

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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No. 16.

Military Expedition to the Yukon. The Dominion Government has determined to send a military expedition to the Yukon country.

The force, which will be under the command of Lieut. Colonel Evans, will enter the country by the Stickeen river. At the head of Lake Teslyn scows will be constructed, by means of which the journey will be made to Fort Selkirk which is the expedition's objective point. Provision for a year will follow later with the winter outfit. Winter uniform for the men will consist of Mackinaw-cloth tunics and trousers, heavy woollen lined canvas jackets and trousers to keep out the wind and canvas hoods lined with flannel. The expedition, it is stated, will take, in the way of artillery, two Maxim guns, with a large quantity of ammunition, including specially made soft bullets for the shooting of game. The expedition is expected to leave Ottawa for Vancouver on the 25th of this month, picking up fifteen members of the Canadian dragoons in Winnipeg. The force will number about 200 men, of whom fifteen will be from the Royal Canadian Dragoons, fifteen from the R. C. Artillery of B. battery, Kingston; thirty from the R. C. Artillery of the garrison battery of Quebec, and one hundred and forty infantry from the schools of Toronto, London, St. Johns and Fredericton. Four members of the Victorian order of nurses will accompany the expedition. The force is to have its head-quarters at Fort Selkirk, where the Lemon River joins the Yukon, and there barracks will be erected. The men may be divided into several detachments, but the idea of the Government is said to be to have a strong reserve force at a central position in the Yukon country in case of trouble. The police now there will not be withdrawn.

The United States and Cuba. The past week has been one of great excitement in the United States in reference to international affairs.

On Monday, President McKinley submitted to Congress his message on Cuban affairs, which for some time had been awaited with painful suspense. The message reviewed at considerable length the history of the Cuban troubles and the influence of the war upon the interests of the United States. The President declares that Spain's efforts to subdue the colony have ended in hopeless failure, and the only hope of relief and repose from a condition which can no longer be endured lies in the enforced pacification of Cuba. "In the name of humanity," Mr. McKinley concludes, "in the name of civilization, in behalf of endangered American interests, which give us the right and the duty to speak and to act, the war in Cuba must stop." The message, therefore, asked Congress to authorize and empower the President to take measures to secure a full and final termination of hostilities between the government of Spain and the people of Cuba, and to secure in the island the establishment of a stable government, capable of maintaining order, observing its international obligations and insuring peace and tranquillity. And to secure these ends, the message asked that the President be empowered to use the military and naval forces of the United States. Both houses of Congress proceeded without delay to report resolutions in reply to the recommendations of the President. The House resolution, authorizing and directing the President to intervene in the affairs of Cuba to bring about a permanent condition of peace, and authorizing him to employ to that end the land and naval forces of the nation, was passed with but little discussion and by almost a unanimous vote. The resolutions reported to the Senate were of a little more belligerent character. They declared the people of Cuba independent, commanded the government of Spain at once to relinquish its authority in Cuba and withdraw its land and naval

forces from the island and from Cuban waters, and empowered the President to employ the entire land and naval forces of the United States to carry these declarations and commands into effect.

In addition to the resolutions noted above from the Senates' Committee on Foreign Affairs, there was a minority report which added a clause declaring the present revolutionary Government of Cuba entitled to recognition. In the course of the ensuing debate a compromise resolution was offered by Senator Hale covering essentially the same ground as the House resolution. The Senate spent the remainder of the week in discussion of the subject. Some of the oratory was brilliant and most of it was of a bellicose character. A few voices were raised for peace, but the discussion for the most part had reference to a more or less radical kind of intervention in Cuban affairs. Finally on Saturday night the Senate adopted the resolutions reported by its committee with an amendment recognizing the independence of the present Cuban Government. This action of the Senate makes possible prolonged negotiations between the two branches of Congress in the effort to reach a basis of common action. It is possible that another week will thus be spent in discussion and negotiation. The President does not approve of the proposed recognition of the present Cuban Government, and on party grounds, if no other, a majority of the Republicans in Congress are inclined to support him. The matter has therefore taken on somewhat of the character of a party question. The general impression during the past week, among those best qualified to estimate the contingencies of the situation, has been that war is inevitable, and probably this opinion still prevails. But the delay of the United States to act affords a gleam of hope that war may yet be averted. For, whatever result Congress may reach, the delay would seem to be in the interest of peace. It gives Spain opportunity for further consideration and makes it possible for her to receive and act upon advice which may lead to conditions that in the opinion of President McKinley will render intervention on the part of the United States unnecessary. It is quite possible too that the more opportunity is given for the expression of the sober common sense of the American people on the Cuban situation, the more it will appear that the people of the United States are disposed to hesitate before assuming such responsibilities as must be incurred by a war with Spain and a recognition of Cuban independence. It will be more clearly perceived that the fact that the condition of things in Cuba is bad and that Spain has misgoverned her colony, do not afford a sufficient reason for armed intervention. If the United States goes to war with Spain, it makes itself responsible for establishing a far better condition of things in Cuba.

Atbara.

The victory which General Kitchener, with his Anglo-Egyptian army, has recently won over the Dervishes near the Atbara River, some 200 miles below Khartoum, is regarded as highly important and has caused much satisfaction in England. Up to the middle of March, General Kitchener's army was encamped at Berber, forty or fifty miles below the Atbara. Hearing of the approach of the Dervishes, the General who was waiting for that chance to get a blow at the enemy, instead of painfully hunting him in the desert, broke up his encampment and marched to meet the Dervishes at the Atbara fords. About 13,000 men were engaged on the Anglo-Egyptian side. The battle is thought to have completely broken the power of the Khalifa of the Soudan, but no immediate advance on Khartoum and the dervish capital opposite it on the Nile,

is thought likely until after the summer months. The trouble is the transport of food for the British and Egyptian army. The Anglo-Egyptian force consumes not less than 40 tons of food and forage a day, the whole of which has to be brought up from Egypt. A railway has been building behind the army, and brings the supplies most of the way, but it has not yet reached Berber, and the expectation is that no further advance now will be made by General Kitchener until the railway reaches the Atbara, which will take a couple of months yet. After that the intense heat of the summer months will prevent operations, so that Khartoum and Omdurman are not likely to be taken until October.

New Books.

The Christian Gentleman: A Series of Addresses to Young Men, by Louis Albert Banks, D. D. Cloth, 12mo, Price 75 cents. New York and London: Funk & Wagnalls Company.

Dr. Banks is a preacher and writer who combines vigor with originality, and a new book by him has come to be anticipated with pleasure by a large number of readers. He is master of a clear, forceful, and interesting style, and his method treating Scripture subjects is especially instructive and helpful. The title of the present volume suggests its timely and practical character. It contains a series of addresses delivered to young men in the Association Hall, Cleveland, Ohio, under the auspices of the Young Men's Christian Association. The addresses were listened to at the time of their delivery by large and enthusiastic audiences, and evidently had in them messages which gave inspiration and courage to many young men in their attempts to live genuine Christian lives in the midst of the temptations of modern cities. This fact was abundantly testified to by personal word and written letter, and numerous requests were made for the publication of the addresses in permanent form. The addresses are brief, pointed, and eminently practical, on such subjects as the following: "The Christian Gentleman in the Temple of the Human Body," "The Christian Gentleman in the Secret Chambers of His Imagination," "The Christian Gentleman as One of the World's Workers," "The Christian Gentleman in the Pursuit of Ideals," "The Christian Gentleman in His Relation to Women," "The Christian Gentleman with His Friends," "The Christian Gentleman in the Treatment of His Enemies," "The Christian Gentleman in Prosperity," "The Christian Gentleman in Adversity," etc. The addresses abound in incidents and illustrations, and can not fail to prove helpful to all whose work brings them into contact with young men. The book is neatly bound in cloth, and sells for the moderate price of 75 cents.

Arrows for the King's Archers. Analytic Outline Addresses upon Religious, Temperance and Social Topics. By the Rev. Henry W. Little, D. D., author of "What Shall I Say?" 12mo, cloth, \$1.00. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

The title of this book is suggestive of its contents. It is a series of analytic outline addresses upon religious, temperance and social topics, with several courses of addresses for special sessions. The volume is designed for the use of busy and overworked ministers, lay-readers, teachers and other Christian workers. The author has published a somewhat similar volume under the title, "What Shall I Say?" of which, we are told, three large editions have been sold. The purpose of the book is to suggest ideas on subjects for short sermons and addresses in the smallest compass, and in the simplest form possible.

The author holds that it is the duty of every speaker to be plain—to be thoroughly understood; that, in imparting religious instruction in any form, whether in the pulpit, on the platform or in the class room, the three great departments of the work of the church in the world—(1) the defence of the faith; (2) the exposition of the faith; (3) the maintenance of the moral purity and rectitude of society—are best helped by direct, robust and plain teachings upon the fundamental doctrines of the Gospels. There is an appendix containing seventy-eight facts and anecdotes to illustrate the addresses.

If any minister wants this kind of book, this is probably about the kind of book he will want. We are inclined to think, however, that he would better invest his money in another kind of book. A man who is worthy to be a public teacher of truth will hardly regard it as a compliment or a kindness when one offers to save him the trouble of thinking for himself.

The Apostolic Age.

NO. IV.

BY D. A. STEELE, D. D.

THE QUESTION OF ORGANIZATION.

While reading these pages, the simplicity of the early church form is constantly suggested. "Organization" in our modern sense, there was none. As needs arose, they were met. Let us think a moment, and this will be made plain. When our Lord bade farewell to his sorrowing disciples, there were no meeting places, other than an upper-room; no presidents of congregations, or elders; no deacons; no church treasurers or clerks; no committees; no board of trustees; no presbyteries, or synods, or associations, or conventions, or any bodies, to which the local assembly might report or appeal. Indeed the body we call the "church" had as yet no visible manifestations, no concrete form. The embodiment of the believers in Jesus was left largely to themselves. As the needs arose they were met by the common sense of the Apostles, guided by the Holy Spirit. "It seems good to the Holy Ghost and to us," so runs the formula of authority to do certain things. Ever since the first days, the accretions have been growing, until Christianity has become loaded down. Take away from us all that is not of the New Testament, and what have we left? To begin at the beginning: A man was converted, or to speak by the Book, he believed. How long was he kept waiting before he was baptized? Who voted him into the church? Who gave him the right hand of fellowship, and an address of welcome? We have only to scan the record to show us that there are additions made at various times, some of them being of comparatively recent introduction. Sometimes, a pastor has been held guilty of violating a law, who has baptized a candidate before the vote of the church was taken, and deacons and others have shown over-anxiety when a member has not received the hand of fellowship, as if something essential had been omitted. The truth is that the Kingdom of God, as presented in the New Testament, is on a few simple lines. The gospel was preached by an Apostle, or an overseer or elder, or an evangelist or a deacon, and most likely, by men who held no official rank at all: "They that were scattered on the persecution that arose about Stephen, went everywhere preaching the word." Men and women, repented of their sins, believed in Christ as their Saviour, and thereupon were baptized—the same hour, without any reference to the assembled Christians. That baptism made these members of Christ and members one of another. They were baptized into Christ and into one body. Rom. 6: 3; 1 Cor. 12: 12, 13. If there was any formal welcome into the church, it is singular that nothing is said of it. It is certain that there is no mention of that grave process of later and more formal days, when "the candidate" must come before a body of office-bearers, or before the whole church, to relate his experience, to ask their judgment in the matter and to leave himself to their suffrages. We have grown so accustomed to this procedure, that it seems impertinent to call it in question; but our object is simply to call attention to the extreme simplicity of the New Testament organization, and we could not well do this, without contrasting the methods of the present time.

THE OFFICIALS OF THE CHURCHES.

"The Apostolic Age," presses an assumption, that "there were no regular officials in charge of the church in Jerusalem, during the period covered by the Book of the Acts, and that the precedence of both James and the elder brethren was natural only, not official." Dr. McGiffert's position is this:

"The elders or presbyters in the period with which we are dealing, were not officers in any sense. They were not men appointed for any service, they were simply the older and more mature disciples, naturally honored by their younger and less experienced brethren, but holding no official position of any kind." We have marked in italics the statement we cannot agree with. The author presses his theory further by insisting that "there were no regular officials in charge of the church at Jerusalem during the period covered by the Book of the Acts, and that the precedence both of James and the elder brethren was natural only not official." The same assumption is held when speaking of the elders of the church at Ephesus. Now, if there is any plain statement that these were official pastors on that day, it is found in the address of Paul at Miletus (Acts 20). He sent for the elders of the church at Ephesus and addressed them as "overseers" or "bishops;" specifically, "over the which the Holy Ghost hath made you overseers." Their duties are defined; they are "to feed the flock," to perform the functions of shepherds. If we turn back to the 14th chapter we find that Paul and Barnabas "appointed elders in every church" before they left them. Titus was left in Crete that, among other things, he might appoint elders in every city. The qualifications for this are set forth (Titus 1: 6-9) and so minutely that we cannot escape the conclusion that the individual pointed out must hold an official position. We notice also that here again as in the address of Paul, the elder and the bishop seem to be one. "For the bishop must be blameless," etc. This brings up a whole world of controversy. Who and what were "bishops?" Was every elder a

bishop? or is Dr. McGiffert's surmise correct that "though all bishops were elders, because chosen from the more mature and experienced brethren, not all elders were bishops by any means?" In support of this, reference is made to Phil. 1: 1 and 1 Tim. 3, where the bishops and deacons seem to be the foremost men; and our author, in a discriminating note on pp. 663-4, gives more clearly his view: "Titus was not directed to appoint men to the office of elder, but to appoint elders to office; that is as versè 7 indicates, to the office of bishop. And so the author of the Acts did not mean that Paul and Barnabas made men elders,—they were elders already,—but that they made officers out of elders, i. e., appointed certain of the elder brethren to official position in the churches which they planted." We do not see this to be a solution of the problem, and think it defining to little purpose. Still, as the whole subject is being considered anew, we place these suggestions before our readers for what they are worth. The bishop does not assume a higher position than elder, in the New Testament. It is not until the next age that he is brought into prominence. But even then, it is not the grave character we have been led to connect with the name. The "bishop" is the president of the district, or the chief pastor of the town churches; and a good, humble, hard-worked brother, as such bishops usually are. Whether he had any of the authority of the modern episcopate is an open question. But we admit that in the next century, the bishop comes more and more into prominence, and gradually, from being head of a single church, or to speak strictly, one of the rulers of a local church, gathers to his office, and absorbs in himself those functions always ascribed to leadership. The question for us is, what stress is to be laid upon sub-apostolic developments. Must we be bound by what we find in the New Testament, or are we at liberty to make new provisions as needs arise? This question is not to be answered by a "Yes" or "No." If we say that we do not find everything in the New Testament, and therefore are at liberty to make provisions for ourselves, we, by that admission, place ourselves by the side of those bodies which have made to themselves offices and ordinances according to expediency. If, on the contrary, we take the old Baptist ground, that we are to go by the pattern set before us in the new covenant, what becomes of the additions we find in our own polity? In other words, would it be any more an inconsistency in us to have the mediating power of a bishop, or of a presbytery, or of a conference, than to have the other addenda above mentioned, and piled above these Missionary Boards, male and female, Sunday Schools, young peoples' societies, recreation committees, and all the various parts of the machinery of the modern Baptists? Is there inconsistency in our position, or is everything straight, and according to the pattern shown in the Mount?

A WORD OF COMMENDATION.

We have freely dealt with the Book, and have pointed out wherein we conceive the author is unnecessarily radical. We beg to say, in concluding our imperfect survey of its contents, that, while it is a disciple's free criticism of the hour—it is the day of calling in question everything, and of bringing all things to the tombstone—still it is valuable for its well-digested information. It is a clear, close, vigorous study of the methods and doctrines of the apostolic age. In this respect it is an example of honest work to all of us. We have a plentiful supply of catch-words, cries and texts to suit our purpose, but who collects the whole? What is the cause of it all? The present generation is not tolerant of dogmas, nor are they patient with tradition. Their main insistence is on the facts of the case. What did Jesus say and mean? and how did the disciples understand Him? In pursuing this method, we need only to be careful, reverent and teachable. We must keep our eye to the new setting of truth, and we must have a care that no part of the truth is depreciated or pushed out of sight. Let us have it all.

