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The Training of Young People in World-Wide Evangelization.

An address delivered at the Missionary Conference, Truro, N. S., April 28th, by Rev. J. H. McDonald, of Amherst.

This is a council of war. Our Commander has given us our marching orders, and we, officers and soldiers, are here to consult with him and with one another as to the best means of carrying out these instructions.

I cannot but regret that a subject of so great importance has been assigned to me. It is one which requires ripened years and experience for its intelligent discussion, for if you solve this question, the enlisting of our young people in world-wide evangelization, the mission of the church is in a fair way to its accomplishment. In any case the training of the young is a matter of principle rather than of method. The first great exponent of missionary evangelization laid down three principles in his letter to the Roman Christians, embodied in the words, "I am debtor," "I am ready," "I am not ashamed." One hundred years before Paul penned these words to the church at Rome, a similar, yet dissimilar, message was sent to the same city. Caesar went east on a war of conquest. He attacked Alexandria and burned its magnificent library. Then turning to Asia Minor he directed the eagles against the king of Pontus and so quickly succeeded in conquering him that he sent a message to Rome that has become proverbial, "I came, I saw, I conquered." The one message was sent to Rome concerning the kingdom of the Caesars, the other concerning the kingdom of Christ. Rome has perished. Even at that day men with prophetic vision saw the coming fall. One looking upon it said as the poet sang before the fall of Troy:

"Yes, come it will that day decreed by fates,
How my heart trembles as my tongue relates,
The day that thee, Imperial Rome, must rend,
And see thy warriors fall, thy glories end."

Rome perished, and the principles underlying Caesar's message, dependence on coveting and cruel conquering, killed it. The kingdom of Jesus has extended, and will continue to flourish. One with prophetic eye has sung:

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

The kingdom of Jesus flourishes, and its triumph is due, humanly speaking, in a long measure to the principles underlying Paul's message. To instill our young people with these principles is to train them in gospel extension. There is no spiritual jugglery by which the pastor may utter some cabalistic words and lo, the ordinary congregation of thoughtless young people is changed into an enthusiastic, devoted, intelligent mission band. He may by some method succeed in working up a sort of momentary enthusiasm, but that is evanescent and passes away like the morning dew. A sister said to me in speaking of this convention, "I hate enthusiasm." She meant the volatile kind that is produced from without and by the method of the juggler. But the enthusiasm which means, according to its derivation, "in God," that which counts for something in world-wide evangelization, is no plant that grows up in an evening like the prophet's gourd, but one which is deeply rooted in the soil of principle. Therefore it is that I believe in instilling our young people with the principles which Paul enunciated, "I am debtor," "I am ready," "I am not ashamed."

1. *Our obligation to engage in missionary work.* "I am debtor." This obligation is due to our relation to our fellow-men. As soon as we begin to live we have relations which place us under obligation to those who cared for us. The longer we live the further our relations extend, until it comes to pass that we find ourselves indebted to the whole world. So far-reaching is this law that the Son of Man himself could not get rid of it. Once he identified himself with the race, he felt under obligation to serve it. The disciples would have prevented him from washing their feet, but he would not be hindered as he gave his argument, "the Son of Man came not to be ministered unto, but to minister." So an apostle caught the example and wrote, "the strong ought to bear the infirmities of the weak." "No man liveth unto himself." The physically, the intellectually, the financially, the spiritually strong should bear the burdens of those who are correspondingly weak. This law cannot be broken without sin. On one occasion the enemies of Jesus watched him to see whether he would heal on the Sabbath day. Turning to them he asked, "Is it lawful to do good or to do evil on the Sabbath?" He meant that having the power to do good and doing it was good, but having the power to do good and withholding it was evil. If Canada, with her abundance of food, had refused aid to the appeals which came this year from starving India, what apology could we offer. Apology, there would have been none. We would have been held up by the nations of the world to execration and contempt. The same India in common with other nations is starving for the bread of life, and as brother

men we owe it to them to supply this need. Jesus, on his resurrection day, emphasized this as he said to the men with whom he walked, "Ought not Christ to have suffered?" They could not understand his suffering and death. It was the one great mystery to them. But suffering was an obligation of his humanity. Having become a man and having power to make an atonement, he could not get clear of that obligation without sin. He owed it to us to suffer. Even a heathen writer, reaching out his hand in the darkness, grasped this principle and wrote, "Whatever is of importance to mankind is not unimportant to me." We need to teach our young people to be men and women and not less than that. The training which makes provision for our being less than men is not worthy of the Son of Man. It is not worthy of the sons of men.

We are under obligation to engage in world-wide evangelization because of our relation to Jesus Christ. When Saul went on his mission of persecution to Damascus his relation to God was one of enmity. But God spoke to him, and from the time the messenger came to announce that he was a chosen vessel to declare God's name to the Gentiles, till his death, his relations were changed and he said, "Woe is me if I preach not the gospel." And so firmly was he convinced that this was his duty that he affirmed, that though an angel from heaven should try to convince him to the contrary he would not believe him. No voice comes to us from the Syrian sky, but the call from the Word and the Spirit is just as distinct. Our risen Lord did not leave behind him many instructions. He left us under the guidance of the Spirit with but few directions, and the missionary obligation was one of these. He repeated this as he did no other. It is the very finis of the gospel. It is his last command. It is as obligatory upon us as baptism or the Lord's Supper. He makes our obedience the test of discipleship. "If ye love me ye will keep my commandments." "Ye are my friends if ye do whatsoever I have commanded ye." If we cannot go to the forefront ourselves, we must send, and our sacrifice in sending should be as great as in going. Our obligation is a debt ever due to our relation to our fellows and to our God. Our young people must be trained to be men and women and to be Christian men and women.

2. *The vindication of the gospel* is the next principle in which our young people must be trained. "I am not ashamed." An eminent scientist remarked that no institution had a right to exist which cannot vindicate its existence. Paul does not boast of the gospel, but wishes it to be tested on its merits. To him salvation was more than pardon. He knew that his life bore witness to the transforming power of the gospel. He knew that what it had done for him it could do for the world. He believed that by changing the individual it could redeem society. He had some experience in this. He had planted churches in Asia Minor on a former journey, and now as he visited them he marked the change. He went to Corinth, from which he sent his message and saw its effects in redressing wrongs, in infusing the principles of honor and justice, and raising men to a higher plane of life and hope, and so he wrote to proud, imperial Rome steeped in all manner of iniquity "I am not ashamed." He saw in the bud what we today see in the fruit—that the gospel is the power that produces the best manhood. History cannot be blotted out. The nations which have received the gospel compared with those which have not testify to this fact.

Our young people before they can have a true missionary spirit must be taught this, and to be impressed with the fact that this is the only power that can lift society to the mountain top. The votaries of science and education sometimes say as they see the works of these agencies that have been used of God for the betterment of mankind, "These are the gods which have brought us out of Egypt, and these are the gods that will lead us into the Canaan of social prosperity." But these things left alone and unsanctified will curse and not bless us. Rome said arms must conquer—sharp words and cruel yokes. Rome took the sword and perished by the sword. And those who take materialism for their god will perish by materialism. Bishop Colenso said "give me a company of Zulu youth and I'll uplift them by culture." A missionary furnished the raw material. He gave them a first class education and they went straight back to barbarism. A New Zealand chief came to England and received the very best education the country could give him. He returned to his native land, and in the very first battle in which he was victorious he plucked out his opponent's eye and swallowed it. He dug out his heart and ate it, and he and his followers enjoyed a cannibal feast upon the prisoners. Unsanctified education gives greater power for evil.

Occasionally we find some of our young people ashamed of the gospel, as they are surrounded by those who regard it as something which they, by virtue of their superior intelligence, have quite outgrown. Those who are ashamed to stand in its defence do not know its power. No man can be ashamed of the gospel who knows its triumphs. James Russell Lowell says: "Show me a place ten miles square where a decent man can live decently, supporting and educating his children, unspoiled and unpolluted, a place where age is revered, infancy respected, and womanhood held in true regard, and I will show you a place where the gospel of Christ has gone and

cleared the way and made decency and security possible." The man who is ashamed of the gospel in this age is an ignoramus. The young people of our churches need information. Without intelligence as to the needs of the gospel and its triumphs, there can be no missionary conviction. It was because Carey studied the map of the world that he became a missionary. A pastor said, in recommending a course of missionary reading to his young people, "Remember this is dangerous work. Carey studied the needs of the world, and he gave himself to India. Brainard studied the needs of the North American Indians, and prayed for their welfare, and for them he laid down his life. And if you give yourselves to the study of the needs of any people in the light of what Christ has done for you, you cannot call your money or yourself your own. Zeal is good; it is the fire of God's own kindling; but facts are the fuel by which the fire burns. Another reason why men are ashamed of the gospel of Christ is because they are not acquainted with Christ of the gospel. Paul loved to call himself the slave of Christ. The Romans fastened a strip of brass on the wrist of a slave and wrote the word "slave" upon it. On the forum and in the market place the haughty Roman citizen drew his toga about him and commanded his slave to keep to his own quarters like a dog. But the apostle who knew this took pride in his slavery. With him it was not ever thus. He once aimed at the high priesthood. It was once his ambition to be senior wrangler in the college of Judaism. Why this change? He saw the Christ of the gospel. He felt his love. He saw his power. He knew his principles must triumph, and therefore it was that the marks of Christ's ownership which he bore on his body were dearer to him than the high priest's robes or the imperial purple. The disciples of Christ have not outgrown the need of a similar vision. We want men, Christian men, intelligent men, men who have had a vision of Christ and are transformed by it. The paucity of intelligence is the reason why there is often found cold grey ashes on our missionary altars, where there ought to be a living flame. Such information as we have recently received from India as to the way God used a poor erring Telugu and the magnificent fruits of his labors, a few weeks ago gathered in by Mr. Churchill, should be burned into the hearts of all young people.

3. *Readiness.* "I am ready." This principle is the outcome of the other two. When an honest man is presented with a bill honestly contracted he will not repudiate it. Paul, in looking at his debt and the power of the gospel to meet the world's needs, held himself in readiness to the extent of his ability to pay it. Festus could not understand his attitude, and those who have not been brought face to face with a lost world and the world's Saviour can not understand the position of the missionary.

Two young men are entering upon life. They are brothers. The one has a genius for understanding the truth and presenting it, and his friends say he must not withhold his talent from the work of the ministry. But the other has a genius for financing. Everything he touches turns into gold. His friends with one consent say he should become rich and live in luxury. But has God given to one man a talent to use in his service and to another an equal talent to be spent selfishly? God lays tribute upon all our gifts and endowments, whatever our possessions or attainments are, and the one who is shown clearly his debt will say "as much as in me is" by my labors, my money, or my time, I will endeavor to pay it. God receives his payment not only in the coin of preaching, but every possession is legal tender in his kingdom. As much as in me is "exempt none from active service."

If I should go to a business man of this town who owes me five dollars, and should endeavor to persuade him to pay me fifty, no amount of persuasion would lead him to pay beyond that which he knows is the extent of his indebtedness. We frequently complain that those to whom God has entrusted his gold and silver do not pay more into the missionary treasuries, and that those whom he would have in active service are withholding themselves. We expect fifty dollars from them when they read but five in the missionary account, which we as leaders present to them. When our young people are trained to know that all gifts and callings are sacred, and that one is acceptable as the other in payment of our debt, the men and money for which we pray will be forthcoming.

Three hundred years before Paul penned this message another warrior looked toward Rome. He crossed from Carthage to Spain. He entered a heathen temple with his nine-year-old son, and there made young Hannibal swear eternal vengeance to Rome. That oath became the moulding power of his life. He consecrated himself to the humbling of the enemy, and the day came when Rome felt the power of his wrath. He spent his years in discipline and at length crossed over the Alps. Rome's armies were scattered and thousands of her veterans lay dead upon the field, as she, crushed and bleeding, lay at the feet of the King of Carthage. We too have taken an oath, not in the temple of a heathen god over a bleeding sacrifice, but over the emblems of the broken body and shed blood of our Redeemer, and pledged ourselves to his work: And shall we cease till the whole world lies at the feet of our divine Master, the King of Kings.

To accomplish this the young people in our churches must be taught the debt, the needs and triumphs of the and an intelligent stewardship of every gift and possession.

Rise and Progress of the Baptist Church in Ragged Island, Shel. Co.

Read at the Annual Roll Call, and Published by the Request of the Church.

BY PASTOR N. B. DUNN.

The first conversions appear to have occurred here under the preaching of Rev. Henry Alline, in the year 1781. The first persons who embraced Baptist sentiments went to Shelburne, received baptism by Rev. Daniel George (colored) in the year 1788, he being the only ordained Baptist minister along these shores.

Mr. John Craig, a native of Dublin, Ireland, came to Ragged Island, about the year 1790. He was baptized by one of the old Fathers somewhere near Horton. He married Miss Mary Locke and began preaching in the year 1791. In the year 1804, Rev. John Buston came from Halifax and ordained Mr. Craig a regular Baptist minister. The first organization of a regular Baptist church took place at the same time. Mr. Craig continued preaching as long as his strength would permit. He died in 1837. He is justly recognized as the founder of the Baptist church in this place.

Many of the old ministers in turn visited this church and rendered valuable aid. In 1821, Rev. David Nutter, assisted in special work and souls were saved. The church was without a regular pastor until 1833, when Rev. Anthony Dimock began laboring with them. His pastorate closed 1836. During his labors a large number were baptized. From 1836 until 1856 the church was visited by a number of ministering brethren, some of them only remaining for a short time, while others of them remained a year or two. They were: Revs. Wellington Jackson, Thomas DeLong, Henry Angel, Ebenezer Stronach, Perez Murray, David Pineo, Willard, James, Maynard Parker, H. Achilles, Nathaniel Vidito and Samuel Bently, while Bros. John Locke, Hewitt, Spearwater and Huston, as laymen, served the church.

In the year 1856 the Lord directed to us Rev. Wm. Hobbs. Owing to deaths and removals the church had almost lost its visibility, and at a meeting held May 3rd, 1856, it was resolved to re-organize the body. Twenty-eight members of the old church subscribed to the Articles of the Covenant and became members of the new church. Bros. Joshua Chadsey and John Locke were chosen deacons and Bro. X. Z. Chipman, clerk. Bro. Hobbs labored faithfully until Oct., 1858. During his ministry 38 were added to the church by baptism and a number by letter. One hundred and twenty pounds sterling was voted as a salary to the successor of Bro. Hobbs. The pastorate was to include Ragged Island, Lewis Head and Sable River. Three pastors serve the same fields now. In Jan., 1857, John Arnold was elected deacon.

Bro. John McKena, lic. of Queens Co., labored with the church until June, 1859, when the church called Rev. A. W. Barss to become pastor. Bro. Barss labored on the field until the autumn of 1865. God blessed his efforts, the church was built up and 48 were received by baptism. During his ministry Locke's Island was visited by diphtheria in its worse form and many died from the effects of the disease. As an evidence that God's people believed in the power of prayer, we find that May 18th was set apart as a day of fasting and prayer. That the wrath of God might be averted and the dreadful malady removed. Dancing was condemned by a resolution passed April 2nd, 1864. During Bro. Barss' ministry, Bro. Isaac Lloyd was chosen deacon. Between the autumn of 1865 and Jan., 1867, Rev. W. H. Richan served the church very acceptably.

Rev. R. D. Porter received a unanimous call to the pastorate and began his labors Jan. 30th, 1867. His labors were highly prized by the church and he was held in high esteem by all. In 1868 an effort was made to divide the church, making Osborne and Locke's Island independent bodies; but the effort failed for the time. About this time Deacon John Arnold, died on a voyage from the West India Islands to New York. His death was a great loss to the church. In March, 1868, Bros. James Lloyd, Wm. T. Lloyd and Austen Locke were chosen deacons. During Bro. Porter's ministry, which ended Oct., 1870, 15 were received by baptism, and the work of the church along other lines was advanced. Between Oct., 1870 and May, 1872, the church was served in holy things by Bros. Joseph H. Saunders and W. H. Richan. Bro. Richan's labors were blessed in the salvation of souls and eleven were baptized.

Bro. Edward Whitman, lic., a recent graduate of Acadia University, became pastor June 30th, 1872. In August of the same year Bro. Whitman was ordained. Rev. Joseph Jones, pastor at Liverpool, preached the ordination sermon April 18th, 1873, the field was divided and a new church organized at Locke's Island, to be known as the Lockport Baptist church. Bro. Whitman labored with the Lockport church and we were thus left pastorless.

In the autumn of 1873, the H. M. Board sent us Bro. Geo. B. Titus, lic., for a short time. The church was so well pleased with Bro. Titus that he received a call to the pastorate. Bro. Titus was ordained in March 26th, 1874. Rev. E. N. Archibald preached the sermon of ordination.

Bros. Jas. Hayden, John Allen and Thomas Locke were elected deacons, and Bro. Jacob Giffin, clerk. The present spacious house of worship was dedicated Nov. 15th, 1874. Bro. Titus remained with the church until August, 1875, when he returned to college to complete his course. Fifteen were added to the church by baptism during his ministry.

Bro. Richan preached very acceptably for the church until January 1, 1876, when the H. M. B. sent Rev. P. A. Shields among us for a short time. The divine blessing rested upon his efforts and eleven were baptized. In July, Rev. E. N. Archibald, then pastor at Shelburne, settled with us. He remained with the church until December 31, 1878. Bro. Archibald labored faithfully with the church and although the increase in membership was not large, five being baptized, much good was accomplished and his self-denying efforts were apparent, especially in the S. S.

From June 1, 1879, until August 31 of the same year, Bro. J. W. Weeks was the pastor. From January 1, 1880, until January 1, 1881, Bro. W. H. Richan served the church as pastor, giving us one-half the time. In November, 1881, Bro. P. R. Foster paid the church a visit and after a short time a call was extended him to become the pastor. He began his labors at once and continued them until April, 1886. The church made large advancement under his ministry and a number of revivals were enjoyed and God's cause advanced generally. Seventy-seven were added to the church by baptism. The summer of 1886 found Bro. W. W. Weeks in as pastor. He was a clever preacher and held in high esteem by all.

In February, 1887, God directed to us "Father" Wallace. He began special services at once and the power of God was displayed in the salvation of souls. Twenty-five were added to the church by baptism during the month of February. In May the church had a visit from Bro. H. D. Bently, lic., who remained three months. In October Rev. B. N. Hughes began a short pastorate. The Lord's presence was manifest and ten followed the Lord in baptism.

The church was pastorless for five months, yet the divine favor was with us and five were baptized. Bro. B. N. Nobles, then pastor at Lockport, administered the ordinance. In June, Rev. Frank Potter became pastor. His labors were highly appreciated by all and although there was no increase by baptism the cause of God was advanced, Bro. P. being both a good pastor and preacher. Bro. Potter and family returned to England. February, 1889, Bros. John Arnold and Herbert Doleman were chosen deacons.

In January, 1891, Rev. J. L. Read settled with the church, but owing to ill health his labors terminated in March of the same year. Bro. E. Read, lic., son of Rev. E. O. Read, began to labor with us in June and continued for three months, when he returned to school.

On February 4, 1892, Rev. J. W. S. Young, evangelist, visited the church by the advice of the H. M. Board. The Lord was with him, and from the beginning to the end of the services the saving power of the Master was displayed. He was with the church most of the time until April 24, when he left for other scenes of labor. Forty-two were added to the church by baptism. In June we were visited by Bro. Howard Wright, lic. He remained for four months, doing excellent work. Our brother was held in high esteem not only for his work's sake, but also for his noble Christian character. Ill health compelled him to visit his home in October. He lingered until the following June, when he passed away a victim of consumption, September, 1893. Rev. L. A. Cooney assumed pastoral care of the church for a short time. His labors were much appreciated and largely blessed. Fourteen were received into the church by baptism. He closed his labors December 24.

