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Great Britain's Naval Programme. The speech of the Right Hon. George J. Goschen, First Lord of the Admiralty, in connection with the submitting of the Navy estimates to the Imperial House of Commons, shows that the Government still holds as firmly as ever the doctrine that the best way of avoiding war is to be fully prepared for all contingencies connected with the action of other nations. Mr. Goschen alluded to the unique circumstances under which the present estimates were submitted. Ahead was the Conference on the subject of international disarmament, and behind were the incidents of last November, which the nation has passed through with equanimity because a comparison of the British navy with those of other nations justified the confidence that Great Britain was not unprepared for emergencies. That the country was strengthening its navy with a view to aggressive action in any direction—a supposition which had disturbed some of the Continental Powers—Mr. Goschen said had never entered the mind of the Government. The action of other nations in adding materially to their naval forces had made it necessary for Great Britain, in order to maintain her relative position of power, to continue to expend large sums upon her navy. So the old policy is kept up, and the old rivalry between the nations to outdo each other in military and naval equipments is continued, the forces of the world are wasted and the people impoverished to provide what would be absolutely unnecessary except for international greed and jealousy. The human mind cannot measure how different the condition of the world would soon become, if the thought and the wealth which are now being expended to prepare each nation for aggressive or defensive warfare should be expended in efforts to promote the best conditions for moral and physical improvement among the peoples of the world. While expressing the wish that the results of the Czar's Conference might make it possible for the Government to modify its programme and announcing on behalf of Her Majesty's Government that if the other powers were prepared to diminish their programmes, Great Britain was prepared to modify hers, Mr. Goschen expressed the hope that if this could not be the opponents of Government would not attempt to dissuade the people from bearing the taxation necessary to carry on the duties of the empire.

In explaining the details of the Naval programme Mr. Goschen said that Her Majesty's Government propose to make Wei-Hai-Wei—a port on the northern coast of the Shan-Tung peninsula, a secondary naval base, since it afforded a most valuable anchorage and would be of the greatest importance in Chinese waters. It is accordingly proposed to expend on Wei-Hai-Wei during the present year £1,300,000, and £1,500,000 more next year. The personnel of the navy, Mr. Goschen said, would be increased by 4,250 men, making a total of 110,640, at a cost of £7,474,000. Comparing the pay of the naval forces it was shown that Great Britain expended £7,000,000, France £3,000,000, and Russia, according to the published estimates, only £445,000, but Mr. Goschen did not understand how the figures given by Russia could be correct. In the matter of shipbuilding, the British programme had been framed after the consideration of those of other powers, and in view of the increased activity of other nations in this matter the Government had felt it necessary to enlarge its plans as to shipbuilding, which now include the building of two iron-clads, two armored cruisers and three small cruisers of a specially high speed. The total sum required for shipbuilding, including the liabilities for last year's original and supplementary programme, is £12,877,000, an increase of over £2,000,000. The total estimates for naval expenditures for the year are £26,549,000. Mr. Goschen emphasized the purely defensive object of the naval increase, but said that in view of the construction by her rivals of fast cruisers with the avowed purpose of preying upon British commerce and Great Britain's food supply in the event of war, England was forced to build five new cruisers particularly swift, in order to circumvent these schemes. He also said that the four armored cruisers now being built under the original programme would be the most powerful ships in the world.

China. Indications multiply of the approaching breaking up of the Chinese Empire and its partition among the European powers. It is reported that Russia is pouring troops into Port Arthur and Talien Wan under pretence that the force now garrisoning those places is too small in view of the apparent discontent of the inhabitants of the Liao-Tung peninsula. It is said that no less than 9,000 men have landed at Port Arthur during the past month or so, and it is intended to add 25,000 more, in addition to garrisons of 15,000 for Port Arthur and 8,000 for Talien Wan, making altogether a force of not much short of 60,000. Russia has also protested against the acceptance by China of the British loan for the construction of the Niu Chang railway. It is believed, however, that Russia's purpose is rather to make the protest a basis for a demand on China for the cession of more territory, than to prevent the building of the railway. Italy has recently approached the Chinese Government with a proposal for a lease of certain territory at San Mun, in the province of Che-Kiang. The refusal of the Chinese Government to consider the proposal is said to have given great offense to Italy. Probably Italy will find means, as the other European powers have done, to secure from China the desired concession. The report that Great Britain is interested in this action of Italy is not improbable. If the territory of China is to be disposed of by the vote of the powers, the voice of Italy will be valuable to Great Britain in her contention with Russia, France and Germany. Japan also is expected to act with Britain and the policy of the United States is understood to be neutral. Lord Charles Beresford, who has just returned to England from a visit to China, still strongly advocates "the open door" policy. He says that to attempt to partition China into "spheres of influence" will lead to quarrels and war. He does not suggest "a cut and dried alliance," and does not think that America would join in such an alliance, but thinks that America might unite with England, Germany and Japan to maintain the open door. "The real power in the Government of China," Sir Charles says, "is the Empress Dowager, who is a very clever woman. She signs the popular edicts herself and makes the Emperor sign the unpopular ones. The provincial rulers are more progressive than those at Peking. They all favor the open door policy, and only want to save China's face; but they think they are afraid of Russia. We must help stiffen China, which will not be a difficult task."

Concerning Prohibition. It will be remembered that a large delegation from the Dominion Temperance Alliance waited upon the Government at Ottawa last fall to urge upon the Government, as a consequence of the plebiscite vote, the introduction of a Prohibitory Liquor Law. No definite answer was at that time made to the delegation, but within the past week there has been published a letter from the Premier,

Sir Wilfrid Laurier, to Mr. F. S. Spence, of Toronto, which gives the reply of the Government to the request of the Alliance. That reply is, to quote the words of the Premier, "that in our judgment the expression of public opinion recorded at the polls in favor of prohibition did not represent such a proportion of the electorate as would justify the introduction by the Government of a prohibitory measure." The Government bases its conclusion not on the size of the negative vote or on the fact that the majority for prohibition throughout the Dominion was comparatively small, but on the ground that the positive vote, being only 23 per cent., or a little over one-fifth of the entire electoral strength of the Dominion, was not sufficient to justify the enactment of a prohibitory law. In reference to the position which the Government has now taken upon the subject of prohibition, Mr. Spence has spoken very freely to a representative of the Toronto 'Globe,' and his remarks are published in that paper in connection with the Premier's letter. Mr. Spence considers that the Government's reply to the Alliance will be a great disappointment to that body and that the prohibitionists of the country will strongly resent the refusal of the Government to accept the result of the plebiscite as a popular mandate in favor of prohibition. Mr. Spence contends that the actual electorate is always much smaller than the voters' list and that therefore the positive vote in the plebiscite amounts to much more than 23 per cent; that it is as fair to count the stay-at-homes for prohibition as against it; that in Quebec Province there is ample evidence of fraudulent manipulation of the vote in the anti-prohibition interest, and that in English-speaking Provinces the vote was strongly in favor of prohibition. "They voted for prohibition by a majority of 107,499. Out of 148 constituencies the prohibitionists carried 120. Their average majority was 1042. The prohibitionists polled nearly 23 per cent. of the voters' list while the opponents of prohibition polled less than 16 per cent." Taking the Maritime Provinces alone, Mr. Spence shows, the result in favor of prohibition was still more decisive. He considers it therefore an absurdity to say that the minority percentage is warrant enough for continuing the legalization of the liquor traffic, and the larger percentage is not warrant for any legislation at all. The Montreal 'Witness' believes that the policy which the Government is now adopting in reference to the question of prohibition will evoke wide-spread resentment and bitter denunciations. The 'Witness' admits, and says that the great body of the prohibitionists will recognize, that the result of the plebiscite has created a very difficult situation. Apparently the 'Witness' does not think that the Government should be denounced if, under the circumstances, it declined to introduce a general prohibitory law for the Dominion, but it strongly censures the Government for its apparent disposition to take no action. "The right way to face the situation," it says, "would have been to show some signs of a desire to fulfil its requirements. If it was thought that prohibition should not be forced on a people that had no convictions in its favor, and had indeed recorded an almost undivided conviction against it, it was for them [the Government] to say how the rest of the country was to get what it wanted without doing this. If it was held that even in the country generally the conviction of the people was not strong enough to give efficacy to the law—and that is the ground taken by the Premier—it was for them to determine what measure of prohibition the country was ready for, and offer the people at least that. We are convinced that in shelving this great question by a simple flat refusal the Government has taken a most perilous course, throwing itself open both to the taunts of its political opponents in the House and to the anger of disappointed patriots in the country."

Is Infant Baptism of Divine Origin?

A paper read before the District meeting of Guysboro East, Antigonish and Port Hawkesbury, by Rev. F. H. Beale, and published by request of the body.

Is infant baptism of Divine origin? This question demands an answer from all who desire the extension of the Redeemer's Kingdom by the unity of believers. A large number of good, intelligent people claim that the rite is of God. Others, equally good and intelligent, deny its Divine origin; while a still more numerous class are in doubt. Three considerations are here presented, which, in the writer's judgment, conclusively prove that it is not of God.

I. Infant Baptism is Unscriptural.

Surely if God had instituted the rite, some instruction would have been given in the Bible respecting mode, time of administration, signification, etc., but none is to be found. Not only is there nothing positive in the Word of God concerning the practice, but there is nothing which even remotely hints at it. The Roman Catholic can get over this difficulty by claiming for tradition equal authority with the Bible, or that the church has power to make rules for herself, independently of the Bible. But how do its advocates, who accept the Word of God as the only rule of faith and practice, meet this consideration?

Some do not attempt an answer, but have their children christened because it is the custom. Others ignorantly, or unthinkingly, allow it at the urgent request of the minister, who is tempted, often against his own better judgment, to perform the ceremony, for sectarian purposes. While still others cite passages of Scripture in support of the practice which do not have the slightest allusion to it. Examine, unbiased, the texts usually quoted in support of infant baptism, and see how far-fetched, fanciful, not to say, disingenuous, the interpretation in every case is. The gracious words of the Master, "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven," (Mark 10: 14-15) are quoted, but it is known that Jesus did not baptize the children; for it is distinctly stated that "he laid his hands on them," and besides he never, by his own hand, baptized anybody (John 4: 2). The case of the baptism of the jailor's household (Acts 16: 33-34) is cited, but unwarrantably so, for the context says "he rejoiced, believing in God with all his house." When the children of a household are old enough to rejoice, believing, no one will refuse them baptism. Lydia's household (Acts 16: 15) is given as another case of infant baptism, when it is not even known that she was ever married. Peter, in Acts 2: 38-39, is made to teach the practice when he says, "the promise is unto you and to your children." This eminent servant of God has been credited with many unlikely things, but this surely is the most unlikely, for the simple reason that the Greek word here translated "children," means "descendants," without any reference to age. A penitent descendant cannot possibly be an infant. The passages quoted to show that infant baptism takes the place of circumcision, or that the children of believers are in the covenant, and so are fit subjects for baptism, are in like manner, irrelevant. If only one text could be found in the Bible clearly supporting the practice, its claims to Divine origin might be admitted. But there is none; positively none.

II. Infant Baptism is Unreasonable.

In order to claim Divine origin for a teaching it must be founded upon reason. It is the boast of the gospel that it appeals not only to the affections and will, but to the reason as well. The unreasonableness of infant baptism will appear the more it is studied.

The application of water to the forehead of a child, accompanied with other incidentals, in the giving of a name, is not, in itself, unreasonable. But when this ceremony is substituted for Christian baptism, its folly is apparent. Nothing but the blinding tendency of custom and prejudice could make sensible people agree to the substitution.

Again, many believe that this ceremony, which is substituted for Christian baptism, makes the subject a child of God. The Roman Catholics teach that "baptism is a sacrament which cleanses from original sin, makes us Christians and children of God, and heirs to the kingdom of God," (Catechism). The Episcopalian child is taught to believe that he is "by baptism regenerate and grafted into the body of Christ's church," (Prayer Book). But what reasoning man believes these assumptions? Every community has its quota of boys who are untruthful, profane or impure. But a large proportion of these boys have been made children of God by baptism in their infancy, if we accept this teaching. But we do not accept it. It is not claimed that the unbaptized children are any better, but it is insisted upon that they are no worse. The assumption that these boys, yea, and men too, who serve the world, the flesh, and the devil, are children of God, is so unreasonable as to be positively silly. In a similar way we are expected to believe that a large proportion of the drunkards and inmates of our prisons are children of God, for have they not been baptized?

But many who practice infant baptism, recoiling from such absurd conclusions, object that they do not believe in baptismal regeneration. Thank God for that! Still the consideration of unreasonableness holds. Indeed

there would seem to be less reason for the substitution of the ceremony for the ordinance of Christ in the case of those who do not attribute saving efficacy to it, than in the case of those who do.

III. Infant Baptism is Productive of Evil Results.

"Prove all things; hold fast that which is good" is a safe test in matters of this kind. When weighed in this balance, infant baptism is found wanting. What are some of its evil tendencies?

First. It creates and fosters false hopes of salvation. It is guilty before God of more perversion of the Saviour's teaching respecting the new birth than all other agencies combined. The Literary Digest of August 7, 1897, reports that Rev. G. Lee contributed an article to a United States Magazine in which he said: "Annually 700,000 American children die, of whom less than one third, or almost 200,000, are baptized. Our concern is with the remaining half-million, who annually die unregenerated by the saving water of baptism. Religion teaches that the difference between going away baptized and going away unbaptized is just the difference between possessing and not possessing the beatific vision of God in heaven for all eternity." Proceeding he says: "The crime of leaving unregenerated children in the bonds of sin will be attributed to those who were unwilling to baptize them. . . In everything else she' (the church) vindicates for her ordained ministers the exercise of the ministry; but in this she insists that every human being may and ought to do the sacred work. She takes the trouble to define and teach that man or woman, heretic or pagan, everybody without exception is able and is to be induced to baptize the dying." If this kind of belief were confined to one denomination the tendency would not be so harmful, but experience teaches that saving efficacy, of one degree or another, is attributed to the ceremony, especially in the case of the ignorant of all denominations that practice it. This is shown by the fact that mothers will have the rite administered to infants a few hours old, if they are not likely to live, and by the fact that, if the child of a neighbor happen to die unbaptized, there is the mournful shake of the head and the significant, "It could have done no harm anyway." In view of the insinuating nature of this heresy it is no wonder that two prominent pastors, members of the N. S. Methodist Conference of 1898, found it necessary to warn the body against the possible evil tendencies of the practice, stating "that many parents who bring their children for baptism cherish the belief that the regeneration of the child and its fitness for heaven are dependent upon its baptism."

Secondly. Infant baptism tends to prevent the moral sense by fostering a policy of compromise with conscience in the matter of obedience to Christ. Ask one who has been sprinkled in infancy if he has obeyed the command, "Be baptized," and he will say, "Yes." Ask him how, or when, he obeyed that command and he will say, "My parents, I am told, performed the ceremony when I was an infant." Press him still farther and he will admit that his obedience was forced, that is, it was not obedience at all. Think of the evil effect upon the moral nature, when such a compromise is made with conscience respecting obedience to an ordinance of Christ!

Third. Infant Baptism tends to support the papal system. We have no unkind word to say concerning the men and women who compose the Roman Catholic denomination, many of whom are excellent citizens, but the system itself is contrary to the genius of the gospel and, therefore, to be condemned. Their claim of papal infallibility is inimical to the two principles so prominent in the Anglo-Saxon constitution, namely, liberty of conscience, and the right of private judgment. Their veneration of the Virgin Mary is indirectly, if not directly, idolatrous. Their belief that the body and blood of Christ are actually present in the elements of the Supper, is grotesquely absurd. In a recent publication one of the clearest thinkers of the century argues that pedobaptism made the papacy possible. He says: "The church, in order to be thoroughly secularized, must be operated upon by a secularizing force supplied from within itself, and working within itself. Such a secularizing force is furnished in infant baptism, and could not be furnished in anything else than infant baptism, or something of an equivalent nature." However this may have been in the rise of the papacy, there is no doubt that the substitution of infant sprinkling for Christian baptism by Protestant denominations in common with Roman Catholics, is doing much to strengthen the papacy and to create in these other denominations a likeness to the papacy. The drift Romeward, so much in evidence in some quarters today, has here its chief underlying cause. Some one has said, "Infant baptism crawled like a lizard from the papal swamp." These figures are not too strong. Would that all who accept the Word of God as the true standard might unite in driving it back to the place of its nativity.

Did space permit, the brood of evils springing from this prolific mother might be multiplied almost indefinitely. Dr. Alvah Hovey, late president of Newton Theological Seminary, charges infant baptism with "taking away from the Christian ordinance a large part of its meaning;" with "ascribing to the ordinance an imaginary virtue;" with "marring the constitution of the Christian churches;" with "facilitating the union of Church and State;" and with "dividing the followers of Christ." But sufficient has been said. Our object is accomplished. We have shown that infant baptism is unscriptural, unreasonable, and productive of evil results. The conclusion is inevitable that it is not of God, and, therefore, of man. Jesus said to some of the people of his time,

"In vain they do worship me, teaching for doctrines the commandments of men," (Matt. 23: 9). Those who teach or practice infant baptism are chargeable with a similar offense. Some, while disbelieving in the teaching, will connect themselves with a church that practices it, thinking to place the responsibility on the minister who performs the ceremony. These should remember that the pastor, in the administration of an ordinance, is simply the hand of the church, and therefore no more responsible than are the other members. In view of the origin and nature of the practice, the proper attitude for all who desire the unity of believers to assume toward it is suggested by the immortal Watts:

"Should all the forms that men devise Assault my faith with treacherous art, I'd call them vainly and lies, And bind the gospel to my heart."

Canso, February, 20.

"As a Thief in the Night."

A TRUE STORY.

The following painful and sorrowful incident transpired in a Yorkshire home some few years since, and proves incontrovertibly the truth of an old saying, viz., "that men ought to repent before they die, and seeing they may die to-night they ought therefore to repent to-night."

"Come lass! Be sharp and get thee things off. Thy father'll be here in a twink, and dinner not ready, and ye noo how he goes on if he has to wait ever sich a munit."

"Yes, mother dear, I'll be sharp, don't you fidget, he's busy talking to that horrid feller, Sam Hoyle, he'll none be here just yet, but I'll be down in two minites, and we'll have dinner ready in a crack."

And true to her word, Jennie was upstairs and down again in a minute or two, and soon the table was neatly laid, and the nicely cooked dinner dished up, when her father walked in.

He ought to have been a fine looking man, but sin had drawn its fingers over the once comely face, and bloated, pimply skin, with a ragged beard, and bleared eyes, showed plainly the kind of company he kept and the manner of man he was. For years his footsteps had been anything but a pleasant sound in that home, where he should have been welcomed by beaming faces and joyous voices—but alas! the terrible drink with its attendant evils, had quenched the light and happiness of that home, and now a sigh of relief was breathed, not when he entered the house but when he left it.

He was, withal, a man of considerable ability, fairly well educated, and had for some time held a good situation, and had been receiving a very good 'wage' as he would call it, but his wife and children seldom received much benefit from that source. Where it went they did not know, nor did they dare to ask. They were only too glad to have him away or quiet if he were at home.

This man was not a sceptic, at least, not professedly so. He did not object to his children attending Sunday School, and as long as everything was ready for him at home, he raised no objection to his wife and daughter going to the little chapel, which they loved so well, and in the years before, ere he had become sodden in sin, occasionally attended himself.

Many a time he had been warned of the consequences of the life he was leading, and had heard with his ears, though he understood not with his heart, the glorious message of salvation. But like many another he took no notice. Day in and day out he continued to go on in the same old sinful way, and if expostulated with, he would retort:—

"I'm no worse than others. And I don't care if I am, let the parsons mind their own business and I'll attend to mine. Anyway, religion is only for women, children and dying men, not for strong, healthy chaps like me."

This fair Sabbath morning he had been out for a walk with a man of his own order, and though they had been walking amid some of the fairest works of "our Father's" hands, no thought of the love that had made the world so pleasant and beautiful came into their minds; no word of praise or thanksgiving escaped their lips. Their talk was merely a recital of the incidents of last night's "spree" plentifully interlarded with oaths and curses.

And now father had come home, sober, it is true, but with an expression on his face that made Jennie thankful that she had "been sharp." The other children came in, and all took their seats, when suddenly—before the meat was even cut—one of the younger ones exclaimed:—

"Eh! Father! Art ill? See, mother, how white he is."

The man rose and left the table, saying "he felt a bit sick" bidding them all be quiet and get their dinners. But he spoke with such unwonted gentleness, that each wondered what was wrong.

They were not long left in doubt, in another minute he was back again in his seat, and the mother was just beginning to say "don't a feel better, lad?" when, uttering a groan, he leaned his head upon his hands, and fell forward on the table.

The younger children were frightened and began to cry, while the mother hastily arose and took one terrified

look into the face of her husband, and then turned to Jennie, who was shaking from head to foot with a nameless terror.

"Run lass!" at last spoke the mother, with white and quivering lips. "There's summat wrong, fetch somebody quick!" Jennie flew off without another word, and quickly returned with a neighbor, then went off for a doctor.

The neighbor, a kindly helpful woman, came quickly forward, and lifted the drooping head of the man who less than half an hour before had towered above them all in the full strength of manhood.

She saw at once that all was over, that no skill could avail. "Big Jack" as he had been called, was now passed all help! Truly to him "death had come as a thief in the night," and he had "gone to his own place."