The book is well printed and is characterized by that thoroughness for which the House of Scribner's is known everywhere.

"I Am So Hungry."

BY REV. S. A. DYKE.

Such was the reply of an earnest Christian woman to one who noticed, with no little surprise, that she had come through all weathers to a series of Bible readings, which were held at some distance from her home. The one who conducted these readings had much in himself, personally, which was not attractive to a person of education or refinement. The speaker was both educated and refined. Though young, she had passed through deep waters of bereavement and sorrow. She was bearing heavy burdens of responsibility, and she had learned how unsatisfying to the soul in its extremity are mere earthly things. Though the Bible reader intruded himself, his experiences and his interests needlessly and offensively, he nevertheless brought out things new and old from the treasury of God's word in a striking and impressive way; and it was for the sake of the bread of life which he dispensed that she endured the offensive ways of the one who dispensed it. Had he been wiser

and more winning in his methods, had he kept himself as a servant should, in the background his ministry would have been wider and richer. Hence when the question was put, "Why do you come so regularly, and at so much inconvenience?" her answer was, "I am so hungry!" There was a pathos and a yearning in her words, and such an earnest look in the sad, pale face that the face and the words bannt the writer still.

A little window sometimes lets in a lot of light, and in the light of that face and of those words he sees an image of a multitude of souls hungry for the bread of life, some of whom, perhaps, do not know what they want, or where it may be found. God has made man for himself, and man never can find satisfaction, lasting and full, until he returns to him, the One who is never satisfied with seeing; until he is filled with his life and love he is never satisfied with possessing. But when he turns with full purpose of heart to him then are the words of the Master true: "He that cometh to me shall never hunger; he that believeth on me shall never thirst."

But the question came again and again, "Why was she so hungry?" Was the bread of life not broken to her, or was it given in so scanty measure that she was starving still? Or was it, as it sometimes is with children, that a change of fare, and of the way in which it was served, had whetted her appetite? Much of the enjoyment of one's food depends upon the skill of the cook and the variety and the order of the viands which he brings to the table. Savory food will whet even a dull appetite, and a change in the order of the table will awaken interest in one to whom things have become somewhat monotonous, and sometimes one is helped by a change of cook and of diet. Nevertheless, careful observers have noted that the food of which we soonest tire is that which is most highly flavored; and that that of which we never weary has the least distinctive taste. Water, bread, meal, rice, meat, the more wholesome they are, the less distinctive flavor they possess. So a highly spiced and flavored ministry is not likely to be either wholesome or lasting; and frequently that becomes nauseating which, like honey, was received at first with avidity. It may draw for a time, but only for a time and men will weary of it soon. That ministry is ever most lasting which is simplest, plainest, clearest, and that stands truest to those substantial, fundamental truths of the word, upon which alone a strong and sturdy Christian character can be nourished.

But again the question comes: Why are souls so hungry and why so often tempted to wander far afield for food? No doubt there are many who have itching ears, and care only for novelty and excitement; and, perhaps, the time has come when many "will not endure sound doctrine but after their own lusts heap to themselves leaders." But this is not so often true of God's children as to furnish a satisfactory answer. More frequently will it be found in the fact, that the food is adulterated to such a degree that its life and power are taken away. It is so diluted with politics, science, art, philosophy, sociology, literature and criticism that the thirst, ungering soul cries out, "They have taken away my Lord, and I know not where they have laid him." If they have not taken him away, they have buried him out of sight; or thrust him into an obscure corner. Then again the bread of life is often so refined that its most nourishing elements are eliminated. In the good old days, before the demand for the most delicate brands of flour, and the whitest loaves of bread, the phosphates, the brain and nerve and bone nourishing elements, were left in the flour. But now, by the new-fangled roller process, the bran and shorts are crushed off and cast out while men grow lean, and women with starved nerves go to the chemists for neuralgia remedies. And all go to the dentists for artificial masticators and ornaments.

Far too often is it that nourishing strength is sacrificed to delicate refinements and exquisite presentations of truth, while the soul is robbed of the life-sustaining, vigor-imparting, elements in the Word of God. Not infrequently one has gone from some vigorous work, with a sturdy appetite, to take a "meal," good old Saxon word, reminding one of the hand-ground corn of our forefathers, as a guest in some friendly home, only to find spotless linen and exquisite china, shining silver and fragrant flowers; beautiful cakes and custards and confections, on a table surrounded by delicate, pale-faced, feebly nourished children, and not a thing for one with a manly appetite. From such a "dainty" table one turns, as soon as good manners will permit, and hies himself to his own plain board, to his own good wife, who spreads before him the good roast beef and the good graham loaf, and he eats and is satisfied. A hungry soul cannot be fed on flowers of rhetoric, or dainty figures of speech, nor on lawn sleeves or spotless collars and cuffs, and faultless elocution. This may satisfy the worldly throng, with no spiritual appetite, and no thought above "society" functions; the less spiritual the food which is offered to them, the better they like the sermon. But to a hungry soul, the first thing is food, the second thing is food, and the third thing is food, and plenty of it, hot from the fire, and savory withal. After he has eaten and is satisfied he may turn to examine the linen and the dishes, and even to criticize the servant who has crossed

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him. Albeit some will swallow poison if well served, and will refuse wholesome food if served in a homely way. A beautiful table, and a courteous servant, by all means; but first and always and by all means, "food." How any man, with a heart in him, can look into the eager, upturned faces of the people who gather to hear him, and into their earnest, longing eyes, and not cry out as he contemplates his five small loaves and his few small fishes, "Lord, what are these among so many?" or will offer them aught but the bread of life, is past comprehension. And as he thinks of what the opportunity means, both for time and for eternity, to him and to them, he may well, and most earnestly, pray:

"O lead me Lord, that I may lead
The wandering and the wavering feet.
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.
"O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart."

And so praying, there will be fewer who will say, "I am so hungry!"
Toronto, Canada.—Standard.

What Wilt Thou?

BY REV. THEODORE L. CUYLER, D. D.

A fond, ambitious mother came to our Lord one day with a large dream in her head. She had a vision of an enthroned Messiah surrounded by regal splendors, and her two beloved sons as the chief ministers of state beside the imperial throne. Jesus saith to her, "What wilt thou?" Her reply is, "Grant that these, my two sons, may sit, the one on thy right hand and the other on thy left hand in thy kingdom." So prays the short-sighted mother, and her prayer interprets her character. Her dream is of a crown and sceptre, but the Man of Sorrows soon disabuses her mind of any such foolish phantom; the only crown is to be one of thorns and the only sceptre a "reed" of mockery. "Ye know not what ye ask," is our Lord's tender rebuke to her dream of ambition; "are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?"

There are plenty of Salomes yet in our world—some of them in a church of Christ. One of them has a dream of her beloved daughter as the reigning belle of society with a crowd of fortune hunters at her feet. Her foolish dream realized would mean a dizzy head and a giddy heart, with all the sweet simplicity of girlhood hardened into a selfish slavery to fashion and frivolity. She knows not what she asks. Another Salome is coveting for her son great wealth at whatever risk to his immortal soul; still another covets a lofty station, with little idea of what fame costs, or what splendid worldly success may cost the boy she loves. The very worst thing that could befall many a son or daughter would be to have the vainglorious dream of parental covetousness or ambition realized. To all such parents the Master addresses the solemn injunction, "Seek first for them the kingdom of God and his righteousness." Parental aims and prayers have much to do in determining the future career of sons and daughters. There are thousands of us who rejoice that our godly mothers have wiser aspirations for us than poor, short-sighted Salome had for her sons, or else we might not be where we are today.

It is a fact now, as it was in New Testament times, that the requests we make of God interpret our character. They show us just as we are. A certain man came to Christ and asked that his brother might be compelled to give him up a part of their father's property. That looks like a sharp money-monger. Another man comes with tears in his eyes beseeching Jesus to hurry to his house before his sick boy dies. That bespeaks a big-hearted father, just as the Syro-Phoenician woman's petition bespeaks a loving mother. The young ruler's question revealed a desire for salvation; and the questions of Nicodemus reveal a hunger for spiritual knowledge, and the questions of the terrified jailer showed what he wanted most. To our Lord's "What wilt thou?" the quick reply of Bartimeus was, "Lord, that I may receive my sight."

God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts. "What wilt thou?" The answer to this is often seen in the anxious face bent over the ledger or the stock list, in the complete absorption of time and thought and toil in the single purpose to be rich. That is a sinful idolatry if the man's only trinity of worship is the gold eagle, the silver dollar, and the copper cent. Yet it is no sin to strive after money provided that we honestly get the money and the money does not get us. Would to God that more of our successful business men would learn that it is not what they take up for themselves, but what they give up for the good of others that makes them truly rich. Very few Christians ever can be trusted with great wealth. When Christ holds the purse strings, all right.

Young man, what wilt thou? Your answer may be, books, mental culture, intellectual enjoyment. A higher ambition this than for lucre. Yet it may be no less selfish; for a devourer of fine dinners and of costly wines. Never

has God opened wider doors for consecrated intellect than in our land in these days. Through all our schools, colleges, and universities the Master seems to be walking now, and saying, Give me these brains and cultured tongues and thou shalt have great treasure in heaven!

Some Sunday-school teacher may be answering the Master's question by saying, I want to bring every scholar in my class to Jesus Christ this year. Then work as you pray, live as you pray. Christ will interpret the sincerity of your requests by the efforts you make to have them fulfilled. There is a very real sense in which every Christian must do his part for the answering of his own prayers. God will not do his part unless you do your part faithfully.

What is true of the Sabbath-school teacher is equally true of every pastor and every worker for the Master. "What wilt thou?" God's ear is open. God's hand is full of blessing. Prayer is not the coaxing or the wringing of blessings from the closed hand of a reluctant Father. Liberally he giveth grace, strength, peace, courage, power, to those who seek aright. And that supreme gift of all gifts—the gift of the quickening, purifying, soul-converting Spirit—he is more ready to bestow than parent is to give bread to his hungry child. God always reads aright the answer which you and I make to his, "What wilt thou?"—The Evangelist.

Alcoholic Drinks.

OPINIONS OF PROMINENT MEN OF EXPERIENCE THAT CANNOT BE GAINSAID.

The principles of total abstinence find little favor with many, for the argument of habit is difficult to overcome, and statements of specialists as to the injurious effect of alcohol have little power to convince, when the habit of years and a generally accepted belief to the contrary are opposing forces. This conservative power, however, may become a tremendous agent for good, where temperance truths are impressed upon the child. Though there may be inherited tastes and tendencies in the contrary direction, a little child has no habits to abandon or contend against, and he rarely chooses (for the love of the thing) that which is likely to cause him pain, unless it is forced upon him. He has too vivid a conception of bodily suffering or of physical distress to consciously form habits which have such results. Home influence and example modify the emphasis of other teaching, but a thorough belief established in the truth he is taught has a lasting effect.

Dr. J. W. Grosvenor, of Buffalo, in addressing the National W. C. T. U., said that the last 25 years had witnessed a marvelous change in the sentiment of the medical profession concerning the utility of alcohol as a beverage and as a medicine. The number increase steadily of those who do not use or prescribe it; and, where it is used, quantity and the frequency is greatly diminished. He mentioned the thousands of cases in the London Temperance hospital, established 30 years ago, which have been treated by its physicians without the use of alcohol; its death rate in 1896 being but six per cent. The National Temperance hospital of Chicago, 12 years old, had a death rate in 1896 of 3.1-6 per cent; the Red Cross hospital of New York, four years old, showed a death rate for the same year of one per cent. Such figures are eloquent witnesses for non-alcoholic treatment.

There have been many opinions rendered the last year by leading recognized authorities which confirm the temperance teaching of to-day. Dr. Nansen, the more prominent of late Arctic explorers, emphasizes not only the uselessness; but the danger of alcoholic drinks in the polar regions. A scientist says, in explanation of this fact, that a moderate use of alcohol causes a deposit of fat which is not turned into fuel in the muscle and nerve cells, but acts as a pure fuel in the organism, and, therefore, replaces the combustion of fat. It is especially dangerous in extreme cold since it greatly accelerates the throwing off of heat from the body. He compares the effect to that produced if a stove should be heated red-hot in a cold room and then all the doors and windows thrown open. He reiterates that heat produced by muscular work in the body is best obtained from carbohydrates in the food, but, besides this, the indispensable production of heat is best obtained by fats. Nature therefore directs man, unconsciously, in his choice of food; the Arctic inhabitant requires an immense quantity of fat, while the dweller in the tropics eats little fat and much fruit.

Dr. Otto Snell bases his conclusions regarding the need of alcohol liquors by mountain climbers upon the testimony of 60 climbers with whom he corresponded upon the subject of their use. Thirty-seven condemned the practice entirely, considering wine and beer as detrimental; 12 allowed wine in moderation, but objected to beer and brandy; three would allow brandy to be carried along for a possible medicinal use or to mix in glacier water; no one thought that the bottle drinks affected by climbers were of benefit except to those from whom they were purchased; only five considered alcoholic drinks useful or harmless. From these communications, Dr. Snell argued that while in exceptional cases alcohol might be harmless, or possibly of temporary benefit, in

mountain climbing, yet total abstinence or the greatest moderation was the safer; and that it was better to practice this for a day previous to the excursion. Were it not for the habit and the opinion referred to at the beginning of this article, how plain the logic that the rule of life which favored a clear brain, steady nerve and wise courage was the best one to follow at all times, and in all places!—Elizabeth L. Condit, in Home Magazine.

Tact in the Family.

A Great Mother is a just title for Frances Willard's biography of her mother. She was indeed a remarkable woman, and in the daughter's autobiography parents of girls will find many a helpful suggestion in connection with the training and education of Frances and her sister Mary. One instance of the wise and tender home influences surrounding their girlhood was the tactful treatment of Frances' sensitiveness in regard to her personal appearance. She says of herself in her youth: "All happy hopes were mine save one—I wasn't a bit good looking." In a comparison with her sister, who was remarkably attractive, she describes herself as being "thin, with sparse red hair, though mother never permitted me or any one else to call it red." Nevertheless, boys sometimes teasingly dubbed her "redhead" and girls pitied her for being "homely." Smarting from these taunts she would take refuge with her mother, who soothed her by the assurance that her hair was "like Grandfather Hill's, which grew to be a lovely gold-brown color when he grew up," and adding, "You are like him in every way, and he was the noblest looking man in all the country round." Then sister Mary would remind her of her "nice figure" and small hands and feet, and the brother also would come to the rescue with "Never mind, Frank, if you aren't the handsomest girl in school you are the smartest!" Thus home love and loyalty healed the sore spirit until the girl grew to womanhood and realized that beauty of expression, of manner, of utterance, of achievement, of character outweigh beauty of person even in the scales of society, to say nothing of celestial values.—The Congregationalist.

The Bright Side.

There are some flowers which always turn toward the sun. There was a little potted rose-bush in a sick-room which I visited. It sat in the window. One day I noticed that the one rose on the bush was looking toward the light. I referred to it; and the sick woman said that her daughter had turned the rose around several times towards the darkness of the room, but that each time the little flower had twisted itself back, until again its face was towards the light. It would not look into the darkness.

The rose taught me a lesson—never to allow myself to look toward any gloom, but instantly turn from it. Not a moment should we permit our eyes to be inclined toward anything sinful. To yield to one moment's sinful act is to defile the soul. The Bible says in its every verse, "Turn from the wrong, the base, the low, the unworthy, to the right, the pure, the noble, the God-like." We should not allow even an unholy thought to stay a moment in our mind, but should turn from its very first suggestion, with face full toward Christ, the Holy One. But we should train ourselves to turn, also, from all shadows and discouragements. There is always a bright side, and we should find it. Discouragement is full of danger. It weakens and hurts the life.—Rev. J. R. Miller, D. D.

Student Missionaries.

The time has come when our young men, preparing for the ministry at Rochester, Newton and Acadia, are asking for opportunities to preach during the summer vacation. Several of these men have already had considerable experience in the ministry, and some are ordained. Any mission field or church in Nova Scotia or Prince Edward Island desirous of securing the services of one of these brethren should write to the undersigned at the earliest date practicable. Are there not some pastors who are planning for a long vacation who want supplies, or some churches who want to lighten the burdens of their pastors by giving them assistants for a few weeks? Applications are requested from all such.