The present pastorate began December 31, 1893, and as we to day view the past three and a quarter years of service we have much to be thankful for. There have been mistakes made along the line, for we are mortal and liable to err. The Lord has blessed his word and twenty-five have put on Christ by following Him in his ordinance. A. B. Y. P. U. has been organized and is doing a noble work. The meeting house at the head of Lockport Bay was dedicated January 13, 1895, the Osborne church repaired, a bell purchased, and other improvements made. April 11, 1896, Bro. Frank Cole was chosen deacon. The following young men have, since 1886, been licensed by the church, viz: Bros. I. D. Freeman, D. H. McQuarrie, H. A. Giffin, Irad Hardy and Sanford Doleman. The first three are at present actively engaged in the work of the ministry, and the other two are members of the Sophomore Class at Acadia, preparing for their life's work.

This brief history is very incomplete, but as we contemplate what God has done for us, as we see the leading of the divine hand, we can say, "The Lord hath done great things for us whereof we are glad." May the great Head of the church be always recognized as our Leader.

Extracts from a Letter Written by the Late Rev. T. H. Porter.

PUBLISHED BY REQUEST.

I have read with a great deal of interest the books you sent, and am glad they came just when they did. I do not know what criticisms others have passed upon them, but mine is this—like the most of the "Gospel" preached now-a-days, there is a large amount of legalism mixed up with them; and this I believe to be the reason why they all prove so comparatively ineffective. The error of our day, and probably of all time, is the mingling of something of ours with the great work performed by Christ. This, I have no doubt, is the secret of the bondage and darkness of many, if not most Christians, perhaps more properly *professing* Christians, for I can hardly reconcile Christianity with distrust and habitual unhappiness. At

any rate, I do not wish to in my own case. As respects others, perhaps the best thing I can say is that I don't know where they are—"the Lord" only "knoweth them that are His." If you examine carefully those publications you will find that the writers represent themselves as reaching a high plane through an apparently necessary process. Now I have no confidence in any attainment called a "higher Christian life," whatever. I see no Scripture for it, and I do not like to hear Christians professing to have reached it, and then holding themselves up as examples, and rather depreciating other Christians. I find no warrant in Scripture for this either in its precepts or promises, or in the experience or example of Bible saints, but does not this whole thing look a little like that?

But there is another objectionable feature, it seems to me, in their teaching. They represent something as necessary to be done by the individual before he is authorized to exercise trust. He is at least to surrender himself and his all to Christ before he can expect a blessing from Christ. Do you find any such teaching as that in the Gospel—can it be considered the Gospel? If without Christ or without living faith in Him I can surrender everything to Him, what can I not do without Him? And just here is where I have been stumbling all my life. I have made innumerable vows, promises, pledges and covenants, but never found any of them bring me any nearer Christ. Indeed they all took me farther away, because they all built me up in a sort of self-righteousness, and became substitutes for Christ. I do not say but some may apparently have been brought in some such way. But I believe they are mistaken as to their experiences. The gospel is a gospel for sinners or it is no gospel at all. It is a gospel for *helpless* sinners. Christ came not to call the righteous—wholly or only partly so. He is a whole Saviour or none. And this is just as true of all advancements in the Christian life as in its origin. But here is where we mistake. We know we must come at first helpless and undone, and get what we get through faith alone. True some tell us we must repent and then believe. But *gospel* repentance is merely a change of mind, and it is principally, if not wholly, a change of mind about ourselves and about Christ, and this is all the repentance I ever had till I came to Christ, and He gave it to me. He who "is exalted to give repentance." Is it not strange then that those who have experienced this should afterward go back to the law or to themselves? But just this is what we are doing and just this is keeping us away from Christ, the only source of true peace. If I want anything from Him I must come just as I am and get it, and there cannot be shown one instance in the Bible of any preparation whatever being either required or accepted. You say you have been a year trying to get faith, just the faith you and I require, and the want of which has indeed done us so much injury, but you have been in Doubting Castle instead of getting it. Now it is not faith you should be seeking, but Christ, and it is not so much want of faith that is keeping you from Him, as unbelief, and among all the sins you ever committed this is the worst. You would not say to me that you want to believe and trust me, but could not. You know you could not offer me a greater insult unless you thought I was mistaken. I do not think you would care to go to your Saviour and tell Him such a thing. How would it do to try it? And if you cannot *trust* Him. He is worthy, and when that is done, all is done.

Frederickton, June 23, 1875.

It is by comparing the present with the past that we can truly estimate progress in any direction. A great deal has been and still is being written and said of the hopelessness of attempting to evangelize the habitans of Quebec. The citadel of Roman Catholicism in that Province has been generally believed by many, to be so strongly entrenched that it is but waste of time to attack it from without. The contrast between the Quebec of to-day and the Quebec of sixty years ago, as presented by some of our correspondents in that Province—and it would be easy to corroborate their statements from other sources—is maked and striking. The danger that many may glide from Catholicism into infidelity, as they have done in France and elsewhere, is no doubt a real one. Such a transition is very natural for those who have no knowledge of Christ's Gospel in its simple spirituality. The remedy is to give them that Gospel as soon as possible. The people, Bro. Therrien tells us, and we learn the same fact from many other indications, are thinking, talking, writing. They are, thousands of them, in a ferment of mental activity. Mind and conscience are aroused as never before in their history. Grande Ligne has done and is doing a noble work. Now is the time to strengthen her hands and to multiply her agencies. And are there not in the Dominion a few business men with money and backbone who are willing even to risk some capital—if there need be any risk—in opening up industries and thereby meeting in a legitimate way the great practical need described by several of our correspondents?—Canadian Baptist.

The T

BY PRESS

A Recent Add

There is opportunity; that word will be repeated and yet one every day; one nations and many individuals be accepted afresh by every being who may be appropriately bearing directly upon have finished the collection to me, may appropriate also, assembled as we twelve studies which a word concerning God. Nations have existed Of other nations only These have done nothing to its history. er or shorter period of existence. In the case is true. Separating the environment of which gradually lifted themselves to higher and higher the history of these nations.

Of the many millions the mass are as if they gible evidence of their they have existed, and There has been no case of some, however bled with a spirit eager driven by an impulse humankind: controlled selves could not appreciate world in each step of case, was the factor which from the many, the few answer: A conception this conception was true proportion did the national darkness into light; to entertained true and clear and the relationships of of death. In other words concerning God which is accepted by any individual the key which will explain habits of the individual, utterances of the individual soul of the individual.

If you will tell me, my the relationship which mine the measure of you possible that you have not come to realize the pence on him; that goodness of God and h Then, indeed, you re that vast multitude who avail. The great needed in order that lacking; I do not have creeds, or the work of higher and deeper—the power that created with the spirit that light has come into the coming of the truer enter the soul, and the gress with the increasing and the greatness of God, pression of thought, and thought of God. Let us from the things which come into contact with part. Let us break down tween us and the God in us avail ourselves of ever rather than downward. life in which spirit meet creation is at last attained.

What is it to be free? divinity. What is it to be ion spirit of the great spirit is to be in harmony with is itself the reflection of the The minds of some of v in these recent days to University as well as eleven man, Henry Drummond into the lives of so many c Is there a Christian man life has not been quickened of mind has not been stirred spirit? And how was such with God. Not in its sacred phrase, but in its tr said, God dwelt in his soul.

I ask you this afternoon men must entertain, to humanity, by whatever memory of this pure and from earth, to rise, and w and heart in a verse of that God to Thee."—The Stand

The Thought of God.

BY PRESIDENT W. R. HARPER

A Recent Address to Graduating Students.

There is opportunity this afternoon for but a single word; that word will be an old word; one many times repeated and yet one which in some form must be repeated every day; one accepted, in times past, by many nations and many individuals; one, however, which must be accepted afresh by every nation that would be great, by every being who would be strong. It is a word which may appropriately be presented on this occasion as bearing directly upon the life and thought of those who have finished the college course; a word which, it seems to me, may appropriately be suggested on this occasion also, assembled as we are to listen to the last of the twelve studies which have dealt with the after-life. It is a word concerning God. Will you listen to it?

Nations have existed whose name have long been lost. Of other nations only the name has come down to us. These have done nothing for the world; have added nothing to its history. They have maintained for a longer or shorter period merely the dead level of monotonous existence. In the case of other nations the very opposite is true. Separating themselves in an early period from the environment of which they formed a part, they have gradually lifted themselves away from that environment to higher and higher plains of life and thought. It is the history of these nations that make up the world's history.

Of the many millions of human beings that have lived, the mass are as if they had not lived. There is no tangible evidence of their existence. They have been born, they have existed, and they have died, but this is all. There has been no contribution to life or thought. In the case of some, however, this does not hold true. Imbued with a spirit eager to secure that which is higher; driven by an impulse growing out of a desire to help humankind; controlled by a power which they themselves could not apprehend, these men have led the world in each step of its progress. What now, in each case, was the factor which differentiated the few nations from the many, the few individuals from the masses? I answer: A conception of God. And in proportion as this conception was true, and clear, and strong, in that proportion did the nation or the individual rise out of darkness into light; to that extent, nation or individual entertained true and clear and strong conceptions of life, and the relationships of life, of death and the significance of death. In other words, if we may point out the idea concerning God which prevails in any nation, or which is accepted by any individual, there is furnished, at once, the key which will explain the laws of the nation, the habits of the individual, the literature of the nation, the utterances of the individual, the spirit of the nation, the soul of the individual.

If you will tell me, my friends, what you think of God, the relationship which you sustain to him, I can determine the measure of your influence in the world. Is it possible that you have no thought of God; that you have not come to realize the existence of God and your dependence on him; that you do not yet understand the goodness of God and his power to inspire your soul? Then, indeed, you are to be pitied; for you are one of that vast multitude whose hands have worked, but without avail. The great and controlling influence which is needed in order that your work shall count, has been lacking. I do not have in mind the meanings of the creeds, or the work of the churches. It is something higher and deeper—the contact of the human soul with the power that created it; the communion of that soul with the spirit that continues its existence. Just as light has come into the world, and progress, with the coming of the truer conception of God, so light will enter the soul, and the life of that soul will make progress with the increasing appreciation of the goodness and the greatness of God. Life is but the outward expression of thought, and thought is most ideal when it is thought of God. Let us free ourselves so far as we may from the things which fetter the spirit in its efforts to come into contact with the great spirit of which it is a part. Let us break down the barriers which stand between us and the God in whose image we are made. Let us avail ourselves of every opportunity to grow upward rather than downward. Let us earnestly seek that higher life in which spirit meets spirit and the ideal of man's creation is at last attained.

What is it to be free? It is to be in touch with the divinity. What is it to be strong? It is to be a companion spirit of the great spirit. What is it to be true? It is to be in harmony with the truth of the universe which is itself the reflection of the character of God.

The minds of some of us have turned very frequently in these recent days to the words uttered here at the University as well as elsewhere by that prince of Christian men, Henry Drummond, a man whose life entered into the lives of so many of his fellow men.

Is there a Christian man or woman in America whose life has not been quickened by his words? whose attitude of mind has not been strengthened and softened by his spirit? And how was such power his? Because he lived with God. Not in any sickly, sentimental sense of the sacred phrase, but in its truest, deepest sense, it may be said, God dwelt in his soul.

I ask you this afternoon in token of a desire which all men must entertain, to know more surely this God of humanity, by whatever name he may be called, and in memory of this pure and noble character recently taken from earth, to rise, and, while standing, join with voice and heart in a verse of that familiar hymn, "Nearer my God to Thee."—The Standard.

"Good Measure."

A Sketch of the Grasshopper Times.

BY M. B. HAMILTON.

"Mother darling! Don't you feel as if this world were hollow and your doll stuffed with sawdust? I'm sure I do."

"No, dear, I think it is as good a world as I've ever seen; you thought so yourself this morning, and were ready to declare you lived on the 'blossom end' of it."

"Yes, I know, but this morning everything was bright and beautiful, and the whole wide prairie was a sea of living green, bright as diamonds and soft as velvet. Now, it is the 'abomination of desolation,' and I feel like sitting in sack-cloth and ashes and bemoaning our unhappy fate."

And she leaned her head upon her mother's shoulder and cried softly. Her mother drew her closer with one arm and with the other hand she gently stroked her head, saying:

"Do not give up so, daughter, the children will be unhappy to see you. And poor father so ill too; we must be cheerful for his sake. Why, what has come to my brave, helpful daughter, to give up like this?"

"Well, mother, I guess the 'tear string broke,' for I couldn't help it, anyway, you know Aunt Susan always said 'She will never be the woman her mother is.' You see Aunt Susan was right, but now I've 'wept my little weep' like Joe, I'll try to gather up my courage with both hands and be ready to help Aaron. I suppose the first thing is to give the children their supper, seeing the 'hoppers have had theirs, I'm surely equal to that much; so you may give all your attention to father."

And Sue gave her mother a loving squeeze and a kiss and turned away to set the culinary machinery in motion.

Sue Worth was the eldest of four children, a tall, slender girl, with a mind too active for her body. On most occasions she was her mother's 'right hand,' cheerful and helpful; but it was small wonder her courage failed this time, the situation was one to appall the stoutest heart. It was June 187—. The family had come the year previous to make a home upon the broad prairies of Kansas. Sue was one of the brightest students in the academy at P., and her classmates protested loudly against it, when her father announced his intention to take her West with the family before she was graduated, thus depriving the school of its most promising student and the class of its "first honor member."

To all which Mr. Worth only replied that while he fully appreciated the advantages of a thorough education as a preparation for a life's work; he felt that it was not all to be obtained from books, though even in that line her mother was fully competent to instruct her. But even were that portion of her education to be discontinued for a time, her talents need by no means lie hidden in a napkin, besides it was a well-known fact that the best cultivators found it good farming to sometimes let a field lie fallow for a season, the succeeding crops than overbalancing the temporary loss. And that a few more years devoted to the training of the body under the care of a judicious mother would be time well spent.

Subsequent events justified his prediction, and though Sue at first indulged in some rebellious thoughts and shed bitter tears in secret; youth is hopeful and elastic and she was blessed with a wise and kind mother who knew how to bend the tender twig without breaking it, and whose aim was to train her children in habits of self-government.

The first summer in the new home was spent by them all in happy industry—even the little ones found plenty to employ and amuse them. In the long winter that followed they were so well supplied with books and papers that the time did not seem long. They still lived in their "prairie palace" as the young people laughingly called it, whose one room answered for "kitchen, parlor, dining-room, all," and even—with one corner curtained off—for mother's bed-room.

The chamber, in the roof, instead of "in the wall," was divided by a partition of cotton cloth in the middle, and one side was occupied by the boys, Theo and Charlie, the other half Sue called her sky parlor, and she and Pet occupied it together.

The furniture was mostly of their own construction, but they were rich in devices and had made a cozy home, and they were planning wonderful improvements when the crops should have been marketed in the fall. The house should be plastered and painted, a porch built over the door, perhaps even a new room. Certainly a new organ, that Sue might keep up her music, for which she was thought to have great talent, and upon which her parents had expended a great deal of money, when they had it to spend.

They had all worked with untiring energy, and had planted a large extent of ground, and thus far the season had been so favorable that there was every prospect of an abundant harvest.

Alas! for "the best laid plans of mice and men." About ten that morning Mr. Worth left the field and came to the house in a heavy chill, and he was soon so ill that Mrs. Worth and Sue were too busy taking care of him to take note of time, but about two o'clock in the afternoon Pet and Charlie came running and called out:

"Mother! Sue! come see how fast it is snowing up in the sky and the sun shining brightly all the while."

They rushed out to see the wonder, but their wonder turned to consternation. Soon the flakes began to fall, myriads upon myriads of grasshoppers, that overspread everything like the locusts of Egypt.

They had been told what had heretofore seemed incredible stories of the ravages of these destroyers, but, till now, had never seen them. Now they stood dazed and watched while their corn, wheat, garden, young shubbery, every green thing vanished before their eyes like dew before the sun.

The creatures even came in at the windows and doors, Mrs. Worth vainly attempted to save a few choice plants in the garden by covering them with a couple of blankets and a table-cloth, but they devoured not only the plants, but the covering.

It was about two o'clock when the destroyers began to descend, and by five there was not a blade of green left. The "hoppers" remained all night. The ground, the sides of the house, every object to which they could cling was black with them.

In the morning they rose in the air in clouds and went away as swiftly as they had come. . . . Poor Sue! as she stood dazed and helpless, gazing upon the ruin wrought in a few short hours by such apparently insignificant insects, she felt as if the world had dropped out from under her feet and left her with nothing to cling to. But after her first lament upon her mother's loving breast, she rallied her forces, checked her tears and busied herself about the house, and she said to the boys, she was ashamed to complain when mother was so brave and cheerful, and, she added, "she makes me think of the words 'Thou shalt keep him in perfect peace whose mind is stayed on thee.' Happy mother, safe in the shelter of 'the Rock,' unhappy daughter tossed about by every wind that blows—I must, I will trust mother's Comforter."

In emulation of their mother's example they all strove to maintain a cheerful manner. The supper table was laid with the best clothing, the mother brought out her choicest pieces of china, and every little delicacy she could think of to make a pretty show of comfort. Mr. Worth was propped up with cushions, in the easiest chair at the table, and added his mite to the general effort at cheerfulness.

Alas! The morning light showed utter devastations everywhere. Not only was the ground bare of vegetation; it was so defiled that it seemed as if nothing would ever again grow upon it. There seemed no chance for the cattle for months to come, though there was a faint hope that a hard rain might wash the ground and, in time start the grass.

As for the grain crops, they were utterly destroyed beyond possibility of recovery, the ground could not be replanted because there was no seed and no money to buy any, besides it was too late in the season to raise a crop if they had the seed in their hands, while from every side came the most dismal accounts of the widespread devastation.

To add to their dismay Mr. Worth's chill proved to be but the beginning of a long, severe illness, brought on, no doubt, by overwork and malaria combined. He chafed restlessly against the enforced inactivity that threw double burdens upon his wife and children, though they bravely bowed their necks to the unaccustomed yoke.

They all wore a brave front, but Mrs. Worth said afterward she must have given up the battle if her children had not rallied to her support and held up her trembling hands. In time they began to call any new and unusual duty "helping Aaron." As Aaron and Hur held up the hands of Moses.

As a matter of fact a pleasant jest helps wonderfully to oil the wheels when they run heavily.

As the days passed and the rain failed to come and the half famished cattle wandered over the bare, parched ground vainly seeking a bit of fresh grass and came lowing back to the racks for a mouthful of the dry, dusty remains of last year's hay, and the supply of food in the house grew smaller, and her husband lay parched with fever, Mrs. Worth looked around upon her children, and her mother-heart grew sore within her as she thought of the coming winter with nothing to meet its needs. Then, too, she longed for medical aid for her husband, delicacies as his state of health required.

Pondering all these things in her heart, she at length decided that there was no resource left for them but to leave their homestead, taking only such things as they could carry in the wagon. She had called her children

(CONTINUED ON PAGE 6.)

Messenger and Visitor

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—Much of our space in this issue, as will be seen, is devoted to a report of the proceedings of the Truro Missionary Conference. Such a synopsis as we are able to present of most of the addresses, we are aware, does them but very scant justice. But at least some of the leading thoughts are thus preserved and these we hope may fall as good seed into the minds of many readers to bear fruit in time to come for the great cause of world evangelization.

—The impression made by Dr. Barbour at Truro was of a very pleasing and edifying character. Alluding to Dr. Keirstead's address, Dr. B. said he was pleased to find Acadia College so ably represented at the Conference, and then mentions Dr. Sawyer's visit to Rochester last year when, said Dr. B., "He came, we saw, he conquered." We are pleased to know that Dr. Barbour thought well enough of our country, as it appeared in April, to entertain the idea of coming down to spend the hot months with us. We shall all be glad to have him come again, when he can stay longer and when, as to climatic conditions, we shall be able to give him a more genial welcome.

—Rev. W. V. Higgins is a most effective advocate of the Foreign Mission cause. We do not remember to have heard another speaker who could bring his audience so directly face to face with heathenism and cause them so clearly to understand the terrible moral degradation of the people of India and their utter need of a saving power such as the gospel of Christ, and that alone can supply. Mr. Higgins addressed the Germain Street congregation on Sunday morning last and was heard with profound interest. He spoke also at Fairville the same evening, and lectures during the week, with the aid of stereopticon views, to several congregations in the city. Next week Mr. Higgins will visit churches in other parts of the province. Announcements of the services to be held will be found on another page.