She said nothing, however, but busied herself with what, under less serious circumstances, might have proved helpful. She loosened the collar and shirt. With the wife's help she laid him on the sofa, they chafed the hands and bathed his brow. Alas! All was useless!

Jennie returned in about ten minutes with a doctor, but he could only tell them, as gently as possible, what the kindly neighbor had refrained from telling them sooner—he was dead.

On the Tuesday he was buried—he who on Sunday morning just before dinner was apparently well and strong.

"Religion is only for dying men," he had said sneeringly. Yes, truly he was right, and yet he did not possess it. Why? The answer is easily given, he had not learned that in the "midst of life we are in death," and evidently he had not taken into account that other scripture which saith, "It is given unto all men once to die, but after that the judgment." Dear reader, the word of God says, "whosoever believeth in the Son hath life." Have you believed? Have you repented of your sins and cast yourself upon the mercy of God and trusted in the finished work of Jesus? If so you are safe for time and for eternity. The Lord grant that it may be so.

Havelock, N. B.

FREDERICK T. SNELL.

"Yet Forty Days and Nineveh Shall be Destroyed."

How solemn must have sounded, in that great city, the warning voice of the prophet—especially if those who heard it knew the strange and wondrous career by which Jonah had been forced against his will, to speak such warning words—it was no mere fanatic who came, but one whom God had sent.

There was in the proclamation a terrible certainty—Nineveh shall be overthrown. Its very days were numbered—forty days and then destruction.

How definite God's threatenings of judgment. He who speaks with no uncertain sound through His prophet then, has spoken to us in these last days by His Son Jesus Christ, and it is with a voice just as clear and distinct, for he says:

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." We like well enough to dwell on the loving invitations of the gospel, but we care not so much to be told that "He that believeth not the Son shall not see life." Yet God is a God who cannot lie and His word cannot be broken. Yes they are definite and clear, sounding forth today to a sinful world as of old Jonah's did in the streets of Nineveh, telling of judgment to come.

But God's judgments are for those who will not and do not repent while there is opportunity. Hereafter there shall come a solemn hour when people who have neglected this great salvation shall indeed come knocking at the door for admission, but their repentance shall be of no avail then. It shall be too late to cry for mercy when it is the time of justice.

But while we are active and the day of grace is still present, the threatenings of God may be avoided by repentance.

Why had God sent to warn the Ninevites at all, why had He not poured down destruction upon them at once, if it were not to give them a chance for repentance? They caught at this. They believed the solemn words. The happy logic of their troubled hearts ran thus:

"Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?"

They could but try—if they were to die it were better to die repentant than defiant—and it might be if they repented they should not die—and so they exhibited sorrow for their past sin, and what is more "they turned from their evil way."

True repentance is that by which we forsake sin. Many a man repents of what he has done, because he has learnt the truth by bitter experience of God's law. "Whoever a man soweth that shall he also reap." He has discovered that sin does not go unpunished, and he is sorry for what he has done because he likes not to reap what he has sown. But true sorrow is sorrow not because of the future punishment, but because of the sin

which has been so hateful to God. The Ninevites give an example of true repentance. They sat in sackcloth, they cried mightily for mercy, they turned every one from his evil ways.

And then we note how wonderful is God's mercy when anyone repents and turns to Him. He is a God abundant in mercy. The wickedness of Nineveh was so great that it had but forty days allowed to repent, but when it did turn, then "God repented of the evil He said He would do." What was really a change in them and in God's corresponding dealings, is in condescension to human conception represented as a change in God, who in His essential righteousness and mercy changeth not.

God is ever ready to forgive the penitent, and if He at last destroys sinners, it is not because He is unwilling to forgive, but because they are unwilling to repent. When the Ninevites repented, their state of rebellion passed away, they humbled themselves before Him, they shut not themselves off from His mercy as they had done before, and so He forgave their sin, and spared Nineveh that great city.

And He is ever a God of mercy, ready to pardon all who will repent and believe the gospel. "For He is faithful and just to forgive us our sins, and the blood of Jesus Christ His Son cleanseth us from all unrighteousness."

As of old the King's servant proclaimed in Nineveh the solemn work which brought a whole city to repentance, so the King's servants today would proclaim to the men and women of this generation, "Except ye repent, ye shall all likewise perish."

May not the men of Nineveh rise up in the judgment against any who shall read these words, "for they repented at the preaching of Jonah, and even now a greater than Jonah is in our midst."

Havelock.

FREDERICK T. SNELL.

Blessed are the Meek.

Meekness is that dominant quality which has power in the end to subdue and possess, and reign. It is no craven, slavish mood, but rather the seal of spiritual ascendancy. He who spoke this beatitude, was disclosing His own experience and prophesying His own triumph. Jesus Christ, who summed up in His character every beatitude, impressed men most of all by His unspeakable meekness. The Lamb of God could say, "I am meek and lowly in heart," in the same spirit which led him to the slaughter at last. And whenever our children kneel at night to pray, "Gentle Jesus, meek and mild," they are teaching us afresh that the everlasting love of Christ is supremely childlike and long-suffering, and patient, and peaceable, and forbearing. Herein are the might and the majesty of the Redeemer. He triumphs because his meekness never falters, because his gentleness endureth forever. Everything else on earth wears out and breaks down except this one invincible spirit. Christ has revealed the secret of his own victory. He has proved how best to conquer "want by wanting, and weariness by wearying, and pain by suffering, and grief by grieving, and death by dying." For this, and no other than this, is the divine way.

The Church has never quite forgotten her Lord's secret. Meekness, indeed, is no virtue of the natural man. It seems the last quality to be bred in a world of competition. Yet it remains one decisive token of the disciple of Christ. The Lord's servant must not strive, but be gentle towards all, apt to teach, in meekness instructing them that oppose themselves. Such was the typical Christian. And nothing in history is more wonderful than the way in which this type of character has survived in the long, slow struggle for existence. What could appear less fit to encounter the buffets of fortune than that ideal meekness which Christ initiated in his own person, and perpetuated in his followers? It looked so delicate, so defenseless, so ill-adapted for the stern battle of life. "Why one chief watchword of the Christian was to cease troubling about his own survival," to lay aside ambition and self-assertion, patiently to submit to injury, willingly to embrace the Cross. And yet by a miracle of divine persistence, the Christian type has never died out. Unreal and fragile as it seemed, it has proved "robust enough to endure the wear and tear of ages." It has thriven and multiplied and spread abroad, and possessed the high places of the earth, and pressed into the foremost files of time. The real victories of the faith have been won by meekness. The strength of the Church lies continually in "all those things which the world despises as fitter in themselves to pull down a kingdom than to build it up—in patience and simplicity and innocence and concession and forbearance and passiveness and resignation."

But to believe this goes against the grain of strong men's natures. It seems to contradict common experience and common sense. Was it by meekness that England founded colonies and subdued kingdoms in the past? Is it by meekness that Englishmen make their fortunes and win their fame today? To be sure, we may grow too ambitious, too aggressive and intolerant. But must we really turn into women?

Yet the truth remains that God's kingdom is never

governed by brute force or cunning or self-assertion. There is an energy far more irresistible and more divine. We Christians can overcome the world, if only we dare be innocent and unworldly. We shall inherit the earth, if only we have faith enough to be meek. For to be meek means to have the noblest will and the loftiest temper—a will submitted to the will of God, a temper subdued by the love of Christ. It means to become gentle and peaceful and forgiving, to be brave enough to suffer injuries quietly without desire for revenge, to be content to fail in appearance, to be quiet in obscurity and adversity, to be confident of eternal success. It means the endless patience of hope, the unconquerable sweetness of charity. And this one spirit shall outlast the pyramids, and smile at the wreck of all the kingdoms of time.

How often the Church is found relying on something more carnal than meekness! We strive, and cry, and turn bitter, and grow vindictive and partisan in Christ's own cause. We yield to the perpetual temptation to adopt a pushful policy in promoting God's cause among men. Yet the meek shall inherit the earth, and no one but the meek. We shall discover at the end of the day how the Church's very life lies not in inflicting evil, but in enduring it without a murmur. We conquer (as one says) "by turning the cheek to the smiter, by suffering kindness to the unthankful, by succoring the poor. We conquer by fortitude, and constancy, and fairness, and disinterestedness, and moderation, by sheer patience in enduring ill, by sheer perseverance in doing well." We can overcome evil with good. This was how the Lamb of God himself overcame the evil that is in the world.—T. H. D., in British Weekly.

Baptist Hymns.

"Awake my soul, to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving kindness, O how free!"

The author of this hymn, Samuel Medley, was born at Chesnut, Hertfordshire, England, on June 3rd, 1738. He was first apprenticed to an oilman in London; but, disliking the business, claimed the privilege—as he had a right to do—of finishing his apprenticeship in the navy. In 1755 he was a midshipman on board the "Buckingham," and was transferred to the "Intrepid," under Admiral Boscawen, with whom he served in the sea fight off Cape Lagos, in 1759. Being wounded in this engagement, he was taken, on the return of the fleet, to the house of his grandfather, Mr. Touge; who, being a religious man, did all in his power to induce his grandson to lead a different life. One Sunday evening he read to him a sermon by Dr. Watts, from Isaiah iv. 2, 6 and 7. To the wounded sailor it was the means of salvation. In 1760 he joined the Baptist church in Eagle street, under the pastoral care of Dr. Gifford. Being encouraged to preach, he made his first attempt in 1766. His ability justified the trial, and he became pastor of the Baptist church at Watford, Herts. After remaining there five years, he removed to Liverpool, where he did an excellent work among the sailors, being peculiarly qualified for work among them by his former seafaring life. In 1798 an illness connected with the effects of his old wound, caused his death. When near his end, he said, "I am thinking of the laws of gravitation; the nearer a body approaches to its centre of attraction, with the greater force is it impelled; and so the nearer I approach my dissolution, with the greater velocity do I approach it. A friend who stood by remarked, 'Sir, Christ is your centre.'" "Yes, yes," replied the dying man, "He is. I am a poor shattered bark, just about to gain the blissful harbor; and oh how sweet will be the port after the storm." Thus he departed in peace, on July 17th, 1799.

W. B. HINSON.

Harpstrings and Heartstrings.

BY MISS R. B. PINRO.

It lay not far from where I stood,
A dainty thing;
Fashioned of burnished dark red wood,
And silver string.
But as I slowly drew it near,
And swept the chords,
A deep discord smote on my ear
Too harsh for words.
"It is out of tune in every string!"
And I took the key;
And tried discordant tones to bring
Into harmony.
As I sought once more the note to try
Beneath the strain,
There quivered forth a wailing cry,
As of one in pain.
"Poor little tortured thing!" I thought,
"Does it hurt so much?"
"That is the way sweet tones are wrought
Neath the Master's touch!"
His hand may sweep in the noisy noon,
Or careless hours,
And find so sadly out of tune
These lives of ours,
That He gently draws a heartstring here
Till it almost breaks;
Then tunes them all to His practised ear,
Till the blending makes
One full sweet tone that shall loudly roll
Or softly float,
His hand alone can tune the whole
To the grand key-note.
Even so dear Master send the strain,
The measured beat;
Into my life give sufficient pain
To make it sweet.
The lives that are lived beneath Thy care
Are not far wrong;
And the heart that has had the most to bear
Sings the sweetest song.
Sheffield Mills, N. S.

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Editorial Notes.

—In order that the American Baptist Missionary Union shall come to the close of its financial year on April first without a deficit, it is necessary that \$185,000 be received during the current month. This means receipts exceeding the average of recent years by about \$45,000. But business is said to be better in the States this year than for some years past, and Secretary Mabie is not without hope that the receipts for the month may be sufficient to balance the account.

—It is stated that Dr. Taylor, of Vassar, has declined the call to the presidency of Brown. But if the overture of the trustees of Brown is without result so far as their own University is concerned, it appears to have had a remarkably favorable effect upon Vassar. It is reported that there is a good prospect that \$2,000,000 may shortly be added to its endowment, so that the president of Vassar shall have at command ample means for work of the highest and most advanced character. The call of Dr. Taylor to Brown has perhaps also led to a higher appreciation of his value to Vassar. At all events it is said that his salary is to be increased and made equal to that given by any other American College.

—“Nobody can be sure that demons do not exist, therefore you take them for granted.” Thus our friend, ‘Medicus,’ would dispose of our argument against his position that belief in demoniacal possession is absurd. But in this ‘Medicus’ can scarcely expect to be taken seriously. Our argument was that, since we do not know enough concerning modes of existence in the super-sensuous world to deny the existence of demons and their possible influence upon human beings, it would be rash to pronounce absurd a theory of demoniacal possession, which plainly appears to have the endorsement of the writers of the Gospels and of Jesus himself. ‘Medicus’ declares that he must have a demon for critical examination before he will believe in its existence. It is quite possible that he will not be able to get hold of such a subject. But then, it is not likely that he can secure for critical examination an angel or the spirit of a just man made perfect, or that he will be able to verify by scientific investigation the doctrine of the resurrection from the dead, so that our friend seems to be in a fair way to become a pretty thorough-going Sadducee.

—In connection with the Federation of Free churches in Great Britain, a Year Book has been issued which affords interesting data for statistical comparison between the Free churches and the Anglican church. For the table of comparison and other facts given below we are indebted to the Outlook. The figures are for England and Wales only.

	Evangelical Free Churches.	Anglican Churches.
Sittings.	7,848,804	6,886,927
Members.	1,879,175	1,886,059
Teachers.	381,153	219,159
Scholars.	3,284,963	2,393,372
Pastors.	8,802	42,876
Local Preachers.	49,970	

The increase in membership for the year is 2,000 greater in the Free churches than in the Established church. The ordinary income of the Free churches is estimated to be between five and six millions sterling and the value of church property fifty millions. In the English-speaking countries and their

missions the Free church members number twenty-one millions and the Anglicans three and a quarter millions. These figures show that, without taking account of the Roman Catholics and Unitarians, the Anglicans in England and Wales are considerably out-numbered by the Nonconformists, and they show that it is not from any superiority in numbers and religious activity that the Anglican body can lay claim to the right of establishment in England.

—The people inhabiting the Philippine Islands are of many different tribes and languages. The principal of these languages, as enumerated by Dr. B. Pick, in the ‘Independent,’ are the Calamian, Ibanag, Zambal, Pampango, Pangasinan, Vicol or Bicol, Cebuano, Tagalog and Visayan. The last named is spoken by about 2,000,000 and is common to most of the central portions of the archipelago. Tagalog, which is spoken by 1,500,000, is the predominant language of the Philippines and is the chief language of Manila. The Spanish Roman Catholic missionaries appear to have published grammars of most of the languages, and in some of them there are translations of portions of the Scriptures. Thus in Tagalog the Gospels of Luke and Mark have been published by the British and Foreign Bible Society, and the Gospel of Matthew is in press. In Pangasinan the New Testament has been translated by the Dominican Friar Alonzo Lallave, and the Gospels, the Acts and one of John’s epistles were published in 1887 by the B. & F. Society. A translation of the Gospel of Luke in the Vicol language is now in press, and the same gospel is in course of translation in the Ilocan language. There are nearly half a million people in the Philippines who use the Spanish language.

Christ the Door and the Good Shepherd.

In that passage from the chapter of John’s Gospel which constitutes our Bible lesson for the current week, our Lord sets forth his relations to his people under two figures, both having reference to the shepherd life of Palestine, and therefore quite familiar to those whom he addressed. In the first figure he is the Door of the sheepfold; in the second he is the Shepherd of the sheep. Both figures are wonderfully expressive of the character of the relationships which Christ sustains to men. In order to feel the full force of the figures it is necessary to have some knowledge of shepherd life in the East, with its perils to flock and shepherd from wild beasts and robbers, the necessity of frequently moving to new pasture grounds, the constant demand for knowledge, watchfulness and courage on the part of the shepherd, and the need too of the sheepfold, in which during the night the flocks may find a secure refuge from their enemies. The fold, travellers tell us, is ordinarily an open enclosure, with a wall high enough to prevent wolves and jackals from leaping it, and covered over with branches of thorny shrubs. One such fold serves for a large district, and several shepherds may bring their flocks to it at night. The sheep of each flock are carefully counted one by one, as they enter, and all night the porter of the fold guards it, refusing entrance to any but a real shepherd of the sheep. In the morning the shepherds come. Each calls his own sheep and leads them forth. The sheep recognize the voice of their own shepherd, and a stranger they will not follow.

It is of great importance to recognize clearly the truth that Christ is the Door, both for shepherd and for sheep. It is by him that every true shepherd finds access to the sheepfold. If any one ignores the Door and climbs up some other way, it is proof that he is no true shepherd. Only he who comes in the name of Christ and to whom Christ is Lord of all can be a shepherd of the sheep. He who climbs up some other way, whatever may be his pretensions and his powers, the same is a thief and a robber. And, as Christ is the only door for the shepherds, so also is he the only door for the sheep. It is a way too straight and narrow for the soul swollen with pride or laden with much goods. Christ is the true and only entrance to the fold, and he who really enters by him shall find a place of safety, and, going in and out, shall find pasture. It is by Christ and not by any ordinance that the fold is entered. And they who enter are his, all of them, although it may be they are found huddled together in separate flocks in different corners of the sheep-fold. To

know Christ and the power of his resurrection is of far greater importance than to be able to pronounce any sectarian shibboleth. The question of the believer’s relationship to Christ infinitely outweighs the question of his attitude toward Paul, Cephas or Apollos.

In the other figure alluded to above our Lord speaks of himself as a Shepherd, “the good Shepherd,” that is one who pre-eminently possesses the qualities which belong to the true, the ideal shepherd,—one who in his relation to men realizes the relation of the ideal shepherd to his sheep. As the good shepherd, he appears in contrast to three kinds of men—typified by the wolf, the robber and the hireling. The wolf we may take as the type of the lustful and avaricious man who cares not what or who is sacrificed to his wolfish appetites, so long as they are gratified. The thief or the robber type is like the wolf type in being actuated by selfish greed, less savage in outward appearance than the other, but no less an enemy to the flock and to the shepherd. Then there is also the hireling, who is unlike the others in that his purpose is not to rend, to kill and to destroy, but still like them and unlike the good shepherd, because his purpose is a selfish one and without any inspiration of love. These three classes had their representatives in the days of Christ and they are not far to seek today. Probably if any one will closely regard his own features in the light of Christ’s teaching he will be able to discern there some wolfish lineaments, and some that clearly indicate relationship with the robber and the hireling.

It will be observed that our Lord particularly contrasts the character of the good shepherd with that of the hireling. Not every man indeed who works for wages is really a hireling. Many an one who serves his fellow man, and receives pay therefor, renders that service as unto God, and does his work “as ever in his Great Taskmaster’s eye.” And the mere hireling may render much valuable service, doing just what he has agreed to do, but with no higher motive in it than to receive the promised wages and to retain custom. The hireling does many things for us, but there are many most important things which he does not and cannot do. No hireling can take the place in the family of the dead father or mother, of the dead wife or husband. We cannot hire men to be patriots. Perhaps there are hirelings in civic councils, in Legislatures, in Parliaments and Governments, but, it is a truism to say that no hireling can render the service which the interests of the country demands from men in such positions. Perhaps the hireling sometimes finds his way even into the Christian ministry, but surely no minister can be hired to render the service which a pastor of a church must give if he has any fellowship with Christ. It would go hard with the world if there were none to render greater service than the hireling can give. For the world needs to be loved and saved, and the hireling could never be a saviour because he is not a lover, and will not lay down his life for any cause. He who would save must love. Jesus could be the Good Shepherd because he was willing to lay down his life for men. He could be the Saviour of the world because of love. What the world wants most today is less hirelings and more shepherds, more men and women who care less for the pay which the world gives to those who cater to its wants and whims and more for the “well done” with which the Master shall greet the good and faithful servant by and by.

Arrows from a Hunter’s Quiver.

MONEY VERSES SOULS.

It is evident that religious work today requires three things,—“grace, grit and greenbacks,” or it will not go. But the reading of “annual reports” reveals the possibility of a greater anxiety to have the balance on the right side of the ledger than to report a number of souls saved. “How is your church prospering?” “Splendidly,” said the treasurer, “all bills are paid and there is a balance in the treasury.” “But how many souls were saved during the year?” “Let me see,” was the response, “Well, that is hard to tell, but I—don’t know of any still we have had a good year.” Christ stands over against the treasury, but money won’t buy souls from death!

THE CHURCH AND THE MASSES.

In many places is heard the wail, “The church is drifting away from the masses!” That may be true of carnal societies which ignore their kindred, but it is not

true of the Church of Christ. Some organizations in this city are spending their time discussing "Shakespeare Our Teacher," "Future Punishment," "Is the Soul Immortal?" etc., etc., while others devote half of Lord's Day to the discussion of "Social Problems." Heaven and angels must protest against much of this, which is talking about salvation and damnation, rather than saving men; and which is like trying to build a life-boat alongside a staunch and worthy one already launched, waiting to be manned for the rescue. But is it not worse to hear representative men—not Baptist—say, "We must do all we can to SUCCESSFULLY cater to the animal natures of men, if we are to save them?"

Is it not a positive evidence of spiritual impotency when a church (?) has to resort to all sorts of means to get a crowd; preaching on "The Devil," for instance, as though a crowd were what Christ wants?

And would it not be more honoring to God to set up HIS STANDARD, rally around it only, invite men to it or let them perish with their eyes open. But they will not all perish, the pure, all-mighty Gospel must save the elect. "The masses" are drifting away from God and his people as they ever have done. After we have done our best, we must let them drift into the hands of the living God! God is in our losing enterprise, therefore stop crying down His Church. At last we shall find heaven filled, and every crown claimed by the redeemed.