A. COHOON, Cor. Sec'y. H. M. B.
Wolfville, N. S., March 16th.

Do the Work Nearest You.

The great majority of people will find the work of life near at hand. It may be, perhaps, to correct the faults of one's self, to sweeten the atmosphere of home, to bless the local church, to consecrate one's business, or to purify the political atmosphere. True and true as is this statement. If we set ourselves to master it, the task is soon abandoned, and we are looking far away for some other and greater work to do. The most successful and useful minister is the man whose labors are confined strictly to the cultivation of the one vineyard committed to his care. The minister's best helper is that member of his church who finds duty nearest at hand, and can always be relied upon to sustain the home church in its regular constituted work.—Zion's Herald.

Messenger and Visitor

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A Modern Apostle.*

In all missionary literature there probably has not appeared a book of more absorbing interest for all classes of readers than that in which John G. Paton has told the story of his experience as a pioneer missionary among the islanders of the New Hebrides. The work was first published in 1889 in two volumes, and at once found many readers. Later it was issued in an abridged form as a Young Folks' edition. Of this latter a fifth edition has just been published, and doubtless many succeeding editions will be required; for one cannot conceive that there will ever come upon the stage a generation of young people who will not be interested in the book. Scarcely any book of adventures could stir more strongly the youthful imagination, while the dauntless courage, the indomitable perseverance, the self-sacrificing Christian love and the heroic faith of the unconscious hero of the book can scarcely fail to make lasting impressions upon the heart and life of the young reader. The volume before us is well printed on superior paper, fairly well bound, a book of 300 pages, with illustrations, and the price is fifty cents. It would be hard to say how a parent could better spend a half dollar than by putting this book into the hand of his son or daughter. A boy will devour its contents as eagerly as he would Robinson Crusoe or the Adventures of Gulliver, and, when he has finished the book, there will remain imprinted on his mind the picture of a life and a ministry which are as truly apostolic as were Paul's.

In a small cottage, on the farm of Braehad, in the parish of Kirmahoe, County of Dumfries, Scotland, John Gibson Paton was born on the 24th of May, 1824. The atmosphere of the home in which he was reared was strongly religious, but the element of sternness which has been generally associated with Scottish piety seems to have been absent. His parents were godly people, his father especially being a man of deeply spiritual nature. The boy attended the village school, learned his father's trade of weaver, and, by making the best use of his opportunities, gradually worked his way through college and into the ministry, to which he had from boyhood felt himself called. It is a highly interesting story, the struggles and toils of these earlier years, making for the development of mind and character.

It was in answer to the call of the Reformed Presbyterian Church of Scotland for a missionary to join Rev. John Inglis in the New Hebrides that Mr. Paton was led to offer himself to that work. In August, 1858, Mr. Paton, with Mrs. Paton and a Mr. Copeland who had accompanied them, reached the New Hebrides. The island at which they first landed was Aneityum, where Mr. and Mrs. Inglis and Mr. and Mrs. Geddie were laboring with very encouraging success. It was arranged that the new missionaries from Scotland, with Mr. and Mrs. Matthieson, who were from Nova Scotia, should establish stations on Tanna, a neighboring island, the people of which were entirely heathen and savage. After some preliminary work in the way of house-building, Mr. and Mrs. Paton, and Mr. Copeland with their effects were landed at Port Resolution, Tanna, on the 5th of November, 1858. It was nearly twenty years before this that the missionaries Williams and Harris had been clubbed to death on

*The story of John G. Paton, rewritten for the young, Toronto; Fleming H. Revell Company. Price 50 cents.

Erromango, and others who had come to take up their work had been compelled to flee. The martyrdom of the Gordons on the same island was yet to come. On Aneityum, however, the missionaries, Mr. and Mrs. Geddie, who came from Nova Scotia in 1848, and Mr. and Mrs. Inglis, who a little later came from Scotland, had been kindly received by the natives and the work of evangelization on that island progressed steadily from the first. The experience of Mr. Paton on Tanna was, however, to be very different. In March of the next year his first terrible blow came in the death of his young wife and their infant son. Soon after he was himself stricken with fever and his life seemed to hang by a thread, but his faith and his courage did not fail.

About four years were spent by Mr. Paton on this island of Tanna, most of the time alone among the natives, in the midst of a fierce, warring, superstitious people, addicted to cannibalism and many horrible and cruel customs. The record of these years as given in Dr. Paton's book is certainly one of the most remarkable narratives ever penned. At first the people seemed not unfriendly, but their interest in the missionary was principally that of curiosity and the desire to trade with him. Soon their superstitious apprehensions became aroused. If rain failed to come when expected, if sickness or any calamity occurred, it was the missionary who had caused it, and soon the savages were plotting to destroy him. How they were kept back from their revengeful purpose one can but wonder. Often and often the club or the tomahawk of the savage would be raised to strike the fatal blow, many a time they leveled their muskets at the missionary. But, sustained by a sense of the presence of his Lord, he faced them with indomitable faith and courage, and a higher power than theirs or his restrained the murderous hands of the savages. Some of the chiefs became bitterly hostile to the missionary, and some showed him a more or less fickle kindness,—their dark minds vacillating between the new truths which were becoming a glimmering light to them and the traditional superstitions which still clouded their mental horizon.

We cannot of course take space to tell even in the most cursory way the thrilling story of Dr. Paton's work in the New Hebrides,—his reluctant relinquishment of the work on Tanna when the fierce opposition of the savage chiefs made continuance there impossible, his visit to Australia and Scotland on behalf of the mission and his return (after his second marriage) to Aniwa, another island of the New Hebrides group, which for some fifteen years was his home and field of labor. Here many of the experience which Mr. Paton had passed through on Tanna were repeated. Constantly, for a time, the lives of the missionaries were threatened. Frequently they were in extreme peril, but wonderfully, miraculously, they were preserved, until at length, the gospel won its way into, the darkened hearts of the people, and the whole island became evangelized. A like work has gone on in Erromango, Tanna and other islands of the group, and, as the world knows, the evangelization of the New Hebrides is one of the marvels of modern missions. During the later years of his life Dr. Paton has made his home in Melbourne, Australia. He has travelled widely in Great Britain, the United States and Canada in the interest of the mission to which in his youth his life was consecrated. In 1892 he visited these provinces, and large audiences in many places were thrilled by the recital of his missionary experiences. Those who heard him, felt that they were listening to a man of Apostolic faith and devotion. Christians of all names rejoice in his work. Many have read Dr. Paton's book, and to those who have not, we commend it as a book most attractive in itself and most worthy to be read for the example of faith, of courage, and self-sacrificing devotion to a noble cause, which it sets forth.

A Lesson on Forgiveness.

The diligent student is sure to be asking questions of his teacher, and the character of the questions which he asks indicates the degree of progress he is making. This is as true of the Christian disciple as of any. It seems evident from Peter's question in the Bible lesson for this week, that he was not altogether an unapt scholar in the school of Christ. Doubtless it was not quite easy for so impetuous a man as Peter to be patient and forgiving toward those who might do him injury. But this impulsive man had a generous heart.

When the first flash of anger was past, we can imagine that he was quite ready to forgive those who had done him wrong. His question recognizes forgiveness as a duty. But the question is, to what degree, how often shall one forgive the man that sins against him? When Peter suggested seven times as the limit, he probably thought that this was a stretch of magnanimity which his Master would certainly appreciate and commend; this was a charity far exceeding the righteousness of the Scribes and the Pharisees. In the Talmud three times is the limit prescribed. In reply the Master said: "I say not unto thee, Until seven times; but, Until seventy times seven." We are not to understand this in a strictly literal or mathematical sense. Our Lord did not mean to say that if one had forgiven another for four hundred and ninety offences, he had exhausted the virtue of forgiveness, and that at the four hundred and ninety first offence he would be doing right to return hate for hate and injury for injury.—He rather meant, as the parable which follows more clearly shows, to say that the duty of forgiving one's fellowmen is not to be measured by arithmetic, but by the infinite grace of God in his forgiveness of sinners.

There are some highly important truths taught very impressively in this parable of the lesson. We are not of course to expect to find a spiritual analogy to every detail of it. Our Lord used parables for the sake of throwing a strong light on particular phases of truth concerning the kingdom of heaven. We do not therefore find the whole truth about the kingdom set forth in one parable, but we must inquire in the case of each parable what particular truths it emphasizes.

One of the truths which this parable is evidently intended to teach is that every man is indebted to God altogether beyond the power of man to pay. When God calls men before him and reckons with them on the basis of justice, what can they do? If any man is called upon to pay the debt which he owes to God, if anyone is required to make restitution for what he has squandered of God's good gifts and to give satisfaction for the abuse of the trusts reposed in him, what can he do but fall upon his face and cry for mercy?

Then again, the parable teaches that men are to expect that God will surely call them to account. The "King" of the parable had given his servant, a free rein it seems, but he had not abdicated his throne or laid down his authority. So it is in God's relation to the world. Men may seem to carry things with a high hand for a time, and for a long time, perhaps. Still, the world belongs to God, not to Satan, to Mammon or to Fate. *God rules here*; men are his servants, and sooner or later he reckons with them. We can by no means escape from our relations to God and from the supreme obligation to love and serve him with all our hearts. This is a truth which Jesus set forth very strongly, and it deserves much stronger emphasis than it is receiving in many quarters at the present day. It is a very serious and a very wholesome question for everyone to consider,—Suppose God should call me now and reckon with me as to my duty towards him, how should I stand that reckoning?

A third lesson is that, what we are called upon to forgive to one another is wholly insignificant in comparison with the debt which God compassionately forgives the penitent suppliant of his grace. The sum which the king had freely forgiven his dishonest, but apparently penitent, servant was six hundred times as great as that for which that servant seized his fellow servant by the throat and thrust him into prison. The latter was a debt which might easily be paid, and if it remained unpaid, it was of comparatively trifling importance to the creditor. But the debt to the king was evidently one altogether beyond the power of the debtor to discharge. The thought of what we owe to God should have great power to calm the storm of resentment and revenge toward our fellowman, whenever it arises in our breasts.

Highly important is this fifth lesson, that unless men do forgive one another they cannot hope to be forgiven of God. In our Lord's prayer the petition for forgiveness is couched in terms which indicate that only he who brings to the mercy-seat a forgiving spirit can hope for a forgiveness from the Father in Heaven. And then, on the other hand, when one's heart has been touched by the pardoning love of God, he cannot cherish a hard unforgiving spirit toward his fellowman. That man

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in the parable who goes out from the presence of the King and seizes his fellow servant by the throat for a paltry debt, shows by that act that he had never truly repented of his own wrong doing or felt any deep appreciation of the mercy extended to him. The forgiveness which he has received is wholly external, because the servant's heart is not yet loyal to his King, and when the King comes to know this, he revokes his merciful decree and deals with the unfaithful servant according to his desert. God's forgiveness is not, and cannot be, extended to the impenitent, and the unforgiving heart is an impenitent heart. This is the teaching of Jesus, this is his warning to men,—not to delude themselves by supposing that they are forgiven of God, while they are cherishing in their hearts an unforgiving spirit toward others.

—It is no doubt in deference to Mr. Gladstone's expressed wish that so little is being said in the news despatches in reference to the condition of his health. There is no doubt, however, that the end is approaching for the great man whom so many in England and in the world have delighted to honor. Death is coming slowly and with pain; "a final lesson, a final trial," Mr. Gladstone is reported to have said. A despatch from Hawarden, dated the seventeenth instant, states that Mr. Gladstone passed a less comfortable day. His doctors say there has been little change in his condition during the past week. Mrs. Gladstone and the other members of the family attended service in Hawarden church on Sunday morning, the Rev. Stephen Gladstone officiating. As indicating the gravity of Mr. Gladstone's condition it is noted that the officiating clergyman requested the prayers of the church for his father.

The Object of Acadia Seminary.

The object of Acadia Seminary is threefold: intellectual, spiritual and social. As an institution for the development of the mind it aims to be in the front rank with the best secondary schools of the Dominion, that is, to present in the fundamental branches of a liberal education advantages in every way equal to those offered by our academies, high schools and private institutions of like grade. To accomplish this its course of study is so arranged that students may be prepared for the provincial examinations for teachers' certificates and for the entrance examinations of any Canadian Colleges. Further still, and perhaps its most important work, it endeavors to present to the students who are denied the advantages of more advanced training a view of the wonders in art, nature, literature and science, so well planned and comprehensive, though brief, that genuine enthusiasm for personal investigation will be kindled and the way prepared for a wise and successful self-culture.

In providing technical training in the fine arts, music and painting, the aim of the school is to make the training a means toward general culture rather than an end in itself. The instruction given is sufficiently extended to lay a broad and sound foundation for advanced special study in large art studies and conservatories of music. The work done by the students is measured by its internal worth and relative value in connection with other departments of study.

The Seminary endeavors to be distinctly Christian in influence, discipline and instruction and to emphasize spiritual development as the basis of all true growth. To this end it strives to surround the students from the moment of entrance, with influences tending to deepen the devotional and contemplative side of the nature and quicken the moral and actively religious; to give correct instruction in Christian truth and principles; to awaken an intelligent interest in active Christian movements and social reforms; to secure a practical application of Christliness to the minutiae of daily living; to send out each student, Christ-centered.

As a factor for the cultivation of the social nature, the Seminary aims, first of all, to keep its own home life harmonious, graceful, pure and elevating. An intimate, healthful association between student from such different sections of the country and of so varied ages, dispositions and interests is recognized as a very important element in training for positions of influence and usefulness. Great effort is made to maintain broad-minded, generous sympathy, helpfulness and courtesy throughout the school. Special social functions are discharged with the express design of more fully calling out and perfecting in the students the fine graces of speech and conduct which render their possessors delightful members of home, church and society.

Briefly, the ideal of the Seminary is to produce a harmonious development of every faculty of mind, heart and soul and thus preserve and perfect the characteristics of true womanhood. That it may in some appreciable measure realize its ideal there can be no doubt, if to the devoted efforts of consecrated Christian instructors and the enthusiastic support of its governing body be added the earnest prayers of the Baptist churches of these provinces.

ADELAIDE F. TRUE.

Question.

Would you kindly inform me through the columns of MESSENGER AND VISITOR whether unordained pastors should administer the ordinance of Baptism. I notice by MESSENGER AND VISITOR received today, in the biographical sketch of the departed brother, Rev. W. H. Richan, a long journey had to be taken to find an ordained minister to perform the ordinance. This would seem to indicate that the practice of some of our churches is not right.

O. H. C.

For the sake of preserving order and avoiding serious difficulties in connection with our church life, it is well to respect that unwritten law among Baptists, in accordance with which ordained ministers only administer the ordinances. We do not regard this as a law to which there can be no exceptions, but the exceptions, in this country at present, and especially in regard to the administration of baptism, would probably be very infrequent.

—Ed. M. and V.

From Halifax

The Rev. W. E. Bates has become acquainted with the Tabernacle field and is hopefully and enthusiastically at work. In the evening, especially, the congregations are large—almost overflowing. The Rev. J. F. Avery made the Tabernacle's services popular for the strangers in the city, particularly for those who came in the coasting vessels. Messrs. Miller and Hall perpetuated this sentiment. Mr. Bates, therefore, has tradition in his favor. Your reporter listened to him one Sunday evening and found that he fully appreciated this legacy of popular service and had fashioned his sermon to foster it. The late Dr. Cramp gave his class in Homilies an anecdote which was revived by listening to the Rev. W. E. Bates on that certain Sunday evening. A deacon in England was asked how he was pleased with a minister whom he had heard preach for the first time. I did not like him. Why? was the enquiry. The answer was, the sermon had no "likes" in it. This fault could not be found with Mr. Bates' sermon, as will be seen by the following outline of it which was closely followed. Isaiah 35: 8, 9, 10 was the text. "Gospel Railroad," was the subject.

I. The Company. "Grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost." (1) An old company; (2) A rich company; (3) A reliable company; (4) A strong company.