—Matters are proceeding from bad to worse with Greece in her war with Turkey. It is evident that the superior generalship and discipline of the Turkish army—not to speak of the superior forces which Turkey can bring into the conflict—are making the case hopeless for the Greeks. The past week has witnessed the defeat of the Greek forces in Epirus and their retreat to Arta, and the capture by the Turks of Volo, an important position at the head of the Gulf of Volo, on the eastern coast of Thessaly. Unless there shall be effective intervention on the part of the Powers, there is every reason to suppose that the Turks will pursue their conquering way into the heart of Greece. A change of ministry at Athens is also one of the events of the week, and the overthrow of the monarchy is regarded as not improbable. Despatches have intimated that Lord Salisbury has proposed to the Powers the holding of a conference at Paris to discuss measures with a view of ending the war. But if the proposal has been made, it has evidently been without result.

—The revised tariff is, we judge, fairly well received by the Canadian public generally, and the preferential feature introduced makes it popular in England. The government will, however, as a matter of course, be asked to consent to amendments, and probably some amendments can be made with advantage to the general interest. The readers of good and wholesome literature are not, in our opinion, a class of persons who should be discriminated against by the tariff. But that seems to be a result of the revision. A duty of six cents a pound on books, as under the late tariff, was a comparatively moderate tax on the more expensive books which

usually contain solid and valuable reading matter, while it was a comparatively heavy tax on the cheap novel. The duty imposed by the revised tariff, of 20 per cent, ad valorem, will have the effect of doubling, and, in many instances, of tripling the duty on books of the former class, while it will probably make little difference with the cheap fiction class. We do not think it wise that a tariff should be so framed as to discourage the reading of the best books, and we hope this clause of the tariff bill may be amended before it shall be finally disposed of.

The Missionary Conference at Truro,

The Missionary Conference held at Truro last week was, we believe, the first meeting of its kind among the Baptists of these provinces. But if the Conference was, in a sense, an experiment, it was felt to be an experiment of so successful and valuable a character that it is pretty certain to be repeated in other places. The purpose—to promote interest in the Foreign Mission work of the denomination among the churches of the N. S. Eastern Association—was a worthy one, and the efforts put forth will doubtless bear good fruit. Much credit is due to Pastors Adams and Chipman for the excellent programme drawn up and so successfully carried through, as well as for the careful attention to other matters essential to the success of the meetings. The presence of Dr. Barbour, of Brookline, Mass., and of other brethren from beyond the bounds of the association, was highly appreciated. The talent from abroad united with the home talent with excellent effect, and the twelve addresses presented reached a very high average of ability and spiritual power. It is to be regretted that a larger number of the pastors and representatives from the churches could not be present to participate in the good things which had been provided, but those who were present have doubtless carried back with them something of inspiration to their churches, and we shall, so far as possible, make our readers sharers in the feast by publishing some of the addresses delivered and presenting a brief synopsis of others.

The rain and the very unpleasant condition of the roads, especially outside the town, no doubt prevented the attendance of a large number who otherwise would have been present at the Tuesday evening meeting. But, despite the unfavorable conditions, a good congregation was present. Pastor Adams opened the meeting, reading Isaiah 62, and offering prayer for a blessing upon the delegates, the churches represented and the meetings about to be held. Mr. Adams also explained how the idea of the conference had originated in connection with the Eastern Association. Rev. O. N. Chipman, who was appointed by the Association Secretary for Foreign Missions, having known that large benefits had resulted from holding missionary conferences in the United States, had proposed the calling of the conference which it had been arranged to hold in Truro. The programme they were enabled to present, the speakers who would address the meetings, the great importance of the subjects to be discussed, with the guidance and inspiration of the Divine Spirit, gave assurance that the conference would be attended by a large blessing. Mr. Adams asked the meeting to appoint a chairman, and, on motion of Mr. Chipman, Rev. D. G. McDonald, of North Sydney, Moderator of the Association, was called to the chair.

The first subject discussed was: "Our Field and Our Forces." The speaker was Rev. J. W. Manning, Secretary of the F. M. Board, who delivered an earnest and impressive address. According to the words of Christ, the Field was the world. It was a great field, not limited to one country or one people, but embracing all. We are too apt to localize our sphere of labor and think that if we labor with reasonable fidelity in connection with our own church, we are doing our whole duty. This was not so. The church which was not interested in giving the gospel to those who are in deepest darkness is on the road to "spiritual punk." Had we gripped the great commission, or rather had the commission gripped us? Were we not cultivating the ground over and over in some communities, until there was but little return for labor expended, while there were vast fields which had not yet heard the step of the sower. There were in the city of London, with its five millions of souls, more missionaries employed than all Christian denominations have sent into all the heathen world. Was such a distribution of the evangelizing forces of the world a fair one? So long as such methods are employed the work of evangelizing the world would go forward at a poor,

dying rate. Since the commission of our Lord was given, fifty generations have passed away, each averaging as many as the present population of the globe. The last century, which had been the missionary century, had been also the century of greatest growth for the churches in Christian lands. An enlargement of our missionary operations would result in great increase to our churches at home. Mr. Manning proceeded to trace briefly the history of our Foreign Mission work, showing that the Baptists of the Maritime Provinces had undertaken the evangelization of a part of the Telugu country, with a population of some 2,000,000, and had become responsible for giving them the gospel, having virtually said to other Christian bodies as well as to the people of India that they would care for the spiritual interests of these people.

The next speaker was Rev. W. V. Higgins, returned missionary; his subject—

"FACE TO FACE WITH HEATHENISM."

Mr. Higgins spoke as one who knew his subject at first hand. He described in a graphic and most impressive manner the character of that heathen life with which the Christian missionary to India comes in contact, causing his hearers to apprehend the physical and moral degradation and wretchedness of heathenism more clearly perhaps than they had ever done before. He spoke of the villages with their huts huddled together, looking like haystacks—perhaps 350 people in a village, 8 or 10 of them living in one of these little huts, and from 25 to 50 villages within a radius of four or five miles. The life of the people in these villages, with their filth and utter lack of sanitation, their offensiveness, disease and squalor, and the moral conditions a fit counterpart of the physical ones, represents a depth of misery and degradation difficult for the western mind to conceive. These people in their poverty, disease and physical and moral degradation seem to have fallen almost below the scale of humanity. But there is in India as great differences in the conditions of the people as in an American city. There are also the rich and proud and educated classes among the Hindus. Mr. Higgins proceeded to speak in a highly interesting and instructive way of the religious beliefs of the people,—their pantheism which causes them to find in every living thing a possible object of worship, and their polytheism which embraces some 300 millions of gods. The most terrible thing in heathenism is the degrading character of the worship in its temples, which is not only false as to its objects, but most vile and morally degrading in character. Mr. Higgins spoke of the child-life of India—the evils connected with early marriages and the miserable condition of the child-widows—a very numerous class. So terrible is their position that many widows would rather be burned alive with their husband's bodies, according to the custom which formerly prevailed, than to live the life to which the Hindu widow is condemned. The caste system, with the terrible barriers which it presents to evangelistic work, was also discussed. Mr. Higgins then turned to the brighter and more hopeful side of missionary work in India and showed that the gospel can and does reach these people in their deep degradation, lifting them to a new life of faith and making them preachers of the gospel to others.

Rev. A. C. Chute, of the First Church, Halifax, next addressed the meeting on "The Stewardship of Money." This important subject was treated with great ability. We are pleased to be able to say that we have secured the MS. of Mr. Chute's very admirable address and hope to present it to the readers of the MESSENGER AND VISITOR next week.

On Wednesday morning, after a half hour spent in prayer, the conference was resumed. The first subject presented was:—

"THE GREAT CHRIST THE WORLD'S ONLY HOPE."

The speaker Rev. H. B. Smith, of Sydney, C. B. Our ground of assurance in attempting the great work of world-wide evangelization, the speaker showed, is in the divine power of Him who has given the commission to carry the gospel into all the world. In this great work we cannot be too optimistic. God has given the gospel for man as he has made man for the truth. As the human eye requires the light of the sun, so the hearts of men require the gospel of Christ. The gospel meets the needs of all; it is the only hope of mankind. It demands a new heart, and it reveals a regenerating power. In seeking to evangelize the nations we are not engaged in an experiment. The gospel has been tried and found to meet the needs of a sin-cursed world. The Word of the Lord does not return void. Other systems of religion have been tried and found wanting. They have failed to meet the needs of humanity. The hope of the world is in the gospel of the Son of God. It has not failed, it cannot fail, because the power of God and the wisdom of God are revealed in it. Its results are seen in the history of the nations and the people in whose life the principles of the gospel have found largest expression. The heathen

systems become corrupt of Jesus endures in given for the salvation prevail over ignorance forces of heathenism. heathen systems is a character of Christ's One regenerate soul of The prophecies of the our Lord set forth the The stone cut out of the fill the earth. In dom, there is first th full corn in the ear. divine grace is revealed possibilities still to be ally girdle the world

The second speaker Donald, of Amherst, address on "The Train Evangelization." An will be found upon our

The next subject on Woeful Waste of Nation P. Raymond, of New C however, been able to Conference was happy Mellick, Superintendent who delivered a highly touching on some phases the great progress which twenty years, and the g ent affords for laying f terests. Mr. Mellick w

At the afternoon sess the meeting on subject Macdonald spoke on,

"THE BED-ROCK"

The first bed-rock or was that of Revelation nction particularly upon Through Him and what to be preached to all nat our Lord's last will and executors and the benef world. The speaker app departments of our work, had his fullest sympathy are of importance because on the carrying out of mote the declaration of The second "Bed-rock" tion. There are forces in provinces which, if put would insure the giving of heathen in our Telugu m generation. Every Chris missionary and every ch need the spirit which is w possessions, our children willing to deny ourselves veniences that our Lord's His gospel be preached India. The third "Bed-churches fail to feel any they know so little abo what has been done, wha hended the needs and t fields, their interest woul an important duty to are informed in reg fourth "Bed-rock" wa needed must come from G is ineffective until the p could accomplish nothing until they were ended w gives power in answer to work was born in the atm fed and nourished throug stood the importance of Through the prayer of fai with the Divine Omnipote of the church has been m to pray that a stronger in missions may take hold of thousand Christian student selves for the foreign wor hearts of Christ's people o to send-forth these laborer

The next address was missionary, on "Woman's There is no longer any there is a place for Christi There is a work which they can do. It is only the wom access to the Zenanas, an secluded caste women of I that these women be reach their own sake, but for the they exert a very powerfu ceeded to tell in graphic man had determined to fo and when all the pleading and relatives had failed to s held back by the tears and Miss Gray also spoke of the ferings they endure. It is s

systems become corrupt and pass away, while the religion of Jesus endures in the vigor of eternal youth. It is given for the salvation of the world and it is destined to prevail over ignorance, superstition, caste and all the forces of heathenism. Over against the degeneracy of heathen systems is to be placed the ever progressive character of Christ's Kingdom. Life flows from life. One regenerate soul carries the word of life on to others. The prophecies of the Old Testament and the parables of our Lord set forth the progressive power of the kingdom. The stone cut out of the mountain without hands is to fill the earth. In the manifestation of the divine kingdom, there is first the blade then the ear, afterwards the full corn in the ear. A glance at history shows that the divine grace is revealed progressively. There are great possibilities still to be realized. The gospel will eventually girdle the world with life and light.

The second speaker of the morning was Rev. J. H. McDonald, of Amherst, who delivered a very excellent address on "The Training of the Young in World-wide Evangelization." An extended report of this address will be found upon our first page.

The next subject on the printed programme was "The Woeful Waste of Nations," to be presented by Rev. G. P. Raymond, of New Glasgow. Mr. Raymond had not, however, been able to be present, and in his absence the Conference was happy in having present Rev. H. G. Mellick, Superintendent of Missions in the Northwest, who delivered a highly interesting and informing address, touching on some phases of the Northwest work, showing the great progress which had been made within the past twenty years, and the grand opportunities which the present affords for laying foundations for strong Baptist interests. Mr. Mellick was heard with much interest.

At the afternoon session again three speakers addressed the meeting on subjects of great interest. Rev. D. G. Macdonald spoke on,

"THE BED-ROCK OF FOREIGN MISSIONS."

The first bed-rock or foundation stone, we were told, was that of *Revelation*. The speaker dwelt in this connection particularly upon the redemptive work of Christ. Through Him and what He has done the gospel is given to be preached to all nations. In His commission we have our Lord's last will and testament. His people are the executors and the beneficiaries are scattered all over the world. The speaker appreciated the importance of all the departments of our work, Home Missions, Education, &c., had his fullest sympathy. But these other departments are of importance because and in proportion as they help on the carrying out of the Lord's commission, and promote the declaration of His saving truth to all nations. The second "Bed-rock" mentioned was that of *Consecration*. There are forces in the Baptist churches of these provinces which, if put into our missionary endeavor, would insure the giving of the gospel to the 2,000,000 of heathen in our Telugu mission field within the present generation. Every Christian needs to be in some sense a missionary and every church a missionary church. We need the spirit which is willing to consecrate ourselves, our possessions, our children to this cause. We need to be willing to deny ourselves of many luxuries and some conveniences that our Lord's command may be fulfilled and His gospel be preached to our benighted brethren in India. The third "Bed-rock" was *Information*. Many churches fail to feel any great interest in missions because they know so little about the subject. If they knew what has been done, what is being done, if they apprehended the needs and the possibilities of our mission fields, their interest would be awakened. It is therefore an important duty to see to it that our people are informed in regard to this matter. The fourth "Bed-rock" was *Supplication*. The power needed must come from God. The most perfect engine is ineffective until the power is applied. The apostles could accomplish nothing, and were commanded to wait, until they were endued with power from on high. God gives power in answer to prayer. Our foreign mission work was born in the atmosphere of prayer, and has been fed and nourished through supplication. Have we understood the importance of partnership with the Holy Spirit. Through the prayer of faith our impotence may be united with the Divine Omnipotence. Every forward movement of the church has been made upon its knees. We need to pray that a stronger interest in this work of foreign missions may take hold of the hearts of the people. Ten thousand Christian students in America are offering themselves for the foreign work, and we need to pray that the hearts of Christ's people on this Continent may be moved to send forth these laborers into the great harvest field.

The next address was that of Miss Gray, our returned missionary, on "Woman's Work for Women in India." There is no longer any doubt, Miss Gray said, that there is a place for Christian women to work in India. There is a work which they can do, and which they alone can do. It is only the woman missionary who can obtain access to the Zenannas, and so present the gospel to the secluded caste women of India. It is vastly important that these women be reached by the gospel, not only for their own sake, but for the sake of their sons, over whom they exert a very powerful influence. Miss Gray proceeded to tell in graphic language how when a young man had determined to forsake heathenism for Christ, and when all the pleadings and threatenings of friends and relatives had failed to shake his purpose, he would be held back by the tears and protestations of his mother. Miss Gray also spoke of the widows of India and the sufferings they endure. It is stated that there are 21 million

widows in India. When Carey was putting forth his efforts for the abolition of the Sutte it was found that within a radius of 30 miles of Calcutta 300 widows were burned on the funeral pyres of their husbands in a period of six months. Now, though the suttee is abolished, the cruelty and degradation to which the widows are subject is terrible. The half has never been told. Nothing but the gospel can remedy the terrible evils which women in India are suffering. But there are encouraging evidences that the gospel can do great things for women in India. It is already doing much.

The third speaker of the afternoon was Rev. A. I. Geggie, pastor of one of the Presbyterian congregations of Truro, who spoke of the Trials and Triumphs of Missionary work in the New Hebrides. The story of that mission is one to inspire the imagination and faith of a speaker, and Mr. Geggie dealt with his subject in a way that showed his strong sympathy with the missionary cause. He was listened to with deep interest as he told of the martyred Williams and the Gordons of Eromange, and the heroic and grandly successful labors of John Paton, John Geddie and Robertson. Mr. Geggie concluded his address with a pathetic allusion to a parting scene which he had witnessed in Edinboro, when he went one night with a young man, a Scotch Baptist, to seek to comfort the mother of the young man, and persuade her to give her son her blessing, and let him go on a mission to the Congo, for which he was all ready to start. The mother could not find it in her heart to give up her boy, but wailed over him broken-heartedly. "I canna let ye gang, Sandy, I canna let ye gang;" until, as the time for the departure of the train drew near, the young man said, "It's now or never, mother. If I do not go to-night, I never go at all." Then the mother found strength to give her boy to the Lord's work, and sent him away with her blessing. Sandy went to the Congo and died of fever, but triumphantly, and his heroic work was not in vain. A great mission is now established on the foundations which he and others of like spirit helped to lay, by the sacrifice of their own lives.

At the last session of the Conference, Wednesday evening, a large congregation was present to listen to addresses by Revs. Dr. Steele, of Amherst, Dr. Keirstead, of Wolfville, and Dr. Barbour, of Brookline, Mass. After the congregation had been led in prayer by Rev. H. F. Waring, of the Emmanuel church, Truro the chairman introduced Dr. Keirstead, who discussed the relation of Higher Education to Missions. Dr. Keirstead spoke with all his customary force and ability and his address was received with deep interest. The grand purpose in missionary endeavor, he showed, was to bring the missionary, charged with the gospel, into contact with the heathen mind, and it was important to the missionary's success that his personality be made as strong and his equipment as effective as possible. The relation of the higher education to missions, therefore, was plainly one of great helpfulness. It was shown how, in the study of the language and literature of the heathen, in meeting their ignorance and false ideas as to science and philosophy, the training which the Christian college gives must be of indispensable value to the missionary. He needs to have consciously behind him as a propulsive power the highest forces of that Christian civilization which he represents. He must feel and transmit the best that Christianity embodies. On the other hand, the work of Christian missions is essential to give to education its highest purpose. To study language, literature, science, philosophy, with no purpose beyond the acquisition of knowledge or culture for selfish ends, makes little for the development of true manhood. But if a man studies language that he may make the Word of God more clearly apprehended by his fellowmen, if he studies science, philosophy, literature, history, in order that he may himself more clearly understand, and cause others to understand, the thoughts of God and the methods of His working, then he has a purpose which ennobles all his study by making it promote the highest happiness of his fellowmen.

"The Hopeless Heathen" was the subject of Dr. Steele's address. Dr. S., however, remarked that much of his thunder had been stolen as the Conference had proceeded, and partly for this reason and partly that he desired that Dr. Barbour should not be embarrassed for lack of time, he would omit much of what he had prepared. The great practical question, he said, was what is to be done for the heathen. Is it worth while to send them the gospel? The efforts which the Baptists of these provinces had been now for many years putting forth indicated an affirmative answer. The history of Christ's Kingdom in the world showed how great things the gospel can do. Shall we believe that it has lost its ancient power? Rather believe that the gospel is still the power of God and the wisdom of God, and there is salvation in nothing else. In the light of this conviction the duty of this generation to do its utmost to give the gospel to the heathen world is plain.