ORTHODOX ORDINATION.

Immanuel Baptist Church of this city recently ordained Robert Hall, one of its members, as city missionary. For 14 years he has labored with God's seal and blessed results, under the direction of a "General Board." The church first invited a council to consider the matter, which decided that as he was not to become the pastor of a regular Baptist church it was not wise nor necessary for them to act in official capacity. They therefore referred the matter back to the church, which, of its own accord ordained Bro. Hall to the work of the Gospel according to Acts 13, 1-3. Several Baptist ministers voluntarily assisted in the service. Bro. Hall is a thorough Baptist but a broad-minded zealous Christian.

VENTURE SHOTS.

Never such a cold winter, nor such a host of la grippe patients for 20 years.

Rev. C. A. Eaton and Dr. Spencer addressed the Fyfe Missionary at its last meeting.

Rev. W. W. Weeks has gone to Europe on an eight weeks' health trip.

Rev. Dr. Thomas has had to relinquish his work for a season, and rest at Clifton Springs, New York.

J. HARRY KING.

Toronto, March 4th.

The Former Days.

DEAR EDITOR,—I was much interested in the letter of Rev. Edward Manning, written more than 102 years ago, and of your remarks. It recalled my boyhood days when the preaching by the so-called "Newlights" was chiefly of a hortatory character. Occasionally a Baptist preacher, such as Rev. T. S. Harding, Rev. Edward Manning or Rev. Joseph Dimock visited Falmouth and gave us a sermon that interested even the boys. I remember Mr. Manning very well, and although his sermons, like others of those days, were very long, yet they were sound and doctrinal—rather too profound for us boys, but instructive. Our parents fully appreciated them if we did not. The published letter of Mr. Manning, like his sermons, were very long and extended to fifty.

The "Newlights" of those early days were freely criticised and their practices condemned by ministers of Established church, and by others who were better educated. And these criticisms and censures were not only applied to ministers but to prominent laymen. I recall the unique reply of my grandfather, Thomas Young, of Falmouth, brother-in-law of Henry Alline, the well-known evangelist, whose preaching in Nova Scotia and New Brunswick from 1776 to 1782 exerted a marked and beneficial influence for good, not only in those years but in the succeeding decades. A minister wrote to my grandfather a letter that filled several of the large sheets of paper then in use, severely criticising the beliefs and practices of the Newlights. It was carefully read by the recipient and acknowledged in a peculiar manner. A sheet of paper was dated and at the bottom of the third page the signature "Thomas Young" was written, the letter folded, addressed and forwarded to the clergyman. A short time afterward the two men met, when the minister stid: "Oh, Mr. Young, I received a letter from you the other day and upon opening it found nothing in it." "Just like yours to me," was the reply. I am of the opinion that the letter of my grandfather accomplished its object quite as well as the long and argumentative letter of Mr. Manning, whose influence for good in Nova Scotia cannot be estimated. I am one of the few now living who heard him preach. "There were giants in those days" and in the succeeding years, when the Hardings, the Mannings, the Dimocks and Chipmans, the learned Charles Tupper and others accomplished a great work for their Master in Nova Scotia. With the

exception of Dr. Tupper [they were not] the equals of the Baptist ministers of the Province at the present time in the learning of the schools, but their knowledge of the Bible was profound. They had also the courage of their convictions. They denounced whatever they believed to be wrong, and if alive today every one of them would denounce the game of football and refuse to keep silent lest disapproval might offend friends or injure a favorite college. They were not trimmers.

They were foremost in every good work. The first Temperance Society of which I had personal knowledge was formed in Cornwallis, the president of which was Rev. Edward Manning. He assisted in the organization of the Horton Temperance Society, in November, 1829, the meeting being held in the old Horton Academy. Of the sixteen who joined at the first meeting held in the old Horton Academy, more than 69 years ago, perhaps the writer is the only one living. EDWARD YOUNG. Washington, D. C.

The Demons Again

With a pungency of wit, and a vividness of imagination, which I had previously unsuspected, the Rev. J. Webb comes to the rescue of the "demons" in the MESSENGER AND VISITOR of the 8th inst.

Divested of numerous luxuriance, Mr. Webb's argument is, that since we are unable to explain the mode by which the soul enters the body, while the existence of the soul within the body is undeniable, and since, in like manner, we cannot explain the mode of entrance into the body of demons, therefore the existence of demons is also undeniable.

That feature has been amply discussed, and Mr. Webb will of course remember the instance of the king of Spain who slept between two monks in order to protect himself from the intrusion of demons with his breath during sleep.

Your own argument, Mr. Editor, is almost equally felicitous. Nobody can be sure that demons may not exist, therefore we are to take them for granted. So also may witches exist. Indeed, among the neighbors of my boyhood those who declined to believe in the existence of these uncanny things were very decidedly in the minority.

Up to the present date, however, nobody has ventured to produce either a demon or a witch for critical examination, and until that is done I, for one, must be excused for declining to believe in their existence.

Every case of so called "demoniacal possession" mentioned in the New Testament presents unmistakable indications of either insanity or epilepsy, or a combination of both. The case of Judas is, of course, simply that of a man giving himself up to the control of avarice. And it may be that demons lurk in every bush, as the Korians believe, or on the other hand, they may be only the product of a cruel and hideous superstition, which has occasioned the sacrifice of thousands of human lives.

Mr. Webb should read the article in "Demonology" in the last edition of the "Encyclopaedia Britanica."

MEDICUS.

Remarks on Medicus' Letter.

TO EDITOR OF MESSENGER AND VISITOR.

DEAR BRO.—I believe you took the right way of answering "Medicus" in your issue Feb. 15; for the reason that there are things connected with the insane, especially certain classes of the insane, after science has told us all it can, which are inexplicable.

"Medicus" assumes all "rationality" as belonging to himself. Theologues too can certainly claim a fair share of it. They are "rational" enough to believe in the personality of the devil and devils, and that these devil and devils were in possession of certain individuals whom the Saviour met, and that he drove them out of such and that they entered the pigs and that the pigs were all drowned in consequence; and furthermore, that there are many "rational" Medici that are "rational" enough to believe the same things. But the point which Medicus raised, viz., "that any testimony from demoniacal sources, is a weakness rather than a strength to the argument for the divinity of the Saviour," is worthy of serious consideration. The Saviour Himself rebuked the devil's testimony so volubly given. At the Capernaum synagogue the devil cried aloud: "I know thee who thou art; the Holy one of God. And Jesus rebuked him, saying, 'Hold thy peace and come out of him.'" Luke 4: 33-35

At the close of the Sabbath day's work at Capernaum it is said: "And devils also came out of many crying out, and saying Thou art the Christ the Son of God, and he, rebuking them, suffered them not to say that they knew Him to be the Christ." Luke 4: 41, see margin, where Jesus refused the testimony of devils, His disciples should at least refrain from using it, for they have much cleaner sources of testimony.

THEOLOGUS.

Rev. J. H. Foshay.

Our beloved brother passed to his eternal home on the 2nd of March at Middleboro, Mass., where he had moved to take charge of the Baptist church of that place some eight weeks ago. A strange Providence indeed that he should leave his home and many friends at Yarmouth, to go to a strange land there to suffer and die among strangers. Mr. Foshay had been sick for some time before leaving Yarmouth, but had recovered sufficiently to go to his new charge. On the way he contracted a cold which brought on a complication of troubles which finally resulted in his death. He was taken sick on the day after his arrival at Middleboro, in the home of one of his deacons, and was not permitted to enter his church, or preach to his new charge, save the eloquent and powerful sermon that his patient suffering and triumphant death has left on record. We learn that the whole town has been stirred by the strange Providence, for a man of God to appear in their town, seemingly for the purpose, to sicken and die. The deepest sympathy and fullest Christian fellowship have been shown by all denominations of the town of Middleboro, while his own church showed the truest loyalty and evinced a Christian spirit that is worthy of all praise. His many friends in Yarmouth and the church he served so long have done all that mortals could to aid and minister comfort to the sorrow stricken widow and family. Such a Providence as this calls to the front such a wealth of Christian sympathy and fellow-feeling as to almost surprise us, as we move in the ordinary routine of the selfishness of daily duty, which on the surface seems to characterize this age. Bro. Foshay has been taken from us in the very prime of life and in the full vigor of manhood and intellectual strength—aged 44 years and 9 months. He was born at Hopewell, N. B., May 22nd, 1854. He was the son of a Baptist minister and moved from place to place where his father held pastorates. He attended the college at Wolfville, where he passed through the Academy and the first and second years in the Arts course, dropping out for some cause or other, he never found time or opportunity to finish his course, but the college has since recognized his ability as a thinker and preacher by conferring on him the degree of M. A. a few years ago. His first church was in Lobo, Ont., where he was married to Miss Emma J. Wickwire of Wolfville, and ordained the same year, 1877. While at Wolfville our brother was converted and baptized by the late Dr. DeBlois. His next pastorate was on P. E. Island, from there he moved to Sussex, N. B., and after a successful ministry of five years he was called to Windsor, N. S., where for nine years he was abundant in labors, the church prospered under his ministry, the building was enlarged and a large and handsome vestry erected. In January, 1890, he was called to the First Baptist church of Yarmouth. For nine years he ministered to that people with marked ability and wisdom as a preacher and pastor. Great prosperity followed our brother in his work at Yarmouth. The handsome brick church which he was instrumental in erecting, stands today as a monument of his faith and zeal. His exemplary life as a Christian minister has left behind a sweet savor, and his name will ever be held in happy remembrance. The deepest sympathy of all who know them is expressed for Mrs. Foshay and family, who have been so sorely bereft of a kind husband and loving father. May the God of all grace support and care for them.

A deeply interesting memorial service was held in First Baptist church of Yarmouth on Wednesday, March 8th, of which the Yarmouth Daily News give the following account. G. R. WHITE.

The obsequies of the late Rev. J. H. Foshay at the First Baptist church yesterday were attended by a vast concourse of people, representing all denominations. The church was tastefully and appropriately draped in funeral festoons and the numerous and very handsome floral offerings were arranged in front of the platform. Rev. W. F. Parker, pastor of Temple Baptist church, conducted the services, assisted by other pastors of the town.

A quartette choir consisting of Mr. Lawson, Mr. E. Condey, Mrs. D. Saunders and Mrs. W. C. McKinnon furnished excellent music, Mr. Roy Williams presiding at the organ. They opened with "Lead Kindly Light." Then the Rev. Mr. Braithwaite of the Tabernacle, Congregational, read the 90th Psalm, and Rev. Mr. Foster, of Arcadia Baptist Church, led in prayer.

Rev. G. R. White, of Hantsport, in a brief address, paid a high tribute to deceased with whom he had been associated as a Baptist pastor in Yarmouth for seven years; years of harmonious work. He spoke of the reverend gentleman's characteristic eloquence, for he was a born preacher, a man of striking ability and sincerity of purpose. He was a good man which was God's man.

Rev. E. M. Miller, on behalf of the Ministerial Institute, spoke feelingly of the great loss all denominations had sustained. He referred eloquently to the deceased as a good citizen, a denominational visitor and a fearless upholder of right under all circumstances. The speaker referred to his own loss when a beloved daughter was taken and the hearty sympathy Mr. Foshay had then shown, which created a feeling of brotherhood which made Mr. Miller now a mourner rather than a speaker. He remembered Mr. Foshay, too, as a most incisive speaker with a wonderful command of language. Rev. E. E. England, of Providence Methodist church, Yarmouth, led in prayer. Rev. J. H. Saunders, of the Baptist Church, Ohio, spoke from a denominational point of view. He reminded them of the death of Rev. Harris Harding in March, 1854. Then they wondered where his successor would ever be found. That day was three months before J. H. Foshay was born. The speaker eloquently bore testimony to the work and reputation of Mr. Foshay in three provinces. He had done the work appointed to him; though young he was taken and the old left. A telegram from Rev. B. H. Thomas expressed the sympathy of Digby Baptist church, and was read by Rev. John Brown, of Tusket. Rev. Mr. Parker closed with the benediction, and the congregation reverently filed past the coffin to take the last look at one they had so long loved and honored. The remains were interred in Mountain Cemetery, Diamond Lodge, I. O. O. F., attended in a body.

* * The Story Page. * *

When Elsie Graduated.

BY EMMA M. WISE.

The minute Mr. Dolan came to the pump to wash, Mrs. Dolan left the sizzling ham and the half-mashed potatoes and went out to see him.

"What's Dave Harper been pokin' round through the woods and fields all the afternoon for?" she asked with a show of unusual interest. "Hillary says he quit plowin' right away after dinner, n' has been wanderin' up an' down through our woods an' Mis' Tracy's ever since. I lowed he must be threatened with another attack of rheumatiz an' was huntin' yarbs to fight it off."

Mr. Dolan pumped the big tin basin full of sparkling water and treated his red face to a refreshing souse before answering.

"No," he said, at length, "it ain't rheumatiz this time. Nor yarbs, either. Elsie gradyates tonight an' he's been gatherin' a bouquet o' flowers to take 'er."

Mrs. Dolan fingered her apron strings nervously as was her wont when excited or aroused to excessive feeling. "Land alive!" she exclaimed. "That's so. This is Elsie's commencement night. I declare if I hadn't clean forgot all about it. Mis' Tracy was tellin' me yesterday that she's been sendin' invitations to some o' her folks. There comes Dave down the road now. I'm goin' down to the gate to see his flowers an' hear what he's got to say. You set the ham back, Hi, so it won't burn."

Mrs. Dolan did not wait to hear whether her husband acquiesced in her plan of news gathering, or objected to it. She drew one corner of her apron over her head and went quickly down the path to the roadside. When Mr. Harper came opposite the gate she raised her hand as a signal for him to stop, and he, surprised into prompt obedience, pulled hard on the lines and brought the big bay horse to a standstill close beside her.

"Whos, Ned," he said, in kindly tones that belied the vigorous see-sawing on the bit. "How do, Mis' Dolan. How're you feelin'? It's a nice evenin', ain't it?"

"Yes," said Mrs. Dolan, "it is. I'm pretty well. Hiram tells me you're goin' to Abbottsville tonight, Mr. Harper, to see Elsie gradyate."

The old man's bearded lips parted with a pleased smile and his pale blue eyes danced with delight. "Yes, Mis' Dolan, that's where I'm goin'," he said, proudly. "It'll be quite a sight, I low, to see Elsie an' all the rest of 'em gradyate. There's ten of 'em all told, seven girls an' three boys."

The fond happy pride vibrant in his soft voice touched a tender chord in Mrs. Dolan's heart and the idle curiosity that had brought her down to the gate to get a glimpse of his flowers and hear a bit of gossip, was superseded by a thrill of gentle sympathy.

"Land!" she said, "it does me good to hear you talk about it. I'd like to see 'em, myself. I almost wish I was goin', too. My, but you must be awful proud of Elsie, Mr. Harper."

"I am," said Mr. Harper, clicking the tips of his heavy boots against the dash-board. "I am proud of 'er, Mis' Dolan. I see right to be. Elsie's all I've got, n' she's a mighty good little girl. See, I'm takin' her this posy. She let it out the last time I seen her that people that was her true friends would be expected to give her a bouquet, or a book, or what not. I picked these this afternoon. It's pretty airy for any o' the big, showy kinds o' flowers, but these is fresh an' sweet an' I know they won't have any nicer down Abbottsville way. Elsie'll be kind o' prised an' tickled to see that I c'd get so many this time o' the year, I guess."

As Mr. Harper spoke he carefully removed the sheet of heavy brown paper that was tucked over the top of the little willow basket that sat on the seat beside him, and took therefrom a bouquet of the early spring flowers of the Ohio Valley. There were feathery leaves of the tender young fern, and nestling amid their meshes a few delicate wood anemones, violets, star-eyed daisies, buttercups and a spray or two of honeysuckle and spring everlasting. A piece of wet brown paper was wrapped round the stems and held in place by thick, yellow twine.

"They ain't fixed nice as they might be," he said, with half-shamed glance at the cumbersome wrappings. "My fingers is stiff an' bunglesome an' I couldn't get 'em arranged just right. Anyhow, I guess I ain't got the best taste in the world. But Elsie can put 'em together again if they don't suit 'er. She's real handy about such things."

The ready tears gathered in Mrs. Dolan's eyes as she listened to his apology for the arrangement of the fragile flowers that had been bunched awkwardly together with a wholesale disregard of the rules of art and harmony, and she said, impulsively:

"Don't you talk like that, Mr. Harper. That bouquet is just as pretty as can be. I've got some tulips an' geraniums beginnin' to bloom an' I could give you a spray or two to put in with your flowers just as well as not, only they don't need a thing to set 'em off. May the good Lord forgive me if I've told 'im something that ain't so," she muttered under her breath, "but I couldn't bear to hurt his feelings by telling him that his bouquet could be improved on. Good-bye, Mr. Harper," she added, as he began to shake the lines and urge the big bay horse to a 'G' up. "I won't keep you any longer. You've got a long drive before you. I hope you'll have a nice time tonight. I s'pose Elsie'll come home with you."

"Yes, I s'pose she will. G' up, Ned. Good bye Mis' Dolan. I'll tell Elsie you asked about her."

In response to this last entreaty, Old Ned conscientiously aroused himself and sought the middle of the road which stretched out into five dusty, yellow miles

between home and Abbottsville. Mrs. Dolan stood watching the retreating figures for a few minutes, then with the corner of the ever-convenient apron pressed to either eye she went back to the neglected ham and potatoes and her somewhat impatient spouse.

"Well," queried Mr. Dolan, testily, "what did you find out?"

"I wouldn't be tryin' to cast insinuations, if I was you, Hi," she said, in a manner that was strangely subdued. "I found out one thing, an' that is that Dave Harper is the best hearted man the sun ever shone on. I've been thinkin' as much for some time, an' now I know it. The only thing I'm sorry for is that Elsie's got so uppish an' snippy that she don't half'preciate him. Mis' Treadway, the woman she boards with in Abbottsville, says it's scandalous the way she treats him when he comes there for her—just as if she was ashamed of him. She seems to've forgot what a struggle he's made for her education, an' how he mortgaged his little farm, an' everything, to get the money to put her through Abbottsville high school."

All unconscious of these reflections on the filial duty of Elsie, David Harper proceeded at a steady, measured pace toward Abbottsville. He was very happy. He could remember but two days in his whole life when he had been quite so happy. One was the day he married Elsie's mother; the other was the day Elsie was born.

He had known a great deal of sorrow and it may be that that made those three festival days show forth with unusual splendor. To start with, he had seen Elsie's mother wooed and won by another. But he loved her and waited, and years after when he was getting to be an old man, and her husband and the three little boys had been taken away from her, she came to him for comfort. She died while Elsie was still a very little girl. Her brothers and sisters came to David then and offered to take Elsie off his hands and bring her up as their own. But he couldn't let her go. He had waited so long for happiness that he could not willfully resign the portion still left him. He didn't say much—it wasn't his way—but one or two who had learned to divine the deep music of these life-songs without words understood that "to take Elsie off his hands" would be a mortal blow, and by common consent they desisted from further persuasion.

So he and Elsie continued to live in the little frame house that had been such a pleasant home for them. They did their own house-keeping, for sickness and death had cost so much that there was nothing left to hire help with. David did his work in the fields as usual and helped Elsie sweep and cook and wash and iron. In winter when she went to school the greater part of the housework fell on him.

"We get along first rate," he always said, in answer to friendly inquiries. "Elsie's smart for her age, an' I learned such a big heap when mother was sick that housekeepin' comes right handy to me now."

After Elsie went away to Abbottsville to school he was very lonesome. Ned, the horse, and Major, the dog, were his only companions. He cooked and ate his simple meals in silence, and at night when he went to bed, the awful stillness almost frightened him. But the glowing reports he had of Elsie's "smartness" and her popularity, made any sacrifice seem light, and he furnished her the needed funds and made the long trips to and from Abbottsville through fair weather and foul, as she requested without a murmur. He felt that this was a duty he owed to Elsie, for he realized that in living alone and working as she had done, her life had been in a measure destitute of the common joys of girlhood.

And at last Elsie was to graduate—with honors. Because of this she was to have the valedictory she had told him. David didn't know just what valedictory was, but he supposed it must be something very nice. Well, whatever it was, he felt sure that Elsie deserved it. Dear Elsie. He would give her the flowers as a token of his love and pride. She had said she hoped everybody would give flowers, she loved them so. Oh, happy he was.

The early May day had drawn to a close when David Harper reached the place where Elsie boarded. He hitched Ned to the post at the side of the house and taking the flowers from the basket, he went up the steps. Several girls dressed in white were standing near the door. They drew back as he approached and one of them who evidently recognized him as Elsie's father, said:

"Just come right on in, Mr. Harper, Elsie's dressing. She'll be ready in a minute."

"Thankee," he said. "It don't matter. I can set most any place."

He clutched the dainty, fragrant flowers tightly, and sat down in a quiet corner of the large parlor. The room was brilliantly lighted and prettily dressed women and girls were hurrying to and fro.

"They're makin' a mighty big fuss about Elsie's gradyatin'," he said. "My, but I ought to feel glad to see her made so much of by all these big bugs."

But somehow, in spite of his joy, David felt strangely lonely and out of place in the gay scene. No one spoke to him or seemed to know him, but presently a door was opened from somewhere and a voice called out:

"Elsie, here's your father."