II. The Roadway. (1) Narrow gauge. "Narrow is the way." (2) Solid. "Christ the solid rock." "Old Apperian way," for illustration. Like Simplon pass tunnelled through solid rock. The roadway is absolutely solid and substantial.

III. The Conductor and Attendants. (1) Conductor. "When he the spirit of truth has come he will lead you into all truth." He has been on ever since the road was built. (2) Attendants. The angels—are they not all ministering spirits, etc.

IV. The Train and the Passengers. (1) The train—the Christian church. No sleeper on the train. "Let us not sleep," etc. (2) No baggage car—casting all your care upon him. (3) The passengers. "They that are written in the Lamb's Book of Life." "All that love the Lord Jesus Christ in sincerity and truth."

V. The Guide Book. The Bible, old and reliable, used by prophets and apostles. No summer and winter time—no changes.

VI. The Terminus. The heavenly city, the grand central station, streets of pure gold, river of water of life, music, joy and gladness, no sickness—children go to new premises in moving time and find many things new to delight them. Some have children who have gone ahead to the heavenly world. They will meet parents.

APPLICATION.

A clean road this.—Unclean do not pass over it. A safe road—no lives shall be lost. A cheerful route—via Calvary, celestial springs, Beulah land, etc.

Telegraph on the train.—Whoever shall call on the name of the Lord shall be saved.

Fare.—One price to all at all times. Repent of sin, renounce self, receive Jesus.

Depot.—Corner of faith and repentance avenues.

Schedule time.—Now is the accepted time, now is the day of salvation.

This sermon was heard with great attention. Mr. Bates will go for his family on the first of May.

The Rev. W. E. Hall has not been idle since finishing his work at the Tabernacle. He has supplied at Sackville, Halifax County, Port Hawkesbury and North Sydney. At present he is supplying the Dartmouth church, in the absence of Dr. Kempton, who, with Mrs. K., is on a visit to their son, Rev. A. Kempton, at Fitchburg, Mass. Dr. Kempton, after a hard winter's work, felt the need of a few weeks' rest and is now taking it.

The first church has held some extra services. One has been received for baptism. Others are expected to

follow shortly. Mr. Chute's labors continue to be highly appreciated. The West End church has also been prospered. Baptisms have been reported. Mr. Lawson is encouraged in his work. The ingathering at the North church also has been reported in the MESSENGER AND VISITOR.

The Rev. Dr. Robinson, of the Cornwallis Street church, has enjoyed an extensive revival in his congregation. Thirty-four additions were made to the church—about thirty by baptism. The Dr. is greatly encouraged. His enthusiasm does not cool down by burning. He is enterprising to the last degree. His purpose is to lift the heavy debt from the church. To help in doing this, he has engaged the Rev. Dr. Lorimer, of Tremont Temple, to give a lecture in Halifax on the evening of May 10, on his way to lecture at Acadia College. Dr. Robinson hopes to raise a good sum by this lecture.

The Rev. P. S. McGregor has accepted the offer to become a general missionary for the County of Halifax. The churches in the county and the Home Missionary Board will supply the means, after giving credit for all that the missionary raises on the field. He will enter upon his labors about the first of May. It is an extensive and most important part of the country. The demand for Baptist labor is very pressing. A committee of the Halifax District Board will direct the missionary in his work.

The Rev. A. E. Ingram attended the last meeting of the District Board. He will be called away from his field for a few weeks in the near future, and wants Mr. McGregor to do work on the St. Margarets Bay in his absence. The Rev. Jos. Murray has preached with much acceptance for the Sackville and Hammonds Plains churches. The churches are now looking for a young man to labor with them through the coming spring and summer. Mr. Whitman will retire as a supply from the Hammonds Plains church as soon as a man for the whole field is engaged. He is now preaching for Hammonds Plains for half the time.

Mrs. Owen, of Annapolis, gave a very instructive lecture before the Historical Society on the 16th, in the Legislative Chamber. Her subject was the French missionaries at Annapolis previous to the expulsion of the French. A number of gentlemen present, among whom was the general, Mr. Montgomery Moore, spoke in the highest terms of the lecture. Mrs. Owen is an Episcopalian. She was most generous in her treatment of her subject. She gave the French priests great credit for their self-sacrificing labors. Now it will be in order for some learned Roman Catholic to continue the history of missionary work in Annapolis County—to write of the Congregationalist pastors who came with the puritans, of the new light shepherds—Allie and Chipman—of Wood, Wiswell and Bailey—the missionaries for the society for the propagation of the gospel in foreign parts. Here is a good opening for Romanism to show that it is not lacking in a liberal spirit.

REPORTER.

Baptized for the Dead.

Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? 1 Cor. 15: 29 (R. V.).

Theologians have published their opinions of the teaching of this passage of Scripture, and with your permission, Mr. Editor, I will in this paper publish my own humble opinion of its teaching as one of the "common people." In the passage before us, there are two questions asked. In the first clause the question is: "Else what shall they do which are baptized for the dead? if the dead are not raised at all." My answer is, they will remain in their graves, and in death, and are found false witnesses of God, verse 15.

The second question, in the second clause of the verse, is: "Why then are they baptized for them?" That is for the resurrection of the whole human race, as well as for the resurrection of Christ. The resurrection of the whole human race, as well as the resurrection of Christ is preached and shown in the immersion that is in baptism, and so my answer to this question is—the immersion, or resurrection that is preached in baptism is "false witness" again, if there is no resurrection. The Christian's faith in the resurrection, and the "abolishing of death," as preached in baptism, would be false if there is no resurrection. O, but now there is a resurrection, and "The last enemy that shall be abolished is death," (verse 26).

Notice that Paul did not ask a question like this—What shall they do which are baptized for the dead if there is no burial of the dead;—nobody disputed that.

Paul, in this chapter, began to prove the resurrection, in the first place, by the resurrection of our Saviour; in the second place, by the "resurrection to newness of life" that is shown in baptism, with the faith that is behind baptism in the Christian's heart in the resurrection at the last day, or his faith in "abolishing death," and in the third place by the grain of seed. There is always a resurrection of the grain of wheat after it is buried. (This is "national law in the spiritual world"). There is also a resurrection of a grain of tares; but it will be targs that will grow out of tares, and it will be wheat that will grow out of wheat. So this natural law rules out future probation.

When we will keep in mind that the meaning of baptism is a burial followed by a resurrection, an immersion followed by an immersion, a "going down into the water" followed by a "coming up out of the water," there will be no difficulty in understanding Paul's defence of the resurrection by baptism. P. R. MACINTYRE. Lime Hill, C. B.

* * * The Story Page. * * *

The Story of a Basket.

Lucy, who was housekeeper, sat behind the tea-pot and looked at her father with much anxiety.

"You haven't eaten enough to keep a bird alive," she said.

"I ain't altogether hungry," he answered, pushing his chair back. After a moment he added, "It's going to be a lawsuit, you know, and I guess we shall lose the big meadow."

"It'll be just a robbery!" Dalrymple burst in.

"It's a hard matter, Dal," Mr. Bittinger said, heavily, looking at Dalrymple. "Cap'n Perrin's wrong, I know, but my proof ain't strong. I ain't going to say he's right, when I know he isn't, and I can't make up my mind to sit still and be imposed on, though I don't know where I'm to get my money to fight the case with. The Cap'n's got plenty, and they say he's engaged Rolling already."

"There isn't a smarter lawyer in the State. I'll stand no show. But it does seem a little hard that a man can help himself to what isn't his because he's richer than his neighbor. I don't suppose he means to steal, either; likely he thinks he's right."

Mr. Bittinger went out to smoke his pipe on the door-stone. Dal went out, too, and sat close beside his father, though neither spoke a word. The girls inside, as they tidied up, discussed the all-absorbing topic.

Dal understood little of the matter as far as deeds and titles and legal terms were concerned; but he knew that the results of this dispute over boundary lines was an important matter to them all.

The loss of the big meadow would in itself be a calamity, and if the money must be raised for a lawsuit, what would become of them? It would not be then a question whether Mary could have a new dress or Lucy afford to visit her friends in the city; it would come down to the serious consideration of getting enough to eat and keeping over their heads the old square roof that had always covered them.

Nothing was to be hoped from Capt. Perrin. Perhaps his bluff manner hid a kind heart, but it was a heart which had been ruled so many years by an obstinate will and a hot temper that no one might hope to convince him that he was following a wrong course. He must gain his point now. And Capt. Perrin was Sam Noble's uncle; and Sam Noble was Dal's dearest friend.

Sam was to have a picnic on Saturday; the whole school had talked of it for a month. The destination was Long Point, and the Captain's little yacht was to be the mode of conveyance. No one doubted that it would be the greatest piece of fun of the summer. Of course Dal had been early invited.

"But how can I go now?" Dal thought. "I don't know, though; I haven't any quarrel with Sam, and I don't mean to have. I'll keep out of Capt. Perrin's way. It would make Sam feel mean if I wouldn't go, and I'm not going to have a row with his uncle, for I couldn't get along without Sam. I guess I'll have to go."

With that resolution Dal went to bed.

Capt. Perrin thought otherwise. Sam mentioned his friend's name as one of the invited guests the next morning, and his uncle went off at once into a tempest of rage.

"You can stop just where you are," he roared. "No son of Joshua Bittinger shall set his foot on a boat of mine, and you may as well make up your mind to it first as last."

"Then I might as well give up the party altogether," Sam said, sulkily.

"Very well; give it up then. But that Bittinger boy sha'n't go."

The Captain went out of the room. Sam, almost as angry and determined as his peppery uncle, was gathering up his school books when his mother came in. She was a little, worried-looking woman, who lived in constant apprehension of a quarrel between her brother and her son.

"O, Sam, you must be careful," she said. "You have made your uncle angry again. Remember you owe everything to him, and control your unruly tongue."

"But he is so unreasonable, mother! How can Dal Bittinger help it if Uncle Harvey wants to fight with his father? He's always fighting with somebody. And I can't give up the party after I've asked them all, and it'll be no fun without Dal, and how can I tell him he can't come? I wish Uncle Harvey—"

The look of trouble on his mother's face stopped Sam's remarks. He found his hat and tramped on to school with his woes.

He had a crowd of boys around him before he reached the school-house, and they were eager and sympathetic listeners to the story of his wrongs. Of course some one repeated the story to Dal at the first opportunity; and two boys carried very heavy hearts as the school settled down into order.

"Sam doesn't mind throwing me over," Dal thought, angrily. "I wouldn't back out, for Sam's sake, but he

doesn't care much for me." Then, as he looked across at his friend's unhappy face, his generous heart got the better of his anger.

"It isn't his fault that his uncle is mean; and the dear old chap is in a good deal of a fix. I shouldn't like to have to tell him that I couldn't have him at a picnic of mine. I won't make him tell me; I'll back out myself, and then there won't need to be any row. It's the only way out of the scrape."

Dal stopped drawing locomotives and went hard at work at his algebra. The angry thoughts found no space to come back into.

At the first recess Dal caught his miserable friend.

"What do you think is up, Samson?" he asked, good naturedly. "I am awfully sorry I can't go on your picnic Saturday, but I can't. Lawsuits are lawsuits, you know."

Dal never knew precisely what Sam thought this excuse meant, for he did not stop to talk, but turned away with a swift, jealous pang as he saw the relief on Sam's face. Yet, after all, that relief was just what Dal had wished to call forth.

His heart was sore again on Saturday morning as he watched the lazy cloud of dust settling in the bright sunshine, after the stage load of boys and girls had driven away from Capt. Perrin's door.

He swallowed the lump in his throat after a while, and sauntered up the road with his hands in his pockets. It was from the window of his own room that he had watched the departure of the picnickers; but he did not want to stay about the house, where the girls could look sorry for him. He loved Sam heartily, and it hurt him that Sam could give him up so easily; but he did not want any one else to know it. Lucy understood, and showed her sympathy in no more emotional way than in promising him apple dumplings for dinner.

The world was so beautiful that before Dal had gone many rods he began to feel that there was, after all, some comfort in living. By the time he reached Capt. Perrin's house he was almost ready to whistle.

Mrs. Noble, Sam's mother, was standing in the doorway, looking even more worried than usual.

"O, Dal!" she began, taking an eager step forward, but then she remembered how matters stood, and came suddenly to an embarrassed pause.

"Is there anything I can do for you?" Dal asked.

"N-no, I guess not," Mrs. Noble said, feebly. But she was too helpless not to share her trouble, and she added: "They've left all the eatables behind them!"

"That's bad," Dal said, wondering vaguely if it were a punishment for the Captain's unreason. "Why don't you let Tim drive over with it? He'd get there before the Daisy can."

"Why, Tim's taken the horses and his dinner and gone for salt hay."

"I suppose I could get a horse and drive it over," Dal said, slowly. It was going to be a warm day, and the drive would be dusty and disagreeable. His pride, too, did not make it pleasant to think of doing Capt. Perrin a favor.

But there was Sam; if the picnic turned out a failure, he never would hear the last of it. And nobody hated ridicule more than Sam. Dal must do what he could for his friend; and more than that his knightly heart could never stand the sight of a woman in distress.

"Yes, I'll do it," he said, stoutly. "I'll get the basket to Sam, sure. There are plenty of plates and things on the yacht, but they wouldn't be of much use without anything to eat, would they?"

And in spite of Mrs. Noble's weak remonstrances, Dal pluckily swung off on foot with the big basket. It grew very heavy and the sun very hot before Dal set it down on his own door step. He intended to use one of his father's horses; but here, too, fate was against him. Both of the horses were at work, and Mr. Bittinger could not be convinced that his work might wait while Dal took one of them to go to the rescue of Capt. Perrin's dinnerless sailing party.

Dal looked at the big basket and thought of the seven miles of sandy, unshaded road. But he had given his word to a woman; and besides that, Sam's good name was in his keeping. His unselfish good nature overflowed in a laugh as he gave the basket a little kick before he picked it up again.

"I hope you'll like your lunch, Sammy," he said, as he started on his walk. He had gone two miles before he found a bit of shade inviting enough to tempt him to rest. As he sat on the grass trying to get his breath, he heard the soft fall of horse's hoofs in the dust, and turned to look. It was a little brown horse before a light buggy, and the driver stopped suddenly at sight of Dal.

"You don't happen to be going to Long Point, do you?" he asked.

"Yes, sir," Dal answered, struck with the keenness of the stranger's eyes.

"Nothing like a direct question to get a direct answer," the gentleman said. "I am badly in need of a pilot

through these twisting lanes, and I shouldn't wonder if you would be glad to get that big basket over to the Point; is it a bargain?"

It was a bargain Dal was glad to clinch. He liked the new face beside him, the brown mare went faster than any horse he had ever known, and it was astonishing how cool the day had suddenly grown. He almost forgot Sam and the picnic in talking to his new friend, who, without asking any more direct questions, seemed able to make his companion do a great deal of talking.

Dal felt the sympathy and interest and chattered frankly on until he had explained the purpose of the big basket and his own long walk. The man beside him turned his keen eyes full on Dal when the boy told his name, and then had skillfully led him on till he had drawn out the whole story of the picnic and even of the threatened lawsuit.

Then he turned brusquely away from that subject, and made Dal talk about his favorite books and his progress at school and his sisters, and finally listened patiently while Dal talked about Sam, and grew enthusiastic over his friend's great skill at sports and wonderful cleverness at school.

The small hut on the end of the Point was in sight before Dal realized that he had been talking a great deal about himself to an entire stranger. He blushed then, and apologized as frankly as he had talked.

"No need for that," the stranger said. "I made you talk. I always make people talk when I can, for I like to find out what's at the bottom of them. On the whole, I find more clear springs than muddy pools. My name's Rollings," he added, suddenly. "Did you ever hear of me before?"

"Yes!" Dal said, his face scarlet. Had he been telling his father's affairs to his father's enemy?

"Thought so," the lawyer answered, with a nod. "Well, here we are. Now what can I do for you? I've taken a holiday to look up my client, Capt. Perrin, and as my little horse has beaten his yacht, I shall have to wait here till he comes."

"If you'll wait, I don't suppose the Captain will refuse you some of the luncheon you have brought him, and I shall be glad to drive you back this afternoon. I am greatly in your debt, for I never should have found my way here alone, and your company has kept the long drive from being dull."