CHRISTIAN BENEVOLENCE

was the subject on which the meeting was addressed by Dr. T. S. Barbour, of Brookline. Dr. Barbour had very kindly consented to come a long way for the purpose of meeting with the Conference, and his kindness was highly appreciated by the brethren. His genial and unassuming demeanor won the kindly regard of all who had the pleasure of making his acquaintance personally, and his address was very highly prized as a rich and lucid presentation of the principles of Christian benevolence. Dr. Barbour dealt first with the vital relation between Christian benevolence and the spiritual life. When one begins to ask himself, why ought I to give? he finds himself brought face to face with the most fundamental things in Christianity. A revival in Christian benevolence will mean a revival in Christian life. We are to give (1) *From love to God*. We are the Lord's stewards. Our possessions are a trust from God committed to us that they may be used for His glory. (2) *From the highest self-love*. Property is a test of character. As a merchant tests a clerk's ability for greater responsibilities by committing to his hands some minor trust, so the Lord tests His servants by committing to

their hands earthly possessions. Men cannot carry their gold and silver into the other world, but these possessions may in the ministry of faith be transmuted into that which shall survive the tomb. (3) *From love to our fellowmen*. The question with some men is, how much can I get out of the world? Those who have the spirit of Christ ask rather, how much can I do for the world? If we think of personal enjoyment as the end to be sought, the world must seem all awry. But if we think of the life here as an opportunity to do good to others, we shall perceive that the great end of living is not impossible of attainment. As to the laws of Christian benevolence: (1) Giving is to be controlled by the sense of duty to Jesus Christ. (2) Giving should be voluntary. In this, Christian benevolence is distinguished from that of the Jews, which practically was not voluntary. (3) It should be systematic and conscientious. Giving to the great objects of benevolence should not depend on accidental circumstances, as the state of the weather or the importunity of an agent. Giving in proportion to income is eminently sensible. Church statistics show that the average contributions of Christians to the cause of world evangelization is pitifully small. The voluntary principle finds in this dispensation the largest possible place. The Master only says, "Freely ye have received, freely give." To love is to give. It is an apt saying that the New Testament demands less than does the Old, but expects more.

From Halifax.

The closing exercises of Dalhousie College were held on Tuesday, the 27th of April. The year has been a very successful one. There were 34 B. A.; 1 B. Letters; 2 B. S. who graduated. The Law School gave the world 14 B. of Law. Doctors in medicine and masters in surgery 8.

Pine Hill college has its anniversary in St. Matthews church. There have been for the year 46 students in the College. Fourteen graduated. The degree of D. D. was conferred on the Rev. Alexander McLean of Hopewell.

Miss True, the principal of Acadia Seminary, spent some of Her Easter holidays in Halifax. She held a reception at the home of Rev. A. C. Chute. She won all hearts. The people are charmed with Miss True.

The Rev. J. E. Goucher has taken the advice of his physicians and has decided that a long rest from pastoral work is necessary. He has, therefore, resigned his pastoral charge of the North church and will remove to Digby. He has a house there. All will regret to part with Mr. Goucher. He has been exceedingly happy in his work in the city and will be greatly missed.

Rev. S. B. Kempton is recovering from his attack of gripple. He hopes to be able to resume full labor in a short time.

The Rev. Mr. Wright, the pastor of Brunswick street church, Methodist, has had gripple so severely that he has been partially paralyzed. He is now on the road to health. Bro. Wright is a young man of great physical strength.

Bro. Higgins' Tour.

Rev. W. V. Higgins, our returned missionary, expects to visit the following churches in New Brunswick in May:

- Upper Newcastle, Saturday, May 8, 7:30 p. m.;
- Chipman, Sunday, 9th; Pennlyn Hall, Monday, 10th 2 p. m.;
- Lower Range House, 10th, 7:30 p. m.;
- Cumberland Bay, Tuesday, 11th, 2 p. m. and 7:30 p. m.;
- Lower Bay, (1st Grand Lake), Wednesday, 12th, 7:30 p. m.;
- Upper Gagetown, Tuesday, 13th, 2 p. m. and 7:30 p. m.;
- Lakeville Corner, (1st Sheffield), Friday, 14th, 7:30 p. m.;
- Jemseg, Saturday, 15th, 7:30 p. m.;
- Mill Cove, 1st and 2nd Cambridge, Sunday, 16th; Lower Cambridge, Monday, 17th, 7:30 p. m.;
- Lower Wickham, Tuesday, 18th, 7:30 p. m.;
- Upper Wickham, Wednesday, 19th, 2 p. m. and 7:30 p. m.;
- Coles Island, Thursday, 20th, 7:30 p. m.;
- Thornton, (1st Johnston), Friday, 21st, 2 p. m. and 7:30 p. m.;
- Springfield, Sunday, 23rd;
- Bellisle Station, Tuesday, 25th, 7:30 p. m.;
- Collina, (Studholm), Wednesday, 26th, 2 p. m. and 7:30 p. m.

Where afternoon meetings are announced, Bro. Higgins will speak especially upon the Holy Spirit and Christian Consecration. The evenings will be given to a magic lantern lecture on "Life in India." Special collections are asked at each of these services in aid of the Foreign Mission work. All amounts collected by Bro. Higgins will be duly credited to the churches contributing. We anticipate a warm welcome to our brother. W. E. McINTYRE.

* * The Story Page. * *

about her to talk the matter over and arrange the manner of their removal when she chanced to look out the window and saw coming slowly across the prairie the figure of a woman who, on nearer approach proved to be Lena Carlson, a Norwegian woman who lived in a little "dug-out" on the next homestead. They had come, she and her husband and six little "tots," in the early spring of that year, and with their cows yoked together had plowed a few acres of ground and planted some corn.

They were patient, brave and hopeful, but poor Carl was caught in a cold fair storm at the end of a hard day's work and in less than a week was laid under the sod, near his own door. Poor Lena was heart-broken! but with the brave heroism that fills such hearts oftener than we know, she bowed her back to the double burden and toiled early and late to feed her little ones and keep the home. She said in her quaint, broken English:

"I keeps my home for mine shilders—and mine Carl, I tink he helps all times, and der good God he makes me strong. Oh! so strong!"

Poor woman! words would fail to tell her despair when she saw her all vanish before her eyes. How she had lived through those dreadful days no mortal knew. Absorbed by their own sorrow, the Worths had forgotten her till they saw her come toiling over the prairie in the broiling sun with one baby in her arms and another, but a little larger, clinging to her skirts. Then their hearts reproached them that they had not remembered one who was far worse off than themselves, and the boys ran to meet her and relieve her aching arms, while the others hurried her into the house and strove, by the warmth of their greeting, to atone for their seeming neglect. In answer to their kind inquiries she said:

"I tanks der good God! mine shilders are well, and we not have starve, but I know not what I comes to make Mine corn is all gone, mine garden is all gone, my cows dey is so hungry they gives not the milk for de shilders. I have dig xie up some roots upon de field (roots of the rosin weed), but it makes me not strong for de work. Peterson, mine neighbor, he tells me dis morning dere have been sent some fings to de town just by, but me, I cannot go. Mine shilders so many, so little! I tings maybe you knows if I get some tings dere by. If der good God not help, I noting more can do. I ask him all times for de shilders."

Their hearts swelled with sympathy and they all urged her to eat some food, for they all loved the brave gentle soul who had so cheerfully endured trials that would have appalled the stoutest man. But she would eat nothing, she asked only that if they sent to the town for supplies they would bring any that might be set apart for her.

They felt doubtful about the truth of the report, but yielded to the entreaties of Sue and Pet, Mrs. Worth consented that the boys should go and see for themselves, while they were harnessing the horses to the large farm wagon, she and the girls hastened to collect from their own small stores enough to support Lena and her family for some days at least.

The boys took Lena and her babies and packages all in the wagon, and, driving round that way, left them and her at her home. They would not be expected to return the same day; but the next day the girls grew so anxious that they walked a mile or more along the road by which the wagon must come.

The rattle of the empty wagon told the story of disappointment long before they were within speaking distance, but Theo confirmed it as soon as he had taken up the girls. He said there had been a small supply of provisions sent on, but it had been quickly taken by those near by, but that a man said there would be more in a short time, and desired him to be there upon a certain day, when it was hoped there would be enough for everybody.

It was hard to be obliged to tell Lena there was nothing for her, but again they took from their own fast diminishing stores for her immediate wants, and by a marvel of good management it seemed that in both houses the supplies held out like the widow's oil and meal.

As the day went by and her father grew no better, and her mother grew pale and thin with watching and anxiety, Sue felt as if more and more the burden of the household rested upon her, and she did some vigorous thinking while engaged in domestic duties. She had outgrown her early dreams of being a heroine, and was now only anxious to do her duty as a good daughter and sister.

One of her most cherished possessions was a beautiful bay mare that had born her in many a gallant race over the prairie, and to part from her would be like losing one of the family, but, at the same time, Sue well knew there was nothing on the place that would bring so much money, and she was resolved to part with "Nannie." But the sacrifice, to be of any use, must be made at once, for already the short rations were beginning to tell upon Nannie's speed and beauty.

Without making known her plan, Sue gained her mother's consent to ride Nannie to town when Theo went again, leaving Charlie to help at home.

This was easier to do, because Mrs. Worth herself thought Sue might be more successful than Theo with the relief committee, and she realized that something must be done soon or Lena and her little family would starve.

Theo, too, was pleased with this arrangement, for he had not much confidence in his own powers of persuasion, but he built much upon Sue's keen perception and ready wit. Sue, herself, boiled over with righteous wrath when she saw people that she knew had plenty at home claim and carry away food for the lack of which others were starving.

The relief committee did all they could, but it was not possible for them to know the facts in every case—nor did she, but she was thoroughly acquainted with some cases, and her scathing denunciations of their contemptible greed brought a glow of shame to cheeks long unused to blush.

The whole scene was one for a poet or a painter. My pen cannot do justice to it. There were the great heaps of corn, wheat, flour and other commodities—wagons coming and going—people talking and gesticulating, some laughing, some weeping, some utterly silent. But the scene here was only a faint shadow of the whole. The eager, anxious men and women—for there were women, driven by dire necessity to do that from which their whole natures shrank with keenest pain. These, I say, were but as the drops upon the shore to the water in the sea, for each one here represented from two to a dozen at home whose suffering can hardly be conceived. It cannot be compared with the poverty and want in a large city, for there at least there is plenty in view, and a possibility of relief, besides for the poor of the city their poverty has come with a gradual approach that to some extent deadens the sensibilities. But here was a state as large as a kingdom, to which had come this sudden overwhelming distress, plunging it in one day, almost in an hour, from a condition of peace and plenty to the lowest depths of want and suffering. It was a whole people stretching out famine-stricken hands to their own kindred and friends for relief.

And the welcome succor came! To the glory of God and the honor of humanity always! It came—full measure pressed down and running over! The heart of the nation was moved as the heart of one man, and the question asked was not, "How little?" but "How much can we do?"

She sank with girlish timidity from mingling with the eager, excited throng, and thought she would go to the post-office for her mail, and when the crowd had partly dispersed, she could more easily make her way and secure what there might be for Lena; her own business could wait.

At the office she found a letter from her dearest school friend, Minnie B—, and with girlish eagerness she opened it, and as she read her heart overflowed with love and thankfulness.

Minnie wrote that the home friends had been reading about the "grasshopper raid," and the terrible suffering caused by it, and she closed by saying, "We, your old home friends, our hearts aching with sympathy for you, and full of thankfulness for our own mercies, have sent our offering, knowing of your father's illness, and that thus your mother's hands are full in caring for him. We send it to be distributed by your hands, among those whom you know to be most in need, and we earnestly beg of you first for those of your own household, afterward for those that are without. If this is not enough we will gladly send more."

With joy and sorrow struggling together in her heart, Sue hastened to the place named in the letter, and aided by willing hands, she had soon made arrangements for the proper distribution of the welcome gift. As requested, she did provide for her own and for Lena, and with thankful hearts they accepted the gracefully offered relief.

Nannie seemed almost human in her sympathy with Sue's joy that her pet could still be hers. She arched her pretty neck and pranced with delight as they neared home with the welcome tidings of coming aid.

Mr. Worth soon regained his health, perhaps aided thereto by the heart-glow caused by the loving, helpful sympathy of friends and kindred at home. It is true the year was one of trial and privation, and it required the exercise of careful forethought in every direction to make ends meet, but the timely aid enabled them to tide over the worst distress and meet the winter with hope instead of despair.

Succeeding years brought prosperity to them as well as others. Lena kept her home and her children grew to be a help and a comfort to her. In fact everybody knows what immense strides toward prosperity were made in Kansas in the years following the "grasshopper raid."

Without following every step of the way, we will take a leap over the next ten years and a glance at our old friend Sue. It was in March of '84. The old "prairie palace" still remained, a relic of sad, as well as of happy days. But, not far away, on a gentle rise, stood a beautiful home, surrounded by all that a cultivated taste could desire: herds of fine cattle were comfortably housed, well tilled fields stretched out where had extended the bare, black prairie on that dreadful day so long ago. Inside the house, in a cherry dining-room, stood our old friend Sue, now a blooming, happy woman. Beside her, holding her hand, was a baby girl. "Grandpa" and "grandma," still in their prime, were already seated at the bountifully spread table, while Sue and baby Minnie only waited for "pappa," who had just returned from town—a new one but a mile or two away.

Soon he came in, and when all were seated he began to tell of the terrible floods that had wrought such ruin upon the shores of the Ohio and Mississippi—but he paused and handed Sue a letter from her old friend Minnie, who lived near the Ohio. She wrote:

"Last week we had a happy home surrounded by all that heart could wish, and two bright, happy children to gladden our hearts. Now we are indebted to the kind charity of strangers for our daily bread, the roof that sheltered us, even for the garments we wear, while my arms ache with their emptiness, and my heart is broken. My darlings were swept out of my embrace by the angry flood, while I struggled free from the plunging, whirling ruins of my once happy home. Alas! I am bereaved! Who shall comfort me? I pour out my sorrows upon the empty air, and 'my soul is sorrowful unto death!' My children! My children! Would I could have died for them! My beautiful boys!"

"Mamma ky! Poor mamma! Minnie so sorry," and the tiny girl crept softly into Sue's arms and patted her cheek in childish sympathy with a sorrow she could not comprehend.

The tears of sympathy flowed from all eyes. The supper was entirely forgotten, while they all entered into the eager discussion of the measures that should be taken to send relief. Mr. K— had heard a great deal in the town, and had already joined the generous band that desired to return the "bread cast upon the waters" after these "many days," but Sue and her family felt that this was not enough, and they freely emptied their garners and gave of their substance, while from every side the offerings came pouring in till the store-houses could scarce contain them all.

Lena must not be forgotten. She did not wait to be asked, but early the next morning she drove over in her light phaeton with the youngest girl and begged that she might be permitted to show her gratitude. "Little Karl," now a fine, manly youth of nineteen, and his brothers, brought their offerings of cattle, sheep and swine, and if not of "corn and wine," of corn and wheat.

But better than all were the words of tender sympathy and grateful love that accompanied these generous gifts, and assured those homeless ones of a home in the hearts of these loving friends who now, in the days of their prosperity, rejoiced in being able to return "an hundred fold" the benefits heaped upon them in the day of their adversity.—Interior.

* * * *

Mildred Hawthorne's "Beginning."

BY MRS. MAY BELLEVILLE BROWN.

"What are you going to do when your school days are over, Cordelia?"

It was Mildred Hawthorne who asked the question of Cordelia Lane, as the two girls walked down the shady street one afternoon in early May, the golden sunlight flickering over them as they passed under the trees.

"Teach school, I hope," was the answer. "I will teach in the country for awhile, and as soon as I can afford to take a year in the State Normal College, I will try to get a place here in Pottersville. I suppose that you do not have to think of how your talents must be made to pay you."

And Cordelia looked rather wistfully at Mildred, whose father was the richest man in the bustling town of Pottersville.

"Yes, indeed, I must," returned Mildred, steadfastly. "I believe it is harder for me to find my duty than for you. Your first duty is to help your mother, so your way is clear. But I wouldn't be allowed to earn money, and there is no need of it, and, with two sisters older than myself, to be mamma's companions, and two younger, to be papa's playthings, I do not seem to be needed at home, so, since neither duty nor special talent is showing me the way, I feel rather troubled."

The girl's young face clouded as she stated her problem, but, with a shake of her head, it cleared again, and new purpose came into her voice as she concluded:

"But on to-day's page of my Year Book I read, 'Then shall we know, if we follow on to know the Lord,' so if I do my best as I know it, my 'leading' will come. Commencement means that we are at a beginning, and I think that I shall begin by doing and saying the thoughtful things wherever and whenever I can."

"Bless your heart!" exclaimed Cordelia, turning a grateful look on her friend, "You must find something else to begin, for you have been doing and saying kind things all your life."

Here their path was crossed by a schoolmate, who looked up from the copy of *Cæsar* in her hand to greet them, and to immediately ask the important question: "What kind of a graduation gown are you going to have?"

Cordelia did not answer, but Mildred was interested once, as she replied:

"Cream Japanese crepe, embroidered in silver, with lilies of the valley, pearl trimmings, real lace and heavy crepe sash with silver fringe. Mamma's dressmaker in Chicago is making the dress now. Papa is going to send to the city for lilies of the valley for me to carry and wear, and sister Lou will curl my hair high on my head, like a French hair dresser did hers when she was in New York last winter."

When numerous costume notes had been compared, and the two girls walked on alone, Cordelia burst out, desperately:

"Yes, every girl is going to wear silk, or embroidered

silk muslin but me, and plain, cotton thing, with that poverty is not to be the theorizing of some of the hardest trials of my ment, when all the other kind of prettiness, and dresses and the plain, with. But then," as she said, "I must try to remember not a beautiful butterfly!

What could be said? Cordelia's lips, but, even what Cordelia characterized rich persons." She could costume, for Cordelia was she turned her attention essays, ground on which class.

Alone in her pink and drew a chair in front of her sick and null. She was so trouble, for, enjoying dainty could realize, in part, Cordelia the brown-haired girl in ences with her mis- we "the meeting of the Relief the question on her mind for "Well, Mildred Hawthorne are really sorry for Cordelia do. You can lay aside your simply as she will have to no particular chum of your obligation to help her, but must remember that Commencing," and think—think Mildred her place. "Mamma and papa two big sisters will not we tear in your eye, Miss Hawthorne severely. "I am ashamed of night. We'd better adjourn forget that you have been a to-day's text says, 'Then shall to know the Lord.'"

The graduating class of the Girls numbered fifteen—a large tuition, and the auditorium was The girls filed on the stage, the opening exercises. The white, pink, blue, yellow and with loops ascending to the floor; there were corsage bou wearers and hand bouquets and not a finger free; there was piled into intricate heaps on y pile was a western town, which perity, had not yet come to simplicity.

A buzz of admiration filled friends gazed on the class. But thorne, the fame of whose gown had reached the outermost li who were the two girls standing of the stage, as near alike as girls, brown of hair and eyes, the other, gowned in old-fashion and gossamer like. The full, ming only a fall of filmy lace at girle of white silk, below wh floor in soft folds. Each girl blossoms on her bosom and simply arranged hair—not from modest wood violets from the with her shining face and simple bodiment of youthful grace.

Pottersville had a lesson before as it looked at the two girls, re at least, a part of the reason M discarding her richer gown, the girls looked over-dressed, like ch grown up." And more than on more of the imperishable quali of the value of externals alone.

"That night the 'Relief Comming. The embroidered crepe, w reposed on the lace-draped be seem to see it. Standing before into the reflection of her shin softly:

"I am so glad—so glad! I be that I wanted. If I can keep chances to make other people h as they come, I shall know, some is to be."

Her glance wandered over the white gown, and her thoughts w whom she had turned an evening of happiness that would always the less fortunate girl.

"I think," said she, "that I h and now I must not forget that t ing but a beginning, after all."

The Young People.

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

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

Prayer Meeting Topics for May.

C. E. Topic.—Why I love Jesus, 1 John 4:19; John 3:14-17. B. Y. P. U. Topic.—Lessons from the ascension, Acts 1:6-12.

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

(Baptist Union.)

Monday, May 10.—Job 22:1-14. Are you profitable to the Lord? (vs. 2). Compare Luke 17:10. Tuesday, May 11.—Job 22:15-30. Return thyself to him, (vs. 23). Compare Job 11:13-15. Wednesday, May 12.—Job 23. He performs what was appointed for me, (vs. 14). Compare Dan. 4:35. Thursday, May 13.—Job 24:1-13. Robbing the Lord's poor. Compare Ps. 41:1. Friday, May 14.—Job 24:14-25. Does no good to the needy, (vs. 21). Contrast Col. 1:10. Saturday, May 15.—Job 25. Money cannot justify us in God's presence. Compare Acts 8:18, 19.

Notes by Rev. G. W. Schurman.