And then, in an inner room, he saw Elsie. She was standing in a glare of light and was surrounded by a bevy of laughing, chattering girls. She looked out and nodded carelessly then went on with the finishing touches of her toilet. By and by she came out to see him.

"Why didn't you put your hat on the hall-tree, father?" she asked, in greeting. "It doesn't look well to hold it in your hand that way."

For a moment he did not answer. He was never a demonstrative man, but that night he had meant to kiss her, and tell her how nice she looked in her stylish white dress, and how he scarcely recognized her as his daughter. But her unexpected reproof stunned him for a time. After a little he remembered his flowers and held them up as a peace offering.

"Here's a bouquet I brought you, Elsie," he said. "You wanted flowers, you know, I hunted 'em over Tracy's an' Dolan's woods for those." Elsie looked at

the proffered bouquet but did not take it from his hand. "O father," she said, with a fretful little laugh, "is that the best you could do? These are nice, of course, but I couldn't have them sent up on the stage, you know. They look so—so ragged. What would people think?"

Elsie's glance involuntarily rested on a great cluster of American beauty roses that lay on the table near by with a card attached bearing her name. David's eyes followed hers and he caught his breath in astonishment.

"You're right, Elsie," he said, huskily. "These of mine don't belong with them. I'll put 'em back in the wagon, I lowed nothin' better than 'nemesones an' honeysuckle growed down this way, but I see I was mistaken." David Harper went out to the wagon and laid his flowers back into the willow basket. Then he stood smoothing Ned's glossy neck until Elsie came out.

"Here's your ticket, father," she said. "You know where the town hall is—that great building with the tower, four blocks down the sreet. The usher'll show you where to go."

"Why, ain't I goin' with you, Elsie?" he quavered. "Oh, mercy, no, you couldn't," she laughed. "I have to go with the girls. They're going round to the dressing-room with me to fix my hair and give me a few extra touches just before I go on the stage. Good-bye, Popsy. You'd better hurry."

The group of girls crossed the square and started merrily down the street. David put his basket of flowers under the wagon seat and followed slowly along behind them. He was too loyal to Elsie to admit even to himself that he was disappointed. If anybody had told him that he felt very much alone, and that there was a gnawing pain at his heart, he would have scorned the idea. Nevertheless, he could not deny that graduating was not just what he had expected it to be. But could Elsie help that? Had she made the social rules and regulations that govern commencements? Of course not. If anybody was to blame it was he, who was old enough to know better than to let his imagination run away with him and paint such beautiful pictures as he had been reveling in for several days past.

The incidents of the commencement impressed him as a strange, beautiful dream. There were flowers, there were beautiful costumes, there was music, there were essays and orations, there was applause. Through it all, David Harper sat like one dazed; hearing, yet hearing not, seeing, yet seeing not. And last of all came Elsie—his Elsie. Every sense was on edge then. He watched her eagerly as she came toward the footlights, but when she had made her stiff curtsy and commenced to speak, he bowed his gray head in his hands and remained so throughout the address. Once, when Elsie looked round over the crowded house she saw him sitting thus, and wondered what he was thinking of. It is doubtful if David, himself, could have told her. There are times when the earnest hopes, prayers and longings of the heart can be put into words by none but God.

It was all over at last. The music ceased, the lights were out, and they were back in Mrs. Treadway's parlor in the midst of the baskets and bouquets of flowers with which Elsie had been remembered.

"Won't you stay all night with us, Mr. Harper?" asked Mrs. Treadway. "It is quite late and you have such a long drive home."

"Oh, dear no, he won't stay," put in Elsie quickly. "He won't mind going home, will you, father?"

"Oh, no," said he. "I won't mind. Ned an' I always rest better at home, anyway. How long will it take you to get ready, Elsie?"

"Take me to get ready!" echoed Elsie. "My goodness, I'm not going. Whatever put that into your head."

"Seen' 's school's out, I thought mebbe you'd want to," he faltered. "You ain't been home for so long, you know."

"I know. But the idea of your wanting me to go to-night, father!" said Elsie, crossly. "It's so foolish of you. I'll get enough of the lonesome old place this summer without rushing off the minute school closes. I want to stay over for the Alumni banquet Wednesday night."

"I could bring you back for that," he said, timidly. "I told Mis' Dolan you'd come back with me."

Well, I can't, that's all. I don't see what it is to Mrs. Dolan whether I come or not. I'm too tired to take that long ride tonight. Come over Thursday morning. I'll be ready then."

Elsie's veins were throbbing and leaping with the excitement that thrills any young girl on her graduation night, yet she was not so happy as she had expected to be. Praise, adulation, triumphant success were hers, but there was something lacking. Not even when she fell asleep, at last, was she at rest. Over and over in her dreams she saw her father sitting with his gray head bowed in his hands as she had seen him at the commencement. Or, perchance, the scene changed and he was driving away, alone, in the moonlight, with the bouquet of rejected flowers on the seat beside him. And through it all Elsie was conscious of feeling very miserable.

It was about 4 o'clock in the morning when she was awakened from this troubled slumber by the sound of men's voices out outside her window.

"You're out early—or late—whichever it is, Johnson," said one of them facetiously.

"It's early," replied Johnson. "I'm on my way to the city with the marketin'. I like to get a good start. What are you doin' here in Abbottsville at this hour?"

"I'm just gettin' home from the city," was the reply. "I'd been along here three hours earlier, but there was an awful accident back at ten-mile bridge about half past twelve, an' I stayed to help. A man, horse an' wagon went overboard. The horse is smashed into a jelly, but the man's still alive. He can't last long, though. Somebody recognized him as a farmer that lives back in the country some place, an' they've taken him home. He'd been into town to the commencement last night. Horse must o' got scared, I reckon, or mebbe the old chap couldn't see. Folks has been petitionin' the commissioners for the last five years to put a railin' round that bridge. Now that the mischief's done, I s'pose they'll do it."

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The Young People

"Te, te, it's too bad," said Johnson. "An' I have to pass over that bridge myself, too. Well, so long."

The two men started on, then, on their separate ways, but Elsie had already thrown on a dress and was ready to join them. Softly she unlocked the hall door and reached out into the dim morning light.

"Mr. Johnson," she called to the man who was bound for the city, "do you go through Pleasanton on your way to town? If you do, will you please let me go with you?"

She had come quite close to the wagon then, and by the light of the lantern which she had quickly lighted the surprised man saw that she was haggard and distressed.

"You ain't runnin' away from home, little girl, are you?" he asked anxiously. "Cause, if you are—"

"No, no," she interrupted. "I live in Pleasanton. I've been going to school here. My father—my father—" Elsie's voice choked with tears and sobs and she looked at the man helplessly.

"I see," he said. "Homesickness. Well, jump right in. The horses is fresh an' as there ain't much of a load I'll make pretty good time."

Elsie ran back and scribbled a note of explanation to Mrs. Treadway, then, burdened with no luggage except a hat and an odd pair of shoes, she climbed up beside Mr. Johnson and began the trip to Pleasanton. It did not occur to her that she ought to explain matters to her companion. Besides she was too miserable to talk. She could do nothing but think. Remorse was eating at her heart and the pain was terrible. Oh, she had so many things to regret—her disrespect, her coldness, and worst of all her shame of him. This had dated from the day some careless, thoughtless youth had called him a "hayseed" and had wondered why "Elsie didn't make the old man trig up a little." Since then Elsie had avoided being seen in his company whenever it was possible, and when he came into Abbottsville for her, she had insisted upon his driving down back streets that were little frequented. And last of all came her refusal to receive the bouquet that he had taken such pains to gather. Poor, despised little flowers. How it must have hurt him. And he was such a good man, so gentle, so kind, so true. How could she have grieved him so?

To add to her suffering, she felt that she was directly responsible for his accident. Oh, if only she had gone home with him as he wished. Her keen young eyes could have guided Ned safely over the bridge, and all would have been well. Or, what was still better, if only he had stayed at Mrs. Treadway's all night. Elsie felt sure he would have done so had not she vetoed the plan, and she cried aloud at the thought that she had been actuated in this by the fact that he would stay for breakfast next morning and put her to still greater shame by eating with his knife.

Oh, it seemed such a mean, pitifully low thing to do. She was very, very sorry. She sobbed out her anguish on the horse-hair cushions of Mr. Johnson's wagon, and prayed again and again that he would live until she got home so she could tell him all this and let him know how dearly she loved him.

Mr. Johnson kept his word as to making good time, and it was scarcely six o'clock when he put Elsie down at the end of the lane that led back to her home. Everything seemed very quiet about the house when she drew near and she wondered if he were already dead. The front door was locked, and she went around to the kitchen. The back door was ajar, and she saw that a freshly-lighted wood fire was blazing in the cook-stove. She passed through the plainly-furnished rooms, calling as she went, but there was no response.

"He isn't here," she cried, with a terrible sinking feeling at her heart. "They must have taken him to one of the neighbors to give him better care, or, perhaps, to lay him out."

Aimlessly she walked down the worn path to the barn. The wide double doors stood open and just inside she saw the little spring wagon, without an extra scratch or blemish.

And farther beyond she saw her father. One arm was resting against a wooden pillar, and in the crook of his elbow lay his head. Elsie had seen him in that attitude once, before. It was the day her mother died. When she came back from Mrs. Dolan's, where they had sent her until it was all over, he was leaning so, against one corner of the smoke-house. She remembered how very white and set his face had been then. It looked something like that now.

"Father, father," she cried, "I thought you were injured—dead. I thought it was you who fell off the bridge last night. O father, father."

He turned round slowly.

"Why, Elsie," he said, "you home so airy? How'd you come? No, 't wa'n't I that got hurt. 'Twas Lem Baker. He'd been in to the commencement, too. I happened along about that time an' helped take him up. An' you thought it was me, an' come all the way home to see about it. Why, Elsie, little girl, don't take on so."

When Elsie looked up again she saw that he held in one hand the bouquet of wild flowers. They were withered and faded but they were fragrant still.

"I want to tell you about these, father," she said, touching them gently. "They're far prettier than any of the others I got last night."

"Oh, pshaw, no they ain't," laughed David. "Don't you say anything like that. I know better. Why, they ain't a patchin' to them roses an' lilies."

"But I love them better, anyway, father," said Elsie.

"Oh, well," quoth David, "that's different."

"Yes, Mis' Dolan," he said, when later in the morning, that good woman "ran in, just to see how they were getting along." "Elsie's come home to stay, except when I take her over to Abbottsville Wednesday night for the 'lumni banquet. She says I've got to fix up an' go, too, but la, I couldn't think of such a thing. Yes, them's my flowers, same ones I picked yesterday. Elsie prized 'em more'n anything she got, didn't you, Elsie?"

And when Mrs. Dolan noted Elsie's fond, deferential manner, she could not doubt it.—The Interior.

For every suffering heart there is at hand, or can be found, some noble task, into the energy necessary for the doing of which it can transmute the energy of its grief and pain.—John W. Chadwick.

EDITOR,

J. B. MORGAN.

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

Prayer Meeting Topic—March 19.

B. Y. P. U. Topic.—Self-mastery, 1 Cor. 9:24-27.

Daily Bible Readings.

Monday, March 20.—Ezekiel 16:1-14. Unbounded favors. Compare Heb. 7:25.

Tuesday, March 21.—Ezekiel 16:15-34. Rank impotence and insolence. Compare Ezek. 21:32.

Wednesday, March 22.—Ezekiel 16:35-63. But God never forgets. (vs. 60). Compare Lev. 26:42.

Thursday, March 23.—Ezekiel 17. The recompense of impotence. (vs. 19). Compare John 3:16.

Friday, March 24.—Ezekiel 18:1-18. The soul that sinneth. (vs. 4). Compare Rom. 6:23.

Saturday, March 25.—Ezekiel 18:19-32. One purpose of penitence. (vs. 30). Compare Rev. 2:5.

Prayer Meeting Topic—March 19.

Self-mastery. 1 Corinthians 9:24-27.

1. Self-mastery is not a delusive dream, it is possible.
2. Jesus puts self-mastery at the very threshold of the Christian life. "If any man will be my disciple let him deny himself."
3. The mastery of self is not an easy thing to attain.
4. In order to be achieved, self-mastery must be deliberately determined upon and judiciously attempted.
5. Self-mastery is indicative of strength and nobility of soul. "He who ruleth his own spirit is better than he who taketh a city."
6. In so far as one fails of self-mastery he fails of the highest respect of others. He who holdeth rein over his appetites and passions, who bridleth his tongue and keepeth his temper, who controlleth his affections, ambitions and impulses, in a word, who is sovereign of himself will command respect.

In order to realize in one's life his possibilities of usefulness, one must be master of self. This was one reason why St. Paul fought and kept his body under control, lest failing to fulfil God's purpose in his apostleship he should be removed as a cumberer of the ground and become a castaway from the apostolate.

9. Every victory over self makes another victory easier and more probable.

10. Whoso would gain mastery of himself may count on God's help and should not fail to seek it.

The Parsonage, Kentville, N. S. B. N. NOBLE.

Hello Again, Union.

"It never rains but it pours." A few weeks ago we had such a rush of reports from societies that we could not find space for them, and now behold, none last week and this week a single report. As the good colored sister said about the church of which she was a member, I guess we's backslidin' gettin' ready for another revival. Let us have these encouraging reports without any abatement.

The Practice of Sincerity.

In recent numbers of the Christian Endeavor Herald the editor has been putting into the form of a story the troubles of a young man over the singing of hymns the sentiments of which he could not subscribe to. Hymn after hymn was announced which contained expressions of faith or feeling which did not agree with his life conviction. He therefore remained silent, and excused his silence while others were singing by saying within himself, "Why I cannot sing that and mean it." This might be a case of extreme conscientiousness or simply an illustration of the working of many minds during the singing of hymns. Most people sing thoughtlessly. Their minds are not occupied with the words that come from their lips. There might be more or less emotion in the heart, but no intelligent devotion. Most of our favorite hymns are far too fervent and ecstatic for average Christians to sing with absolute sincerity. They are, in many cases, the highest utterances of men and women of pre-eminent saintliness, and it is likely the language in which they wrote was over-strained, and over-expressed their innermost life. Few can sincerely adopt the sentiments of such writers as Faber or even Frances Havergal. We have seen persons ceasing to sing "Nearer my God" when coming to the line "E'en though it be a cross, that raiseth me." But this kind of conscientiousness is rare. What are we to do, when coming to a verse at variance with our present experience and feeling? For every one to stop singing at words or lines with which he could not agree would be to destroy harmony and render the service of song valueless. In order to protect

our sincerity we should pour as much of devotion as our souls possess into the words of our songs. We should keep the mind alert and the heart in a spirit of devotion, so that we may not be found singing words without putting our worship into them. As far as possible we should make them our own. The pastor can assist the sincere singing of hymns by calling attention to the thought expressed in them. An occasional comment on them is as profitable as comment on a passage of Scripture.—Commonwealth.

Among the Societies.

NEW HARBOR, GUYSBORO CO., N. S.

Our Baptist Young People's Union is not often heard from but we thought it was time for us to report. We have appointed new officers. We have a membership of 30 active members and 7 associate. Two years and a half ago when it was organized we had ten active members. We are still growing in number. We ask all the sister unions to remember us in prayer, that we may grow in grace, and that we may be the means in God's hands of bringing lost souls from nature's darkness to His marvelous light and liberty.

CELIA GILLIN, Cor. Sec.

LUNENBURG CO., UNION.

The Lunenburg county organization of the Baptist Young People's Union met at New Canada, February 27th. In the absence of the president, Rev. E. P. Churchill presided. After the usual preliminaries and an address by the leader, the following program was carried out: Reading "God's army," Miss Minetta Crandall; Duet, Winning souls for Jesus. A very excellent paper was read by Mrs. Churchill showing the origin, development and growth of the B. Y. P. U., followed by a discussion by the pastors on some points brought out in the paper. Rev. E. N. Archibald spoke to the young people of New Canada, giving reasons why they should interest themselves in this great movement. The meeting was a very interesting one, and we hope will be productive of great good to those who were present.

ELLA D. CRANDALL, Secretary.

When is the Brain at its Best.

The brain takes a longer time to develop to its highest capacity than any other organ in the body. Like the limbs, it increases in strength and power, or falls into decrepitude, just in proportion as it is exercised or neglected.

The late poet Laureate was fifty years of age when his idylls, "Elaine," "Vivien," and "Guinevere," were published, and his series was not completed until the poet had reached his sixty-second year. Macaulay's essays take a deservedly high place in English literature, but these collectively are not works by which the great thinker and writer would have been remembered. They were the outcome of his early manhood, and pale into insignificance compared with his magnum opus, the "History of England." And it must be remembered that although the first two volumes were issued when Macaulay was forty-eight years of age, the two following did not see the light until he was fifty-five.

Swift was fifty-nine when his brain gave birth to "Gulliver's Travels," and John Stuart Mill fifty-six when his essay on "Utilitarianism" was published, although his "Liberty" was the child of his fifty-three-year-old brain. Milton's mind rose to its highest capacity when the blind poet was between fifty-four and fifty-nine. It was at this period of his existence that he offered the world that sublime brain-fruit, "Paradise Lost." Sir Walter Scott was forty-four when his "Waverly" made its appearance, and nearly all those stories which have conferred lasting fame upon him were composed after the age of forty-six.

Cowper had turned the half century when he wrote "The Task" and "John Gilpin," and Defoe was within two years of sixty when he published his wonderful "Robinson Crusoe."

George Eliot, perhaps one of the most eloquent and remarkable women writers who ever lived, was near her fiftieth year when she wrote "Middlemarch" and this was succeeded by that powerful book, "Daniel Deronda." Darwin's "Origin of Species" was evolved by the philosopher when he had reached his half century, and in his "Descent of Man" when twelve years older.

Bacon's great work took fifty-nine years to mature, and Grote's "History of Greece" some few years longer. Every reader and literary critic will admit that of all Thomas Hood's works, the two which stand pre-eminent are "The Song of the Shirt" and "The Bridge of Sighs." Yet these were written at the age of forty-six.

Longfellow wrote "Hiawatha" at forty-eight, and Holmes gave us "Songs in Many Keys" when he had passed his fifty-fifth birthday. From these data it would appear that the intellectual faculties of manhood, speaking generally, are at their brightest and best any time between forty-five and fifty-five years of age.—The Happy Thought.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MARCH.

For Mr. and Mrs. Archibald, the schools, native preachers and Bible women at Chicacole, also the young lady Missionaries at this station, the reading room and the hospital. That those who have long heard of Christ there, may be led to come out boldly and follow Him.

Foreign Mission Day.

As has been previously announced the last Sabbath in March has been set apart as Foreign Mission day. It certainly is fitting that one day in the three hundred and sixty-five be thus observed, that unitedly we may plead for a blessing upon our foreign mission work. Will not our sisters do all they can to bring this matter to the attention of their pastors asking them to preach missionary sermons on this day? Will they not also remind the Superintendent of the Sabbath School, the leader of the Mission Band, the President of the B. Y. P. U., that at some hour a prayer service may be held and in some way the day may be observed? No "Exercise" has been prepared this year as so much information with reference to our foreign mission fields has been placed before our readers in the MESSENGER AND VISITOR, it will not be difficult to make an interesting programme. We need money, we need more missionaries; but most of all we need the gift of the Holy Spirit upon our churches, the workers at home and abroad. May He come in great power in answer to our united petitions on that day. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.

Bobbili Notes.

In Mr. Churchill's report for 1897, was a paragraph with the heading, "A sad case!" It read:

"In a village twelve miles from Chekkagoeda live two goldsmiths—uncle and nephew. After hearing the gospel a few times they professed to believe in Christ and promised to be baptized in November. Some time after, the young man one day without any apparent cause, uttered a loud cry and fell into a mental stupor in which he has remained. I went to see him and found him a complete mental wreck. Physically he seems all right. He eats and sleeps well and has no sign of illness, but his mental faculties seem completely stupefied, so that he cannot see, hear, or speak. He has a large finely developed brain and was evidently very intelligent. He could read and write Telugu and Uriya and could read Sanscrit and had composed some Christian hymns, and seemed to be a very promising young man. His case at present seems a very sad one."

Recently the good news came that he is completely restored. His family with one exception are in sympathy with him in his Christian views. Let us unite our prayers with his for the conversion of this one. Prabhudas, the evangelist in this district, also brings us the glad tidings that another caste, Kodalu, a division of the Rajah caste, who live near the village of this goldsmith, are becoming much interested in Christianity. He says "They have stopped drinking strong drink, thrown away their idols, and are asking for baptism." Others of the same caste as were the Chekkaguda Christians are awaiting baptism. Mr. Morse intends to go there on tour next week.

While in conference at Vizianagram, special attention was called to the need of native workers on our fields. Not much was said, someone quoted Luke 10:2, and then the spirit of prayer filled the place. One after another cried unto the Lord; he heard, and is answering. We came home to Bobbili and told Somanna, one of the boarding boys, about it. He thought the matter over and after a few days came to us with decisive trust, and a new light in his usually happy face, and he told us that he was ready to go to his village, support himself, and tell of his Saviour. The night before he took leave, I repeated what I had said before in my weak faith, "Somanna this is for one year and then,"—he interrupted me, "Why one year only? This is for life." The boy is about sixteen years of age. I cannot say too much in his favor, enough it is to tell you that this last step of his is in harmony with his every day life. The people in the Louisville Sunday School, who have supported him, and especially the missionaries at home, who have cared for him and borne him in prayer, will rejoice with us concerning him.