Dal wondered if the lawyer was making fun of him, and the thought made him answer rather proudly:

"No, I thank you, sir. I told Lucy I'd be back to dinner; it won't take me long to walk back. And I'm going to leave the basket in old Joe's hut, for I'd rather Capt. Perrin wouldn't know who brought it."

"Good-by, then," said Mr. Rollings. "I like you, if you don't mind my saying it. Will you shake hands and be friends? No? Well, perhaps, it is only natural. I hope Miss Lucy will get to the city and enjoy it," and he laughed as rollicking a laugh as Dal himself could have given.

Dal lifted his hat stiffly and walked away, sure now that Mr. Rollings was making fun of him. He had not the basket to carry home, but his heart was almost as heavy a load. He was sincerely glad he had made Sam's party a success, but it was to think of the others as being so happy while he felt so deserted and lonely and miserable.

And worse even than his loneliness was the thought that he had foolishly given his complete confidence to the very man who had the power to ruin his father, and that this man had ridiculed him! He felt that life was almost too hard to endure.

The apple dumplings which Lucy made him for dinner were very good and consoling. Dal told her they could not be beaten, but he found no chance for several days to tell her of his new trouble.

However, one night after tea he was fortunate enough to find her alone on the door-step looking much too cheerful, Dal thought, in face of the impending calamity.

Since he had seen Mr. Rollings he had had no doubt about their all bringing up in the poor-house; and he had a vague, uneasy feeling that the change would be owing largely to him, because he had spoken openly about his father's affairs.

He had dreamed the night before that they were all in the poor-house, while Capt. Perrin and Mr. Rollings, with his mocking eyes, had leaned over the fence and asked how they liked the change. He poured out all his fears and confession now to Lucy. When he had finished she actually laughed.

"Now I've got a story to tell you, Dalrymple," she said. "Father said I might be the one to tell you. Capt. Perrin has been here today, and what do you think he came for? Why, for nothing less than to make friends again, and to say that he didn't think it was necessary to have a lawsuit. It was hard work for him to be humble, but he did it like a gentleman; you know every one always says his heart is all right underneath. He said he didn't ever forget a good turn any more than he forgot

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a bad one, and so he couldn't do you an ill turn now." Dal could only look aghast at this astonishing statement. "We didn't quite understand all that influenced him." Lucy went on, "until father had a letter from Mr. Rollings to-night. You ought to hear all the nice things he says about you! And it is you, laddie, with your big heart that made you carry Sam his basket, who has saved us our home! Mr. Rollings easily persuaded the Captain to give up the case—after he had talked to you; and it was his way of telling the story to the Captain that made him ashamed of himself. And Mr. Rollings wants you in his office when you are through school. Don't you think my story is a better one than yours?" Dal's eyes had grown big and round with excitement. "And wasn't he making fun of me after all? Why, Lucy, if I go into his office, maybe I can go to college! And we can just keep on living here always!" Then Dal changed his position and stood on his head by way of getting his mental balance back. He came to his sister presently with his jacket very much awry, but his face glowing with happiness and fun. "I knew that was an uncommon heavy basket," he said, "but I didn't know I was carrying a house and lot in it."—Youth's Companion.

Each in His Own Name.

A fire mist and a planet,
A crystal and a cell;
A jellyfish and auranian,
And caves where the cavesmen dwell;
Then a sense of law and beauty
And a face turned from the clod—
Some call it Evolution,
And others call it God.

A haze on the fair horizon,
The infinite, tender sky;
The ripe rich tints of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden rod—
Some of us call it Autumn,
And others call it God.

Like the tides on a crescent sea beach,
When the moon's new and thin,
Into our hearts high yearnings
Come walling and surging in—
Come from the mystic ocean
Whose rim no foot has trod—
Some of us call it Longing
And others call it God.

A picket frozen on duty,
A mother starved for her brood;
Socrates drinking the hemlock,
And Jesus on the rood;
The million who, humble and nameless,
The straight hard pathway trod—
Some call it Consecration,
And others call it God.

—Christian Register.

Little Things Count.

Bookkeeping has been reduced to such an exact science in the big metropolitan banks that the clerks are expected to strike a correct balance at the close of each day's work, no matter if the transactions run into the millions of dollars. When the books fail to balance the whole force of the bank is put to work to discover the error; and no clerk starts for home until it is discovered, whether it amounts to 2 cents or \$2,000. Generally a quarter of an hour will bring the mistake to light; but sometimes the hunt is kept up until late in the night.

Such a search was being conducted in a New York bank, located in the vicinity of Wall Street. Forty-five cents was missing. At six o'clock not a trace of the errant sum had been discovered. Dinner was sent in for the whole force from an adjoining restaurant and, after half an hour's rest, the search was again taken up. Midnight came but still no clue. So sandwiches and coffee were served.

"Hello!" said a clerk. "The National Bank people are working to-night, too. Guess there in the same box." Sure enough, the windows of the bank across the street were brilliantly lighted. The incident was soon forgotten when the weary hunt after the elusive forty-five cents was resumed. Shortly after one o'clock in the morning, as they were about to give up for the night, a loud rapping was heard at the front door of the bank.

"Hello! Hello! What's the matter?" called the cashier through the keyhole.

"Matter, you chumps! Why, we've got your old 45 cents! Come along home to bed!" Outside stood the crowd of clerks from the neighboring bank. It appeared that, in making a cash transaction, one of the banks had paid the other 45 cents too much. As a result half a hundred men had worked for nine hours; and the search was only ended then because a bright clerk, noticing the light in the bank opposite, shrewdly guessed the cause, hunted up the cash slip, and discovered the error.—Harper's Round Table.

Loving God and the World.

How many there are to-day pretending to be loving both God and the world, men and women trying to touch the things that they should hate, and yet pretending to be living in the closest friendship of Jesus Christ. It is easy to put on the garments, but it is easier to see through the thin, mocking gauze of them the true impossibility of such living. Just so truly as God and the world are at war, so the moment our lives are laid down in uncompromising obedience to him they are laid down in utter and uncompromising contrariety with the things he has told us we are not to love. We must choose between the evil love of the world and the overflowing love of God.—Robert E. Speer.

The Young People

EDITORS, J. D. FREEMAN, G. R. WHITE.
Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

B. Y. P. U. Prayer Meeting Topic—April 24.

A long-suffering God, 2 Peter 3:9-15. No fact has been revealed to man with greater clearness than that of the infinite love of God. The face of nature, the stream of human history and the written word of inspiration are alike aglow with its resplendent glory. To doubt the Divine love for the race is the climax of infidelity bordering dangerously upon insanity. Paul, in his inimitable panegyric, pronounced upon love in 1 Cor. 13 chap., declares that "Love suffereth long and is kind." It is not to be wondered at then that sacred historian, psalmist, prophet and apostle should each be found setting forth the long-suffering of God. No man who assumes to represent Him to men can be silent upon the most distinguished characteristic of His dealing with the race.

Peter's declaration in the ninth verse is rendered peculiarly emphatic by its setting in a stirring discourse upon the Lord's coming to judgment. Because that coming is delayed, he tells us, "that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? Such confuse the delay of 'long suffering' with 'slackness,' and forget that a mercy-tempered justice is the ruler of the universe. Two or three truths are especially enforced by means of a series of contrasts.

I. God's desire is that all should be saved. Infinite love sweeps the race. Christ died for all. The Holy Spirit strives with all and the Father's wish is "that all should come to repentance." If we fail to enter the shining portals into the full enjoyment of the heavenly treasures, it will be solely because of our stubborn insubordination to the will of God.

II. "The long-suffering of our Lord is salvation." "By grace are ye saved." It is "all of grace," but for the unbroken continuance of which we should not have extended to us the privilege of accepting that which was completed for us by Christ.

III. By his abuse of this long-suffering, man discloses his utter depravity. What a picture! God delays judgment to give sinners opportunity for repentance, while they "mock" and declare the judgment a myth. How terrible will be that judgment to such when it comes. But, brethren, seeing that "according to his promise we look for a new heaven and a new earth, wherein dwelleth righteousness," let us "give diligence that we may be found in place, without spot and blameless in his sight."
J. B. MORGAN.

Aylesford, N. S.

Convention Don'ts.

SUGGESTED BY REV. FRANCIS E. CLARK, D. D.

Don't put in a half-dozen presiding officers at different sessions for the sake of recognizing all the officers. The president, if he is a good one, should usually preside. He knows "the ropes." He can keep the convention on the right track better than a newcomer in the chair. A feeble or tactless presiding officer can easily ruin a convention session.

Don't take up too much precious time in pleading for money. Cracking jokes to open pocketbooks is wearisome and undignified. A collection at every session, with a long plea for money, is a nuisance. The city honored with the convention expenses, and necessary money for State or county work (it is comparatively little) can be raised by voluntary pledges from societies.

Don't take the best evening hour to receive these pledges. When the great congregation is assembled, often largely from outside the ranks of delegates, they do not want half their time taken up in distributing blanks and collecting them, a work which might just as well be done when only Endeavorers are present.

Don't let a conceited, bumptious individual get up to instruct the pastors what they should do, and how they should vote, and what sermons they should preach, and then go on to criticize or patronize the church. If by mistake such a man gets on your programme, see that he does not get there again.—Christian Endeavor Bulletin.

The Story of a Hymn.

The following account of the origin of the well-known hymn: "It is Well with my Soul," is contained for the most part, in a letter written by the wife of the author to Rev. George McGinnis, of Chicago, who kindly allows us to publish it:

One day, about twenty-five years ago, at a noon-day meeting in the old Farwell Hall, a tall, handsome man of culture and refinement arose and asked God, in tones vibrant with holy desire, to send any calamity upon him,

or demand any sacrifice, that he might be filled with the Holy Ghost and baptized with fire.

Men shuddered as they heard him calling upon God to send anything into his life, or take anything out of his life, that he might have at any cost the pentecostal flame on the altar of his heart, and be fire-burnt and fire-proof and fire-charged.

This man was H. G. Spafford, a prominent Chicago lawyer. Sometime previous to that noon-day meeting, his wife and four children had set sail for Germany, on board the Ville du Havre. In mid-ocean in the dead of night, the Ville du Havre collided with the Loch Earn and sank with nearly all her passengers.

A few hours after the prayer, Mr. Spafford received a cablegram from his wife, reading: "Saved, alone." It was the first news he had received of that dire disaster.

Crushed and broken-hearted, he retired, to be alone with God, and out of that hour of agony and soul-travail was born the hymn:

"When peace like a river attendeth my way,
When sorrows like sea-billows roll,
Whatever my lot, thou hast taught me to say:
It is well, it is well with my soul."

"Though Satan should buffet, tho' trials should come,
Let this blest assurance control:
That Christ hath regarded my helpless estate
And has shed his own blood for my soul."
—Baptist Union.

God Only for a Crisis.

Once an old Scotch woman was on board a steamship crossing the Atlantic. She was terribly afraid of storm and wreck. One day the wind and the sea began to rise. Immediately she besieged the captain of the steamer with anxious questionings as to the danger. At last the captain solemnly said, "Well, madam, I think we shall have to trust in the Lord."

"Oh," cried the old lady, "has it come to that?" Such is a by no means uncommon tendency—to push away recognition of dependence upon God to the time of some great and squeezing crisis, and to refuse to remember that in that common calm of every day we are as much and as really dependent upon God.

That is not true faith that grasps at God only in a crisis. We get our faith ready for a crisis by habitual recognition of God in the usual things of the usual day.

Unexpected Testimony.

A scientific lecturer had made the statement that the Colorado beetle, the common potato-bug, was never found except on some member of the potato family. One of his hearers, who was in the habit of making notes of all such statements and of watching for proofs of their correctness, or otherwise, observed a beetle one day on the back of a man who was crossing the North River on a ferry-boat. This was a contradiction of the lecturer's statement. He would make a note of it, and report it. Touching the stranger on the shoulder, he said: "Pardon me, sir, but may I ask your name?" He would have his statement in proper form, that his refutation of the lecturer might be complete. He was nonplussed, however, when the stranger replied: "Murphy, sorr."

Character without conduct is like lips without the trumpet, whose whispers die upon themselves and do not stir the world. Conduct without character is like the trumpet hung up in the wind, which whistles through it and means nothing.—Selected.

Our Juniors.

April

First the blue, then the shower;
Bursting bud and smiling flower;
Brooks set free with tinkling ring;
Birds too full of song to sing;
Crisp old leaves astir with pride,
Where the timid violets hide;
All things ready with a will—
April's coming up the hill!

—Sunday School Evangelist.

Be Careful.

How to conduct Junior work and keep up the interest, is the problem that Junior Superintendents would like solved. Mutual help could be given through this column, if each Junior leader would give us his or her method. Will you not, Junior leaders, give in brief form for this "column" your method of conducting Junior work? or answer this question: "How do you conduct your Junior Union?" G. R. W.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL

For our Grand Ligne Mission, that brother and sister Grenier may be greatly encouraged by seeing souls saved.

Organized at Bloomfield, King's Co., Mar. 22nd, a W. M. A. S. in connection with Norton Baptist church.

Miss Helen Hayes, President; Miss Sophia Pickle, Secretary-Treasurer. Day of meeting Saturday after first Sunday, 3 p. m. M. S. Cox.

Yarmouth Co., N. S.

It has been sometime since a note appeared in the W. B. M. U. column, in the MESSENGER AND VISITOR from me, relating to our work for the Master in this County. Having visited the Aid Societies, or met with them in public meetings, in about all the churches which have societies or Bands, a few facts from the field may be in order. I have spoken in six public meetings, since the W. B. M. U. met in Backville; and if we may judge from appearances, there is an increase in interest and work in the great cause of missions in most of the churches, although, perhaps, in this County, there has never been greater financial stringency. Mission Bands have not multiplied as I had hoped. Only one new Band as yet, the one at Argyle, which is under the wise guidance of our faithful sister Mrs. M. W. Brown. If our churches could but realize the importance of training the young in the needs of the world, and their privilege in contributing to lessen this need we would in a few years have no lack of funds for our work. The Band at Cheboque gave a Christmas concert, which consisted of music, a map exercise, recitations and dialogues. The collection, together with the contents of mite-boxes, gave us \$3 towards the support of Behara Kroopha in Mrs. Churehill's school. Arcadia Band continues to increase in interest and devotion to duty, which is shown by all the Sunday School remaining to the Band exercises, in prompt payment of dues and in readiness to engage in extra efforts to advance the work. In September last the Band gave a social which netted \$30 for missions. On Sunday evening, Feb. 27th, Arcadia W. M. A. S. assisted by members of the Band held a public meeting. The President of the Aid Society presiding. Meeting opened with singing and prayer by Mrs. A. Perry. The exercises consisted of a Bible reading "The King and the Kingdom" participated in by twenty-four sisters, which was interesting and instructive; followed by readings, recitations and music. A collection of \$6.17 was taken for Foreign Missions. Arcadia, Mar. 31st. A. L. FOSTER, Cor. Sec'y.

The Place of Prayer in Our W. M. A. S.

While all agree that prayer should have the first place in our meetings, is it not too often simply the orthodox way of "opening" the meeting, a part of the regular exercises, "reading, singing, prayer," and is it not too often a cold and perfunctory part? Why should we pray? Because we long to help these far-away sisters; we can often do this only through our prayers. Because we want so much to see a more earnest, devoted spirit in our members. Perhaps your voice raised in prayer in their behalf will lead them to think of their own need. Because we desire a nearness to God,—"Draw nigh to him" if you would have him draw near to you. Because we are reaching out after the power and blessing of the Holy Spirit in our own souls, and we are told, "Ask and ye shall receive."

How shall we pray?

Pray briefly: The Lord's Prayer is a beautiful model in this respect. Vain repetitions are heathenish.

Pray naturally: Set expressions, a holy tone, or a husky whisper detract from the devotional spirit.

Pray intelligently: Let two or three be asked to pray for definite objects, and let them find out the special needs for which they are to pray.