Prayer Meeting Topic for the week beginning May 9.—Lesson from the Ascension, Acts, 1:6-12.

Jesus frequently disappointed His disciples. Martha and Mary thought He would come to them as soon as He should hear of their trouble. Yet He tarried three days. The little company of loyal followers, who against their own desires, went before Him to cross the lake, looked in vain for His coming until the shades of night had gathered around them, yet He lingered. These disappointments were small in comparison with those that followed. The disciples hoped that Jesus would establish a kingdom, and remain with them. Little can we understand their reaction of feeling, when their Lord was laid in the Sepulchre. "He is risen," was heralded among the disheartened disciples; during forty days, Jesus appeared frequently to His flock, thus again hope is revived, but only for a little. How fully He had unfolded His future to them we cannot tell, but it is evident that He had unveiled their eyes somewhat. They were assembled at Olivet; the last message ended; the disciples were waiting for other words to fall from their Masters lips, when to their astonishment, as they beheld, "He was taken up." Do we wonder that they stood, having their eyes fixed on the clouds that had enveloped their Lord? That they feared he would never return, we learn from the words of the men who said, "This same Jesus shall so come in like manner as ye have seen Him go away." We are to note lessons from the Ascension. What are they, God's disappointments are essential. "If I go not away, the Comforter will not come unto you."

What is joy to one, is to another sorrow. The Ascension was joy to Jesus, but sorrow to the disciples. The departure of believers is gain to them, but loss to the friends left behind, hence the joy and the sorrow. Frequently, the greater the loss, the greater the gain. It is better to have Jesus at God's "right hand" than on earth. Sometimes the loss prepares us for the gain. Job 42:10.

From the Ascension comes a lesson on service. "Men of Galilee, why stand ye gazing?" To them had been given the command: "Go ye into all the world, and preach the gospel to every creature;" they were to be witnesses unto Christ; they were to tarry in Jerusalem, hence the mild rebuke—"why stand ye?" Do we claim the commission? Are we His witnesses? Are we standing gazing, or going?

Humiliation precedes exaltation, "the cross the crown," Jesus descended before He ascended. We must go down, if we would go up. "Humble yourselves in the sight of the Lord, and He shall lift you up."

We learn another very important lesson, from the Ascension. There we learn what the character is of them whom the Father takes to Himself. Two others, of whom we know, have been taken, Enoch and Elijah. Think of these three lives, study their characters, if you would know whom the Father takes to Himself. Enoch walked with God, and pleased Him. Elijah was faithful to the end though often discouraged, Jesus finished the work which the Father gave Him to do.

While we are yet on the Mount, from which He was taken up, there is given to us a strong incentive to faithful service. "This same Jesus shall so come in like manner as ye have seen Him go away." 11 Thess. 2:1: "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

silk muslin but me, and I must put up with some old plain, cotton thing, with no flowers! There is a theory that poverty is not to be ashamed of, but it must have been the theorizing of some rich person, for it will be one of the hardest trials of my life to appear at commencement, when all the other girls are dressed with every kind of prettiness, and feel the contrast between their dresses and the plain, white one that I must be satisfied with. But then," as she squared her shoulders resolutely, "I must try to remember that I am to be a busy bee, and not a beautiful butterfly."

What could be said? Comforting words came to Mildred's lips, but, even unsaid, they made her think of what Cordelia characterized as "the theorizing of some rich persons." She could not offer to give her friend a costume, for Cordelia was proud and self-respecting. So she turned her attention to the subject of graduating essays, ground on which Cordelia could meet any of her class.

Alone in her pink and white room that night, Mildred drew a chair in front of her mirror, with its draperies of silk and mull. She was pondering over her schoolmate's trouble, for, enjoying dainty things as she did, Mildred could realize, in part, Cordelia's feeling. She nodded at the brown-haired girl in the glass before her—conferences with her mirror were frequent, and were called "the meeting of the Relief Committee"—and talked over the question on her mind from the beginning.

"Well, Mildred Hawthorne," she finally said, "if you are really sorry for Cordelia, there is one thing you can do. You can lay aside your fine feathers, and dress as simply as she will have to. Yes, I know that Cordelia is no particular chum of yours, and that you are under no obligation to help her, but she is a schoolmate, and you must remember that Commencement Day is a 'beginning,' and think—think Mildred, how you would feel in her place. Mamma and papa can be persuaded but your two big sisters will not want you to do it. Is that a tear in your eye, Miss Hawthorne," she asked her image severely. "I am ashamed of the Relief Committee tonight. We'd better adjourn and go to bed. But don't forget that you have been wanting a 'leading,' and that to-day's text says, 'Then shall we know, if we follow on to know the Lord.'"

The graduating class of the Pottersville Academy for Girls numbered fifteen—a large one for that young institution, and the auditorium was crowded for the occasion. The girls filed on the stage, and stood during the first of the opening exercises. There were dresses of silk in white, pink, blue, yellow and green; there were bows with loops ascending to the ears and descending to the floor; there were corsage bouquets half-obscuring the wearers and hand bouquets and fans that seemed to leave not a finger free; there was hair frizzled and puffed, and piled into intricate heaps on young heads. For Pottersville was a western town, which, in its rather new prosperity, had not yet come to realize the elegance of simplicity.

A buzz of admiration filled the room, as the gratified friends gazed on the class. But where was Mildred Hawthorne, the fame of whose gorgeous embroidered crepe had reached the outermost limits of Pottersville? And who were the two girls standing together, near the centre of the stage, as near alike as twin white flowers? Two girls, brown of hair and eyes, one fairer and taller than the other, gowned in old-fashioned, dotted muslin, sheer and gossamer like. The full, baby waists had for trimming only a fall of filmy lace at the throat and a wrinkled girdle of white silk, below which the skirt fell to the floor in soft folds. Each girl wore a bunch of fragrant blossoms on her bosom and in her softly waving and simply arranged hair—not from a city hot-house—but modest wood violets from the shady river side, and each, with her shining face and simple gown, seemed the embodiment of youthful grace.

Pottersville had a lesson before its eyes that night, and as it looked at the two girls, realized who they were, and, at least, a part of the reason Mildred must have had for discarding her richer gown, the other fashionably clad girls looked over-dressed, like children playing at "being grown up." And more than one in the audience thought more of the imperishable qualities of the mind, and less of the value of externals alone, than ever before.

That night the "Relief Committee" held another meeting. The embroidered crepe, with its elegant accessories, reposed on the lace-draped bed, but its owner did not seem to see it. Standing before the mirror, and looking into the reflection of her shining eyes, Mildred said, softly:

"I am so glad—so glad! I believe this is the 'leading' that I wanted. If I can keep my eyes always open to chances to make other people happy and improve them as they come, I shall know, sometime, what my life work is to be."

Her glance wandered over the reflection of her quaint white gown, and her thoughts went back to Cordelia, for whom she had turned an evening of humiliation into one of happiness that would always be a bright memory to the less fortunate girl.

"I think," said she, "that I have made my beginning, and now, I must not forget that the whole of life is nothing but a beginning, after all."—The Presbyterian.

Prospects for the successful meeting of the Baptist Young People's Convention at Chattanooga, July 15-18, 1897, continue to brighten. The local committees are hard at work doing their share, and the meeting is being so thoroughly advertised that large delegations are assured from all over the country. Transportation leaders from nearly a dozen States have already visited the city and secured headquarters for their States. The music committee have arranged with Prof. H. W. Porter, of Baltimore, to lead the singing, which insures success in this respect, he having led most successfully the singing for the B. Y. P. U. A. convention at Baltimore in '95. Those who are interested in this meeting would do well to write the Convention Committee at Chattanooga, or the Transportation Leaders for Maritime Provinces, Rev. J. H. McDonald, Amherst, N. S., A. E. Wall, Moncton, N. B., and Rev. C. W. Corey, Charlottetown, P. E. I.

Main Street, North End.

The closing exercises of the Main St. Sacred Literature Class took place Monday evening. In behalf of the members Dr. Roberts presented the pastor with a complete set of Ian MacLaren's works. Mr. Gordon responded in a most feeling manner. Refreshments and a social hour followed. After singing "Auld Lang Syne" the class adjourned till October. COR. SRC'Y.

A Birthday party, under the auspices of the B. Y. P. U., was held last week in Main St. Baptist church. The programme was as follows: Temple of Honor Band in attendance; duet by Misses Amanda Vincent and Gerlie Curry; reading by Master Allie McIntyre; selection by Main St. quartette. The reading of the rhymes accompanying the donations caused much merriment. Refreshments and a good shake hands closed a pleasant evening. The sum of \$70 was realized. COR. SRC'Y.

Cavendish, P. E. I.

Our union wishes to report progress. We have kept up our social prayer meeting in which nearly all our active members take part, and have been studying the lessons of the Sunday School course, all winter, and have been much interested and profited. We have also had M. C. meetings every month, using the papers in the Baptist Union with an occasional selected programme. We have not had a Baptist sermon since first of August, but have not missed one weekly meeting in that time. Our officers for the half year are.—Ada McNeill, Pres.; James Wyand, Vice Pres.; Ella Simpson, Sec'y. M. MCNEILL, Cor. Sec'y.

B. Y. P. U. Temperance Meeting.

A public temperance meeting, under the auspices of the B. Y. P. Union of North Church, Halifax, was held Thursday evening, April 15. In the absence of Rev. J. E. Goucher, through illness, Bro. W. J. Gates, Grand Worthy Patriarch of the Grand Division of North America, acted as chairman. He made a few brief remarks, introducing the subject of the evening, after which the following speakers delivered addresses: Rev. Mr. Dustan dealt with the subject of "Licenses and abuse of the laws of the Province," making a strong plea for righteousness in our legislative halls and city councils. Rev. Mr. Ainley spoke in regard to manner of taxation and revenues derived from the licensing of the liquor traffic. He urged upon the people of Halifax to make their votes felt for the right, true and good in the coming civic election for mayor and aldermen. Mr. Geo. A. McDonald sang a solo, "The Old-fashioned Way," from the "Searchlight." The meeting was full of interest, pleasure and benefit, the speakers receiving a hearty vote of thanks from the audience present. Our committee on temperance is strong, being members of the Sons of Temperance in the city. COR. SRC'Y.

April 26.

The Poison of Success.

In the delightful and instructive book by Dr. Lorimer, "Messages of To-day," (Philadelphia: American Baptist Publication Society, \$1.50.) he draws a helpful lesson from that wonderful cave near Naples, called the Grotto della Cava;—"Grotto of the cave,"—remarkable for its poisonous atmosphere. He says:—

"Various descriptions have been given of this spot, and from one of these I gather that the danger arises from the prevalence of carbonic acid gas. But the cave can be visited with safety if its conditions are understood, for the gas, being heavier than the air, only rises some three feet above the ground; consequently, if an explorer will only stand upright, no serious harm will befall him; but should he be foolish enough to lie down, death would be the immediate penalty. He is safe so long as he keeps his head above the deadly sea through which he walks; but if he sinks he is lost indeed. Such an atmosphere as this surrounds success, both in the seeking and in the using, and only he who walks straight with his head toward the stars can escape asphyxiation."—The Golden Rule.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY:

For Mr. Sanford that he may have continued health and great success in his work.

For Mr. and Mrs. Gullison that they may speedily acquire the language and soon be prepared for services.

NOTICE.—Executive meeting of W. B. M. U. will be held in Mission Room, Germain street, St. John, on Tuesday the 11th of May.

Mrs. Hasting's Lesson. MISS H. TROTTER.

You think there must be a story about that picture? Well, there is! "If you are fond of stories, and would like to hear it, I'll tell it now while I pick these strawberries for supper. Just sit in that rocker by the window."

"It is the picture of my only child, Harry; he was ten years old the day that was taken—"

But I must begin at the beginning of my story. Six years ago Miss Mary Allen, the new school teacher, came to board with me, not that I needed to take a boarder, or wanted one—although money was always scarce enough with me—but she had such a bright, winning way with her, I couldn't refuse.

She had a wonderfully taking way with the children. She and Harry were soon fast friends; he thought the world of her—for that matter we all did. There was only one thing about her that riled me, and that was Missions; she was so taken up with them she wanted everybody else to be too; she was always talking and persuading—trying to work up an interest so as to form a "Circle" for the old folks and a "Band" for the children. The "Circle" had to wait. The children were easier to manage, so she soon had a "Band."

Harry used to talk so much to his father and me about the lovely times they had at the Band, telling what Miss Mary told them about all sorts of heathen people in all lands, until sometimes I got pretty near carried away; but I always steadied myself with the old plea—that charity begins at home, and I meant to scrape and save for Harry. I honestly thought I was doing right, so little did I then know of the selfishness of my own heart or the helpfulness of the dear Master's! But to go on with my story—Time went on, and at the end of two years I believe everybody loved Miss Mary. The children fairly worshipped her! I found out that she had been doing more than teaching them about Missions and giving—she had been teaching them to love the Saviour. The day Harry was ten years old, he came to me as I sat here, darnin' stocking, and put his arms round my neck, and laid his cheek close against mine, and said, "Mother, I'm a Christian now; I gave my heart to Jesus last night. Miss Mary showed me how. And when I'm a man I'm going to be a missionary! Ain't you glad, mother?" I was too surprised to speak, and such a pain went through me to think that someone else had cared for my child's soul, while I, his mother, had scarcely given it a thought, I had been so busy saving for him. I just hugged him and whispered, "we will talk about it at bed-time."

One week from that day—I shall never forget it!—Harry was in the barn with the men, a thunder-storm was coming up—the wind blew a regular gale. I could hardly get the doors and windows shut. As I went to shut the kitchen door, a fearful gust came, I saw the big barn door slam to, and heard a cry from my husband that chilled my blood; I rushed over to the barn. My boy! My beautiful boy! lay dead in his father's arms! Killed in an instant by that heavy door.

I must not try to tell what followed—I was almost mad with grief, should have been quite, but for Mary Allen's love and sympathy. Beside his coffin I prayed as I had never prayed before; to my repeated cry, "Why did God take him? The answer came "Ye have robbed me, ye have robbed me in tithes and offerings."

Then I remembered how angry I had been when Harry had come home telling me about the lesson on giving, and how eager he had been to know if father and I gave one-tenth. "Because you know, mother," he said, in his earnest boyish way, "Miss Mary read out of the Bible how God told the Jews that one tenth of everything they had belonged to Him, anyhow, and God blessed them when they gave it to Him, and he made the grapes fall off the vines, and the corn and the grass mildew, when

they didn't give to Him—and she says we have more to thank God for and make us glad than the Jews had, because we have Jesus Christ and the Bible, and the Jews had neither? I remember how hurt he looked when he turned away from my angry words. As I knelt beside his coffin, I saw for the first time how unfit I was to have the care of an immortal soul, so God took it to Himself in its child purity, to save his father and mother from selfishness and greed, and make them do some little good in the world. I gave myself anew to the Lord, and promised—"Of all that thou shalt give unto me, I will surely give one-tenth unto thee," sealing the promise with a kiss on my dead boy's brow.

Have I kept that promise? Yes, my dear! How did I manage it, farmer's wives handle so little money? I will tell you if you would like to hear. "You see I only had the butter and eggs to call my own, and of course did not often see money for anything, having mostly to take things in trade. But I told the Lord my difficulty, and asked Him to help me to earn some money for Him.

I had two baskets to keep my eggs in, always putting the biggest in the Lord's basket. I took great pains to have my tenth butter done up in my best style. That first time we went to market, I saw to it that we had an early start, and I did my trading as quickly as I could—then, started out to find private custom for the Lord's butter and eggs. I had tramped nearly two hours, and was almost ready to drop and give it up in despair, when I made one more trial, and found a sweet faced woman who said "she would try them, and if suited would like to be a regular customer, would I call the next week?" There were two pounds of butter, and two dozen of eggs; butter at 75c. a pound, and eggs 10c. a dozen, and no child was ever happier over a new toy, than I was over that 50c. I forgot weariness in my gladness. No offering to the Lord was ever made with greater joy. I did not even mind Henry's vexation at being kept waiting so long, and he was very vexed. As time went on I got other customers, but it took a good deal of time and tramping, and I never asked, nor got more than store prices. That first year I went home pretty tired from town I can tell you. But my soul was growing. I had more interest in everything about me. My dear boy in heaven was making my Saviour and His Kingdom more real to me daily.

But I found that butter and eggs did not end my possessions after all. There were my currants, and gooseberries and raspberries. I had only cared to have enough for ourselves, but I found I could tithe those too, and found a ready sale at my butter customers by speaking a week ahead, not a great deal the first year, and of course it made more trouble, but it made money, and that was for the Lord.

I don't know whether it was because I was more careful, but I never had such good luck with my butter or with my chickens before.

When I began to kill my chickens for market, I thought me that I could tithe them too—so I found private custom for the Lord's chickens, and got some orders for thanksgiving geese and turkeys.

It was not always easy or pleasant, but I looked to the Lord for guidance and blessing, and worked hard and succeeded.

The joy of giving is not known until the giving is done systematically. I keep the Lord's money in a little box by itself. It is not mine, I am only one of the Lord's treasurers. I am never tempted to keep it—the joy and pleasure in planning for its distribution, is only known by those who give in this way, and it is a great stimulus to prayer.

Henry and I have proved—for Henry tithes now—that farmers can give with system if they will to take the trouble. We have also proved the truth of God's promise, that if we try and prove Him he will open the windows of Heaven and pour out a blessing upon us.

Do we have a "Circle" now? O, yes, have had one for nearly four years. Every woman in the church is a member, and a subscriber for the "Link," and "VISITOR."

Foreign Mission Board.

Something Worth While.

In the Homiletical Review for September, 1896, there is an article entitled 'The Twentieth Century's Call to Christendom,' in which the writer summons the Christians of to-day to an imperative and pressing duty. Here are some of the sentences in terse and impressive English: "Brethren, does not Christ call us all just now by His Word and by the signs of the times, to co-operate in inaugurating a movement all along the line for the immediate evangelization of the world? We ask you in Christ's name to consider carefully and prayerfully some reasons that urge to such a movement.

1. Nineteen centuries have passed since Christ uttered the 'Go ye' of the Great Commission, and it is still true that the majority of mankind are unsaved. Almost a 1,000 millions of our lost race perish in the life of each generation without the gospel.

2. The history of our race seems to indicate that nothing but the universal spread and triumph of the gospel can save the church and the world from dire disaster. The gospel has wrapped up in it the solution of all the industrial, financial, political, social and moral problems of the age, with which the philanthropists are hopelessly struggling. Is not the call a clear one to those who have the gospel and understand its regenerating and transforming power, to apply it speedily in making over mankind and transforming human institutions by this divine agency?

3. Christ requires that we should give the gospel to the world immediately. His command is: 'Go ye into all the world and preach the gospel to every creature.' That is the plainest of commands. It means us personally. It means now, for it is in the present tense, and God has now unquestionably, for the first time in the centuries, removed out of the way every obstacle to the immediate evangelization of the world, and given to the church everything needed for the completion of the work of preaching the gospel to the world. The whole world is open and accessible. The church has the means, the messengers and the promise of the Spirit at her command for fulfilling her great and pressing mission. Christ is waiting for her to move in obedience to His command.

4. The organizations and machinery necessary for the immediate and world-wide forward movement to victory and conquest are all ready and in working order, and need simply to be directed under the quickening breath of the Spirit of God. The agencies are all organized for reaching every class and condition of mankind.

The reasons in favor of the movement are unanswerable and overwhelming. What is needed is well-directed, personal effort for saving men and saving the world, reaching out from one to another in all directions, till the tide of sacred influence shall belt the globe. And so the personal question comes to each one of us.

- 1st. Are you ready to co-operate in this movement now?
2nd. Are you ready to consecrate yourself to and to enter upon this work now?
3rd. Are you ready to cry mightily to God for the Holy Spirit of power for the work now?
4th. What will you do now?