You will be glad to hear that Mr. Gullison who has been very ill with fever is much better. For four weeks

he was allowed no solid food; but now from Bimil, where he was ordered for a change, he reports improvement and an enormous appetite—making up for lost time, I suppose. MAUDR M. E. HARRISON, Bobbili, Mission House, Feb. 9.

The annual meeting of the Women's Aid Societies of Kings Co., was held in connection with the District meeting at Berwick, Jan. 29th. Our meeting was called together at 2 p. m., Mrs. C. H. Martell presiding. All who read this will be pleased to learn that our talented sister, who has so long been laid aside by illness, is again able to engage in County work. Her voice had the old timing and although not very strong, she spoke with great earnestness and power. The meeting was fairly well attended, but not as many delegates were present from other societies as we expected. Much interest was manifested. Officers were appointed for the year as follows: Mrs. Q. H. Martell, President; Mrs. W. H. Simpson, Secretary. The Secretary enters upon this work with great misgivings. It is entirely new work for her. She desires to come into communication with all Aid Societies in this county. It will be impossible to visit them just now, but an attempt will be made to do so in the near future. She will be glad to hear from all societies in the county or from interested persons where there is no society. If in any way the Secretary can help in this work kindly write her.

MRS. W. H. SIMPSON, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

A pastor says: "Every preacher of Christ's gospel is under obligation to go to the foreign field, or to give his life in getting his people to give for others to go."

Christ is not satisfied with a church which does not give for missions, and the pastor ought not to be.

No pastor ever lovingly asked his church to give to the Lord's work and got nothing. If given an opportunity to contribute to foreign missions some will be sure to give. But there are pastors who are unwilling to give their people an opportunity to do it.

A pastor who will not urge his people to give for foreign missions for fear he will not get his own salary, does not understand God's law of providing. When did a church give freely for missions and forget their pastor's needs? Not on this earth. Such a church cannot be found within the bounds of the convention. It is true as the late Dr. Broadus has said: "If you want to make Christianity flourish, take hold of it, according to the largeness of its true conception. Interest yourself and your children and your church in saving the people on the other side of the round world and then you can get them to take hold of things near home. That is history, that is not speculation. That is history, that is experience and everybody that will try it will find that it is so more and more."

Would that a goodly number of our pastors would try to do what Dr. Broadus has here suggested. The writer of these notes fully believes that much of lack in all our church life and work is due to the spirit of self-consecration. We work for ourselves, give for ourselves and pray for ourselves, and forget apparently that the way to do most for ourselves is to do most for others—and especially for those who can do nothing for us in a direct way. Let help be given when the needs are greatest and the darkness deepest and see the results in the extension of Christ's kingdom. Our Lord taught us that the first petition in time and in importance is "Thy Kingdom come."

Thinks it is Absurd.

MR. EDITOR.—In your reply to "Medicus" in issue of February 15th, you ask if "leaving the New Testament out of the account we have sufficient grounds for pronouncing the theory of demoniacal possession absurd," and I answer yes, most certainly. "For we are the same as our fathers have been."

Which of us would like to tell any evil disposed person at this age of the world, that he or she had speaking devils snugly ensconced within them?

I suppose you will admit that the female organization is the same now as it was eighteen centuries back, subject to the same laws and afflicted by the same diseases. Well, what shall we say in reference to the following: "And ought not this woman being a daughter of Abraham, whom Satan hath bound to these eighteen years, etc." I have italicised the part of the verse to which I take exception and ask you if you would care to apply the same language towards a female friend afflicted in the same manner, I pause for your reply.

Yours respectfully,
Bothwell, P. E. I. JOS. McVANE.

We are unable to perceive that the argument of our correspondent goes even a little way toward demonstrating what he set out to prove, viz., that the theory of demoniacal possession is absurd. It

is certainly one thing to hold that, under certain unusual conditions, an evil spirit may come into such relation to a human personality that the will and the conduct of the latter shall be dominated and controlled by the former, and "telling any evil disposed person in this (or any other) age of the world that he or she has speaking devils snugly ensconced within them." It may be admitted that the human organization is essentially the same now as in the past, that it is subject to the same laws, and in a general way, afflicted with the same diseases, but that does not prove that, either in the present or the past, demoniacal possession is impossible, or that disease, under ordinary conditions, is wholly apart from satanic influence. As to the case of the woman mentioned in Luke 13, we do not understand it as a case of demoniacal possession. The words of Jesus, however, connect the disease from which the woman suffered with satanic influence, just as Paul connected his "thorn in the flesh" with such influence. The New Testament plainly indicates that Jesus Christ recognized a spiritual power inimical to men's highest interest, which satanic power manifests itself in connection both with spiritual and physical disease, and so far as we are able to perceive human reason has not yet arrived at any means of demonstrating that the doctrine of the New Testament on this subject is absurd.—EDITOR.

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6 Cloud and Sunshine	15
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Ontario Letter.

REV. P. K. DAYFOOT.

The Baptists of this province have been bereaved in the death of one of our

MOTHERS IN ISRAEL.

Mrs. John Bates, wife of "Father Bates," passed to her heavenly rest, February 4, 1899. In the first part of her married life she and her husband lived in Iowa, where John Bates farmed and preached. In 1867 Mr. Bates came to Woodstock, Ont., and took the pastorate of the First Baptist church. He died in 1875. His memory is blessed to this day. The late Dr. Justin A. Smith of the 'Standard,' wrote his life. Four sons and two daughters were born in this home. The oldest son was killed while leading his company in a charge at the battle of Vicksburg. The second son died several years ago in Chicago. The third son was the late principal of Woodstock College. The fourth son is Pastor Stuart S. Bates, for 14 years pastor of the College Street Church, Toronto. The daughters went to India as the wives of McLaurin and Timpany, our first missionaries. Mrs. McLaurin lives now in Bangalore, where her husband serves the American Board. Mrs. Timpany came to Canada after her husband's death, and now resides in Woodstock. Mrs. Bates lived to see her grandchildren, Dr. Stuart Timpany, Mrs. H. E. Stillwell and Miss Kate McLaurin, all laboring in the foreign field. To the end of her life this godly woman retained her interest in every form of Christian labor. Her later years were spent in the home of Mrs. J. I. Bates, widow of Principal Bates, where she died at the venerable age of 87. So closes a life full of toil, good deeds and faithful devotion to the Master.

HON. R. HARCOURT

Provincial Treasurer, has made his budget speech in the Legislature. The items concerning Temperance are noteworthy. The revenue last year was \$276,876, being less than that of the previous year by \$12,515. The number of licenses issued decreased by 212 in five years, and the license laws of 1897, which will take effect in May 1899, will cut off 100 more. During the past five years the municipalities received from license funds, \$1,348,755. Within ten years commitments for drunkenness have fallen from 4,979 to 1707. In the same time convictions for crime have dropped to 1 in 909 of the population. Local option laws, have brought prohibition to 17 localities, some of which include whole townships. It is a significant fact that in the County of Welland, the only municipality that is out of debt, is the Township of Crowland which is a prohibition township.

ORITER.

The Baptist Tabernacle, Ingersoll, which was burned in May, 1898, was re-opened, Sunday, Feb. 19th, 1899. Dr. B. D. Thomas of Toronto was invited to preach, but la grippe laid him low. In his place, Pastor Hutchinson of Brantford, formerly in Ingersoll, preached morning and evening, and Pastor McKay of Woodstock, at 3 p. m. On Monday evening, Feb. 20th, tea meeting was held.

James Street Church, Toronto, has lost an old, honored, and active member in the death of Mr. John Burns, of the firm of Dudley & Burns' printers. He was specially active in Sunday School work, having been for thirty years teacher of a Woman's Bible Class. So strong was the friendship between him and the class, that the marriage of the members did not usually hinder their attendance; and they have even come with infants in their arms. The funeral was held in the church, and owing to the illness of Dr. Thomas, the service was conducted by Chancellor Wallace and Rev. Elmore Harris.

The anniversary services of the College St. church, Toronto, were held Sunday Feb. 26. Dr. J. L. Campbell, an Ontario pastor for twelve years, now pastor of Lexington Avenue church, New York, was the preacher. During his stay, he gave five lectures in the Bible Training school on "the Land and the Book," descriptive of his travels in Palestine. Pastor W. W. Weeks of Walmer Road, Toronto, has gone to Europe for two months because of illness. Rev. E. Harris will supply during his absence. Port Hope, Ont.

Cash received on Forward Movement.

Mrs. Mary Bowman, \$1.25; Jas A Rose, \$5; C Hardy, \$5; Wm Crisp, \$1; E E Burn, \$1; ———, \$1; O B Schurman, \$2; Ada V Fulton, \$1; Geo S Davison, \$1; John W Siddall, \$2; Jas McAlony, \$1; Rev A F Newcomb, \$20; Rev W B Wallace,

\$10; J L Haley, \$50; J E Ganson, \$50; J M Layton, \$6.25; L E Sprague, \$10; Albert Wry, \$5; Wm J Ayer, \$1; Jas McGowan, \$4; W K Stoddart, \$5; J H Ganson, \$4; C L Martin, \$5; Arthur W Gilroy, \$3; H S Hall, \$5; Mayhew Baton, \$5; Jas Gates, \$10; W W Nelly, \$1.25; J S Marshall, \$1; W Wallace Nelly, \$2; Mrs Jas A Gould, \$1; Aaron McNeil, \$1; Mrs E Van Buskirk, \$1; J W Hutchinson, \$2.50; C L Power, \$5; L E Eaton, \$2.50; E B Keirstead, \$15; Saml Craig, \$5; Miss C A Craig, \$1.25; Mrs M E Cook, \$5; C H Miller, M D, \$20; Etta E DeWolf, \$2; Daniel Mason, \$1; Geo Cross, 50c; John Cross, Sr, \$1; John Cross, Jr, 50c; Albert Cross, 50c; Nelson Cross, 50c; A H Stevens, 50c; Stanly Young, \$1; Cyrus Young, \$5; Alex Levi, 50c; B E Black, \$2; Mrs L B Cohoon, \$5; C W Roscoe, \$35; T H Schofield, \$100; Chas Patriquin, \$10; Miss Sadie F Jamison, \$2; Mrs W S Woodworth, \$5; Jas A Gates, \$25; Prof J F Tufts, \$50; W E Anderson, \$2; R E Rand, \$5; Stph Patten, \$1; Mrs Emma Butler, \$5; Mrs Mary O'Brine, \$4; Mrs Sarah G Crosby, \$2.50; Elly A Doty, \$2; H S Crosby, \$5; G M Crosby, \$3. P. S.—We will be very glad indeed to hear from any who have promised or who have it in their hearts to aid Acadia's 'Forward Movement,' and have till now neglected to fulfil their intentions. Some pledges are long overdue, but we are depending on getting them.

Wm. E. HALL.

93 North St., Halifax.

Notices.

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

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

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

C. N. BARTON.

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

J. W. BROWN, Moderator.

The Kars, Springfield and Studholm Baptist Parish Sunday School convention

will be held with the Collins Baptist church, Kings Co., N. B., on Friday the 17th inst. The Sunday School convention begins at 7 o'clock p. m. Will all the Sunday Schools please see that they are represented. We hope to have a good time, as a very interesting programme is arranged. Let all make an extra effort to attend.

W. A. TOOLE, Sec'y-Treas.

The next meeting of the Annapolis Co conference of Baptist churches will be held at Springfield, March 20th and 21st. The conference will begin on Monday evening, and continue through Tuesday forenoon. The Baptist S. S. convention of Annapolis Co., will continue through Tuesday afternoon and evening. The meeting of the conference is an especially important one, and it is desirable that all the churches in the county shall be represented there. An interesting programme is being prepared.

J. W. BROWN, For Sec'y.

Nictaux Falls, March 11.

MR. BOWSER'S LUCK.

He Hasn't Suffered Since Taking Dodd's Kidney Pills.

Before That he Suffered Severely with Pains in the Back—Dodd's Kidney Pills Banished the Trouble in a few days.

St. John, N. B., March 13.—There are many so-called "remedies" for Kidney Disease, that will give a certain measure of relief, whilst they are being used. The reason is that such compounds contain drugs which dull the pain, while the system is under their influence. Very soon after the use of the "remedy" has been discontinued, the pain returns with redoubled severity, and the condition of the patient is worse than it was before the use of "medicine" was begun.

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Is not this the kind of a medicine you would want to take if you were sick with Kidney Disease, or would you prefer one that will give you a certain measure of relief while you are using it only?

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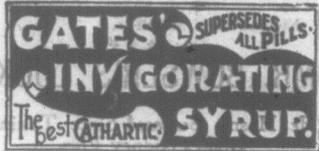
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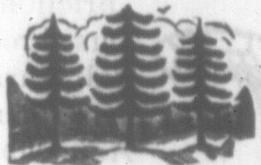
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A positive cure for all Throat, Lung and Bronchial diseases.

Healing and soothing in its action. Pleasant to take, prompt and effectual in its results.

Mr. Chas. Johnson, Bear River, N.S., writes: "I was troubled with hoarseness and sore throat, which the doctor pronounced Bronchitis and recommended me to try Dr. Wood's Norway Pine Syrup. I did so, and after using three bottles I was entirely cured."

Take a Laxa-Liver Pill before retiring. It will work while you sleep without a gripe or pain, curing biliousness, constipation, sick headache and dyspepsia and make you feel better in the morning. Price 25c.

The Home

Two Women.

Character is always finding its way to the surface, when we are least mindful of it, we are telling other people the kind of persons we are. An unsympathetic spirit cannot veil itself so that its unloveliness will not show.

And if there is love in the heart it will find its way to the face, so that even the passing stranger shall see it and be charmed by it. The following incident, told by a gentleman who sees much of the traveling world, illustrates how the inner life of men and women is constantly showing itself in the world.

It was in San Francisco. The train from the South had just come in, and its heavy load of passengers was scurrying out of the depot. I was detained for a moment by some baggage, so that when I turned to go through the gates nearly all the crowd had disappeared. Just in front of me were three Chinamen, not a very uncommon sight on the streets of San Francisco. I do not know that I should have noticed them at all but for the fact that they were making such poor progress that I was compelled to pass around them. The man in the center was old, decrepit, and sick. He was supported by a man on either side, and could barely walk with this assistance. His face was thin, his eyes sunken, his cheek bones startlingly prominent, but even more impressive was the ghastly whiteness of his face, that was livid as the dead.

As the three men passed out of the gate, just in front of me a woman came hurrying in to take the outgoing train. She was good looking, and neatly dressed. Her eyes rested upon the face of the Chinaman as she passed, and her lips moved so distinctly that I had no difficulty in reading her murmured thought. "Poor Chinaman! Poor Chinaman!" she was saying, and though she did not slacken her steps, she kept her eyes upon him and followed him with an eloquence of compassion and loving-kindness that was beautiful to see. I know nothing about her, and shall probably never see her again, but I felt the beauty of her character, and was helped and refreshed by it.

Not far behind her was another woman, who in company with a man slowly sauntered through the gate. Her eyes also rested on the Chinaman, but with what a difference of expression! She shrugged her shoulders as if with disgust. It was as if she had said, "Such sights ought not to be allowed upon the street. They are offensive to me. Why does the railroad permit such horrible things?"

Perhaps I did her injustice, but it seemed to me that just as truly as the passing glimpse of the first woman had shown me the heights and depths of a beautiful character, so this glimpse showed me the littleness of a selfish and indulgent life. There was the story of a life in either look, and the thoughts of years shone in their faces for a passing moment, as a landscape shows under the lightning's flash at night. So does character betray itself at every turn, in its loveliness or littleness, and even the eyes of the stranger may read what we esteem the secrets of the heart. Our Young People.

Table Crystal.

It has been the fashion of late years to speak of all fine, clear table glass as crystal, especially of such glass as has been cut in facets or otherwise decorated with designs ground into the clear substance of the glass. Pressed glass, where the designs are not cut or ground out, but are pressed in while the glass is semi-liquid or soft, is never called crystal, because it does not, like the genuine rock crystal of nature, show the colors of the prism. Rock crystal is clear quartz, and has been known, like the glass of manufacture, from the earliest times.

Formerly manufactured crystal was very expensive, as the processes by which it is ornamented were done by hand, but to-day it is materially reduced in price, though fine pieces of tableware are worth as much as solid silver and sometimes more. It is,

moreover, a precarious possession, liable to be cracked or broken from comparatively slight causes. Our grandmothers, who possessed a salt-cellar and a few table glasses, regarded them as precious heir-looms, which they handed down to the next generation. The housekeeper of to-day who possesses salad-bowls, strawberry dishes and various other pieces, does not regard them in quite that light. People do not look upon the elaborately faceted ware, in spite of its precious gleam of color and glint, with as much favor to-day as the simple, clear crystal. Clear, fine table glass is now quite within the means of persons with a modest income, who will have no reason to envy those who possess showy cut-glass ware which is neither artistic nor desirable from a utilitarian point of view. It is a great deal of trouble to take care of such glass. The dust lodges in the crevices of the faceted surface. This must be brushed out, and the glass washed in hot soapsuds, rinsed in clear hot water, but not hot enough to crack the glass, and dried in warm, coarse sawdust, after being first dried with a clean linen towel. Simple clear table glasses, such as can be purchased at \$1 a dozen, are in excellent taste. In all places where more substantial ware than glass can be used with equal effect it is good taste to substitute it for glass, which is so liable to accident.

Train Your Eyes.

There is no way of teaching the knowledge of nature and those powers of observation which will enable any one to find rare flowers. Expert botanists know where to look for such flowers, and their powers of seeing are so trained that they often find the rarest blossoms in barren-looking places where the ordinary searcher for such treasures would see nothing. There are few localities where an expert ornithologist cannot study birds successfully. Bradford Torrey made the Common of Boston a field for his study of birds. There he noted "not far from seventy different species" in seven or eight years, including some of the rarest birds. Any one might have seen the same birds if they had had trained powers of seeing. This limitation of vision is one of the protections nature throws over the rare birds and flowers in her domain. The writer has watched a crowd of boys on vandalism bent go through a precious wood of rare flowers and birds, but they had no eyes for anything but flaunting, coarse, common weeds, and some of them exclaimed in wonder when shown a rare orchid which they had nearly trampled over, and "wondered where it came from." Train your eyes and you will see nature, and learn by seeing her in her noblest inmost moods to respect her, and not to tear up flowers by the roots or alarm rare birds at nesting-time.

The Brazilian government has accepted the proposal of Great Britain to submit the Guiana boundary dispute to arbitration.

Is the baby too thin? Does he increase too slowly in weight? Are you in constant fear he will be ill? Then give him more flesh. Give him more power to resist disease. He certainly needs a fat-forming food. Scott's Emulsion is just that food. It will make the baby plump; increase the weight; bring color to the cheeks, and prosperity to the whole body. Thin children take to it as naturally as they do to their milk.

50c. and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toronto.

Permanent Cure of Salt Rheum.

The permanent cure after permanent cure that is being published week by week has placed Burdock Blood Bitters far above all other remedies in the estimation of the sick and suffering.

Even the severest and most chronic diseases that other remedies fail to relieve yield to the blood purifying, blood enriching properties of B.B.B.

Salt Rheum or Eczema—that most stubborn of skin diseases, which causes such torture and is so difficult to cure with ordinary remedies—cannot withstand B.B.B.'s healing, soothing power.

The case of Mrs. Jas. Sanderson, Emerson, Man., shows how effective B.B.B. is in curing Salt Rheum at its worst, and curing it so that cured.

This is what she wrote:

"Burdock Blood Bitters cured me of a bad attack of Salt Rheum three years ago. It was so severe that my finger nails came off. I can truly say that I know of no more valuable medicine in the world than B.B.B. It cured me completely and permanently, as I have never had a touch of Salt Rheum since."

Largest Foundry on Earth making Church Bells, Chimes & Peals. Purest copper and tin only. Terms, etc., free. WOSHANE BELL FOUNDRY, Baltimore, Md.

Some Of Our Students



ARE ALREADY ENGAGED and will begin work as soon as their studies are completed. Others, some of them very bright and capable, will be ready for work shortly.

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

Notice of Sale.

To the Heirs, Executors, Administrators and Assigns of George Wiggins and Cyrus M. Wiggins, late of the Parish of Waterborough, in the County of Queens, and Province of New Brunswick, and to all others whom it doth or may concern.

Take notice that there will be sold by Public Auction at Chubb's Corner (so called) in the City of St. John in the County and Parish of St. John, and Province aforesaid on Monday, the third day of April next, at twelve o'clock noon "All that tract or lot of land situated, lying and being in Queens County known and distinguished by the No. 39 and being on the North West side of the Washademoak River, and bounded as follows, to wit: Beginning at a marked Poplar tree standing on or near the North West side of bank of the said River about 21 chains measured along the course of the brook below the first rapid; thence North 45 degrees, West 1st chain, thence South 45 degrees, East 1st chain, thence North 45 degrees, East until it meets the North West side of the said River Washademoak; thence along the said bank until it meets the first mentioned bounds. Together with the buildings and improvements thereon and the privileges and appurtenances thereto belonging.