Does this seem cold and mechanical? Perhaps so, but I understand how many feel in this matter, and I want to help them to meet it squarely and briefly. It seems a violation of most sacred feeling to come to God in prayer in the presence of others. Prayer has meant just a sweet, quiet time of communion with God; or it is just possible that it has meant a few hurried minutes with the face buried in the pillow, with certain wandering thoughts and disconnected petitions for blessings for ourselves or those nearest us. After such training it is impossible to think or speak clearly, or to lead the thoughts of others upward. We say Amen, with a dreadful feeling of self-consciousness and humiliation, and the determination never to try it again; and so we have societies where not one woman will lead in prayer. Such meetings are rarely centres of power.

Now for a remedy. Pray for the things you care for, and to be interested and faithful in the things you ought to care for. This will not be easy, either, at first; but it will not fail you when you attempt to lead others in prayer. I think it is Andrew Murray who has written a little book called "With Christ in the School of Prayer." Do we not all need to enter this school, and beginning with this one petition, "Lord, teach us to pray," be led out into wider interests, greater power, and higher helpfulness. "Hitherto have ye asked nothing in my name. Ask and receive that your joy may be full."

Amounts Received by the Treasurer of the W. B. M. U. from March 30 to April 12.

St. John, Leinster St., F. M., \$10; Homeville, B. V. P. U., H. M., \$4; South Farmington, Tidings, 25 cts.; Jordan River, annual reports, 20 cts.; Hillsdale, F. M., \$2; Ohio, F. M., \$3.50, H. M., \$2.04; North Temple, Ohio, F. M., \$4.25, H. M., \$1.58; Apple River, F. M., \$3; Thankoffering toward Tekkall building, \$1; French Village, F. M., \$2; St. John, Tabernacle church, F. M., \$8; North River, F. M., \$8, H. M., \$2; Amherst, O. L. M., \$2; Yarmouth 1st church, F. M., \$12, Mission Band toward Mr. Morse's salary, \$29.67; Woodstock, "proceeds of parlor concert," H. M., \$9.40; Dorchester, Mission Band, N. B., H. M., \$4; Causo, F. M., \$7.75; East Point, Mission Band, H. M., \$3.64; Belleisle Creek, Mission Band, Maud Harrison, support of Annie Belleisle, \$7; New Tusket, F. M., \$4, Tidings, 25 cts.; Hopewell Cape, F. M., \$2.75, H. M., \$1; Kingston, F. M., \$3.25, H. M., \$3.25; Amherst, Sunday School, F. M., \$24.25, H. M., \$12.25; "from one who has many blessings," F. M., \$5; Osborne, F. M., \$5; Berwick, F. M., \$11.25, H. M., \$1.10, Tidings, 25 cts.; reports, 10 cts.; Weston Branch, F. M., \$5.45, H. M., \$1, Tidings 25 cts. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B. 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

In an appeal which was sent to the pastors of our churches in these Maritime Provinces are found some very impressive sentences. They ought to be read by every church member and especially by every reader of the MESSENGER AND VISITOR.

"It cannot be too strongly emphasized that the colossal Foreign Missionary problem of the hour is the awakening of the church at home to the realization of its duty and privilege in giving the Gospel to all men. If the Boards were upheld by the gifts and prayers of a consecrated church in America, they could triumphantly override every obstacle which they encounter in Asia and Africa. Experience has shown that wherever the gospel is faithfully preached by the Foreign Missionary the heathen are converted, but the difficulty lies in the failure of the church to send out, and maintain the requisite number of missionaries. The urgent need is for a missionary membership at home—Christians who understand the place of Foreign Missions in the Word of God, who discern the part of Foreign Missions in the plan of God, who get close enough to the divine heart to catch something of its yearning love for a lost world, and who are so baptized by the Holy Ghost, that they will place themselves unreservedly in His hands in the work of bringing the race to the feet of Jesus. We justly talk about America for Christ, but let us remember that from cover to cover the Bible thought is the World for Christ,—a God who rules all nations, a Saviour who is "the propitiation for the sins of the whole world," a Holy Ghost, who broods over mankind, a plan of salvation which is adequate for all men, a command to the church to send it to all men. For a century we have been doing pioneer work. Now the time has come for the church of God to arise and gird itself for the conquest of the nations for Christ. Let us count this divinely given task as no longer a side issue, but as the chief object for which the church exists. In the words of Dr. Herriek Johnson let us "believe mightily in the things God has promised, and give tremendous emphasis to the idea of expecting and commanding immediate results. Must we be forever and forever preparing the way and sowing the seed and devising processes, while the centuries roll by." "Say not ye, there are yet four months and then cometh harvest," the harvest is now—is now,—is always Now! Isn't it about time we brought the faith of our beloved church up somewhere near to the measure of the limitless Word?"

The evidence of our salvation is the interest we feel in the salvation of others. To possess the truth is to be under the most sacred obligation to spread the truth. We may question the reality of our personal hope in Christ; if we can contemplate unmoved the destitute and hopeless condition of our fellow-men. The most sublime, the most Christ-like, the most successful work that is being done in this world to-day is the work of Christian missions. Men may be indifferent to it, but their indifference is a serious reflection upon their wisdom and the sincerity of their professed love for God and man. Men may say thoughtlessly they don't believe in it, but their unbelief is disloyalty to the commands of Jesus Christ, and treason against His rightful sovereignty of the world. Men may doubt the ultimate triumph of the work of Christian missions and the world-

wide spread of the gospel, but they do it in defiance of the distinct promise of Almighty God that the Kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Brethren let us awake and bestir ourselves, for the night cometh when no man can work.

Are the Heathen Lost?

They are without excuse, Rom. 1: 20. For as many as have sinned without law shall also perish without law, Rom. 2: 12. Christ's command,—"Preach the gospel to every creature." Paul's argument,—If the preacher is not sent, and does not go, then what? "How shall they hear?" If they do not hear, then what? "How shall they believe?" If they do not believe, then what? "How shall they call on him?" If they do not call on the Lord, then what? How shall they be saved? Rom. 10: 12, 13. Or in other words the inspired apostle did not know how they can be saved without the Gospel. Do you?

Professor Bailey.

Quite a number of the readers of the MESSENGER AND VISITOR remember with grateful interest Prof. Mark Bailey. A few weeks ago I read in the Watchman the item of his return from the West to his early home in Massachusetts. I promptly wrote him a few lines expressive of my personal obligations and attachment to him as a teacher in Horton Academy. My letter was followed by a very gratifying reply, extracts from which I am confident would be very interesting not only to the parents of Rev. Mark Bailey Shaw, but to not a few others. Prof. Bailey's tribute to the young men of Acadia is worthy of being transcribed. He thus writes:

DEAR FRIEND AND BROTHER,—Your very, very kind note was received in due time. I recall all you so vividly and pleasantly mention. I remember you very distinctly, both as to books and as to scholarship. You, Shand and Ross were always ready and exact in anything I asked you to do. In my fifty years spent in teaching I have never met with kinder young men than those in Acadia in the year 1848-9. I recall with nothing but pleasure you young boys in the dining room and in your sleeping room. When the boys in your sleeping room were having some extras and I came in to see what was being done, I believe I enjoyed the extras as much as the boys did, since the extras were simply innocent, boyish fun.

Since 1849, I have taught in the Baptist colleges in Ohio, Indiana, California and Oregon, and for nineteen years I was Prof. of Mathematics and Astronomy in Oregon State University in Eugene. I am now, as you suggest, 75 years of age, and I have about concluded to spend the rest of my life in quiet. My health is and always been very good. I am glad to learn that you are in the Ministry of Christ. The minister of Christ is the ambassador of the King of kings and Lord of lords. May the blessings of Jehovah, Christ, ever rest upon you in his service.

Yours with much esteem,

Sterling, Mass. M. BAILEY. North Springfield, W., April 14. A. CHIPMAN.

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"My wife was a terrible sufferer from dyspepsia. The dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman." T. W. COVNER, Cape Sable Island, Nova Scotia.

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Scrofula is Snake-Like

in its subtlety. It lies hidden for years in the ambush of the blood, and when it strikes it voids its venom alike on strength and beauty, disfiguring the one and undermining the other.

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"I was cured of a long-standing case of scrofula by Dr. J. C. Ayer's Sarsaparilla. The disease first manifested itself when I was a child, by breaking out in red blotches all over my body. I was not free from the trouble until I took several bottles of Ayer's Sarsaparilla. That effected a permanent cure."—Mrs. E. H. HYDEN, Lehigh-ton, Pa.

What Part Should the Pastor Take in the Business Matters of the Church.

No one I presume will quarrel with me when I say that a Baptist church, is a company of believers who have been baptised upon the profession of an evangelical faith voluntarily associated on laws of perfect equality, with the New Testament as the only rule for its faith, conduct and doctrine. If I am astray some of your correspondents will please instruct me. The pastor is the first among equals, and it is his duty to teach, to admonish the church as a whole or any member or members when it comes to his knowledge it or they have strayed from the doctrines contained in the Word or the path of rectitude. Baptists have no pre-eminence the one over the other. "Call ye no man master for One is your Master even Christ, and all ye are brethren."

A word about the duty of the pastor in the ordinary business of the church. When the question was asked: What is the duty of ministers outside the pulpit? The answer was: "It is not reason that we should leave the Word of God to serve tables." The learned and pious Mathew Henry said: "The apostles urge that they could by no means admit, so great a diversion from their great work. The giving and paying money was too much like the tables of the money changers in the temple. That was foreign to their business, they were called to preach the Word of God. That was enough business for the whole man, and to employ all their thought, and care, and time. The service of tables was for pious uses and serving of the charity of the rich Christians, and the necessity of the poor Christians, and in both serving Christ, yet the apostles would not take up so much of their time from the preaching as this would require. They will no more be drawn from their preaching by the money laid at their feet, than they will be by the stripes laid on their backs." Is not this applicable to ordinary business matters in a Baptist church? The answer may be this has all been changed by modernised Christianity.

I am sorry that I have to admit that there not always that unity in a Baptist church that would exist if its members were more carefully instructed. I could point out numerous instances where a church has been rent asunder by quarrels over matters trifling in themselves, when will, and will not, has triumphed over love and unity. In some cases the ruptures have been so complete that the church has lost its visibility, and others where the wounds were so deep that the scars remain until this day. In all those cases the

pastor threw himself into the arena of church strife, and became the hero of one side or the other. This is an additional reason, the apostles could have given, why they should hold themselves aloof from all ordinary church business.

While the pastor may, and at times does, act as chairman in business meetings, I candidly admit I think his doing so places him in a dangerous position, unless he feels certain he can divest himself of all leaning to one side or the other, and if he is thrown into constant intercourse with one party more than other, he is apt to be influenced by his associations with the former which may be but a small minority. When so influenced he may without knowing it do much to help the minority carry their point. Even when he leans towards the majority the minority will too often think he is hostile to them. Would it not be best for the pastor always to avoid being chairman?

It is assumed in many Baptist churches, I do not know why, that the pastor, is by virtue of his pastorate the chairman of all church meetings, and what is worse business is at times sprung upon a prayer or conference meeting without any previous notice. The pastor outside the church has talked the matter over with a few of the members and the others are taken by surprise and at a disadvantage. The members not having had time to consider, jump at conclusions, and you know when a Baptist arrives at a conclusion how tenaciously he will adhere to it. The prayer and conference meetings should be more ordinary business meetings than the Sunday meetings should. To make them such is too much like the minister leaving the preaching of the Gospel "to serve tables." Doing ordinary business at prayer and conference meetings, and I am judging from what I have seen, has too often a tendency to undo the good that has been done. Paul tells us the good that may follow the hearing of the prayers, experiences and exhortations in a prayer or conference meeting. "If all prophecy and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest, and so falling down on his face he will worship God and report that God is with you of a truth." Let me suppose that after the poor sinner has heard the prayers and testimonies, a business matter is sprung on the church, the pastor acting as chairman leaning to one side or the other, making by what he says his bias too evident. The church members not having time to think get a little excited. You know that even in our day Satan sometimes stretches his chain, and as in the days of Job may get into a prayer or conference meeting. Might not all the good done be undone, and the convert go away and report that there is not so much difference between the church and the world after all.

I am writing in good faith, and have woven into what I have written, conclusions arrived at after forty years experience backed by a fair knowledge of Baptist history at home and abroad. The Roman Catholic church was built upon the usurpation of the clergy. Everywhere in ecclesiastical history we see the cloven foot of clerical usurpation. A word to those posted up in those matters is enough.
Dorchester, CHAS. R. KNAPP, April 12th.

Personal.

The Germain Street congregation enjoyed the privilege on Sunday last of listening to Rev. H. R. Hatch, who has lately become pastor of the Wolfville church. Mr. Hatch has gone to bring his family from Fairfield, Me. We hope that he may be very happy and very successful in his new relations.

We are much pleased to see Rev. J. T. Burhoe again in St. John. We understand that Mr. Burhoe will continue to supply the Leinster St. church for a few months at least.

An interesting letter from Rev. G. O. Gates, written from Naples to the Young People's Society of the Germain St. church, was read in their weekly meeting on Monday evening of last week.

Sixteen million dollars is the sum asked for by the New York board of education to meet the expenses of the public schools of that city the coming year. Ten million of this sum is for maintenance, and the balance is needed for new schoolroom accommodations.

Notices.

The next quarterly meeting of Picton and Colchester counties will convene with the church at Debert, April 25 and 26. First meeting Monday evening and three sessions on Tuesday. The Secretary for Home Missions is expected to be present and will speak on Tuesday evening in the interests of Home Missions.
O. N. CHIPMAN, Sec'y.

The next session of Lunenburg District Meeting will be at Chester Basin, May 2nd and 3rd, beginning on Monday evening with a Platform Temperance meeting. The meetings on Tuesday will be devoted to county business, B. Y. P. U. reports, W. M. A. S. efforts and missions. Rev. J. W. Manning, F. M. Secretary, expects to speak in behalf of the foreign work on Tuesday evening in Chester.
E. P. CHURCHILL, Sec'y.

The St. John and Kings County Quarterly Meeting convenes, D. V., in the edifice of Penobscuis Baptist church on the evening of May 6th. Churches will please send delegates.
T. A. LEONARD, Sec'y.

The next session of the Baptist Quarterly Meeting of Digby Co., will convene on Wednesday April 27th at 10.30 a. m. with the Weymouth Baptist church. The programme includes, besides devotional exer-

cises and reports from the churches, papers by Revs. G. W. Schurman and J. T. Eaton, an address by Dr. Morse and a sermon by Rev. G. W. Schurman.
J. F. SAUNDERS, Sec'y.

The next session of the Guysboro East District Meeting will be held at Canso, Tuesday and Wednesday, May 3rd and 4th. The programme includes, a sermon, addresses and discussion on a number of interesting and important subjects.

The next session of the Quarterly Meeting of the Baptist churches of Queens Co., N. S., will convene at Liverpool on May 9th and 10th next. Meetings open Monday evening at 7.30 with a B. Y. P. U. session and continue until Tuesday evening. Rev. J. W. Manning, F. M. Secretary will be present and address the meeting.
F. M. CHRISTOPHER, Sec'y.

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The Home

The Power of Application.

The art of a successful housekeeper lies in her power to apply herself to her work, and work steadily while she is at work. It is the constant dropping of the work and the labor of picking up the threads again that wears out the strength more than the labor of the work. The fact that household work is often a constant change of occupation is not an advantage; it is this change that often makes it the veriest drudgery. The work itself does not often require a great expenditure of muscle. The continual interruption of work, however, wears on the nerves and strength. The mother who attempts, as so many mothers do, to bring up a large family of children and do all the work without making her children assist finds herself the veriest drudge. It is a foolish and mistaken fondness which impels her to do this. In order to save her children from work the gentle mother assumes it all, and the children are left to grow up without care and thought for anything but their own pleasures until they arrive at school age. What indifferent scholars these pampered children make the teacher knows too well.

Where children assist in the work, each doing a definite share, there is no drudgery. The moment a child is old enough to understand it should be taught to apply itself to definite tasks, however small, and thus gradually trained to help. Mothers in many of the older lands train tiny toddlers to do a little needlework, and even a little housework, if there are no servants in the family, and these children are the happiest rosy-cheeked babies in the world. In the many homes where the young mother does her own work the first child, who is likely to be her constant companion, can be easily taught to help in little ways, and the power of application taught by these trivial tasks will enable it later to be a genuine aid. Other children as they grow to be of helpful age readily learn to thus apply themselves to definite tasks.