A few suggestions in view of what has been said:

- 1. That you set to work in your sphere immediately yourself.
2. That you stir up the Christians next to you and seek the salvation of the sinners nearest you.
3. That you seek to rouse every Christian organization with which you are connected, whether church or young people's missionary society, to enter immediately upon the work for which it was made and for which it exists—the work of giving the gospel to the world for its speedy salvation.
4. That in all this you do not wait for some one else, or some organization or mass of Christians, to move, but that without delay you yourself rise to present duty by taking advantage of present opportunities.

It cannot be denied that the task is gigantic, almost appalling; but the gospel, as Paul assured the Roman Christians, is 'the power of God unto salvation.' Even in the Old Dispensation the Lord by the prophet Malachi cried to Israel: 'Bring ye all the tithes into the storehouse and prove me now therewith. . . if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' What limit then to gospel grace in this dispensation of the Spirit? God delights in Pentecostal scenes. We have only to cast ourselves on the divine grace in a full consecration. In so doing we shall, by the grace of God, make the movement for which Christ calls world-wide and effective, and the 20th century will dawn with bright prospects for the conquest of the world for Christ. We ask you to ponder this matter.

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A Lady

in Cape Breton secured a Bagster Bible, last week, in return for two new subscriptions, 40 cents. What she has done a very large number of our friends may do.

Senator Quay, of Pennsylvania, on Thursday introduced in the Senate a list of amendments to the tariff bill which he proposes to offer when the bill is before the Senate. The amendment proposes to place on the free list crude asphaltum, and bitumen, mackerel, salmon, halibut, regalia, gems, statues, statuary, and specimens or casts of sculpture imported for the use of educational or religious societies or bodies or institutions of learning. Senator Allen introduced a proposed amendment for the abrogation of the Hawaiian reciprocity treaty on July 1, 1898.

Rev. Robert Philp, B. A.

Robert Ralph Philp was born at Halifax August 1st, 1824. When he was nineteen years of age he offered himself to the Granville street church for membership, and was baptized March 12th, 1845. About 1852 he entered Hortons Academy as a student for the ministry and a candidate for an undergraduate course in Acadia College. He matriculated in 1852 and graduated in 1856. Thomas R. Patillo and William G. Johnston were the other members of the class who graduated with him.

Mr. Philp was ordained October 12th, 1856, at Margaree. His field took in Mabou, about forty miles from Margaree. He gave four weeks of labor to Margaree and then three weeks to Mabou. Coincident with the ordination of Mr. Philp a revival of religion commenced at Margaree. A number were restored to the church and sixteen were added by baptism. After spending about a year on this field he was removed to Port Medway. His labors extended to Millville, Greenfield and Middlefield. During his pastorate a parsonage was built Port Medway, and a meeting house at Millville. Here too the labors of Mr. Philp were greatly blessed. In 1858 at Greenfield 34 were baptized, at Middlefield 6 and at Port Medway 5. In 1859 there were added to the latter church 23 by baptism, and the following year 30. This makes 93 gathered into these churches during Mr. Philp's second pastorate.

In 1861 Mr. Philp removed to Halifax city and labored among the small churches in the county. St. Margaret's Bay, Hammond Plains and Sackville were under his care. In 1863 he removed to Sackville, N. S. That year 12 were added to Hammond Plains church by baptism. The other churches which he served had additions made to their membership. In 1865 eight were added to the Indian Harbor church. After finishing his labors in Halifax Co., he supplied Hebron for a year, then Guysboro and Antigonish for another year. At the latter place all who were over eleven years of age in the congregation united with the church by baptism in a revival under his ministrations. From these labors he went to Maitland, Hants Co., and remained there for two years. The Baptists, scattered over a territory of forty miles in length, were gathered into a church, and several were added to it by baptism. While Mr. Philp labored on this field the meeting house was repaired and paid for. Here he received the appointment of Inspector of Schools for the County of Hants. He then removed to Hantsport. Here his wife was taken from him by death leaving three children—daughters—to his fatherly care. Nine months after the death of Mrs. Philp the bereaved husband lost his sight. He then moved to Halifax and settled down among his relatives and friends. The churches in these provinces will long remember the annual visits made them by the widowed and blind preacher. After suffering from gripe for several weeks, inflammation followed, and on the morning of April 19th he passed away to his reward. He had for weeks before his death a strong belief that he would not recover. He arranged with his pastor, Rev. A. C. Chute, for the funeral services. He was, in his last sickness, calm and happy. On Monday, the 20th, services were held at the house, led by Rev. A. C. Chute. After singing and prayer Rev. G. A. Lawson, Rev. E. M. Saunders addressed the company of friends present. He said he made the acquaintance of Mr. Philp in 1854 at Acadia college. He had known him as an amiable, genial friend, a happy trustful Christian, heroic in faith, fortitude and perseverance. The Lord took his wife and left him those little children to care for. He mourned not, nor did his faith and cheerful hope forsake him. Then the Lord took his eyes from him. Still he was strong in faith and rose to the emergency and cheerfully addressed himself to the fathering, mothering and the educating of his children. Cheerful

and resolute he went on in darkness training his children and discharging his duties. Verily he has received his reward. His daughters are cultured and well trained for life's duties. They are members of the church to which their father was first united by baptism. Two of them are successful teachers in the Halifax public schools. Mr. Philp had no enemies. All who knew him were friends. Scriptures were read by his pastor and an address made by the Rev. W. E. Hall who spoke in the highest terms of Bro. Philp's Christian character and spotless life. Prayer was offered by Rev. J. E. Goucher.

On Wednesday, the 20th, Mr. Chute and the three daughters went to Middleton with the remains of the departed. At the station they were met by a large number of the friends, among whom were Rev. Isaiah Wallace and R. D. Porter, fellow students of Mr. Philp. They took part in the burial services at Pine Grove. There they laid the departed to rest with the dust of his wife from whom he had been separated for more than twenty years. Cheerful, hopeful and full of faith in life, he was calm and confident in the hour of death. "Blessed are the dead who die in the Lord."

Our Undertaking

is to stimulate interests in home enterprises. Men of faith and works have ever been the conquerors of the world. Too many of our enterprising young people have gone to the United States—we ought to keep them at home. To do that we must supply something for them to do. The Americans were keen witted enough to see that when business is good in any town or city all persons are benefited. They have been highly successful and prosperous because loyal. Let us follow such an illustrious example.

How can you go about it? The first step is to send for the prospectus and see what we propose to do to develop the resources of Canada. Many of the foremost people in Nova Scotia have already interested themselves in this enterprise; have taken shares of stock in this company. We are operating Gold Mines in Rossland and Western Ontario—almost everyone knows of the enormous profits that have been made there, and our mines are apparently right in the richest section, some 150 acres in extent.

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The Home.

Household Economy.

There are a great many households which are economical in the use of food, yet are lavish in their waste in other directions.

The most extravagant people are not always those who spend the most money, but those "slack managers" who invariably fail "to take a stitch in time" and wait before they repair their house until the weather has undermined the foundations. The man or woman who is behind the times in keeping his farm work up to the standard of his neighbors is a very poor economist. No person who is not alive to the needs of the times, who is not willing to work untrudgingly to keep his premises in good repair, can be called economical.

The woman who makes her butter by an old-time method, whereby she loses a large portion of her cream, is far more extravagant than one who indulges herself in some of the luxuries of life. The most economical housekeeper is the one who utilizes everything in her possession to the best advantage. While such a woman must certainly be considered the greatest economist, such is the perversity of human nature that she is often considered extravagant.

Those enterprising women who understand how to make over, dye and clean every scrap of wool or of any other goods in the house, and when it is unfit for clothing know how to make it into tasteful rugs are enabled to make a good showing to the world. Therefore their less industrious or less intelligent neighbors often envy them and look upon their well-furnished rooms and comfortable surroundings as something reprehensible.

No housekeeper can be a good economist who cannot thus make over everything in her belongings that can be used and turn it to profitable advantage.

It requires continual watchfulness to keep a house in perfect repair, yet this is demanded by economy. A good housekeeper inspects all parts of her house at least twice a year before the fall and spring housecleaning, and sees that all parts of the premises are put in perfect repair. Usually this is the duty of the man of the house, but often he is too busy to attend to such small matters as door catches, blind slats and the innumerable things that get awry in process of time and weather. It is then clearly the housekeeper's duty to attend to these matters.

All old furniture that becomes disabled be systematically looked over and repaired, as long as there is any value left in it, and then it should be knocked up into kindling wood, not stored in the attic. An attic stored with odds and ends of old articles is a menace to the thriftiness of any house. These articles are either of value and should be made use of, or they are of no value, and should be disposed of. The old saying, "Keep a thing for seven years and it will be of value" has caused a great deal of rubbish to be stored up where moths may riot and the germs of impure things may hide. It is better to keep things mended and in order and make use of them as long as they can be made useful than to store them away to wait until they may be of value in their dilapidated state—a very doubtful matter to wait for.

Lemon juice will whiten frosting for cake, the grated rind of an orange strained through a cloth will give it a yellow tint, and strawberry or cranberry juice will produce a pretty shade of pink.

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Hints on Window Gardening.

Too often the plants selected for window gardening are not adapted to the conditions of temperature and light to which they are subjected. Generally only two classes of plants are grown—those requiring a temperature of from 50 to 60 degrees Fah. at night with a rise of 10 to 15 degrees during the day, and those which require a temperature of about 15 degrees less. In the first class are included geraniums (with the exception of pelargoniums, often called Martha Washington geraniums), roses, ferns, fuchsias, palms, begonias, etc., and in the latter, carnations, hyacinths, cyclamens, cinerarias, geranium (pelargonium), azaleas, primroses, etc.

Plants grown in a dry, heated atmosphere do not thrive as well as those grown in a moist one, and are more subject to the attacks of red spider and aphid. The air may be rendered moister by keeping an open vessel of water in the room. Red spider may be kept in check by frequently spraying the plants with water, while the aphid can usually be deterred from attacking the plants by dusting them occasionally with tobacco dust. If they should prove troublesome, they may be killed by spraying the plants with a liquid tobacco solution. A tobacco extract is also sold under the name of "Rose Leaf Extract," which is a valuable insecticide.

Different classes of plants require different textures and richness; hence it is difficult to give a mixture suitable for all. A potting soil meeting the needs of most window plants is found in a mixture of two parts loam and one part each of leaf-mould, manure and sand.—Cultivator and Country Gentleman.

Celery as Medicine.

Joel Shomaker, in The Farm and Fireside: The use of celery is becoming more general every year. One of its greatest benefits to the human family is in the medicinal qualities possessed by both the roots and stems. Celery soup will relieve inflammatory rheumatism in a few hours, and several permanent cures are recorded. Persons afflicted with darting pains around the heart, in the spinal column or general nervous debility find instant relief in using celery soup. Every farmer and gardener should grow some celery, and see that it is used freely by all the family. The raw stalks are fine nerve-feeders, and are relished as a part of the dinner in winter and early spring, while the leaves are good for flavoring all kinds of soups.

Household Hints.

Scour ironware with finely sifted coal ashes.

Purify jars by soaking them in strong soda water.

Rub egg stains on silver with salt on a damp cloth.

Wash out machine-oil stains at once with soft cold water and soap.

Soak mildewed clothes in buttermilk, and spread on the grass in the sun.

Always salt the steak after it is broiled. In this way the juices are retained.

Hold a fruit stained article over a bowl, and pour boiling water through the cloth.

Clean a carpet with a broom dipped in a very weak solution of turpentine in hot water.

Put a lump of camphor in an air-tight case with silverware to keep it from discoloration.

Brown discolorations on baking dishes or cups may be removed by rubbing with a flannel dipped in whiting or in salt.

Wash a red damask tablecloth in weak hot suds, with a handful of salt added, speedily rubbing out and scalding a few moments, then running through a wringer, and starching.

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Notice of Meeting.

Notice is hereby given that the Annual General Meeting of The S. Hayward Company will be held at the Office of the Company, Corner King and Canterbury Streets, St. John, N. B., May 12th, 1897, for the election of Directors and the transaction of such other business as shall legally come before the meeting.

S. HAYWARD, President. Dated at St. John, N. B., April 29, 1897.

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DARTMOUTH, Sept. 21th, 1895. MESSRS. C. GATES & Co., Middleton, N. S. This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of Bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement.

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BIBLE

Adapted from Second Lesson VII.—May 1 PAUL PREACHING

[Read chapter GOLD]

I have set thee to

—Acts 13, 47.

I. FALSE WORSHIP

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II. FAITHFUL WITNESSES

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The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Second Quarter.

Lesson VII.—May 16. Acts 14:11-22.

PAUL PREACHING TO THE GENTILES.

[Read chapter 13, 44 to 14, 28.]

GOLDEN TEXT.

I have set thee to be a light of the Gentiles—Acts 13, 47.

I. FALSE WORSHIPPERS. VERSES 11-13.

11. THE PEOPLE SAW—The miracle was wrought in a public place and before many witnesses. The Gospel needs not to be ashamed of its works. SPEECH OF LYCAONIA—In all those regions the people spoke two languages, their own native dialect and the Greek of the better classes, just as now in some portions of Ireland, Wales and Scotland the original Gaelic, or Erse, is maintained, while English is understood. This clause is inserted probably to show that the apostles did not interfere sooner because they did not understand what was spoken by the people. In moments of excitement the individual's mother-tongue usually supersedes a language acquired later in life. THE GODS ARE COME DOWN TO US IN THE LIKENESS OF MEN—"In the literary centers of the time skepticism concerning the old mythologies was prevalent; but the remote and simple-minded Lycaonians retained the ancient belief that the gods, in human form, were wont to visit the earth.

12. BARNABAS—Perhaps from his greater age and nobility of appearance, as Paul says of himself that his own "bodily presence" was "weak" (2 Cor. 10, 10.) As Barnabas had the more commanding presence, perhaps the primitive idea of making the tallest king still lingered in that region. JUPITER—Or Zeus, fabled as the king of the gods. He was represented as seated on a throne of ivory, holding in one hand a thunderbolt and in the other a scepter of cypress. PAUL, MERCURIUS, BECAUSE HE WAS THE CHIEF SPEAKER—This gives the main reason for calling Paul Mercury. Mercury was the god of eloquence.

13. THE PRIEST OF JUPITER, WHICH WAS BEFORE THEIR CITY—The Revised Version inserts the words "whose temple." The original may be rendered literally, "The priest of [the] Zeus who was before the city." Jupiter was the patron divinity of the city, and his temple stood in a prominent situation on the public square in front of the entrance. The god was thought of as dwelling in the temple where his statue was. OXEN—For sacrifice. Bulls and bullocks were regarded both by the Jews and Gentiles as the most costly offerings, and as such were offered to the chief or father of the gods. GARLANDS—To hang upon the front of the temple, or of the house where the apostle was staying. Wreaths of flowers were also placed upon the sacrificial victims. Thus Vergil says: "The victim ox that was for altars pressed Trimmed with white ribbons and with garlands dressed."

II. FAITHFUL WITNESSES. VERSES 14-18.

14. THE APOSTLES—So called, though not of the original twelve, because sent out by Christ to preach the salvation of the Gentiles. HEARD—When they saw the preparation they understood for the first time the feeling of the people. RENT THEIR CLOTHES—An oriental token of great alarm and abhorrence of impiety or blasphemy committed in one's presence. In every circle of society there are some who crave to be the idols of their sphere. But the man who has the spirit of Christ is too great not only to seek, but to receive the honors which worldly men covet.

15. SIRS—Literally men, and nearly equivalent to our "gentlemen." MEN OF LIKE PASSIONS—Mortals, liable to all the ills and feelings of mortality. In their grief at the dishonor done to God, and their refusal to be thought greater than they were, these men of Christ showed themselves above self-seeking. TURN FROM THESE VANITIES—The word ("vanity" "emptiness") expresses the feelings of the Jews toward idols. "An idol is nothing," wrote Paul afterward. That the ways in which they had hitherto walked were wrong ways, while not openly expressed, is nevertheless made clear enough for all to understand. The gods of men are vanities, whether Jupiter, or worldliness, fashion, pleasure or pride. Paul sought to turn them from the false to the true, from the shadowy to the real, from the creature to the Creator. LIVING GOD—The one, only God, far above all earthly conceptions of divinity. The God of Christianity lives independently everywhere and forever. His life is the life of the universe. MADE HEAVEN—The ancients did not suppose that the gods

made the world, but that the earth had always existed, and the gods themselves were born.

16. TIMES PAST SUFFERED—He had permitted the NATIONS (the heathen peoples) to go in their ways of idolatry, while one nation, the Jews, was trained to knowledge of the truth, that its people in turn might teach others. TO WALK IN THEIR OWN WAYS—Not through divine indifference, but to show the utter helplessness of man's boasted reason to find God.

17. NOT HIMSELF WITHOUT WITNESS—Paul would intimate that the material blessings which all enjoyed were tokens of God's existence, which should draw men's thoughts towards him. Even heathen had divine "witness" enough to leave them "without excuse." DID GOOD—Everywhere and in a thousand forms. RAIN FROM HEAVEN—Especially a blessing in a land of drought, as was Lycaonia. FOOD AND GLADNESS—The body with food, the heart with joy; both from God. The heart is filled with gladness in consequence of the contentment which an adequate supply of nourishment affords.

III. FAITHFUL WORKERS. VERSES 19-22.

19. THERE CAME—To Lystra, where Paul and Barnabas had just been revered as gods. CERTAIN JEWS—The Jews were the bitterest enemies of Paul's preaching, because he announced Gentiles as having equal privileges with themselves under the Gospel. They were "the elder brother" in the parable of the prodigal son. With two expectations they originated every persecution which Paul suffered. FROM ANTIOCH—Journeying a hundred miles to gratify their resentment. How much greater zeal in an evil cause than many Christians exhibit in a good one! ANTIOCH AND ICONIUM were the two cities where Paul had labored last, and from which he had been driven out. PERSUADED THE PEOPLE—They doubtless declared that these men, instead of being gods, were nothing but a couple of itinerant apostate Jews and jugglers, and that Paul's miracles were the work of magic and of evil spirits. The people of central Asia Minor were known in antiquity as a fickle race, easily influenced by crafty leaders.

20. THE DISCIPLES—His ministry had not been vain, for a little band of believers in Christ had been gathered. It is believed that Timothy was converted on this occasion. Two years later, when Paul visited Lystra, Timothy was a well-known disciple (Acts 16, 1.) Later he calls him his "own son in the faith" (1 Tim. 1, 2.) HE ROSE UP—He had swooned under the stoning, but was not slain, and consciousness began to return. No man can die until his work is done. CAME INTO THE CITY—To join his companion, to show himself to the converts, and to receive care for his wounds. NEXT DAY HE DEPARTED—His work was done, in spite of enemies, for a church had been planted. To give up one way of doing what we know to be right, and to choose another, which with less opposition will lead to the desired result, is a wise use of our energy which we may fairly call prudence. TO DERBE—A city twenty miles distant from Lystra, and the limit of his first journey.

21. PREACHED THE GOSPEL—Trials should not stop our testimony. TAUGHT MANY—Revised Version, "made many disciples." The term literally means a sufficient number, that is, to form a church which might hold together when the apostles left. These planters were afraid to plant one or two trees on the seashore exposed to the blast; they preferred to plant a wood on the spot ere they left it, that the trees might shelter each other. It is probable they met with no persecution at Derbe. RETURNED AGAIN—At Derbe it would have been a short journey through a pass in the mountains, known as the Cilician Gates, to

Tarsus, and from thence a direct sail to Antioch; but Paul and Barnabas chose the longer return journey over the same route by which they had come. They could turn their backs on home and kindred when the work of the Lord called them abroad. LYSTRA, AND TO ICONIUM, AND ANTIOCH—Taking the places in the order of their return. They had left each of these places suddenly, and without time for complete organization of the churches; hence the need of revisiting them.