The above sale will be made under and by virtue of a power of sale contained in an indenture of Mortgage made by the said George Wiggins and Cyrus M. Wiggins of the one part, and one, Winslow Broad of the other part dated the twenty-fifth day of August, A. D. 1888, and duly registered in the office of the Registrar of Deeds in and for Queens County in Book "Q" No. 2 of Records, pages 288, 289, 290 and 291. Which said Mortgage was duly Assigned by the said Winslow Broad to the undersigned Janet Rankine Broad by an Indenture of Assignment dated the fourteenth day of June, A. D. 1888, and duly registered in the office of the Registrar of Deeds in and for Queens County in Book "B" No. 3 of Records, pages 308 and 310. Default having been made in payment of the moneys secured by said Indenture of Mortgage. Terms of sale "Cash."

Dated this eighteenth day of February, A. D. 1899. JANET RANKINE BROAD, Assignee of Mortgagee. MORT MCDONALD, Solicitor to Assignee of Mortgagee.

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

REVIEW.

Lesson XIII. March 26.

GOLDEN TEXT.

My sheep here my voice, and I know them, and they follow me, John 10: 27.

REVIEW, by means of the following diagram, which was suggested by Pres. W. W. White's capital little book on John, Only Vol. I., chaps. 1 to 10, will be found here. The second volume will be in the "Review" for the second quarter. The first object is to have some characteristic name for each chapter by means of which the entire contents of the chapter can be recalled. By a little study the

"Gospel of John" will be fixed in the memory always ready for use. Another object is the aid this plan gives toward comprehending the book as a whole, the trend of its purpose as John himself has recorded it, and the way it has been accomplished. "THESE ARE WRITTEN THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING YE MIGHT HAVE LIFE THROUGH HIS NAME." (John 20: 31). It is better that each one should select for himself the titles which seem to him to best express the contents of the chapters. President White says: "After you are able to pick your way in thought slowly through the book, chapter by chapter, do not fail in your further study to link facts in their proper relation to this known claim of thought. The student should acquire the ability to think through the gospel as soon as possible. He will be more likely to remember names of chapters of his own selection."

CHAPS. JOHN.

- 1 THE INCARNATION.
2 CANA, THE MIRACLE IN THE HOME.
3 THE NEW HEART. NICODEMUS.
4 THE WATER OF LIFE.
5 THE BETHESDA CURE.
6 THE BREAD OF LIFE.
7 THE FEAST OF TABERNACLES.
8 FREEDOM BY THE TRUTH.
9 CHRIST THE LIGHT OF THE WORLD.
10 CHRIST THE GOOD SHEPHERD.

- SON OF GOD.
SON OF MAN.
GIVES THE NEW HEART.
THE WATER OF LIFE.
THE BREAD OF LIFE.
THE LIGHT OF THE WORLD.
THE GOOD SHEPHERD.

Table with 5 columns: The Maker of earth, The Son of God, The Light of the world, The Life of the world, and various descriptions of his nature and actions.

A Strange Man.

James Tyson died recently in New South Wales, Australia, leaving \$25,000,000. The "New York Press" tells us that he never married, but he confessed a few years ago that he met a girl in the Australian bush, when he was twenty-three years old, that he liked, the only one that could have tempted him out of bachelorhood. He was crossing the range on a 200-mile trip, and was weak with hunger, having lived on sweet grass for three days. He saw a small hut into which an old man was about to enter. He approached to ask directions as to his way, but hesitated because of shyness. The old man walked into the house, and Tyson reluctantly stepped nearer to the door. A young girl came out, "a beautiful, young, bush-reared girl, dark, rosy and well grown," as he described her fifty years afterward. He told her that he wished to ask his way.

She looked at him, and, without answering his question, bade him come in and eat. He declined, but she placed both hands on his arm and drew him gently to the house, saying: "You are hungry; come in and eat!" She prepared a big breakfast for him and he disposed of it gladly. He was in the house not longer than fifteen minutes and he did not speak to the girl again. But for twenty years he continued to visit that neighborhood and inquired after her until he learned that she was married. His shyness, he said, kept him from seeking to speak with her again, but she was the only woman he had ever thought of marrying.

NOW.

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to the fight are gone;
A place in the ranks awaits you,
Each man has a part to play;
The past and the future are nothing,
In the face of the stern today.
Rise from your dreams of the future—
Of gaining some hard-fought field;
Of storming some airy fortress,
Or bidding some giant yield;
Your future has deeds of glory,
Of honor (God grant it may!),
But your arm will never be stronger,
Or the need so great as today.
Rise! if the past details you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright, she is lifeless ever;
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife today.
Rise! for the day is passing;
And the sound that you scarcely hear
Is the enemy marching to battle—
Arise! for the foe is here!
Stay not to sharpen your weapons,
Or the hour will strike at last,
When from dreams of a coming battle,
You may wake to find it past.
—Selected

Admiral Montejó, who was in command of the Spanish squadron destroyed by Admiral Dewey in the battle of Manila Bay, and the commander of the Cavite arsenal were on Friday incarcerated in the military prison, pending trial for their conduct at Manila. The government has also ordered the prosecution of General Linares, who was in supreme command of the Spanish forces at Santiago at the time of the capitulation to General Shafter.

DEAR SIRS,—I have been a great sufferer from rheumatism, and lately have been confined to my bed. Seeing your MINARD'S LINIMENT advertised, I tried it and got immediate relief. I ascribe my restoration to health to the wonderful power of your medicine.
L. W. S. BUTLER.
Burlington, N. D.

The King of Siam is not as yet a Shakespearean scholar. On the recent occasion of his visit to Denmark, he accompanied the Crown Prince Frederick to Helsingfors and was duly conducted to the grave of Hamlet, Prince of Denmark. Here he took off his hat and stood for a moment in reverential silence. Then, turning to the crown prince, he said, with deep sympathy: "A relation of your royal highness, I presume. Has he been long dead?"—Argonaut.

Mayor Quincy, of Boston, has given an order for the extermination of the English sparrow. A beginning will be made in the common by the dislodgement of nests, and if the experiment proves successful the warfare will be extended to all the other public grounds, cemeteries and parks.

C. H. Chadwick, of Charlotte, N. C., committed suicide Friday at the Parker House, Boston, by shooting. He was a member of the staff of the governor of North Carolina, and was forty-five years of age. Mr. Chadwick was a cotton manufacturer and was at one time a man of wealth.

Sir Henry Edward McCallum, the new governor of Newfoundland, arrived at St. John's on Friday, and was sworn into office immediately.

OVER \$1,000.00

Spent during 25 years on Catarrh Remedies and Specialists by a wealthy mill-owner of Port Essington, B. C. At last cured by

Japanese Catarrh Cure.

Mr. Joseph Little, the well-known mill-owner of Port Essington, B. C., formerly of Vancouver, writes: "Japanese Catarrh Cure has completely cured me of catarrh, which has troubled me for 25 years. I have at different times spent over one thousand dollars with different specialists in Toronto, Buffalo and San Francisco, besides trying all other remedies, but the result was only temporary relief. Hearing of the remarkable cures throughout the West by Japanese Catarrh Cure, I purchased six boxes while in Vancouver about two years ago, and since completing this treatment have not felt the slightest symptoms of my former trouble. I feel that I cannot say too much in its favor: the first application gave great relief. We also keep a supply in the mill for cuts, etc., and find it superior to any other remedy for healing. If you have tried all other remedies without success, and are at all skeptical as to the merits of Japanese Catarrh Cure, enclose 5 cents in stamps, and we will mail you free a trial quantity sufficient for nearly two weeks' treatment. Price, 50 cents, or six for \$2.50, with guarantee to cure or money refunded. By all druggists or by mail post-paid. Address The Griffiths & Macpherson Co., 121 Church Street, Toronto.

Messenger and Visitor

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

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

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

HOWARD'S Heart Relief FOR ALL Heart Weakness or Pain. HOWARD'S HEART RELIEF is a perfect heart tonic—causing the blood to flow naturally even if unnoticed, relieving stagnation at head or feet—taking up the blood accumulated at inflamed parts, particularly in the digestive organs, liver, kidneys, or in the brain. For all Female Weakness and Nervousness connected with defective heart action it cannot be excelled. At druggists, or by mail with full directions and advice, at 50c per box, 5 boxes for \$2.00. S. W. HOWARD, 71 Victoria St., Toronto.

Pain-Killer (PERRY DAVIS) A Sure and Safe Remedy in every case and every kind of Bowel Complaint is Pain-Killer This is a true statement and it can't be made too strong or too emphatic. It is a simple, safe and quick cure for Cramps, Cough, Rheumatism, Colic, Colds, Neuralgia, Diarrhoea, Cramp, Toothache. Two sizes, 25c. and 50c. Keep it by you. Beware of imitations. Buy only the Genuine—Perry Davis'. Sold Everywhere.

\$525 PAID FOR 1898 Quarter; \$10.00 paid for 1899. FREE Our Latest Patent FOUNTAIN PEN and HOLDER, with attached ink well and glass reservoir, writing ball. Also the Famous Budget of Songs, Games, Magic Tricks and House Amusements. All for only 10 cents. New Catalogue of Sentences, Books, etc., sent. EXCLUSIVE BOOK Co., Toronto.

TOO WEAK TO ...SEW... An Ottawa Lady Relates Her Experience for Benefit of Others.

Mrs. William A. Holmes, 530 Concession St., Ottawa, Ont., testifies as follows: "For some years past I was greatly troubled with weakness both of the nerves and heart. My heart would beat very irregularly, sometimes throbbing, and at other times seeming to go up into my throat, thus causing a terrible smothering sensation. Finally I grew so weak that I could not sew. Although I tried many remedies I could obtain no relief, and was almost in despair of a cure. "One day, however, I heard of Milburn's Heart and Nerve Pills and began to use them, and am now better than I have been for years. I work right along now, and the pains and palpitation have left me, much to my relief. My blood seems to be enriched and full of vitality, and my entire system is in a healthy and vigorous state."

A PERFECT Combination of the PUREST and BEST materials is Woodill's German Baking Powder It cannot be excelled by any.

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From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present convention year. All contributions, whether for division according to the scale or for any one of the seven objects, should be sent to A. Cohoon, Treasurer, Wolfville, N. S.

PARADISE.—Since last reporting a few weeks ago, forty-one souls have found their way into the kingdom and still there are enquirers. We are not now holding "special meetings" but every regular meeting is a special one.

E. L. S.

BRISTOL, N. B.—Four more candidates were baptized on the 5th inst. We baptize again on the 12th. Our new house of worship will be dedicated March 19th. Rev. G. O. Gates, M. A., will preach the dedicatory sermon Sunday a. m. and will deliver a lecture on the Holy Land in the evening. He will also lecture in the Hartland Baptist church on Monday evening, 20th inst., on the same subject. Let all come and hear him. An entrance fee will be taken at the door. Proceeds to be devoted to the payment of church bill.

A. H. HAYWARD.

March 10.

BRANTFORD.—Allow me to make grateful mention of the generosity of the kind people of the Brantford church towards their pastor and his family. Although the custom had fallen into disuse, they nevertheless resolved to have once more an old fashioned "donation party" in the vestry. Stormy weather prevented many from coming who would otherwise have been present. The few who came spent the evening pleasantly together. Non-attendants have since supplemented the sums then contributed, making the total amount to \$58, \$48.45 being in cash.

M. P. FREEMAN.

OXFORD, N. S.—Our Pastor, Rev. P. D. Nowlan, who has been with us the past five years, has resigned the pastorate of his field, to take effect the last of April. Bro. Nowlan is esteemed by all who know him as a preacher of gospel truths and we trust the good Shepherd will lead him in green pastures where he may be instrumental in turning many to righteousness. Whoever may secure his service as a pastor will have one who is able to declare the whole counsel of God in a plain manner. Our well wishes go with him to his new field of labor wherever the Master doth lead him.

CLERE.

MIDDLETON, N. S.—The hearts of God's people have been made glad of late in this place in seeing sinners coming to Christ. Men and women confessing Him as their Saviour. On Sunday, Feb. 26th, six happy believers publicly put on Christ by baptism. The baptistry being used for the first time. About five hundred of the different denominations of the town were present during the occasion, and we believe a good impression was made. Expect more next Sabbath evening. Bro. Corey is greatly engaged in the work. We think he is the right man in the right place. Brethren pray for us.

March 6.

HALIFAX, N. S., NORTH CHURCH.—Sunday evening, March 5, one young man and five young women, recently converted in our meetings, united with us by baptism and a husband and wife by "letter." Others are coming. The past has been a good year with us. At the annual meeting in January we closed the year with small surplus on hand. More money has been raised than for years past. Our new pipe organ is one of the finest in the city, and is giving perfect satisfaction. The church has realized the dream of a life time. Over \$500 have been paid and the balance has been nearly secured in pledges. Our mortgage has been reduced by a payment of \$500. We hope to see it removed. The church is hopeful and aggressive and looks forward to further victories. The spiritual life of the prayer meetings is high all the year round; now it overflows. The pastor feels that his lot has been cast in one of the very best churches on earth.

Z. L. FASH.

KNUTSFORD, P. E. I.—A gracious revival is in progress here. A fortnight ago we united with Bro. Chapman, Methodist pastor at Springfield, in a series of special services, and from the first the meetings have been made glorious by the manifestation of the Holy Spirit's power in the

quickenings of the spiritual life of believers, in the reclaiming of wanderers, and in the salvation of souls. To God be all the praise! At present the interest shows no signs of abatement and we believe that many others will respond to the call "Come unto Me." Bro. Carter, formerly pastor of this church, rendered very efficient service for three evenings. Brethren pray for the interest here.

ARTHUR H. WHITMAN.

BRIDGEWATER, N. S.—We have been holding special meetings parts of three weeks, as the weather would permit. A few have professed conversion but have not yet been baptized on account of the ice in the river, our only baptistry. Last Sunday I gave the hand of fellowship to three individuals in receiving them into the church. Many members of our church and congregation have suffered during the fire, which has lately swept through our beautiful town. It was hoped that a call for outside help would not be necessary but as very little assistance has as yet been rendered to these suffering ones I would remind those who are enjoying the comforts of home, unmolested by fire, that here is an opportunity to relieve the distressed. Any gifts in money, household furniture or clothing sent to my address will be promptly distributed to the most needy individuals.

E. P. CHURCHILL, pastor.

DIGBY, N. S.—Digby has had its baptism of fire since you last heard from the subscriber. With few exceptions the houses of the citizens were spared, but the business houses were swept by the devouring element. Some have lost their all, and there is actual and deserving need of help. Three of our families have suffered much. If any Baptists will lend a helping hand every offering will be publicly acknowledged by our Sec. Treas. Rev. G. F. Johnston. Concerning our church work, we have put repairs on the interior of our auditorium, having sheathed the ceilings, the appearance has been decidedly improved. A few days after the fire we sold our old hall to a business firm and we are now to have a new vestry. It will be a building that will compare favorably with our beautiful church edifice, it will be built at the north end of the church building. We have not yet held any special meetings in town, sickness abounds; weather has been very unfavorable; a large number are absent from town. Being a summer resort, most of our people take vacations in winter. The Sacred Literature Class holds on its way, under the efficient lead of Mr. E. Hart Nichols, B. A., L. B. The Junior B. Y. P. U. organized by Miss Minnie Cowan, is flourishing, and bids fair to become what we hope for it, a permanent success. We have recently had a visit from Rev. A. J. Lebeau of Marieville, Que. He spoke in the interests of French Mission work. More anon.

B. H. T.

PETITCODIAC, N. B.—We are looking back just now. As our pastor is leaving us our minds naturally revert to the beginning of his ministry and trace the work along. Just after the revival and consequent additions to the church of about three years ago, the present pastor was called to our midst. Since that time the work has been going on with considerable advance along some lines. Our light has shone as we have let it. Sometimes we have forgotten the power of that "let" and have realized only dimness, at others the brightness has been real and joyous when we have not been "out of touch with our Lord." Numerically we have not grown greatly, with occasional removals from the place and but few new arrivals the church roll remains about the same. Spiritually we believe that we have developed. A deep and thoughtful earnestness among some of our promising young people at the present time, is a hopeful sign, and the general interest is good. Our congregation have always been fairly large and have perhaps reached their greatest during the past year. In the two outside churches some additions have been made by baptism, some twelve or fourteen in all, and the present outlook is encouraging. A desire to get nearer to the great head of the church, the key note of all spiritual growth has manifested itself more or less in both recently. During the second year of Mr. Estabrook's ministry the three churches of the group viz—Petitcodiac, North River and Kinneer, purchased a parsonage, and since then additions and improvements have been made

and the strengthening influence of this new bond of union has been felt by both pastor and people. Outside the regular work of this broad and somewhat trying field our pastor has identified himself energetically with all movements of the temperance reform and the community has had no more sympathetic or self sacrificing supporter of all moral or religious advances than he. As the time comes for our present pastor to give over the work unto another hand, we realize that the greatest good to ourselves and the greatest honor to our Master can only come through united self denying effort on our part to hold the standard high above the earth stained men though this may mean a cross to us. May He, whose new commandment "Love one another," which makes all things easy, help us to do it.

Petitcodiac, March 10.

Denominational Funds, N. S., from Feb. 1st to March 7th.

Rawdon church, \$8 31; West End church, Halifax, \$7; Hantsport church, \$9 68; Aylesford S. S., \$4 40; Burlington church, \$9; Millford church, \$2 52; Kempf, \$2; Temple church, Yarmouth, \$23 50; Springhill church, \$4; Nictaux church, \$9 50; Margaret church, \$5; Freeport church, \$22; Westport church, \$8; do, special, \$2; Lunenburg church, \$8 20; North Sydney church, \$20; Wolfville church, \$6 92; Great Village church, \$4 97; Mrs. Margaret M. Morse, Montreal, \$3; Greenfield church, \$12; Amherst church, \$50; Granville Ferry church, \$7 42; Hebron church, \$16; do, special, \$7 44; West Yarmouth church, \$50; "Christian Workers," Little River, \$7 06; Chebogue church, \$3 60; Milton church, Yarmouth, \$16 35; do, Sunday School, \$4 25; North Temple church, \$9 50; do, S. S., \$15 50; Ohio church, \$2 50; Wilmot Mount church, \$5 50; special, 50c; Country Harbor church, \$10 40; E. Beymer, Lakeville, fruit of Home Mission Tree, \$5; Cambridge church, \$4; Jordan Falls church, \$2 85; 1st Yarmouth church, \$22 62; Lower Economy church, \$5; Brooklyn, Kings Co., \$1 32; Manchester church, \$5 32; H. D. Woodbury, Kingston, salary of Mr. Gullison, \$5; Hill Grove church, \$6 25; Warden A. Hubble, Framington, Mass, \$3; Acadia Mines church, \$2 50; S. A. Bancroft, Round Hill, \$20; Middleton church, \$27 50; Mount Hanly, \$10; Spa Springs, \$3 92; Brooklyn, Anns Co., \$1; Bridgewater church, \$8 68; Mahone Bay and North West, \$10; West Onaloc church, Belmont section, \$5 54; Clementsport church, \$5; Miss Ida A. Parker, Berwick, \$5; Queens Co Quarterly meeting, \$10; Mrs. M. Bruce, Little River, \$2; Lower Stewiacke church, \$2 52; Musquodoboit church, \$2 25; Port Clyde church, \$2 30; Barrington church, \$10; Port Medway church, \$10; Kentville church, \$7 61; Maccan church, \$15; 1st Hammonds Plains church, \$6; Liverpool church, \$4 45; do, Sunday School, \$8 55.

The following amounts were collected by Rev. A. J. Lebeau, for Grande Ligne Mission:

Billtown church, \$1; Truro, \$1; Belmont, \$3 75; Halifax 1st, \$8; Hantsport, \$5 05; Kentville, \$3; Upper Canada, \$8 25; Wolfville, \$6; Berwick, \$6c; Aylesford, \$4; Lawrence town, \$2; Bear River, \$1 25; Digby, \$4 85; Clements vale, \$1 85; Weymouth, \$3 68; 1st Yarmouth, \$4 25; Temple, Yarmouth, \$3; Ohio, \$3; Hebron, \$2 25—\$688.24. Add to this \$179.96 reported by Rev. E. M. Saunders D. D., sent to him for Annuity Fund and \$255.50 sent direct to Rev. J. W. Manning to Feb 1st.—\$1123.70. Before reported, \$2813.49 Total, \$3937.19.

REMARKS.

We are now on the 2nd month of the 3rd quarter. Some of the churches have not been heard from and others have done very little.

Wolfville, N. S. A. COHOON, Mar. 8th. Treas. Den. Work, N. S.

Church Dedication at Meadowvale.

The new house of worship at Meadowvale, which is a branch of the Lower Aylesford Baptist church, was dedicated on the 22nd inst. The dedication service was held in the morning. The pastor, Rev. J. Webb, read the lesson, Rev. Wm. Brown, Methodist, prayed the dedication prayer, and Rev. Lew. F. Wallace, B. A., son of Rev. Isaiah Wallace, preached the dedication sermon. The text chosen for the occasion was from the words found in the Gospel of St. John, 10: 10—"I came that they may have life, and may have it abundantly." The sermon was both interesting and instructive. The preacher dwelt upon the following points: First, the necessity of the life which Jesus came to impart; second: The nature of that life; third: The nour-

ROYAL Baking Powder
Made from pure cream of tartar.
Safeguards the food against alum.
Alum baking powders are the greatest menaces to health of the present day.
ROYAL BAKING POWDER CO., NEW YORK.

ishment of that life. Rev. Mr. Brown, Methodist, preached in the afternoon from 2. Peter, 3: 18. "Won in Grace," an excellent discourse. In the evening Rev. J. W. Brown of Nictaux was the preacher. Text, Mark 10: 47. The sermon was highly appreciated. It reached out as the Gospel always should to take hold of sinners, who like blind Bartimeus are crying for light and salvation. After the sermon, Rev. Mr. Lebeau, of Marysville, Quebec, gave a very interesting talk on "Missionary work among the French people." The new choir did excellent work. Miss Emma R. Webb presided at the organ. The people who worship in this house, and have given so liberally towards the building of it, will take great comfort in it; and it is hoped that it may prove a temple indeed, where the Lord of Heaven may commune with His children. Mr. Charles Crocker, of this place, is the architect and builder. He was the happy recipient of many compliments both from the clergy and the laity.