Neither mother nor maids should ever drop their work to wait upon children. This interruption is one cause that often makes housework drudgery. Children should be so trained from the earliest moment they are able that they will wait on themselves. There is no danger of their being drudges so long as they have sufficient reason for outdoor play. All play and no work certainly makes Jack as dull a boy as all work and no play.

The children of a household that are systematically trained to do their share of work are far happier for it. They are gradually prepared to meet the world, as all children, rich or poor, should be, and trained to feel their proper share of responsibility. They are taught by this means the power to apply themselves to any work and accomplish it in the shortest time and to the best of their powers. They will be better scholars and workers in any field than the children whose parents so frequently make such sacrifices in order to them to grow up in idleness.—New York Tribune.

Good Light Bread.

We must disagree with M. J. B., who thinks our forefathers' always ate light wheat bread. The women who generally did the cooking of our forefathers' times were far more uncertain of their results than the cooks of today. There are thousands of families today where a uniform quality of sweet, light bread is served on the tables. We have better flour, on the average, and better yeast than our grandmothers had. Longfellow speaks of "the sweetness as of home-made bread," as though this were the most characteristic condition of the household loaf which every one would recognize. Hood, speaking for the generation before, refers to home-made bread as "a hopeless compound of putty and lead." This is an "exaggeration," but it certainly represents a definite improvement which took place in bread-

making within the memory of middle-aged people of to-day.

To make two loaves of light wheat bread, peel two large potatoes and boil them until thoroughly done. While the potatoes are boiling sift and warm about five cups of good bread flour. Rub your hands through the flour while it is warming, mixing it well, in order that every portion of the flour may be warm to the touch. When the potatoes are done put them through a vegetable press or a colander. Then pour about three cups of the potato water over the strained potatoes and one cup of cold water if the potato water is hot. If it has been allowed to cool until bloodwarm, then pour in one cup of warm water. Add half a cup of home-made yeast, dissolved in half a cup of lukewarm water. Now sift the flour into this mixture gradually, in order to avoid lumps. Beat the batter until it rises in blisters. It should be a soft batter; if it is not, then add enough water to make it so. The mixture should be quite warm to the touch, or just enough for the yeast to work nicely. If it is too hot the yeast will be scalded and its life will be gone, and if the batter is too cold there will not be heat enough to give it action. After thoroughly beating the batter as directed, cover it to the thickness of about three-quarters of an inch with warm, sifted flour in which a tablespoonful of sugar and a teaspoonful of salt have been thoroughly mixed. Set this bowl of bread sponge, covered with a bread towel in a warm place, to rise until great cracks appear all through the flour. In winter it will be necessary to let it rise five or six hours, or even over night, in a warm place. Of course, it will rise sooner in summer.

When the batter has risen sufficiently, dredge the breadboard with flour, but do not rub the flour over the board. Beat the mixture thoroughly with a strong, firm stroke, beating in the flour over the top and adding more, if necessary, to make a batter as stiff as can be stirred. Turn it out on the floured board, dredge it with flour (use as little flour as possible, yet at the same time do not let the dough stick to the board) and knead it for at least twenty minutes, and if necessary, for half an hour. The bread is lighter and better for the additional ten minutes kneading. When the kneading is done, rub melted butter or lard over the mass, and put it in a large bread bowl which is clean and warm. Cover it with a clean bread towel, and then, after washing the breadboard, place that on top of the bowl, and let the dough rise over night, or for nine or ten hours. In spring and summer, of course, it does not require to rise for so long a time. It should rise until it is about three times its original size, and is light and feathery. When the bread has risen sufficiently, turn on the draught of the range or stove, putting coal on if necessary, and see that the damper over the oven is in the proper position for baking. Bread requires a very hot oven. Turn out the light bread dough on the board (which, of course has been well sprinkled with flour), cut it into loaves, and knead each one into shape. Butter the bread tins and lay the bread in them. Rub the tops of the loaves with butter. This butter keeps out the air, and gives the loaves a tender, rich-brown crust. Set them in a warm place, covered with the bread towel, for about three-quarters of an hour, or until they have swelled to about twice their size. Then bake them in a good oven for about an hour, gradually raising the heat. When the loaves are taken out of the oven cover them with a damp bread towel and wrap a dry towel over the wet one, and leave them until cold.

New potatoes will not do for bread—only perfectly ripe potatoes of some age are fit for this purpose. Therefore, in the summer the potatoes have to be omitted, and instead equal quantities of sweet milk and water are used. The milk-and-water bread will not keep as long as potato bread.—New York Tribune.



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BIBLE

Abridged from THE TRIUMPH Lesson V. May Read Matthew 23

GOS. Hosanna to the one that cometh in —Matt, 21: 9.

Scene I. THE 6. 7. On Sunday, Sabbath, correspond Jesus, who had been Bethany, two miles ned to ride into Jerusalem had foretold, and to Bethphage, the ass on which to found the colt, and they said unto the need of him," ever THEM.

7. AND THEY M to Jesus. This was that Jesus rode. A CLOTHES. Instead quently done by the Jesus presents h The purpose of this was to set forth, that he was the Messiah and to present him acceptance. It was who had rejected they might accept save themselves a destruction.

Scene II. THE T —Vs. 8, 9. 8. ANTI TUDE. R. V., because only a few The crowds came from the city, John 12: grims for a all party by the Jerich taken in the time tained that there present at the Pass they would have a procession or excite GARMENTS. The lo worn over the tunic. Thus manifesting, Lord."

OTHERS CUT DOWN trees, according to leaves are often ten ation of tenses is not ish versions. Sp arial tense, denoting down, spread in denoting continued vanced they kept spreading them, and crying."

9. THE MULTITUDE AND THAT FOLLOW of people met on the ed out from the city through the gardens rose on the southeast they cut down the their went at the Fe moved upward toward of welcome. From the the crowds who had previous night. The way. Half of the re preceded; the other The tense implies tion of the cries. H is a rendering into Hebrew words. "S 118: 25. It is like a Salvation?" It is of praise, like "Hal BLESSED IS HE THE NAME OF THE LORD in part from Psa. which the people wen to the Messiah. HO EST! In the highest est strains; in the which the salvation

Scene III. SORR REFUSED TO JOIN IN 19: 41-44. One tou lated by Luke only shouted, Jesus wept sins of its people. sealed the ruin of the "He was crossing the generation later, the would be encamped, ing force destined to before him in ashes."

Scene IV. KING ROYAL CITY.—Vs. 10 WAS COME INTO J adds, "into the temple round about upon all CITY WAS MOVED. A original from which quake" comes. The an earthquake, agitation

11. THE MULTITUDE saying. These were

The Sunday School

BIBLE LESSON.

Abridged from Poloubets' Notes.

Second Quarter.

THE TRIUMPHAL ENTRY.

Lesson V. May 1.—Matt. 21: 6-16.

Read Matthew 20, 21. Commit Verses 9-11.

GOLDEN TEXT.

Hosanna to the son of David: Blessed is he that cometh in the name of the Lord.—Matt. 21: 9.

EXPLANATORY.

Scene I. THE PRINCE OF PEACE.—Vs. 6, 7. On Sunday, the day after the Jewish Sabbath, corresponding to our Monday, Jesus, who had been spending the night at Bethany, two miles from Jerusalem, planned to ride into Jerusalem, as the prophets had foretold, and sent two of his disciples to Bethphage, the next village, for a young ass on which to ride. These went and found the colt, and the owners objecting, they said unto them, "The Lord hath need of him," even as Jesus commanded them.

7. AND THEY BROUGHT... THE COLT TO JESUS. This was the only time recorded that Jesus rode. AND PUT ON THEM THEIR CLOTHES. Instead of a saddle, as is frequently done by the rider himself today, Jesus presents himself as the Messiah. The purpose of this riding into Jerusalem was to set forth, as in a living parable, that he was the Messiah, the expected king, and to present himself to the Jews for their acceptance. It was the final offer to those who had rejected him as a teacher, that they might accept him as the Messiah, and save themselves and their nation from destruction.

Scene II. THE TRIUMPHAL PROCESSION.—Vs. 8, 9. 8. AND A VERY GREAT MULTITUDE. R. V., most of the multitude, because only a few could find branches. The crowds came from two directions, from the city, John 12: 12, and crowds of pilgrims from all parts thronging into the city by the Jericho road. By a census taken in the time of Nero, it was ascertained that there were 2,700,000 Jews present at the Passover. Being visitors, they would have abundant leisure for any procession or excitement. SPREAD THEIR GARMENTS. The loose blankets or cloaks worn over the tunic or shirt. IN THE WAY. Thus manifesting their high idea of our Lord.

OTHERS CUT DOWN BRANCHES. Of palm trees, according to John. The date-palm leaves are often ten feet long. "The variation of tenses is not preserved in the English versions. Spread, their garments, aorist tense, denoting one definite act. Cut down, spread in the way, imperfects, denoting continued action. As Jesus advanced, they kept cutting branches and spreading them, and the multitude kept crying."

9. THE MULTITUDES THAT WENT BEFORE, AND THAT FOLLOWED. Two vast streams of people met on that day. The one poured out from the city; and as they came through the gardens whose clusters of palm rose on the southeastern corner of Olivet, they cut down the long branches, as was their wont at the Feast of Tabernacles, and moved upward toward Bethany with shouts of welcome. From Bethany streamed forth the crowds who had assembled there the previous night. The two streams met midway. Half of the vast mass, turning round, preceded; the other half followed. CRIED. The tense implies a continuance or repetition of the cries. HOSANNA. "Hosanna" is a rendering into Greek letters of the Hebrew words, "Save, we pray!" Psa. 118: 25. It is like a shout of "Salvation! Salvation?" It is used as an expression of praise, like "Hallelujah," or "Hail." BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD. The words are taken in part from Psa. 118: 25, 26, a hymn which the people were accustomed to apply to the Messiah. HOSANNA IN THE HIGHEST! In the highest degree; in the highest strains; in the highest heavens from which the salvation came.

Scene III. SORROW OVER THOSE WHO REFUSED TO JOIN IN THE TRIUMPH.—Luke 19: 41-44. One touching incident is related by Luke only. Here, while others shouted, Jesus wept over the city, for the sins of its people, who, in rejecting him, sealed the ruin of the city and the nation. "He was crossing the ground on which, a generation later, the tenth Roman legion would be encamped, as part of the besieging force destined to lay all the splendours before him in ashes."

Scene IV. KINGLY DERDS IN THE ROYAL CITY.—Vs. 10-14. 10. WHEN HE WAS COME INTO JERUSALEM. "Mark adds, 'into the temple,' and that he 'looked round about upon all things,' " ALL THE CITY WAS MOVED. A strong word in the original from which their word "earthquake" comes. They were shaken as by an earthquake, agitated as the waters in a tempest.

11. THE MULTITUDE SAID, imp. kept saying. These were those who accompan-

led Jesus, answering the question which the people of the city asked. THIS IS JESUS THE PROPHET OF NAZARETH. Of this there was no doubt, and he might be the Messiah.

12. CAST OUT. Now at the end of his ministry, as he did at the beginning, John 2: 13-17. ALL THEM THAT SOLD AND BOUGHT IN THE TEMPLE. In the court of the Gentiles was the temple market, where animals, oil, wine, and other things necessary for sacrifices and temple worship, were sold, for the convenience of pilgrims who came from all parts of the world to offer sacrifices at the Passover season, and who could not bring their offerings with them. The priests made gain out of the traffic, and there was large opportunity for extortion. Noise, confusion, wrangling, bitter words, reckless oaths, and dishonest practices filled the sacred courts where the Gentiles should have been taught the holy worship and the commandments of God. And all this was done in the only part of the temple into which the Gentiles could come to learn about the true God. TABLES OF THE MONEY CHANGERS, who were necessary because the pilgrims came from all over the civilized world.

This was a type of the work of Christ in the heart, in the church, and in the world, cleansing them from all sinful habits, customs, feelings, and acts. "He is like a refiner's fire, and like fuller's soap, and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver" (Mal. 3: 2, 3). Again he exerted his kingly power by destroying the works of the great enemy, the devil.

14. THE BLIND AND THE LAME CAME TO HIM, in the house of God, the place where all the troubled should come, AND HE HEALED THEM. A work of mercy more pleasing to him than the stern act of justice he had just performed. This, too, was a type of his kingly work among men comforting, healing, blessing, redeeming his people from every outward and inward evil.

Scene V. THE CHILDREN'S HOSANNAS.—Vs. 15, 16. 15. THE CHILDREN, BOYS SAYING, HOSANNA TO THE SON OF DAVID. They caught the enthusiasm from their elders, and entered with great zeal into the praises of the Messiah. THEY, the chief priests, WERE SORE DISPLEASED. Perhaps dreading that the Roman garrison in the adjoining castle of Antonia should hear them and make trouble; but more opposed to any approbation of Jesus that would make it dangerous for them to work their will upon Jesus. They asked Jesus to put a stop to these loud praises (Luke 19: 39, 40). His reply was that the very stones would cry out if these held their peace. No power could repress the fact that here was the true Messiah.

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From the Churches.

OSBORNE, N. S.—Mitchell, son of Dea. J. S. Arnold, was baptized and received into the church Easter Sunday.

N. B. DUNN.

ST. JOHN, BRUSSELS STREET.—Four believers were baptized on the evening of the 17th inst. after a discourse by the pastor on the Great Commission. Others are expected to obey Christ's command. Brethren pray for us.

MILTON, QUEENS CO., N. S.—On Sunday April 10th, three were baptized and welcomed into our fellowship. Three others were also received by letter at our last Conference meeting. In all departments of church work we are glad to note progress. At present the parsonage is undergoing thorough repairs such as will make it a suitable and comfortable home for the pastor.

W. L. ARCHIBALD.

BELLISLE STATION, KINGS CO.—The church here continues to be blessed, as on Sunday afternoon Rev. E. Ganong baptized two more, making in all 28, and there are more to follow. Our pastor is going to hold services here next week if the time can be spared from other parts of his field. A Young People's Union was organized here last week with some 40 members by Pastors Ganong and Patterson. M. W. F. April 13th.

SACKVILLE, N. B.—Since we last reported fifteen have been baptized, one brother has past his seventy-third birthday. Brother Hugh McLean has spent two weeks with us singing the Gospel. He is an excellent helper. His songs have been listened to with great pleasure by large congregations. Pastors who need such help would do well to seek his assistance. There are about a dozen others waiting baptism.

E. E. DALRY.

DIGBY, N. S.—We are yet in the midst of revival influences. Have baptized every Sabbath since the first Sabbath in March. Twenty-one have been added to the church in town, two were baptized at Broad Cove last Sabbath. More will follow. Will hold a week's special meetings at Upper Rossway. Last Sabbath I baptized two candidates for Lic. Edbert Everett at the Digby (Joggin) African church. This Bro. is being blessed in his work.

B. H. THOMAS.

BOBBILI, INDIA.—Our last Conference and communion season with the Bobbili church for some time is just over. One was received on experience, which makes twelve added to the church since Jan. 1st, 1898. Three by letter, two by experience and seven by baptism. Since our Conference here in January we have enjoyed two good tours on the field, one to Rayaghatta and one to Rajam and those Rajah villages, and our hearts have been much cheered with the evidences of the Lord's working among the people. May the Lord keep all of our dear people as the apple of His eye and hide them under the shadow of His wings when we are so far separated from them.

G. CHURCHILL.

DORCHESTER.—Our prayer and conference meetings for sometime have been attended by a large number of the young people, this promises the old members of the church, (there are not many of us) that our places when we leave will be well filled, perhaps and it is to be hoped, with better material. At our conference on Wednesday last, two offered themselves for baptism, and the way in which they expressed themselves must have satisfied all who heard them. They, Miss Bella Buck and Mr. John O'Brien, were baptized last Sunday evening in the presence of a congregation so large that it proclaimed the interest the people of Dorchester take in the apostolic ministrations of the rite. It is expected that others will be baptized next Sunday. While no special efforts are being made here there is great promise of future accessions. A tidal wave revival is sweeping over the parish of Sackville and it is to be hoped will reach us.

