Baptist ch. Halifax, \$48.50; River Herbt ch. \$23; Cambridge ch. \$12.50; Brass Lake S. S. \$17.50; Israel Chute, Turbrook, \$6; Turbrook \$7.75; Niagara \$5.70; Niagara \$4.75; West Yarmouth ch. \$1.75; Pleasantville ch. \$5; West Yarmouth ch. \$4; Argyle ch. \$9.50; Springfield ch. \$16; Prospect ch. \$15; New Germany W. M. A. S. \$24.43. Before reported \$5,568.55. Total to April 30, 5,009.59.

We have now entered upon the last quarter of our Convention Year. By order of the Convention the Books close July 31st. This is necessary in order to give time to prepare the reports for Convention. The receipts to the end of the 3rd quarter are about the same as last year, but nearly \$5,000 below what they were year before last. There is need of earnest effort on the part of all so as to make the amount for the year as large as possible. All the departments of our work are in need of the assistance the churches are expected to give. We hope the churches will remember all in their offerings according to the scale advised by the Convention. Please send offerings direct to me and save trouble and mistakes.

Treas. Don. Funds, N. S. Wolfville, N. B., May 4, '96.

NOTICES. The next quarterly meeting of the Hants Co. Baptist churches is to be held at Summerville on Monday and Tuesday, July 1st and 2nd, next. This will be our first meeting of the kind in which we expect delegates from our W. M. A. S. S. S. B. Y. P. U.'s and every branch of church work. Summerville is a good place to meet. The Baptists are good people to work, so we expect a large and general representation. F. E. ROOR, Sec'y. The Annapolis Co. Conference of Baptist churches will hold its May session with the church at Clementville, beginning Monday evening, May 12th, and continuing through Tuesday following. An interesting program has been prepared. It is highly desirable that all our churches in the county be represented at this conference. J. W. BROWN, Sec'y.

The Shelburne Co. quarterly meeting will hold its next session with the Public Church, May 25 and 27. A gracious revival is now in progress at East Public, and affairs will be already when we get there for the best quarterly meeting we have ever enjoyed. The program is especially attractive. Let every church in the county be sure to send three delegates with names. We prepared for a good collection for denominational work. ADDISON F. BROWN, Sec'y. To pastors, S. S. Superintendents and workers in N. B.—In behalf of the S. S. committee appointed at the N. B. Convention to arrange for a S. S. concert, in the interest of Home Missions, I have sent circulars asking you to arrange for said concert and hold it on the 31st of May, where practicable, (otherwise you may choose a more suitable date), and to take collection for Home Missions. We hope all our schools will give a ready response and liberal results may be realized. S. D. EASTYNE, Hatfield P. N. B. The Hants Co. Baptist Sabbath School Convention and Quarterly Meeting will meet (p. v.) at Summerville, May 25th and 26th. First session opening Monday at 10 a. m., with devotional exercises; 2 p. m. reports from S. S., papers and addresses; 7:30 p. m. sermon by pastor Hart. Tuesday 25th, 9 a. m., social meeting, reports from churches, etc.; 2 p. m., final meeting by pastor and others. Let the pastors and delegates from the various churches try and be present and pray for a good time. A. C. GOSNOLD, 77 Germain St., St. John, N. B. Established 1841.

JUST PUBLISHED. The full text of the judgment of His Honor Mr. Justice Barrer, in the famous "Bathurst School Case" Price 15 Cents. All orders accompanied by the price will be mailed by J. & A. McMillan, Publishers, ST. JOHN, N. B.

EASTER GLOVES BY MAIL. For Sale. We send you a perfect fitting 4 button Ladies' French Kid Glove, made of the best quality of French Kid, for \$1.50, the same Glove with Proofer Laces Fastening. We accept orders by mail, and guarantee satisfaction. Delivery. Address W. H. Fairall & Co., Paris Kid Glove Store, 17 Charlotte Street, St. John, N. B.

A Request. Readers of the Messenger and Visitor will please notice that the following advertising notices contained therein.

There's a Magnetism

About our Spring and Summer Cottons and Cambrics that seems to be drawing customers from every quarter.

Have you seen the latest thing in striped Crepe, plain and fancy colours, very dainty for blouses and full suits. Price, 18c, 20c, 25c.