22. CONFIRMING THE SOULS—Giving encouragement by their presence, by their strengthening words, and by their counsel and instruction. TO CONTINUE IN THE FAITH—Not merely to a settled belief in the Gospel, but to the life of faith in Christ. Faith is the energizing power in all the life. WE MUST THROUGH MUCH TRIBULATION—"Through many tribulations we must enter," etc. (Revised Version.) They were taught to look upon trial as a condition of affairs to be expected, troubles to be reckoned on in the outset. No rose-water religion was that preached by Paul! ENTER INTO THE KINGDOM—Into its full state of blessedness hereafter by the throne of God. The light affliction here only leads to the far more exceeding and eternal weight of glory yet to come. The best preaching and teaching are illustrated by the life of preacher and teacher.

Letting clothes hang after they are dry, or letting them hang through a storm or in windy weather to slap about, is not conducive to long wearing, or to help the good-man's pocket-book.

The production of apples in Ontario for last year is estimated at 2,000,000. This was less than two barrels per capita for the people of Ontario alone. Every apple produced in the province last year could have been consumed at home with advantage to the health of our people.

If, said the head of the firm of Dawson Bros., farmers had last year fed all their second class apples to the cattle and sold only their first quality, they would have received more for the best fruit alone than they did for both qualities combined.

SICK KIDNEYS

LIGHT WORK.

CURED KIDNEYS

HEAVY WORK.

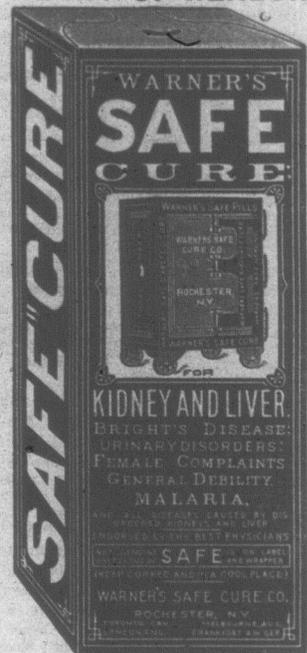
When a man's Kidneys are deranged, he's not much good for work of any kind. In fact he does not feel like work. Sick Kidneys sap his strength and undermine his health by permitting the poisons to circulate in the system, that it is their duty to carry off.

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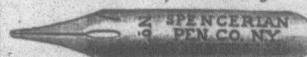
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From the Churches.

ST. JOHN, BRUSSELS STREET.—During the past month four believers were baptized and three were added by letter.

MILTON, QUERN'S CO., N. S.—On Sunday April 25th, I baptized two more converts. W. L. ARCHIBALD.

GERMAIN STREET.—At the close of an impressive service on Sunday evening, Pastor Gates gave the hand of welcome to ten, who by letter and baptism had been received during the month. All the services in connection with the church are largely attended and full of interest.

CAMBRIDGE, KING'S CO., N. S.—I had the pleasure of baptizing three young men, last Sabbath at Grafton and receiving them into the fellowship of the Cambridge church, others are expected to follow in the good way. E. O. READ. April 30th.

WINDSOR, N. S.—On Sunday April 25th eleven candidates were baptized at Mar- tock, one of our out-stations. This evening April 28th, four young men came before the Prudential committee as candidates for baptism. These with two others will probably be baptized May 2nd. A. A. S.

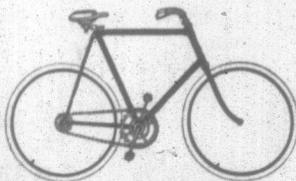
TIVERTON.—Since my last communication eleven rejoicing converts were baptized at this place in token of their regeneration through union with Christ. Five were received on experience, and one by letter. Since the special meetings began fifty have been received into the Freeport and Tiverton churches (19 heads of families) of which thirty-seven were received by baptism. Six have come to us from the Disciples church. We expect to baptize soon again. We give God all the praise. L. J. TINGLEY.

TUSKET, N. S.—The following eight persons were recently baptized in obedience to our Lord's command, viz, Pryor C. Goodwin, Reginald Larkins, Vera Goodwin, Brenton McLean, Annie Goodwin, Frank P. Dresser, Charles Harding and Lemuel Allan. The first five united with the Argyle church and the remaining three united with the Forest Glen church. Our congregations are good and the outlook hopeful. MAYNARD W. BROWN.

NICTAUX.—Last Sunday, April 25, we visited the "Jordan" of the Nictaux church, and in the presence of a multitude of people, baptized, according to the direction of the New Testament, ten believers. Rev. Isa Wallace has been with us 10 days, and the church appreciated much his labor. His form has become a familiar one to all the churches. The results of his labors in our Convention sounds his praise more than any words of ours could do. May 1st. J. W. BROWN.

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KENTVILLE, N. S.—A good work is being accomplished here for the Master. The labors of our Pastor Mr. Porter have been greatly blessed since he came among us, baptisms continue almost every Sunday evening. Nearly fifty have been received either by letter or baptism since the first of the year. Five were baptized Sabbath evening April 25th. Congregations are large, often taxing the capacity of the church. Messrs. Crossly and Hunter are expected to be here on the 2nd of May for a months crusade by invitation of the different churches. Gods people are earnestly praying that our town may be saved from the hand of the destroyer. May God grant it for Christ's sake. E.

CORNWALLIS ST. CHURCH, HALIFAX.—The 65th anniversary of the colored Baptist church of Halifax was held on Sunday the 25th. The Rev. Abraham Clements, pastor of the colored church in Truro, preached morning and evening. The Rev. W. E. Hall preached in the afternoon. After the sermon in the evening the Rev. E. M. Saunders gave a history of the first Baptist church in Halifax, the one from which the colored church seceded. And P. E. McKerrow gave a sketch of the history of the church and its organization in 1832. The collections of the day amounted to about \$36. The Rev. J. E. Jackson, the pastor, baptized three believers on Sunday the 18th.

RIVER HEBERT, N. S.—We would acknowledge the generous donation given by the church and community at the parsonage April 9th ult. The roads and elements were uninviting, yet a large number assembled, considering the difficulties of travel. The unanimous expression was "they had a good time." The parson and his wife know it was a profitable time for them. The choir gave excellent music enriched by organ and violin. Rev. Mr. Cann, Methodist, in some encouraging and common sense talk presented the purse, containing \$42.60, which has been supplemented by \$20.50 from those who were not able to be present. On my part I confess the inefficiency of my labors, but on behalf of the people I am proud to say, their kindness and generosity has not lessened in eight years. May they be blessed with all spiritual blessings and abundance of temporal good is the prayer of J. M. PARKER.

NICTAUX, N. S.—Yesterday April 25th was a rejoicing day with the Nictaux Baptist Church. In the morning Rev. J. W. Brown, A. M., baptized 10 promising young people, and at the close of the morning service, in the presence of an audience of about 500, welcomed them into the fellowship of the church. The baptism took place in the beautiful natural baptistry that had been so frequently used by the late Rev. I. E. Bill and W. G. Parker, in their day. It was my privilege to baptize brother Brown some 20 years ago, and I have enjoyed, very much, my co-operation with him in special services during the past two weeks. Our meetings were held chiefly at Nictaux Falls, were largely attended and conducive of much good. Brother B. has entered upon his third year in this pastorate with decidedly hopeful prospects. The church have recently completed their new parsonage, which is everything that could be desired as to beauty, comfort and convenience. They are now at work grading and beautifying the premises. Their places of worship both at Nictaux and Torbrook have recently passed through extensive renovations, so that with present refreshing from the Lord, the prospects of pastor and people are increasingly gratifying. At Nictaux Falls we used a capacious hall which is owned by the church and a credit to all concerned. ISA. WALLACE.

April 26th. **FLORENCEVILLE, N. S.**—We closed our special meetings at West Glassville yesterday 25th, after spending nearly 4 weeks upon that section of our field. The following persons have been baptized and with one exception will unite with the Aberdeen church, one sister uniting with the East Florenceville church. Mrs. Jane Brown, Mrs. Maggie Campbell, Christina Durrall, Eliza Brown, Wesley Reeleder, Ella Reeleder, Annie Logue, Minnie Doherty, and Augustus Doherty. Three others will unite with the church on experience. Bro.

W. Demming came to our help in March and has continued laboring faithfully and earnestly in the good cause constantly adding to the large list of friends already made. We have resumed work on the Simonds house of worship and will as soon as possible lay the foundation for our new house in Bristol and hope to see the work go grandly on during the summer. The funds seem to be the hardest question to grapple with. Any dear brother or sister who may read this and would feel like aiding us in this most needful work can do so by sending us their contributions which will be acknowledged in the MESSENGER AND VISITOR and faithfully expended on the above 2 church buildings. A. H. HAYWARD.

April, 26. * * * * *

Acknowledgement. I wish through the columns of the MESSENGER AND VISITOR, to acknowledge the kindness of my people at Springfield, which at the close of a prayer meeting on the night of the 31st, of March, presented me with the handsome sum of \$17, which has increased to \$22. This was intended to be a birthday present. But it came one day late. Or perhaps I was born one day too early. However I thank them very kindly for the token of kindness. S. D. ERVINE.

* * * * *

Notices. The next session of the Western N. B. Association will be held with the Range church, (2nd Grand Lake), beginning on the fourth Friday in June, 25th, at 10 a. m. The churches are requested to send their letters at least a week in advance to the clerk, Brother Carey N. Barton, Millville, York county. W. E. MCINTYRE, Moderator.

The Annapolis Co. Conference of Baptist churches will hold its next session with the Middleton church at Mt. Hanley, Monday, May 11th. Monday evening.—Sermon by Rev. H. N. Parry. Tuesday forenoon.—Reports from churches. Paper, Hindrances to the prosperity of a church, and the progress of its work—how to remove, Rev. E. P. Coldwell. Afternoon—Report of committee on special Foreign Mission work. Paper, A Revival, its Origin, Progress and Hindrances. Evening.—An evangelistic service conducted by Rev. Isa. Wallace. J. W. BROWN, Sec'y.

Nictaux, April 24. The next Quarterly meeting of Pictou and Colchester counties will meet with the church at Bass River May 17th and 18th. The special subject for consideration will be the work of the Holy Spirit. A sermon will be preached Monday evening on the Advent of the Spirit, and on Tuesday evening on the Strivings of the Spirit. Tuesday morning and afternoon will be given to the discussion of other phases of the subject. It is hoped that all the churches of these counties will be represented at the meeting. O. N. CHIPMAN, Sec'y.

* * * * *

A Debt of Honor.

To the Editor of the MESSENGER AND VISITOR: DEAR SIR,—In common with others of our denomination I have been pained to observe that a debt of honor, due to one of our members, has not been paid. I allude to the amount due to Mr. Mont McDonald, as President of the N. B. Baptist Education Society. Mr. McDonald became responsible for large sums of money advanced for the management of the Baptist Seminary at St. Martins. He was given to understand when he did so that the Baptist denomination, and every Baptist in the province, was sharing with him this responsibility. Some years have passed. Mr. McDonald has borne and still bears this depressing burden, with the annoyances of providing for matured notes and payment of interest. Is this fair? Is it honorable? Granted that none of us attended the Directors Meeting or voted to expend the money that was expended; and granted that the money was not wisely expended and that mistakes were made,—that does not lessen our responsibility. If one man assumed the burden, we should assume our share of it. Let us do so and remove any further reference to it from the public gaze. Sincerely yours, G. U. HAV.

St. John, May 1.

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The fire in the Chesapeake and Ohio Railway Co.'s pier at Newport News on Tuesday did damage to the extent of \$8,000,000. Two of the company's immense piers were destroyed, three vessels burned to the water's edge, a tugboat entirely consumed and eight persons burned, some of them seriously. The vessels destroyed were the British steamer Clontonia, Norwegian steamship Solveig and German ship J. D. Bischoff.

The Canadian Advertising Agency (Limited), Toronto, have published a complete gazetteer of Canadian papers, with population of towns, circulation of papers, etc., together with blank memo columns. This is the first newspaper directory issued in Canada in four years. A copy will be sent free to anyone sending six cents in stamps to pay postage, also copy of their booklet "Canadian Magazines and Society Papers."

Funny isn't it

How the old phrase "As good as Gilmour's" is still tried. Hear it all around. When a man is talking up clothes—they're all "as good as Gilmour's." Somehow the discriminating public don't think so.

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Because we make them so. Our standard is perfection, and the garments we make must measure up as near it as it is possible to get. Suppose you try us once, you'll find it cheapest in the end.

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Good Words from Old Students.



THE PRACTICAL BUSINESS TRAINING I received at your college has been of the greatest benefit to me. The time was most profitably spent. The training I received there fitted me for business as I found it. J. OTTY SHARP, Head Bookkeeper for Messrs. Scovill Brown & Co. (Oak Hall). Catalogues of our Business Course and the Isaac Pitman shorthand mailed to any address. **S. KERR & SON.** Old Fellows' Hall. ST. JOHN, N.B.

H Veget HAIR
Will restore full color and the growth—vent baldness all scalp dandruff. The best hair. R. P. Hall & Co. Sold by

MA
LYON-MERED.—N. B., April 28th. Thomas H. Lyon of Marysville, N. S.
LANGLEY-LUDBOR, April 16th, Langley to Eva Harbor, Guysborough.
FRAZER-KNOWLES, April 21st, by Rev. Frazer to Nettieville, Cumberland.
BLACK-STARKERSON, Gibson, N. S., F. D. Davidson, R. E. Starkey, both of
RAINER-BLAKNEY, church Sackville, 1 man, Henry Rainer Blakney, of Sackville, Peter Blakney.
MACDONALD-DOHERTY, inst., at the residence James Doherty, C. E. Co., N. B., David M. N. B., and Ethel Doherty.
LEWIS-MARKS.—of the bride's father, Waterside, April 27th, Alma, and Adelia Doherty.
CHRISTIE-CHARLTON, of the bride's father, E. O. Read, assister, E. O. Christie, of Truro daughter of William Waterville, Kings Co.
HARLOW-ROSS.—A. Everett, Mass., on the Rev. G. B. Titus, pastor Baptist church, White Sable River, N. S., and New Glasgow, N. S.
SEAMAN-SHIPLEY, church, River Hebert, Pastor J. M. Parker, McKean, A. M., Thos Reading, Mass., and River Hebert, N. S.

DEAT
WHITMAN.—At Clevelton, March 1st, Whitman, aged 48 years.
COPP.—At Waterside, Chealey, aged 11 years of Irish and Alpheretta Co.
COPP.—At Waterside, Effie, aged 15 years, daughter of Susan Copp.
ANDERSON.—At Cape Co., April 28, Jane, widow of son Anderson, Esq., age messenger found her water.
BARKER.—Died at Han of tumor, Eugenie, child Eliza Barker, aged 6 years was a great but patient sufferer at rest with Jesus.
JENKINS.—At Springfield, 26th, of consumption, Lot aged 54 years, leaving one brother to mourn. Deceased of the 2nd Springfield. We trust to her to die was.
HALL.—Died at her home K. Co., April 11th, France years, during the months which she suffered much sorrow and support in the presence of her Saviour and Lord, at came it found her ready, she professed religion, and maintained a firm trust in God help in the time of her consolations of the Spirit to family and friends.
WHITMAN.—At the residence C. S. Whitman, Canso, April S., widow of the late Jacob 79 years. She had been

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.
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MARRIAGES.

LYON-MEED.—At the parsonage, Gibson, N. B., April 28th, by Rev. F. D. Davidson, Thomas H. Lyon and Rhoda A. Meed, both of Marysville, N. B.

LANGLEY-LUDDINGTON.—At Isaac's Harbor, April 16th, by A. J. Vincent, John J. Langley to Eva Luddington, both of Seal Harbor, Guysboro Co., N. S.

FRAZER-KNOWLTON.—At Frazerville, April 21st, by Rev. L. A. Cooney, William Frazer to Nettie Knowlton, all of Frazerville, Cumberland Co., N. S.

BLACK-STARKEY.—At the Baptist parsonage, Gibson, N. B., April 21st, by Rev. F. D. Davidson, Rainsford Black and Mary E. Starkey, both of Marysville, N. B.

RAINER-BLAKNEY.—At the Baptist church Sackville, N. S., by Rev. A. Whitman, Henry Rainer, of Halifax, to Stella Blakney, of Sackville, eldest daughter of Peter Blakney.

MACDONALD-DOHERTY.—Married on 14th inst., at the residence of the bride's father, James Doherty, Esq., Midway, Albert Co., N. B., David MacDonald, of Midgic, N. B., and Ethel Doherty.

LEWIS-MARKS.—Married at residence of the bride's father, George Marks of Waterside, April 17th, Roland Lewis, of Alma, and Adelia Marks.

CHRISTIE-CHARLTON.—At the residence of the bride's father, April 28th, by Rev. E. O. Read, assisted by J. M. Allen, Howard O. Christie, of Truro, and Minnie E., daughter of William Charlton, Esq., of Waterville, Kings County, N. S.

HARLOW-ROSS.—At their own home in Everett, Mass., on the 27th of April, by Rev. G. E. Titus, pastor of the First Baptist church, Whitman F. Harlow, of Sable River, N. S., and Minnie J. Ross, of New Glasgow, N. S.

SEAMAN-SHIPLEY.—In the Baptist church, River Hebert, April 27th, by Pastor J. M. Parker, assisted by Rev. D. McKeen, A. M., Thomas J. Seaman, of Reading, Mass., and Mary J. Shipley, of River Hebert, N. S.

DEATHS.

WHITMAN.—At Cleveland, of consumption, March 1st, Whitfield U. Whitman, aged 48 years.

COPP.—At Waterside, N. B., April 18, Chesley, aged 11 years and 6 months, son of Ira and Alphaetta Copp.

COPP.—At Waterside, N. B., April 27, Effie, aged 15 years, daughter of Riley and Susan Copp.

ANDERSON.—At Cape Enrage, Albert Co., April 28, Jane, widow of the late Nelson Anderson, Esq., aged 82 years. The messenger found her watching and waiting.

BARKER.—Died at Hantsport, April 12th, of tumor, Eugenie, child of Kendal and Eliza Barker, aged 6 years. The little one was a great but patient sufferer, and is now at rest with Jesus.

JENKINS.—At Springfield, N. B., March 26th, of consumption, Louisa Ann Jenkins, aged 54 years, leaving one sister and one brother to mourn. Deceased was a member of the 2nd Springfield Baptist church. We trust to her to die was gain.

HALL.—Died at her home in Penobscot, K. Co., April 11th, Frances Hall, aged 61 years, during the months of sickness, in which she suffered much she found comfort and support in the promised grace of her Saviour and Lord, and when death came it found her ready. In early youth she professed religion, and all through life maintained a firm trust in Christ, as a present help in the time of need. May the consolations of the Spirit be given to the family and friends.

WHITMAN.—At the residence of her son, C. S. Whitman, Canso, April 9th, Charlotte S., widow of the late Jacob Whitman, aged 79 years. She had been connected with

the Canso Baptist church from its organization, being the last to pass away of the little company formed 51 years ago. During her illness she was supported by the promises of God, and those who are left behind have the assurance that her desire to depart and be with Christ is abundantly realized.

CROWE.—The remains of Mrs. John F. Crowe were brought from Moncton to Halifax for interment. The funeral was from the house of one of the sons, Mr. W. E. Crowe. Mr. J. F. Crowe, her husband, had gone to rest before his beloved wife. Mrs. Crowe was well known in the Halifax Baptist churches. The funeral was attended by Rev. E. M. Saunders, W. E. Hall, J. E. Goucher and G. A. Lawson. Mrs. Crowe was a faithful friend and a devoted Christian. She was highly esteemed in Halifax. She was always active and self-sacrificing in church work.

CORRY.—At New Canaan, Queens Co., N. B., March 14th, Jacob Corry entered into his rest after an illness lasting for several years. Born Oct. 3rd, 1822, he was in the 75th year of his age at the time of his death. A man of sterling integrity, upright in all his business transactions, a wise counsellor, sincere friend, a firm advocate of justice for the victim of imposition, respected and esteemed by those who were most intimately connected with him during his life, he has left a record worthy of imitation. All unite in proclaiming him a man of "clean hands and a pure heart." A widow and two sons are left to mourn their loss. Rev. I. W. Corey, late pastor of the Fairville Baptist church, being the eldest.