J. WEBB.

Enameline THE MODERN STOVE POLISH PASTE, CAKE OR LIQUID

After using Enameline No Housekeeper will ever use any other Brand.
J.L. Prescott & Co. New York

FINE TAILORING.
A gentleman prominent in public life in New Brunswick writes from Albert County under date January 23rd.
"DEAR SIR: Enclosed please find cheque for \$25 for suit of clothes. I am well satisfied with the fit."
P. S.—I shall see you if all be well in March next."
This was one of our splendid assortment of Black Suitings. We can suit you, too.
A. GILMOUR,
68 King Street, St. John.
Custom Tailoring

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BIRTHS.

SMITH.—At Central Clarence, Annapolis Co., N. S., March 7th, Mr. and Mrs. T. E. Smith, a daughter.

MARRIAGES.

BLACKFORD-McGREGOR.—At the home of Mr. Chas. Winchester, on Feb. 21st, by Rev. B. H. Thomas, Shannon E. Blackford to Annie M. McGregor, both of Digby.

COMEAU-DUNPHY.—At Upper Blackville, March 1st, by Rev. M. P. King, Frederic J. Comeau, of New Brandon, Gloucester Co., to Miss Ella E. Dunphy, daughter of Lewis Dunphy, Esq.

GAVEL-HURLBURT.—At Springhaven, March 2nd, by Rev. M. W. Brown, Elisha Gavel, of Gavelton, and Eva Hurlburt of Springhaven, Yarmouth Co., N. S.

SPIDELL-JOHNSTONE.—At Lockeport, N. S., by Rev. J. B. Woodland, March 1st, Rev. John Allan Spidell, pastor of the Baptist church at Osborne, and Miss Jean Johnstone of Belmont, Col. Co., N. S.

DEATHS.

CHRISTOPHER.—At Hopewell Cape, Feb. 13th, Nancy Christopher, aged 26 years, died trusting in Christ.

McGILVERY.—At Gabarus Bay, Feb. 26, Gibson Theodore, infant son of Daniel and Harriet McGilvery, aged 1 month and 5 days.

CRAWFORD.—At Salmon Jay, Queens Co., Martha, daughter of Andrew Crawford, aged 30 years. Weekly Telegraph please copy.

RUSHTON.—At Westchester, N. S., Mar. 1st, Geo. A. Rushton, aged 54 years, leaving a widow and a family of 12 children to mourn their loss. Pastor J. Clark conducted the funeral services.

STEVES.—On Feb. 26th, at Hillsboro, N. B., Doris, aged 6, the beloved child of Mr. John T. Steves. She was lovely in life, and lovely in death. "My Beloved is gone down into his garden to gather lilies."

VAN TASSEL.—At Mount Pleasant, Digby, on Feb. 13th, Mr. Abram Van Tassel, in the 97th year of his age. Bro. Van Tassel was for over half a century a member of the Baptist church. His was a living history of the Baptist cause in Digby Co. "To die is gain."

SCOTT.—At Springfield, K. C., on the 20th of February, Susannah J. Scott, aged 68 years. She left one son and three daughters. She was the eldest daughter of the late Charles Pierce of Johnston. "The memory of the just is blessed."

JONAH.—At Baltimore, Albert Co., Feb. 7th, beloved wife of Dea. A. D. Jonah, aged 52 years, leaving a husband and three daughters. For a number of years our sister was one of the most consistent living and faithful followers of Jesus. She loved her Saviour and loved him to the end.

SPINNEY.—At South Meadowvale, Feb. 10th, Mrs. James B. Spinney aged 84 years. She was baptized at an early age by Rev. I. E. Bill and united with the Nictaux Baptist church of which she has continued to be an honored and consistent member. Hers was a shining faith, showing itself in a peaceful and quiet life. Her last years were spent with her son William. Her other sons are Arthur and Prof. Peleg. She also leaves a married daughter at Bear River.

BOGGS.—On the 6th inst., Jessie W., relict of the late Wm. F. Boggs, passed away to be with her Lord, from the residence of her son, Thomas, of Kentville. Sister Boggs was possessed of a most genial and lovable nature and unshakable faith in Jesus, though deprived for some years of sanctuary privileges and active social life. It was only 2 months ago her companion was taken from her and now she joins him. May the bereaved sons and relatives be comforted.

TABOR.—Passed from the home of her daughter, Mrs. J. Baird, Uppertown, Kings Co., N. B., to her heavenly home, Feb. 3, Sister Lydia Tabor, in her 76th year. For more than 50 years our departed sister was an active, consistent member of Hammond church. Fifty-eight years ago she was united in marriage to Deacon Jesse Tabor, (who now is dangerously ill). Unto them no children were born. Five survive. Our sister was spared to see her children's children enlisted in His service, filling the offices of deacon, superintendent S. S., and teacher. Her end was peace.

COLPITTS.—At Boston, March 3rd, Mrs. Frances Colpitts, in the 63rd year of her age. Our sister moved to Boston last autumn in company with her son. Her health has not been good for some time, but the end came sooner than was expected. Her body was brought back to her native land for burial. A fitting service was held in the 1st Elgin church, conducted by the pastor. Thus another faithful sister in Christ has entered into rest. She leaves two daughters and one son to mourn.

BLAIR.—At Onslow station, February 16, after a brief illness of a grippé, Hannah Johnson, wife of R. T. Blair, aged 74 years. This sister was for many years a member of the church of Christ, being baptized into the fellowship of the Onslow Baptist church, by Rev. Stephen March. Her life was marked by earnestness and zeal for the prosperity of Zion. Her very sudden death will be regretted by a large circle of friends, who by her kindness and deep sympathy she won to herself both at home and at the Institution for the Blind in Halifax, where she held the position of matron for a number of years, discharging its duties with all faithfulness.

READ.—At his home in Sycamore, Ill., February 22nd, William Read peacefully passed from the earthly to the heavenly home. He was born in Sackville, N. B., July 11th, 1822, where he spent his boyhood days. Mr. Read was the eldest son of the late Dea. Eliphalet Read, and brother of Revs. J. L. and E. O. Read. Our brother united with the Baptist church in Sackville, when a young man. In the year 1848, he went to De Kalb Co., Ill., where he lived an exemplary Christian life for fifty years. The deceased married Miss Abigail Nichols, who survives him. Seven children were born to them, five of whom are living to mourn the loss of a worthy and highly esteemed father.

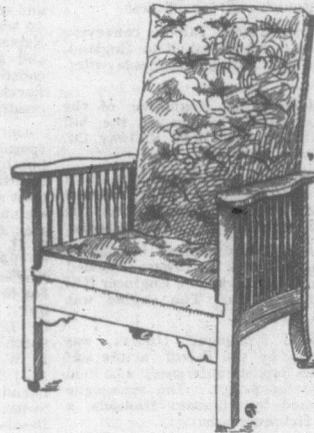
SALLAPHER.—On Feb. 27th, at Hillsboro N. B., Mrs. Spurgeon Sallapher, aged 40 years. This beloved sister had for some time past been disabled by paralysis, and la grippé supervening, she was soon taken from our midst. In recent years by reason of much weakness, her life has been one of great affliction, which was borne with exemplary patience. When in health she had been most regular in her attendance upon the house of God, and devoted to the performance of religious duties. Baptized many years ago, she maintained a consistent course to the end. The large gathering at her funeral gave evidence of the general esteem in which she was held. She leaves a son and daughter.

LAWRENCE.—On Feb. 23rd, at Surrey, N. B., Mrs. Ruth Lawrence, aged 73 years. Our sister passed away almost suddenly. She only took her bed about an hour before the end came, which was caused by heart failure. She had suffered severely from asthma for years, and for her death meant deliverance from much distress and pain. She had long been ready for the great change, and, so being absent from the body she was at home with the Lord. A memorial service conducted by the Rev. C. W. Townsend was held at the home of her daughter, Mrs. Isaac Cross, Surrey, before the removal of the remains to Albert, where Rev. I. B. Colwell officiated at the interment. Deceased leaves 1 daughter, before mentioned, and an adopted son, Mr. George Caimie, to mourn the loss of a devoted mother.

BROWN.—At Torbrook, Feb. 8th, after a lingering illness which was borne with Christian fortitude, William Brown, aged 73 years. Bro. Brown was baptized by

FOR COMFORT AND EASE

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



Manchester Robertson & Allison

Rev. Nathaniel Vidito and received into the Nictaux Baptist church when he was 18 years of age. "He has borne the burden and heat of the day" and has entered into rest. He was one who felt the power of the gospel. It was always a privilege to go with him over the days when the Lord wrought mightily in the midst of his people. His exhortation in the conference meeting was a benediction. We shall miss him much, but we trust that his mantle will fall on others. A widow, one daughter, and three sons mourn his loss. One of these sons is our faithful and esteemed Rev. Maynard Brown of Tusket church, Yarmouth Co.

STILES.—At Banister Road, Feb. 23rd, Belvine O. Stiles, of consumption, in the 23rd year of his age. Our young brother never made a public profession of faith in Christ, but before his death he gave himself up fully to the Lord and his end was peace. His anxiety about his companions was great, and his prayers for their conversion earnest and unceasing. Just before he died he said, "I want to get home before sun down," and as the sun went down his spirit took its flight. He was the son of Dea. Riley Stiles of the Pollett River church. His funeral was very largely attended, when a sermon was preached by the pastor. The family have the sympathy of the whole community in their great affliction.

POSHAY.—The death of Rev. James Herbert Poshay which occurred at Middleboro, Mass., on March 2nd, was a great shock to the wife and family also to the mother who came not long ago from Truro to visit her son in his affliction. There had been a small hope that he would recover, but gradually the disease was seen to be getting a firmer hold upon him. His death, though expected by the church, was still a great shock when it came, for although the deceased had not been able to mingle among his people, yet he was loved by all, and their choice of him as pastor had been unanimous. The whole town is tenderly affected by Mr. Poshay's death. The church was very kind to him during his illness, especially should the kindness of Dea. M. H. Cushing and family be mentioned. Special prayer was made by all the churches in Middleboro and in the neighboring towns for the recovery of Bro. Poshay. But God who knows what is best took him to himself. Milford, the eldest son, arrived from Wolfville in time for the funeral services, but not before his father's death. The service held in the Central Baptist church was very solemn and impressive. Rev. J. B. House presided. Invocation by Rev. G. A. Grant (Methodist). The choir sang the favorite hymn of the deceased "Lead kindly light." Rev. W. O. Ayer of Brockton read the scripture lesson. Dr. W. H. Eaton, sec'y. of State missions, offered prayer. Dr. Osterhout of Providence was expected to be present and make an address, but was detained. The writer, who has been acquainted with the deceased for some time and visited him during his illness, made a sympathetic address. Rev. R. G. Woodbridge (Congregational) addressed the mourners lovingly. After hundreds of friends viewed the remains, the wife and children took their last look at him whom they loved so well. May God

bless and sustain these dear ones in this the greatest trial of their lives. J. L. MINER. Plymouth, Mass., Mar. 7th.

WOODWORTH.—At his home in Canning, Cornwallis, Jan. 26th, after a short illness, Levi C. Woodworth, in the 91st year of his age. A remarkably healthy man, for he had scarcely known what sickness was, he retained his mental faculties, and much of his physical activity, to the end of his long life. He will be much missed in the community in which his whole life was spent, for he had not dropped out of the life about him, but was still interested in all that pertained to life, when death came to him. Mr. Woodworth was married three times. His first wife was Susan the daughter of Dea. Wm. Eaton of Canard, a woman of sterling worth. She died leaving four daughters and one son, who still survive her, viz:—Mrs. A. L. Wood of Halifax, Mrs. Tufts and Mrs. Andrews of Wolfville, Miss Annie Woodworth and Spurr H. Woodworth of Canning. His second wife was the widow of the Rev. John Cogswell, a woman of sweet disposition, who filled the place of mother to his family with dignity and affection, and made his home a place of rest and comfort. She left to Mr. Woodworth one son, Charles Levi, who died some years since, unmarried. The third wife was the widow of Israel Longley, a venerable Christian lady, who survives her husband, patiently waiting the call to go and be "with Christ." In early life, Bro. Woodworth professed faith in Christ, and united with the Baptist church in Canard. Thither he went with his family each Lord's day to worship God. With this church he worked in loving fellowship, for many years, interested in all that pertained to the cause of Christ. For this church he retained a fond regard to the close of his life, attending its services when convenient for him to do so, even up to the present winter. When the church in Canning was organized in 1870, Bro. Woodworth, as was natural, took his leave of Canard and united with the church in Canning, and became one of the deacons, an office which he held to the end of his life, and filled with credit to himself and satisfaction to his brethren. To his pastor, Bro. Woodworth was a tower of strength. His house was ever open to him, and his time and service at his command. Again and again has the writer of these lines heard Pastor D. Freeman of precious memory, speak of Dea. Woodworth on whom he could ever confidently place his hand, and in whose kind-hearted and sympathetic family he ever found sincere affection and support. A kind husband, a most indulgent father, a peaceloving neighbor, a generous friend to the poor, a staunch advocate of every good cause, a thoroughly upright man, a sincere Christian, Dea. Levi C. Woodworth was held in much esteem by all classes while he lived; and he will be long and lovingly remembered, now that he is gone. Such men are God's precious gifts to their generation.

The congress of representatives of the powers, called by the Czar to discuss the possibilities of taking steps towards a general disarmament, will meet at The Hague on May 18.

Advertisement for Walter Baker & Co.'s Breakfast Cocoa. Includes an illustration of a woman in a long dress and a small portrait of a man. Text: "A PERFECT FOOD—as Wholesome as it is Delicious." "Walter Baker & Co.'s Breakfast Cocoa." "The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."

News Summary.

Sir James Winter denies the report that he intends to resign the premiership of Newfoundland at an early date.

A pleasure yacht capized off the Britany coast, drowning nine persons, among them five French military officers.

The British cruiser Talbot, conveying the body of Lord Henschell to England, sailed from New York on Wednesday afternoon.

The private bills committee of the Ontario Legislature has passed the bill allowing the Ottawa Street Railway Co. to operate cars on Sunday.

The fishermen of Digby Neck have about concluded their winter's work, and are now preparing for the spring catch. The past season has been a very prosperous one.

The boiler of the express locomotive on the Manitoba and Northwest exploded on Monday, instantly killing Engineer Hill and Fireman Doran. The engine was blown into scrap iron.

The Jewish synagogue, Halifax, was sold Tuesday by the sheriff, at the suit of the Free Baptist conference, who held a mortgage for \$1,350. The synagogue was purchased by Abraham Michael, a prominent Hebrew citizen.

Mayor Shreve, of Digby, has had plans prepared for a new building much larger than the one he lost by the fire, and which will be built on the old site. Three large stores with plate-glass fronts will occupy the ground floor, and the floors above will be devoted to offices.

Mr. C. Uphan Jones, a native of Weymouth, N. S., who did business in St. John forty years ago, died recently in Australia. He was a brother of Hon. A. G. Jones, of Halifax, and a cousin of Mr. St. Clair Jones, of Weymouth, and of Mrs. Robert Cruikshank, of this city.

The Spanish cabinet council on Monday decided to make immediate payment of arrears of pay to the repatriated troops. The Duke of Tetuan, former minister of foreign affairs, and 27 conservative senators and deputies have decided to oppose the government, and will form a dissident group.

Owing to the insulting manner in which the Chinese government has refused the request of the Italian government for a lease of San Mun Bay, province of Che Kiang, as a coaling station and naval base, Signor Martino, the Italian minister, declines to hold direct communication with the Tsung Li Ya-men.

Hon. Robert Young, of Caraguet, had personal inquiries made through Mr. H. A. Sormany into the destination reported by School Inspector Mersereau as existing on Shippegan Island. The investigation showed that none of the families are in actual want. All have to carry their provisions through the winter and are not in need of outside assistance.

Thomas Donaldson, of Bath Beach, L. I., known the world over as the champion high diver, dived from the roof of Madison Square Garden (where the Sportsmen's Show is being held), a distance of eighty-five feet, on Wednesday, with probably fatal results. He has a fractured skull with compression of the brain and the left side of the face is crushed in. He lost control of himself in the descent.

Announcement was made by Hon. E. W. Hanbury in the House of Commons Monday that the government has decided to introduce competition in the telephonic service of the country. He asked for a credit of \$10,000,000 as a starter, in order to enable the post office department to develop the telephonic communication of London. The House ultimately adopted a resolution embodying Mr. Hanbury's proposal.

Joseph Hampell, while working at the switchboard of the Lexington avenue cable power house, New York, Tuesday, received and survived an electric shock of about 2,000 volts. His body was burned black from head to foot. Every stitch of clothing was torn from him, and he fell senseless through a hole instantaneously burned in the floor by the terrific electrical power. Hampell is expected to live. The doctor who attended him says there is no case on record of a man withstanding a similar shock. The accident was caused through Hampell's trying to tighten a loose screw on the switchboard and in some way creating a circuit. The enormous power of the shock brought all the cars of the road to a standstill until the circuits were readjusted.

The steamer Alameda brings news of the finding of a gold nugget in Western Australia weighing twenty and a half pounds avoirdupois. The strike was made early in February by McFie Bros., and a man named Parkes, about twenty miles from Marble Bar, in the Pilbarra gold fields. The massive slug, together with two hundred ounces of smaller size, was uncovered just two miles north of where

the Pantomime nugget, weighing thirty-four pounds, was found by a man named Boyle nine years ago. [These nuggets do not compare with the find made by Mr. Samuel H. Napier at Kingsover, Australia, in 1857. Mr. Napier and his brother were working a claim when "Sam" struck a solid mass of gold weighing 146 pounds and some ounces. The find was the greatest sensation of the day in the gold fields. Napier afterwards came to New Brunswick, and settled in Gloucester county, which constituency he once represented in the Local Legislature, and where he now resides.—Globe.

Outing for March carries us through the sporting fields of many lands. North, South, East and West contribute to the entertaining matter of a seasonable, and most attractive number. The illustrations are numerous and beautiful. The contents are: A North Greenland Walrus Hunt, by G. H. Clark; A Day on Currietuck Sound, by the late T. M. Barnes, Jr.; The Boston Terrier, by W. H. Huntington; La Casa de Las Brujas, by Mabel Boyd; A Tapir Hunt, by G. E. Mitchell; Sports of the Samoans, by L. P. Churchill; Crabbing in Great South Bay; The Chase of the Coyote, by D. W. Fenton, Jr.; Types of Yachts, by A. J. Kenealy; Cycling in the Sandwich Islands, by T. P. Terry; Winter Sports in Switzerland, by Alice C. Hall; Skiffing to Desolation Lake, by W. H. Elmer; Fishing in Florida Waters, by W. De Hart; Water Bicycles, by E. P. Bunyee; Amateur Rod Making, by H. C. Daniels, and the usual editorials, poems and records.

Hold on, Boys!

Hold on to virtue; it is above all price to you in all times and places.

Hold on to your good character, for it is and ever will be your best wealth.

Hold on to your hand when you are about to strike, steel, or do any improper act.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word.

Hold on to your temper when you are angry, excited, or imposed upon, or others angry about you.

Hold on to your heart when evil persons seek your company, and invite you to join their games, mirth and revelry.

Hold on to your good name at all times, for it is much more valuable to you than gold, high place, or fashionable attire.—The Endeavor Herald.

Knitted Bath Towels.

New-England housekeepers sometimes knit towels, as well as washcloths, of the familiar No. 8 knitting cotton. A box of cotton will knit two towels of the size given. Cast twenty-one stitches on large knitting needles of wood. Knit plain, back and forth, until you have about three inches. Then slip the first stitch, thread over and narrow; thread over and narrow, until you reach the end of the needle. Then knit plain six times, repeat, thread over and narrow; knit plain four times, then thread over and narrow, then plain twice, then thread over and narrow, which makes a border. Knit the rest plain, always slipping the first stitch from the needle, until the towel is of sufficient length, when you make another border like the first and finish off. It can have a fringe knotted in at the ends, and makes a very useful towel.

Every true joy in nature or life suggests a deeper joy. Every beauty foreshadows (or forcalls) a nameless, unseen beauty. True beauty or true joy, appeals to every sense and every faculty at the same moment. It transfigures all the past and present in glorious hope, in a glorious suggestion of the future.—Mozzardlar.

Sometimes between the dawn and dark Go thou, O friend, apart, That a cool drop of heaven's dew May fall into thy heart.

Thus, with a spirit soothed and cured Of restlessness and pain, Thou mayst, nerved with force divine, Take up thy work again.

MARY F. BUTTS.

A Fashionable Disease.

La grippe is the most prevalent disease of the day, affecting nearly 25 per cent of our people. Griffiths' Menthol Liniment applied to the back and chest and a few doses taken internally is a positive and quick cure. It is pleasant to take and clean to apply, and will cure in a single night. Try it. 25 cents at all druggists.