Next comes the Cotton Cashmires, 32 inches wide, in dark colours, 16c, 17c. If you will be in style you will send for samples of these goods.

Cotton Ducks of every description for Summer Suits, 12 to 30cts. yard. Send for samples. F. A. Dykeman & Co. 97 King St., St. John, N. B.

Within the Reach of All

Beside the Bonnie Briar Bush OR The Days of Auld Lang Syne

A PREMIUM FOR One New Subscription \$1.50

These books are handsomely bound in cloth and retail at \$1.25 each. Orders are coming in already. Send ten cents with each order for postage and packing.

A Leading Horseman's Opinion. Few men in Canada are better known, or whose opinion will have greater weight with the horse-loving public, than A. L. SLIPP, Nova Scotia's famous trainer and driver. J. W. MANCHESTER & CO., St. John, N. B.

A Good BUSINESS For Sale. Small capital required. Has paid well. Proprietor must sell within three months on account of falling health. Address, Box 276, Yarmouth, N. S.

The Way to Judge. The only way to intelligently judge the future is to judge by the past. Preacher and politician, professor and scientist, all agree on that point. The only way to judge a Merchant Tailor's ability and integrity is by what his customers do and what they say.

Contemplation. Of the beautiful is pleasant, when ever the walls are challenges to pleasant thoughts. A selection from one bright array of a little and elegant Wall Papers will make your home a paradise of agreeable contemplation.

WANTED! In districts not now represented, Agents to collect, and secure new subscriptions for MESSENGER AND VISITOR. Liberal premiums or cash commissions are allowed for all work done. Write the Business Manager for particulars.

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JOHN CHAMBERLAIN, FUNERAL DIRECTOR AND EMERALD, 164 MILL ST., ST. JOHN, N. B. For the convenience of the North End of the City we have opened a Branch Store at 128 Charlotte St., where all orders will be kindly received from all parts of the city, and where we will have on hand the most complete stock of all the latest styles of caskets, and where we have in stock all the latest styles of caskets, and where we have in stock all the latest styles of caskets.

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THE CHRISTIAN... Vol. XII, No... Removal.—The Virtues again occupied main Street, up stairs. Please remember: Instead of Prince Wales new friends are always... —A Boston letter... A. T. Kempton... Kempton, will from the readers of the Messenger with a report of his interest occurring at... —Our readers and... limits of the N. S. We especially will note that the Association is elected than usual. The date of Association is therefore 13 instead of 20. —been thought necessary general election (taking 23rd. Churches council resolution are requested change and comply as able with the requests the Association and the Nictaux church. —This St. John Mission met on Monday morning the pastors talked over... est connected with the churches. Rev. I. W. C. to say good-bye, being his new field of labor. He has been spending a long time in Kingsville on Sunday. The Bro. Corey good-bye to His course here has command in the fullest fidelity and love of his fellow men, and his sincere prayers follow him to his new field. —The result of the report of the Imperial Privy Council to the powers of the Province to prohibit the liquor provincial limits against the right of a province retail sale of liquor and the manufacture of liquor are intended for this province. A provision power to prohibit the liquor nor to prevent the liquor for exportation Dominion Statute prohibition of liquor into provincial legislature have full control of the bonds of the province. —ALREADY this season damage to property and are reported from the from the terrible cyclone of May 12th cyclone cyclone experienced over a wide storms, which apparently in connection with each other Ohio, Indiana, Missouri, Nebraska, Iowa, Nebraska about the same time. It is reported, though the great as in many other Council Bluffs it is reported property was very great its path and a score of reported injured, some instances and at Beloit in cyclonic disturbance damage. Reports of a much cyclone, occurring on the from Howe, Sherman and in Texas. The loss of life —In connection with late Shah of Persia and his son to the throne so pressed as to the effect upon the interests of others in that country. The falling in many respects the standard of what was of an enlightened ruler country according to view. He was not a recorded protection to the long as they obeyed the lighted them from among the Moslem resistant Missions in Persia chiefly in the hands of Board of Foreign Missions State. Though never a precedent by the Moslem missionaries have been their work, and the future was bright. He said to possess better the liberal spirit which his father, and much of the missionaries, on occasion to power. —At the anniversary Theological Seminary