SCRIBNER.—At Upper Queensbury, April 30th, Jennima, beloved wife of Deacon S. H. Scribner, aged 58 years, leaving an affectionate husband, three daughters, two sons and a large circle of friends to mourn their loss. The deceased professed faith in Christ during the great revival at New Canaan and Butternut Ridge, under the ministry of the late James Wallace. After coming to Upper Queensbury, she united with the Upper Queensbury church and has ever since as a true follower of Christ been engaged in the work of her Saviour. The Baptist church loses a dear sister, the husband an affectionate wife, and the children a loving mother. On April 2nd, 3 o'clock p. m., after preaching to a large congregation we laid her remains in the cemetery there to await the resurrection of the just.

SMITH.—At Windsor, N. S., April 23rd, in the 84th year of her age, Mary Eliza, widow of the late Joseph Smith. Mrs. Smith was baptized into the fellowship of the Windsor Baptist church April 23rd, 1843 by the Rev. Silas T. Rand, who was then pastor of the church. It is rather a striking coincidence that her death should come on the 54th anniversary of her baptism. Her funeral, which took place on Sunday, the 25th, coming exactly at the end of the 54 years. During these years our sister has lived a most consistent and useful Christian life. Of a family of ten children four daughters and one son died before her and she leaves five sons, four of whom reside in Windsor. For several months previous to her death Mrs. Smith had been confined to her room, but was at all times a bright and cheerful Christian. Though her life's day has been a checkered one, with its mingling of light and shade, yet it came to pass that at evening time it was light.

MALLORY.—At St. Stephen, April 19, of consumption, Lillian A. Mallory, in the 19th year of her age. Two years ago she professed faith in Christ and was baptized by Pastor Daley, of Leinster St. church, St. John. Coming to St. Stephen immediately after, she united with the Union St. church and continued till her death a faithful and consistent member. Her sufferings, during the six weeks of her sickness, were at times intense, but were borne most patiently because of her unflinching trust in Christ. Her death was triumphant. A funeral service held on the evening of the 20th was very largely attended, showing the wide circle of friends who in two short years had learned to respect and love one whose disposition was so sunny and whose Christian character was so exemplary. The final services took place at Upperton, Kings Co., where the remains were laid beside those of her father, whose death occurred five years ago. A widowed mother, one sister and three brothers mourn their loss.

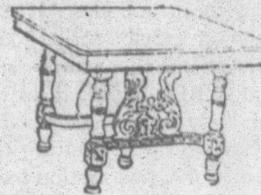
It is officially announced that the Greeks resident in Turkey may become naturalized as an alternative to leaving the country. This will be compulsory for all Greeks employed in Turkey. The Porte has undertaken to provide guards for the protection of the American missions in Asia Minor and has promised that these shall not be removed without the consent of the American legation.

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97 King Street, St. John, N. B.

The death of Mr. Geo. W. Day occurred on Tuesday last at his late residence Pitt street, St. John, at the age of 73. Mr. Day had spent a busy and a useful life, and won the respect of his fellow citizens. His active business career had extended over half a century. He was during that time engaged in the printing and publishing business, in which he showed great energy and enterprise, and also manifested an interest in matters pertaining to the welfare of the city. A very large number of the newspapers which have appeared (and many of them disappeared) in St. John during the past fifty years were either started or were at some time printed in Mr. Day's office. For several years Mr. Day was the printer of the MESSENGER AND VISITOR. During the latter years of his life Mr. Day was a valued member of the Germain street church. A large number of citizens attended his funeral on Thursday last, the service being conducted by Rev. G. O. Gates. We desire to offer our sympathies to the bereaved relatives.



Extension Walnut or Oak Finish. Tables

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BEDROOM SUITS, \$11.00.

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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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For Change of Address send both old and new address. Expect change within two weeks after request is made.

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

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



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Don't work: let SURPRISE SOAP do the labor for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.

The Farm.

How to Raise Turkeys.

Turkeys are delicate creatures and difficult to rear, especially in their earlier stages. The exercise of intelligent care and the observance of the following precautions during the first two months of their existence, however, will neutralize that tendency, after which only ordinary looking after will suffice. Young turkeys will not thrive in confined limits, therefore as soon as strong enough to run about they must be allowed to roam with their mother. They are very susceptible to ill effects from wet, therefore they must not be allowed to roam in the rain nor until the sun or wind has dried the dew from the grass. Their refuse is injurious to themselves, therefore their resting places must be changed nightly. A New Jersey farmer who was sufficiently successful with turkeys to bring to maturity 90 to 95 per cent. of those hatched, had light, portable, bottomless coops with which he covered the mothers and their broods as soon as they settled down for the night and which confined the mothers until the dew or rain was dried off on the following day, when all were released. If a shower threatened, they were driven into the coops until conditions were again favorable for their being at large. In placing the coops care was taken to avoid places low or hollow enough to permit water to puddle.

Begin With Thoroughbreds.

Chickens bred for laying eggs lay more eggs and larger eggs than the fowls allowed to run at large, pick up their feed where they can find it and roost about like a tramp. It costs no more money to keep a thoroughbred chicken than it does to keep a common one, but the point is to house them carefully and their stock will bring the results desired. There is but one item which in the eyes of some is a great expense, and that is the original cost of a set of thoroughbred birds. The financial results from such an investment, however, are manifold and at the same time steady and can be depended upon, while with the common birds it is all chance as to whether results are obtained. One male and five female thoroughbreds can be purchased for \$25. In a year, by using a good hen of any breed, the henry will be increased by more than 100—that is, provided there is none killed off for the table—and they will all be money makers in another year.

Swiss Chard.

It seems strange that this generally useful and valuable vegetable should not have found a place in every farm garden. It is a form of beet in which the leaves are the only part used, the roots being small and fibrous. The general culture of the plant is much like that of the ordinary beet with the exception that it requires more room, as the foliage of each plant makes a good-sized bush. For boiled salad or greens the young plants pulled out when thinning the main crop are most suitable, or the blades of the larger leaves may be used for the purpose. But the best and most valuable part of the plant is its large pure white stem or midrib of the leaf. These are cut into small pieces, stewed and served with a white sauce, as used with asparagus and celery. This is one of the most prolific crops in existence, as only the outer leaves are pulled off for use, and new ones are growing from the heart in rapid succession. Moreover, it is an ornamental plant, the variegated forms of which are well adapted for grouping in lawns or flower gardens. (American Agriculturist.)

Death of Milkmaids.

The old fashioned inquiry of "Where are you going, my pretty maid," is no longer answered in the North of England by, "I am going a-milking, sir, she said."

One of the features of the time is the dearth of maids who can milk cows. Female servants no longer vie with each other in filling the pail, but appear to be better adapted to strum the piano than milk a cow. This fact was elicited in a recent case of wrongful dismissal in Yorkshire, in which the master pleaded he hired the girl to milk cows and churn, and not to play on the piano.—British Dairy World.

Shade for the Dwelling.

Shade trees are essential, only don't let them shade the house. Farmers, to enjoy life, must have their surroundings pleasant, commodious, convenient, and healthy. These conditions can only be obtained by attention to details, by having a place for everything and everything in its place. Once get started along these lines, and if we persevere we shall have our reward.

Poultry Points.

Dampness causes leg weakness in ducks.

For large, heavy fowls have the roosts low.

Dry-earth is a good material to scatter under the roosts.

Early hatched, well developed pullets make good winter layers.

When a thrifty bird is fully matured, it is easily fattened.

Stale bread soaked in milk is a good feed for young poultry.

Cleanliness and good feeding are the secrets of success with poultry.

Leghorns and Black Spanish lay eggs with the whitest shells of any breed.

On the average it will cost \$1 to keep a laying hen one year.

Foods that are rich in oil should not be fed to laying hens unless in small quantities and unless the weather is very cold.

Soft food is an excellent invigorator when fed warm on a cold winter morning.

Oilmeal, sunflower seed, hemp seed and buckwheat can all be used to good advantage in feeding fowls intended for exhibition.

Seed and allow to stand overnight in a place where they will not freeze. This is one of the best ways of feeding oats to poultry.

A cross of the Wyandottes and Langshans combines many good qualities that make a fowl valuable for market.

Linseed meal brightens the plumage, regulates the bowels and promotes digestion. A gill to a dozen hens is sufficient.

Lack of variety will sometimes cause the hens to lose appetite. When they do not appear to relish their food, give them a change of diet.

The best way to dry pick fowls without tearing them is to pick them as soon as they are killed, while the body is yet warm.

Mark Sprague, G. A. C., Guelph: The proper thing for farmers to do is to get separators in their cheese factories, prepare to turn March, April and first half of May milk into butter, then go into cheese until the end of October, and then back to butter again.

Why buy imitations of doubtful merit when the Genuine can be purchased as easily?

The proprietors of MINARD'S LINGERMENT inform us that their sales the past year still entitle their preparation to be considered the BEST, and FIRST in the hearts of their countrymen.

Held Up On The Street

By Cramps, Giddiness and Weakness Resulting From Dyspepsia.

Paine's Celery Compound Delivers Mr. Ross From Every Trouble.

The story of Mr. William V. Rose, of Montreal, is the experience of thousands of men and women who are living a miserable life owing to the agonies of dyspepsia.

Mr. Rose's experience with suffering was a long one. From his youth indigestion and stomach troubles subjected him to daily tortures, and continued up to his sixty-fourth year, always increasing in intensity and danger.

After a lifetime of failures with medicines and doctors, a friend who had used Paine's Celery Compound with great success induced Mr. Rose to give it a trial. The medicine was used, and now Mr. Ross joyfully boasts of health and a new lease of life.

Mr. Rose, with a view of benefiting all dyspeptic sufferers, writes as follows:

"For a long time I was a great sufferer from dyspepsia, and was often compelled to stop on the street until I could recover from cramps, pains and attacks of giddiness that were brought on by the terrible disease. I had little strength, could not sleep much, and was so run down that I thought I would never get better.

"I used many kinds of medicine, but they did me very little good. At last I was recommended to use Paine's Celery Compound. I tried a bottle, and it did me more good than anything I had taken before. I have used four bottles and have completely banished the distressing pains in my stomach, and I feel well.

"After having had dyspepsia for almost a lifetime, I think the cure is a wonderful one."



IN some parts of the world fire is yet produced in this difficult and arduous way.

In Canada the people produce fire by the use of

E. B. Eddy's Matches.

BAILEY'S REFLECTORS
 Compound light-reflecting mirrors, painted on glass, which give more light than any other reflectors for cities, streets, halls, etc.
 Handmade designs for electric lights, and all electrical and power line work.
BAILEY REFLECTOR CO., Pittsburgh, Pa.



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



IT PAYS

to insure in the **CONFEDERATION LIFE ASSOCIATION**, because of its sound financial position, its moderate premium rates and its unexcelled profits to policy-holders—Policies unconditional—Guaranteed extended Insurance, paid up and cash surrender values—All claims paid immediately upon receipt of proof of death.

S. A. McLEOD, Agent at St. John.
G. W. PARKER, General Agent.

AYER'S PILLS

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and testify that I have derived great benefit from their use. For over two years past I have taken one of these pills every night."—G. W. HOWE, MAN, 30 East Main St., Carlisle, Pa.

CURE

CONSTIPATION.

The London newspapers are paying much attention to the Canadian tariff debate. In the House of Commons Tuesday Sir Charles Vincent gave notice of the following motion: "The House expresses grateful and fraternal recognition to the government and people of the Dominion of Canada for the generous fiscal changes in favor of British trade and labor announced on Friday by the Parliament at Ottawa and already in force, and hopes this first step towards a commercial federation of the empire will be followed by Australia, South Africa and the other colonies." Sir Charles Vincent also moved that in view of the great increase in the imports of foreign manufactured articles and the consequent loss of employment to the working people of the country, such goods should pay a toll of 10 per cent, the proceeds to be devoted to a fund for providing pensions for deserving helpless persons over 66 years. Mr. Bulfinch said it was dangerous to admit a resolution to protect manufacturers without also protecting husbandry. The motion was negatived.

BUTCHERED OR BURNED?

We read, with horror of the cruelty and butcheries of Gen. Weyler in the fair Isle of Cuba, but little reckon we of the ravages of that more direful King of Grave-Fillers, KIDNEY DISEASE, here in our midst. People of high and low degree drop into graves on all sides of us daily from Kidney Trouble. We incur it ourselves. We encourage it. We do everything but cure it. Yet there is a cure, pleasant as a May morning. Sure as fate. Infallible as heredity. Before this wonderful remedy, the agonizing tortures of Kidney Ills vanish like a snowflake in a fiery furnace. The cure of which we sound the praise, is DODD'S KIDNEY PILLS. Yet not alone we, but every one who has tried them. One hundred per cent. of cures we record. Here are examples:

W. F. Smith, 16 Carrol St., Toronto, says: "I have taken eight boxes of Dodd's Kidney Pills, which have cured me of Heart Trouble, Pain in the Back and Dizziness, after other treatments had failed."

D. J. Kenney, Queen's Hotel, Mount Forest, says: "I have suffered greatly from Nervousness, but information as to the effects of Dodd's Kidney Pills in such cases led me to use them, with the result that I am cured."

Louis H. Bounsell, 573 King East, Toronto, says: "I had been troubled for several months with pain in my Back and Kidneys, which prevented my entering in bicycle events; but am in the ring once more after using three boxes of Dodd's Kidney Pills."

Mr. James Stokes, Deseronto, Ont., says: "From the first box taken of Dodd's Kidney Pills I found relief, and hundreds here, knowing me for the past fifteen years, can vouch for my cure of long standing Kidney Trouble."

BIND THEM!

Secure one of our Flexible Canvas BINDERS, made to our order, with Messenger and Visitor on cover. They will keep your papers in good order and make them easily accessible. They will cost 50c. each, prepaid, or will be sent to any subscriber who sends to us One New, Paid Subscription.

Bind Your Papers!

News Summary.

The firm of John Silver & Co., dry goods of Halifax, suspended Friday liabilities, \$35,000; assets nominally the same.

James Pendergrast, Halifax, dropped dead Friday while walking up Cogswell street on his way to work. Deceased was 68 years of age.

Sir Redvers Butler and Lord Wolseley were almost at sword's point a year ago over questions of military policy in India, as well as of promotions in the service.

The water of the Red River at Winnipeg continues to recede and all danger of flood is now passed. The water is also falling at Immerson and Morris.

Fire on Thursday afternoon gutted the wholesale grocery warehouse of H. P. Reikhardt & Co., Toronto. The loss on the stock was \$100,000; on the building \$10,000.

These appointments are likely to revive the criticism which raged at the time General Lord Roberts was passed over in favor of the Duke of Connaught for the Aldershot command, as Butler belongs to the Wolseley set.

Col. Jeremiah W. Coveny, postmaster of Boston, died of pneumonia on Thursday night. He was born in Boston in 1840. His war record was a particularly brilliant one. He was one of the best known and hardest working Democrats in Massachusetts.

The Japanese government is aroused over the refusal of the Hawaiian government to permit Shinshou Marou emigrants to land there, and has ordered warships to Honolulu to enforce what the Japanese immigrants consider their rights. Japanese official newspapers are full of war talk.

By request of Her Excellency the Countess of Aberdeen, the Bank of New Brunswick will receive and transmit free of charge to Ottawa subscriptions for the Canadian fund for the commemoration of the Queen's diamond jubilee by founding the Victoria Order of Nurses in Canada, J. Clawson, cashier.

The Devon & Exeter Gazette says that Adjutant General Sir Redvers Butler will succeed the Duke of Connaught in command at Aldershot camp; that Quartermaster General Evelyn Wood will succeed Sir Redvers Butler as adjutant general, and that the Duke of Connaught will become quartermaster general of the British army.

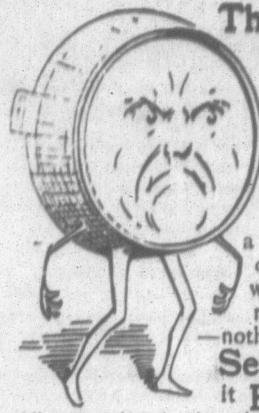
Mgr. Merry Del Val is expected in Winnipeg next week. He will be given a hearty reception by the people of St. Boniface. It is said that he will be presented with a largely signed petition setting forth the views of those French Catholics who desire that the school settlement be given a fair trial before it is condemned.

Friday morning as the steamer City of St. John was passing Chebogue Point on her way to Halifax she ran into and sank a sail boat containing two men, Oliver Smith, son of John Y. Smith, and Elbert Nickerson, son of James L. Nickerson, all of Port LaTour. The fog was very thick at the time. The boat tacked immediately under the steamer's bow. The bodies are not recovered.

On Sunday next more than a hundred persons will leave Detroit to settle on government lands in Lake St. John district in the province of Quebec. The Ottawa and Quebec governments have consented to assist them in doing so. This is expected to be only the prelude to a strong and healthy movement from Michigan towards not only Quebec, but also the Canadian Northwest.

A petition to unseat Mr. Lauzon, the recently elected member of the Manitoba Legislature for St. Boniface, is now being tried in the courts. One of the petitioners in evidence Thursday morning said he had been approached to withdraw his name and go and see the Archbishop, and it would be all right. The petitioners allege clerical interference.

A steamer just arrived from Honduras brings the news that the situation there in consequence of the revolution is growing critical. The acting British consul has wired to Jamaica for an English man-of-war, and the American consul has also wired for a gunboat to protect Americans. The rebels have succeeded in capturing Omoa. Soto has been proclaimed president. Foreigners have not been molested except Americans employed on the railroad, who have been compelled to do the bidding of the revolutionists, but it is feared that in case the government troops marched on Puerto Cortez the lives and property of foreigners will be in danger.



That terrible wash-tub!

This is the way it looks to the women who do their washing in the old-fashioned way. They dread it—and no wonder. All because they won't use Pearlina. Use Pearlina—use it just as directed—soak, boil and rinse the clothes—and the wash-tub won't be a bugbear. You won't have to be over it enough for that. No hard work—no inhaling of fetid steam—no wearing rubbing—no torn clothes—nothing but economy.

Send it Back

Send you something in place of Pearlina, be honest—send it back.

WATERPROOF MACKINTOSH COATS

In black, brown or grey color, comfortable, stylish and well made, are selling at \$5.00, \$7.50, \$10.00 and \$14.50, at

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OGILVIE'S HUNGARIAN FLOUR.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat. ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used. THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water. FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough. IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

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

Church Furniture.

Reading Desks, Pulpits, Communion Tables, Chancel Chairs, Lecterns, In Ash, Oak or Walnut, made to order. Chairs and Seats for Churches & Halls. Designs and Estimates furnished.

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Settees for Sale.

About fifty, in Black Walnut and Ash, with Iron Frames. Half of them have reversible backs. They seat six or seven adults and are now in good repair. These Settees are suitable for a Church, Vestry or Public Hall.

Will sell in whole or in part.
ALFRED SEELEY,
St. John, N. B.

THE CHRISTIAN VOY. XII

EDITORIAL: Paraphrase, "By Evil Report Report," Notes, CONTRADICTIONS, The Stewardship (A. C. C.), Trust, (Mrs. A. M.), The Mind of (S. A. S.), Dr. Rand's Poem From Halifax, Temperance Mat, Acadia Alumni, STORY PAGE, Nobody Children, Short Pieces,

Parliamentary.

was concluded later and one of connection with Westmorland, the essential features Powell's speech, spondent, who e mons affairs fr "His argument, conceived, and, sive upon the po concessions to E and Germany an will be answered, be answered, and so on without lin debating society. it is expected the and it is thought ber of amendment will be admitted especially interes the United States the debate has in on the practically including the Pat As Mr. Laurier is important legislat into the three inter the government w programme of Par speech from the t derstood that the lation that will be

Northwest Prospects.

present conditions, season is much ear well advanced, and crop will be consid early sowing and most important s immigration is m immigrants is repo tion Agent to be gr history of the Immi of May there had pous points in Onta of 4,000 immigran Columbia are no do of those who are would appear that coming with the pu other agricultural Winnipeg despatch that day in the city All of them had m sums were spent h tools, provisions, & tory to settlement