IN SPRING TIME PAINE'S CELERY COMPOUND Is the Giver of Health and New Life to the Sick and Diseased.

Spring, with its bright sunshine, lengthening days, warm rains, and its promises of a new life in nature, is fast approaching and will be hailed with true delight by the old and young who are enjoying full health and bodily activity.

To thousands the coming of spring means a fuller cup of agony and suffering; it is a time when the dark grave claims many victims.

When men and women are burdened with death-dealing sicknesses, such as kidney disease, liver complaint, blood troubles, rheumatism, neuralgia, and the terrible after effects of grippe, spring has no charms for them. They have allowed themselves to sink into a condition of misery and helplessness during the winter that must quickly terminate life, unless that true health and life giver, Paine's Celery Compound be made use of without delay.

The nervous system, weak and unstrung, must be fortified; the blood, sluggish, impure and watery, must be made clean and fast flowing, and every organ of digestion must be toned up to true health pitch.

Nature's wonderfully successful medicine, Paine's Celery Compound, does this good work as no other remedy can do. It acts as a nerve and brain food, it gives life to stagnant blood, it banishes permanently kidney disease, liver complaint, rheumatism, dyspepsia and other troubles that make life a misery.

The thousands of thankful letters received from Canada's best people are the best and strongest proofs that Paine's Celery Compound cures. When your life is in danger do not be misled by common advertised medicines, as many of them are dangerous and unsafe. Ask for the kind that has cured your friends and neighbors—the kind that "makes people well."

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

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Boys & Girls. We are giving away watches, cameras, gold rings, sporting goods, musical instruments & many other valuable premiums to boys and girls for selling 10 packages of Royal English Ink Powder at 10c each. Every package makes 50¢ worth of the ink. We ask no money—send your name and address, and we will forward you 10 packages with premium list and full instructions. When you sell the ink Powder send the money to us and select your premium. This is an honest offer. We thank you. Don't lose this grand opportunity. Write for the outfit today. Address all orders to Imperial Ink Company, 25 Adams St., Oak Park, Ill.

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED BELLS FOR SCHOOLS & OTHER PURPOSES. G. M'KENEELY & CO. BELLS, WEST-TROY, N.Y. BELLS-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

Women Need Not Suffer



From those terrible side aches, back aches, headaches and the thousand and one other ills which make life full of misery.

Most of these troubles are due to impure, imperfectly filtered blood—the Kidneys are not acting right and in consequence the system is being poisoned with impurities.

DOAN'S KIDNEY PILLS

are daily proving themselves woman's greatest friend and benefactor.

Here is an instance: Mrs. Harry Fleming, St. Mary's, N.B., says: "The use of Doan's Kidney Pills restored me to complete health. The first symptoms I noticed in my case were severe pains in the small of my back and around the loins, together with general weakness and loss of appetite."

I gradually became worse, until, hearing of Doan's Kidney Pills, I got a box from our druggist.

I am pleased to testify to their effectiveness in correcting the troubles from which I suffered.

Coughs and Colds. The consensus of opinion of respected and well-known people is universal praise of the great modern and renowned Cough and Cold remedy. Pyny Pectoral. If taken in time it will cure the most distressing Cough or Cold in a few hours, and for all affections of the throat it is invaluable. PLEASANT TO TAKE. And with the soothing powers of no other like remedy PNYN PECTORAL will meet the requirements of the best cough cure in the world. Big Bottles... 50c. MONTREAL NEW YORK.

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CANADIAN PACIFIC RY. TRAVEL IN COMFORT —BY— TOURIST SLEEPERS. leaving Montreal every THURSDAY at 11 a. m. for the PACIFIC COAST, accommodating second class passengers for all points in Canadian North West, British Columbia, etc. Berth Rates— Montreal to Winnipeg... \$4.00 Montreal to Calgary... 5.50 Montreal to Revelstoke... 7.00 Montreal to Vancouver... 8.50 Montreal to Seattle... 8.50 For Passage Rates to all Points in CANADA, WESTERN STATES and to JAPAN, CHINA, INDIA, HAWAIIAN ISLANDS, AUSTRALIA and MANILA, and also for descriptive advertising matter and maps, write to A. H. NOTMAN, Asst. Genl. Pass. Agt., St. John, N. B.

The Farm.

Aeration of Milk.

However valuable it may be to aerate milk for transport, to prolong its keeping qualities and remove animal odors, which mean silt, certainly it is not a good practice when butter is the object sought. There is a principle that is as yet not well understood in milk-setting. It was for a long time supposed that the rising of the fats was largely due to the falling temperature of the milk, which caused a decided change in the specific gravities of the solids. It is now found, however, that the cold causes some changes in the properties of the milk itself. If it was the falling temperature that caused the cream to rise it would follow that cold milk warmed up to 98 degrees would cream as well as freshly drawn milk under like conditions; but such is not the case, for milk once cooled down cannot be creamed as perfectly as the other, although it is a common belief among many dairy folk that scalding cooled milk will bring up all of the cream, and this belief, at first sight, would seem to be correct. Analysis shows, however, that the gain is merely in cases in (cheesy matter) and not fats, and this method of warming milk for butter-making should be abandoned for the better way of dilution with water at 100 degrees. In one experiment a quart of water at 100 degrees was added to three quarts of milk, and the can was at once put into cold water; the fats left in the skim milk only amounted to the insignificant quantity of 0.05 per cent. It has been supposed that the viscosity of the milk is hastened by the cooling, but this has been found to be a mistake, for this condition was found to only slightly vary from the first to the twenty-fourth hour after milking. The best authorities on dairying now attribute the loss of fats in delayed setting to the formation of fibrin in the milk, which has a tendency to coagulate the milk—not necessarily thicken it—and this interferes with the rising of the fat globules. Milk should be set as soon as possible after it is drawn from the cow, before the formation of fibrin has progressed to any great extent.—London Farm and Home.

Soja Beans in Michigan.

In a recent issue of The Tribune I read an interesting article on "Balanced Silage," by John Gould, of Ohio. I do not wish to take issue with the gentleman upon the subject of silage, further than to say that I have been unable to find any analysis of soja ensilage showing less than 4 per cent of protein. I do wish to take exception to Mr. Gould's statement regarding their productiveness, particularly at the North. He says that twenty bushels of threshed beans is an extreme yield.

The land which will not average more than twenty bushels of sojas to the acre must be very poor indeed; provided, of course, they receive proper cultivation. I am located in latitude 44° 10, about the same as Augusta, Me. My soil is pine sand with clay subsoil at a depth of four feet—such land as the farmers of Ohio and New-York would deem pretty nearly worthless for agricultural purposes. Upon this soil the medium Japanese sojas, white, green and black, have fully matured their crops the last two seasons, and given yields of forty to fifty-two bushels to the acre, which is considerably greater than the average corn yield of Michigan. Even the dwarf brown variety, fourteen to eighteen inches high, and in rows three feet apart, yielded twenty-six bushels. If there is any cheaper source of protein available to Northern farmers, I have been unable to discover it.—Edward E. Evans, Ogemaw County, Mich.

Fattening Chickens.

Poultry raisers who make a business of selling young chickens cannot do better than to study some of the methods which swine and cattle raisers adopt in preparing their animals for market. A fat chicken is always desirable, and a full plump body and limbs will go a long way toward find-

ing a customer. Most of the chickens sent to market are lean and lanky. It is said that it is hard work to fatten a young chicken. Is it so hard? I believe if the right methods are observed that it will be found an easy matter. A young chicken is prone to run around a good deal, and her nervous activity is apt to run off all fat. Three or four weeks before it is time to market the chickens confine them in narrow inclosures where they cannot run around much. Keep out all roosters or fighting chickens, for worry is sure to keep them thin. Only a few should be kept in each inclosure. Now give them clean fresh water once or twice a day and all the fattening food they can eat. Muscle and bone making food are not required. These can be eliminated entirely. Corn in various forms should be fed freely to them. Cooked corn, mashed and ground corn and whole corn should be fed every day. Warm potatoes and bread crumbs will also make fat. Any kind of milk and a little sugar will help along the fattening process. The process must be hurried along as fast as possible, for during these days the chickens will eat considerable, and if they do not lay on fat every day it will be a losing operation. In the end, however, good returns should be made for all this trouble and expense, for the chickens will sell more quickly in the market, weigh more and generally bring the top prices.—Michigan Farmer.

How to Milk a Cow.

I wish to give you a few hints on milking cows. The farmhand who knows how to milk properly is more valuable to the careful dairyman than any other help. To milk a cow requires time and patience. The milk should be drawn slowly and steadily. Some cows have very tender teats, and if you want a good-disposed cow be gentle in your treatment toward her, as she is naturally impatient and does not like rough handling. With constant irritation she will fall in quantity of milk. As the udder becomes filled with milk she is anxious to be relieved of its contents, and will seldom offer resistance without a cause. When a patient cow becomes fractious we can always trace it to the milker. Note this: We should not allow them to stand a long time waiting to be milked. When cows give a large quantity of milk it is very painful when the udder has filled to the utmost, therefore causing them to become very nervous and restless. To delay milking at the proper time will do more to cause a cow to go dry before her period than anything else. She should also be milked to the last drop, if possible, for the last part of milk is said to be the richest.—C. B. Dillon.

John Haynes was famous for his pithy sayings. At one time he overheard his daughter and some friends criticizing certain neighbors more severely than was pleasing to him, whereupon he proceeded to read them a lecture on the sinfulness of scandal.

"But, father," remonstrated his daughter, "we must say something." "If you can do nothing better," retorted Mr. Haynes dryly, "get a pumpkin and roll it about. That will be at least innocent diversion."

Not long afterwards a conference of ministers met at his house. During the evening an earnest discussion on certain points of doctrine arose, and from the lofty pitch of some of the voices it seemed as though part of the disputants at least were in danger of losing their temper. At that juncture Mr. Haynes' daughter quietly entered the room bearing a huge pumpkin. She put it down in front of her father and said: "There, father, roll it about, roll it about." Mr. Haynes was called upon for an explanation and good humor was restored.

An account of the marvelous new substance, liquid air, based on conversations with the discoverer, Charles E. Tripler, will appear in McClure's Magazine for March, with numerous pictures illustrating interesting experiments and the whole process of manufacture. If liquid air proves to be all that it now gives promise of being, Mr. Tripler has found a universal motive power that is inexhaustible and practically costless.

A Common Experience.

I remember the story of a father and daughter who had to make a trip in the cold, snowy, wintry weather in the country of the Hudson. The snow was deep, the weather cold, and the Hudson River was frozen from bank to bank, so that wagons were driven across on the ice. They were travelling in a sleigh and the daughter inquired, "Father, how will we cross the Hudson?" "We will drive right over on the ice as others do," said he. "But I can never bear to do that," she declared. The father kept on talking and driving right over the Hudson, and the daughter, in her anxiety, failed to notice the Hudson from any other depression of hill and valley, and so did not know when she crossed it. Finally she said again, "Father, I can never bear to cross the Hudson on the ice." "We have already crossed the Hudson," said the father. So we all borrow trouble, cross bridges before we get to them and have great anxiety over difficulties that never come.—Earnest Worker.

What is a Gentleman?

It is almost a definition of a gentleman to say that he is one who never inflicts pain. The true gentleman carefully avoids whatever may cause a jar or jolt in the minds of those with whom he is cast; his great concern being to make every one at their ease and at home. He has his eyes on all his company; he is tender towards

the bashful, gentle towards the distant, and merciful towards the absurd. He avoids unreasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome.

Another delightful trait in him is that he makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort. He has no ears for slander or gossip; is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, or insinuates evil which he dare not say out. From a long-sighted prudence a true gentleman observes the maxim of the ancient sage, that we should conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, and too well employed to remember injuries.

Nowhere shall we find greater candor, consideration, or indulgence; for he puts himself in the place of opponents, accounting for their mistakes, because he knows the weakness of human reason as well as its strength, its province, and its limits. He may be right or wrong in his opinion, but he is too clear headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive. He is patient, forbearing, and resigned on heartfelt principles; he submits to pain because it is inevitable, to bereavement because it is irreparable, to death because it is the will of an all-wise heavenly Father.—The Family Friend.

NEVER BE AT A LOSS

What to resolve upon in the matter of tea, Monsoon Indo-Ceylon Tea is pure, has no dust, and is guaranteed to please, or you can get your money back. 30, 40, 50 and 60 cents per pound.

MONSOON INDO-CEYLON TEA

EDDY'S INDURATED FIBRE WARE, Tubs, Pails, &c. have become household necessities. INFERIOR IMPORTED GOODS are now being offered in some places at about the same price as EDDY'S. If you compare them you will find they contain only about half the material, cost proportionately less, and will last a correspondingly shorter time. When you ask your store-keeper for INDURATED FIBRE WARE insist on getting EDDY'S GOODS. OUR NAME IS A GUARANTEE OF QUALITY. Consult your own best interests therefore by seeing that the goods you purchase were made by THE E. B. EDDY COMPANY, Limited. JNO. PETERS & CO., Agents, Halifax. SCHOFIELD BROS., Agents, St. John, N. B.

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Criss-Cross CEREALS. Seven food products—prevent and relieve Diabetes, Grapes, etc. K. G. WHOLE WHEAT FLOUR. GLUTEN CRISPS. PANBY Pastry Flour, Finest made. FARWELL & BURNS, Watertown, N. Y., U. S. A.

DISEASE OF THE SPINE

A Malady That Makes Life Almost Unbearable—A Nova Scotia Lady Tells How to Cure it.

Mrs. Frank Minard, of Milton, N. S., is a lady who possesses the confidence of a large circle of friends. Mrs. Minard has been a sufferer from spinal disease and attendant complications, and to a reporter she recently gave the particulars of her cure. She said:—"As a result of the trouble I suffered terribly. At times the pain would be confined to my back, and at other times it seemed to effect every nerve in my body, from the top of my head to my toes. As a result I was reduced greatly in strength, and was unable to stand upon my feet long enough to attend to my household work. When doing any kind of work which required a standing position I had to provide myself with a high chair as a means of support. The medicine which the doctor prescribed for me did not seem to afford me more than temporary relief from the pain and I was gradually growing weaker and weaker. Finally the doctors suggested that I should use Dr. Williams' Pink Pills, and acting on his advice I began to take them. I had only used a few boxes when the agony I had suffered for months began to abate, and I began to regain my strength. I continued using the pills for a short time longer, and was again in full possession of my health and strength, and able to do my household work. I have never enjoyed better health than I am doing at present."

Dr. Williams' Pink Pills cure because they supply the blood with its life giving properties and strengthen weak nerves. All diseases due to either of these causes are speedily cured by the use of this medicine. Sold by all dealers or sent by mail, post paid, at 50c a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Thanks

Permit me through the MESSENGER AND VISITOR to express my sincere thanks to the Nictaux Church for their annual donation visit, which was made at Nictaux Falls, and at Torbrook on two separate occasions during the month of January. The amount received amounted to about fifty dollars. The donation visit is, a time-honored custom in the Nictaux Church, and no year passes during which this custom is not recognized.

J. W. BROWN.

Nictaux Falls, Feb. 24

On Tuesday evening, 21st inst., Rev. J. T. Eaton and wife were visited by numerous friends. The evening was delightfully fine and every one in good spirits.

The social intercourse and the delicious refreshments, furnished by the ladies, were pleasant features of the evening. The addresses were excellent and the donation generous, amounting to \$41.00. The music was delightful and so enchanting the company could scarcely disperse.

Pastor Eaton and wife thank their friends very heartily.

J. T. EATON.

Clementsport, Feb. 23.

I desire through the columns of the MESSENGER AND VISITOR to express my deep sense of gratitude for the kindness evinced by the members of the Alberton church who, not long ago presented me with a fur cap, a heavy winter coat, and a pair of driving gloves. These, and many other evidences of kindly regard strengthen the bond of union between pastor and people. May the richest blessing of God rest upon the donors.

A. H. WHITMAN.

Alberton, Feb. 24th.

I desire gratefully to acknowledge the frequent kindly deeds and words of the members of the Indian Harbor church towards their pastor. A short time ago they very agreeably surprised me. When one of the deacons had me a respectable sum of money as a gift from the brethren, with this request, that I purchase a fur cap for myself therewith. Of all their kindly acts this caps all.

A. E. INGRAM.

BROWN'S Bronchial Troches of Boston. Relieve Hoarseness Immediately. "I recommend their use to public speakers."—REV. C. H. CHAPIN, New York. The Genuine has the signature of C. H. Chapin on every box.

Favorable Opportunity.

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

JOHN KILLAM, North Kingston, N. S.

News Summary.

An explosion of several hundred pounds of powder occurred at Creede, Col., on Friday, in a tunnel of the Commodore mine, creating great havoc and killing, it is believed, six miners.

The Niu Chwang loan contract crisis has been amicably settled by a direct exchange of views between the British and the Russian governments. The Russian assurances are completely satisfactory.

In the House of Commons Friday, Joseph Chamberlain said the exports from the United Kingdom to Canada from July 1 last to December 31 showed an increase of over 6 per cent, as a result of the preferential tariff.

The marine engineers of Toronto on Thursday night decided to amalgamate with the marine engineers of New Brunswick and British Columbia, forming a national association of Canadian marine engineers.

The Legislature of Quebec prorogued on Friday evening. In answer to a question, Hon. Mr. Marchand said the government intended at the next session to introduce a resolution in favor of reforming the Dominion Senate.

The northeast coast of Queensland has been swept by a severe hurricane. There has been much loss of life and property, and serious fears are entertained regarding the safety of the pearl shelling fleet, which employs a thousand men.

Frank Loranberger was arrested at Montreal on Wednesday on a charge of theft. It is believed Loranberger, under the name of Paul Mueller, on the night of January 17, 1897, murdered Mr. Newton, Mrs. Newton and their daughter Elsie near Brookfield, Mass.

At St. Scholastique, Que. at four minutes past eight o'clock Friday morning Cordelia Viau and Sam Parslow paid the penalty for their crime of murdering Isidore Poirier while helplessly sleeping in his house at St. Casut in the month of November, 1897.

Governor Sayers, of Texas, has declared quarantine against the city of Laredo and the counties of Webb and Encinal on account of the alarming prevalence of small-pox there. About five hundred cases of small-pox have been officially reported in Laredo county since the outbreak of the disease some weeks ago.

The military commander of Paris has ordered placards to be placed on all the barracks in that city, illustrating the evil effects of alcohol. These placards, which are hung everywhere, show on one side the interior organs of a drunkard, and on the other those of a temperate man. Beneath is a brief explanation of the pathological and moral effects of the abuse of alcohol.

Queen Victoria started for the continent on Saturday. The sea was calm. The Princess of Wales, Princess Victoria of Wales and Prince Charles of Denmark also left England this morning, by way of Dover and Calais, on their way to Paris, where they will spend two days. They will then go to Marseilles and embark on the royal yacht Osborne for a Mediterranean cruise.

Personal.

Dr. Edward Young, formerly Consular agent at Windsor, N. S., and now residing in Washington, D. C., sends the MESSENGER AND VISITOR an interesting letter which appears in another column. We regret to learn that Mrs. Young has been prostrated with serious illness, but she is now able to sit up for several hours each day. Dr. Young himself is troubled somewhat with vertigo and not long ago had a fall which injured him considerably. But we infer from his notes that he is now in fairly good health, considering his advanced years. His manuscript bears evidence to the healthy condition of his nerves. Certainly his right hand has not lost its cunning. The many friends of Dr. and Mrs. Young here will be glad to hear from them and will join us in wishing them health and prosperity while they continue here and the strong assurance of better things to come.

Rev. H. G. Estabrook, after a successful pastorate of nearly three years with the Petric diac church, has received and accepted a call from the church in New Glasgow. He will, D. V., enter upon his work there on the first of April, and we trust that his labors may be attended with a large measure of blessing.

The many friends of Miss Bertha M. Sanger, of Sackville, N. B., who graduated B. A. from Acadia last June, will be pained to learn that while further pursuing her studies this winter at Fredericton she was stricken with typhoid fever. Two weeks ago intestinal hemorrhage set in and for a time her life hung by a slender thread, but by the blessing of Providence and the most efficient and careful nursing of the worthy matron and staff of the Victoria General Hospital, where she occupied a private ward, she is now slowly convalescing.



Quick Soap

SURPRISE Soap cleans clothes quickest and cleanest.

It's a harmless soap—it isn't a clothes eater.

It won't injure the fabric of a cobweb.

No more scalding, boiling or hard rubbing. No more red, sore hands—no more streaked or yellow clothes—if you use SURPRISE.

A large cake that lasts a long time costs but 5 cents.

Be sure you get the genuine.

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Samples of Spring Dress Goods

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

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

FRED A. DYKEMAN & CO.

St. John, N. B.

Your Car Fare

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

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

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

KARN PIANO and ORGAN BARGAINS

We are offering from now until March 1st, 1899, GREAT BARGAINS in slightly used KARN PIANOS and ORGANS.

We are doing this to reduce our large and increasing stock of slightly used Karn Pianos and Organs and to make room for the following makes of Pianos, Organs and Sewing Machines we represent:

PIANOS—Heintzman & Co., Evans Bros., Stanley, Featherston. Organs—Doherty, Goderich and Blatchford. SEWING MACHINES—New Raymond, New Williams and Wheeler & Wilson.

MILLER BROS., 101 and 103 Barrington St., 330-336 Prince St., HALIFAX



EARN A WATCH

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

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