C. E. K.

INGLEWOOD.—We desire with humble gratitude to acknowledge the goodness and mercy of a kind and Heavenly Father for the many blessings in sparing us to see the winter pass. We have rejoiced amid sorrow and discouragement but thanks be unto His name for such variety of His dealing with us. We have not very cheering intelligence to communicate still we rejoice to know that Jesus

loves us still. The meetings here have been well kept up and largely attended and the same can be said of the Sabbath School; the teachers are earnest in the work. So through the mercies of God we have enjoyed many blessings accompanied with many dark hours of discouragement, but we have the hope of Heaven, and our Lord saying, "Let not your heart be troubled. I will not leave you comfortless. I will come to you." Our Sabbath School has been visited by Revs. F. M. Young and J. L. M. Young also Deacons Craig, Brown and others. We are pleased to say that our young people are coming to the front and their singing can be highly recommended in all of our services. It is sometimes so the Almighty selects the most unlikely person to carry out His purposes. This has been His way of working in the ages of the past and is now in the present age, that He may so show to the world that the spiritual elevation of the church is not effected by human but by Divine Power.

HILLGROVE, DIGBY, N. S.—I have just closed a series of special services at Hillgrove. It was a pleasure to meet my old friend and brother, Rev. W. L. Parker, and to co-operate with him in efforts to promote the revival of God's work. Our services were crowned with the divine blessing and a genuine revival was enjoyed. Many who had known Christ and had declined in their love and zeal, received fresh impulse heavenward. Yesterday, April 10th, was a high day for the Hillgrove Baptist church. Seven were welcomed to their fellowship, three by baptism, three by letter and one by experience. The latter, Mrs. George Nichols, is a grand-daughter of the late Elder John Woodworth, and her coming will be a blessing to the church as she possesses much more than ordinary musical talent, which is consecrated to God's service. Hillgrove presents a fine sphere for Christian effort, and it is hoped the good work may advance. Bro. Parker is greatly encouraged by prospects of further additions. On this field he has spent ten years. He is planning during the coming summer months to make a general visitation, accompanied by Mrs. Parker, among the churches with whom he has labored in former years, and he will doubtless receive a hearty welcome.

ISAAC WALLACE.

April 11th.

Home Missions.

BOARD MEETING.

The H. M. Board of the Maritime Convention met on the 11th inst. Nearly all the members were present and a large number of important matters were considered.

MISSION REPORTS.

Reports were read from the following missionary pastors: L. J. Slaughtenwhite, Kempt and Milford; R. Mutch, Rawdon; W. A. Snelling, Margaree and Mahon; D. W. Craudall, New Canada; J. W. Bancroft, Springhill; Geo. A. Lawson, West End, Halifax; J. E. Blakney, New Ross and Waterville; J. T. Dimock, River John and New Annan; F. E. Roop, Maitland and Walton; Geo. Bishop, Burlington; A. E. Ingram, St. Margarets Bay, and from A. F. Baker, general missionary.

GRANTS TO FIELDS.

1. To Little Glace Bay church \$100.00, for year beginning January 1, '98. Rev. F. Beattie.
2. To St. Margarets Bay group \$50, for year beginning January 1, '98. Rev. A. E. Ingram, pastor.
3. To Little Hope church \$50, for year beginning December 10, '97. Rev. R. B. Kinlay, pastor.
4. To Gabarou field \$50, for year. P. A. Thorn, missionary.
5. To the Pleasantville group, Lunenburg Co., \$150, for one year.
6. To Hawkesbury church \$100, for one year.

A few appointments and recommendations of student missionaries were made, but it is thought best not to publish them till the arrangements for students is completed. Meanwhile we would like to hear from any wishing for student labor during the approaching vacation. Some of these students will be ready to begin work the first of May, and others the first of June.

PUSHING THE WORK.

The Board is doing its best to take care of our weak churches and push on the H. M. work generally. They are constantly hampered by lack of funds and consequently are unable to make the provision needed, or even pay the missionaries' salaries as they come due. As we draw towards the end of the Convention year, the fear of a large deficit troubles us not a little. We again appeal to all interested in this work to come to the help of the Board.

A. COHON, Cor.-Sec'y.
Wolfville, N. S., April 13.

District Association.

On October 5th last the delegates from the churches in this district organized the Guysboro West District Association. The first two meetings, held at Country Harbor and Aspen, have already been reported. The third meeting was opened at Port Hillford on Feb. 8th. The morning session was spent in business and in receiving reports from the churches. In the afternoon Pastor Field read a paper on Sabbath School work, and Pastor Vincent gave a Bible reading on the Holy Spirit. A part of the meeting especially helpful to the church with which it was held was the evangelistic services on Monday and Tuesday evenings under the leadership of Bro. Vincent.

The fourth meeting of the Association met at Isaac's Harbor, Monday evening April 4th. Meetings continued through Tuesday. Pastors Kinley and Field preached on Monday and Tuesday evenings respectively. A talk on "Qualifications of a Christian Worker," given on Tuesday afternoon by Pastor A. J. Vincent, cannot be too highly commended. Bro. Vincent is a man who knows the truth and does not shun to declare it.

During the morning session and part of the afternoon the business of the district was taken up. A motion was passed that with the consent of the Guysboro East Association, an evangelist, be secured for the county.

The need of the field is great, as there are upwards of twenty-five preaching stations supplied by only five resident pastors. A large section of country from Sherbrooke on the St. Mary's River to Moses River in Halifax county is without pastoral care and was not represented at the Association.

Delegates from Port Hillford and Little Hope churches spoke encouragingly of their work. The only delegates from the Country Harbor field were from the Country Harbor church. The Association was asked to recommend the Home Mission Board to grant one hundred dollars to this field for the support of the pastor. After serious consideration the request was granted. The New Harbor field has been greatly blessed under the ministry of Bro. A. G. Colborne. Twenty-four have been added to the church. For the present they are without a pastor.

At Isaac's Harbor the congregations are good and the financial position of the church was never stronger. The building of a meeting-house at Goldboro just across the harbor, is under consideration.

The next meeting of the Association will be held the second Tuesday in June. The place of meeting will be announced later.

COM.

N. B. Convention Receipts.

2nd Chipman church for Seminary debt, \$50; Millville church, H. M., \$2.92; Temperance Vale church, H. M., \$2.57; York and Sunbury quarterly meeting, H. M., \$3.34; B. Y. P. U. of Upper Dorchester church, H. M., \$3; York and Sunbury quarterly meeting, F. M., \$3.33; A. W. Nobles, F. M., on Mr. Gullison's salary, \$5; Rev. S. D. Ervine, F. M., on Mr. Gullison's salary, \$5; 3rd Hillsboro church, for H. M.

If you cannot get beef, mutton will answer.

You may choose between milk, water, coffee or tea. But there is no second choice for Scott's Emulsion.

It is Scott's Emulsion or nothing.

When you need the best cod-liver oil, the best hypophosphites, and the best glycerine, all combined in the best possible manner, you have only one choice.

It brings prompt results in all cases of wasting, or loss in weight.

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

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER CO., NEW YORK.

\$3.50; W. M. A. S., of Valley church, Surrey, H. M., \$3.50; Sunday School of Central Norton church, H. M., \$2; Kars church, H. M., \$1.10; Rev. S. D. Ervine, H. M., \$1; 3rd Springfield church, H. M., \$1; Studholm church, H. M., \$2.35; Penobscus church, H. M., \$2; Havelock church, H. M., \$11.30; Salisbury church, H. M., \$2; Valley church, Surrey, H. M., \$3; 1st Hillsboro church, H. M., \$5.20; Hopewell church, H. M., \$10.40; Harvey church, H. M., \$6; Alma church, H. M., \$15.05; Germantown church, H. M., \$1; Elgin church, H. M., \$2.17; Petriodiac church, H. M., \$2; Hopewell Hill church, H. M., \$6.93; Beaver Harbor church, \$2; 2nd Chipman church, H. M., \$3.10; 2nd Cambridge church, H. M., \$3.61; Albert church, H. M., \$21.65; Springfield, York Co. church, H. M., \$13; Deacon John Carson, F. M., \$1; 1st Springfield church, F. M., \$1; B. Y. P. U. of Andover church, F. M., \$5; 1st Springfield church, Baptist Anniversary Fund, \$2.—\$209.02. Before reported, \$1756.63. Total to date \$1365.65. In my report of Feb. 8th, Marysville church is credited with \$7.50 which is a mistake and should be Mauveville church, \$7.50. Also in the same, Hampton Station church, \$5.45 and Hampton Village, \$5, which should be Hampton Station church, \$5 and Hampton Village, \$5.45. St. Martins, N. B. J. S. TITUS, Treas. April 12.

Acknowledgement.

Mrs. R. B. Kinley, of Port Hillford, extends her sincere thanks to the ladies of Sonora for two beautiful hooked mats, presented to her on the 12th inst. Port Hillford, April 15.

SPRING GOODS

Have all arrived, and the mild weather of March started spring trade in good style. Good qualities are in demand. We observed this all last year. Customers bought good suits and overcoats, said they had experimented in cheap stuffs long enough. We keep good cloths and trimmings because we have experience in buying—employ skilled tailors—possess every facility for fine tailoring—and our prices are moderate. Send a card for our new booklet.

A. GILMOUR, Tailor.

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May look well at first, but they can't last.

That's why our

EMBOSSED METAL PLATES



A Sample Design For Ceilings and Walls are taking their place in all classes of buildings. You may choose from 150 designs. The prices are moderate, and the metal finish is beautiful, fire-proof, easily cleaned and permanent.

Think it over—decide on having the best at first—and write to us for fuller information.

Metallic Roofing Co., Limited, 1106 King Street West, Toronto.

SEBELY.—At P. April 2, to the wife a daughter.

MAR

GARLAND—BUD McLaughlin Road, Normandy, Joseph Road, to Leata BUD BOYCE—MACDON Street, Halifax, N. Z. L. Fash, M. A. Malden, Mass., to aid, of Halifax.

SMITH—BRADSHAW Tabernacle, New Y. B. Simpson, assiste Rev. J. Hal. Sm Africa, to Leonor Martins, N. B. Th for their mission fo

LUTWICK—FRED inst., at the Baptist York County, by David A. Lutwick of Canterbury, Yor

WILSON—CUMMINS bride's father, Gre inst., by Elder E. L. Wilson to Lizzie M.

SMITH—TAYLOR—A inst., by Elder P. Smith to Mary E. T

MARTIN—PRICE. Middlefield, Quee January 30, by F. B. A., William Mar of Middlefield.

MCCREA—WALKER the bride's father, Co., N. B., March Hayward, George C. Centre, to Albina J. Deacon Alexander

DOCKENDORF—sidence of the bride Prince Edward Isl Addison F. Brown son of Capt. W. Lunenburg, and youngest daughter

DAVISON—SCH by the Rev. John W. Ambrose Davison t of Gasperaux, Ki

KENEDY—PRESCE the 6th inst., by th Thomas Kenedy Besse Prescott of County.

RYDER—REID.—bride, Middleland April 13th, 1898, b David P. Ryder of Mrs. Margaret J. F place.

(Weekly pa

DE

FAIRWEATHER. Queens Co., Mar weather, aged 83 y (Weekly S

FREEMAN.—At N. S., Mar. 17, Na 56 years.

RAYMOND.—At after prolonged i formerly of Beave Our brother was a Christ and a mem He was taken aw age and leaves a w mourn their loss.

BROWN.—At M April 12, Mrs. Est late Jacob Brown B'own has been sistent member church. During sufferings were ve in God continue has gone to her re

Wal



children. C. Walter Pa

BIRTHS.

SEELY.—At Prince William, N. B., April 2, to the wife of Pastor F. B. Seely, a daughter.

MARRIAGES.

GARLAND-BUDD.—At the parsonage, McLaughlin Road, April 3, by Pastor M. Normandy, Joseph A. Garland, of Victory Road, to Leata Budd, of the same place.

BOYCE-MACDONALD.—At 36 Maynard Street, Halifax, N. S., April 11, by Rev. Z. L. Fash, M. A., George W. Boyce, of Malden, Mass., to Sarah Isabelle MacDonald, of Halifax.

SMITH-BRADSHAW.—At the Gospel Tabernacle, New York, April 6, by Rev. A. R. Simpson, assisted by Rev. A. C. Frank, Rev. J. Hal. Smith, of Soudan, West Africa, to Leonora G. Bradshaw, of St. Martins, N. B. They started immediately for their mission field in Soudan.

LUTWICK-FREDERICK.—On the 12th inst., at the Baptist church, 1st Canterbury, York County, by Rev. I. W. Carpenter, David A. Lutwick to Mabel Frederick. All of Canterbury, York Co., N. B.

WILSON-CUMMING.—At the home of the bride's father, Greenville, Wednesday, 6th inst., by Elder P. D. Nowlan, William G. Wilson to Lizzie M. Cumming.

SMITH-TAIT.—At Oxford, on the 13th inst., by Elder P. D. Nowlan, John R. Smith to Mary E. Tait.

MARTIN-PRICE.—At the Baptist church, Middlefield, Queens County, N. S., January 30, by Rev. Frank E. Bishop, B. A., William Martin to Lela Price. Both of Middlefield.

MCCREA-WALKER.—At the residence of the bride's father, Forest Glen, Victoria, Co., N. B., March 30th, by Rev. A. H. Hayward, George Miles McCrear, of Perth Centre, to Albina Jane, second daughter of Deacon Alexander Walker, of Forest Glen.

DOCKENDORFF-WARREN.—At the residence of the bride's parents, North River, Prince Edward Island, Mar. 30, by Rev. Addison F. Browne, Wm. F. Dockendorff, son of Capt. Wm. Dockendorff, of Lunenburg, and Matilda May Warren, youngest daughter of Robinson Warren.

DAVISON-SCHOFIELD.—At Gaspereaux, by the Rev. John Williams, on the 6th inst., Ambrose Davison to Helena Schofield, all of Gaspereaux, Kings County.

KENEY-PRESCOTT.—At Gaspereaux, on the 6th inst., by the Rev. J. Williams, Mr. Thomas Kenedy of Wallbrook to Miss Bessie Prescott of Bridgewater, Lunenburg County.

RYDER-REID.—At the residence of the bride, Middleland, King's Co., N. B., April 13th, 1898, by Pastor S. D. Ervine, David P. Ryder of Canaan, Queens Co., to Mrs. Margaret J. Reid of the above named place.

(Weekly papers please copy).

DEATHS.

FAIRWEATHER.—At Cumberland Point, Queens Co., March 19, Benjamin Fairweather, aged 83 years and seven months. (Weekly Sun please copy).

FREEMAN.—At Milton, Queens Co., N. S., Mar. 17, Nathan R. Freeman, aged 56 years.

RAYMOND.—At Winthrop Beach, Mass., after prolonged illness, Enos Raymond, formerly of Beaver River, Yar. Co., N. S. Our brother was a consistent believer in Christ and a member of the Baptist church. He was taken away in the 54th year of his age and leaves a wife and five children to mourn their loss.

BROWN.—At Milton, Queens Co., N. S., April 12, Mrs. Ester Brown, widow of the late Jacob Brown, aged 73 years. Sister Brown has been for many years a consistent member of the Milton Baptist church. During her recent illness her sufferings were very great, but her faith in God continued steadfast. Our sister has gone to her reward.

ANDERSON.—At Perth Centre, Victoria Co., on the night of March 20, Jean, beloved daughter of Peter and Isabella Anderson, aged eleven years and seven months. She was lovely, so meek and so mild; the dear parents' only baby. She was not afraid to die—she knew she was going home. She smiled as she passed away to be with Jesus. She was the opening bud of the morning dawn as she passed into the Paradise of God.

MCBURNIE.—At Diligent River, Cum. Co., N. S., April 5, of heart failure, Phebe McBurnie, age 67, leaving husband and three daughters to mourn their loss. Sister McBurnie was baptized by the late Joseph Kempton of precious memory, and united with the Diligent River Baptist church. She walked in the ways of her Lord till called to her reward above. She was much respected by all denominations here. Her funeral was largely attended, and her remains were interred in the Baptist cemetery. Pastor Howe of Parrsboro conducting the service.

HARRISON.—At Gowland Mountain, Elgin, N. B., March 23, Mary Jane, beloved wife of Joseph H. Harrison, passed peacefully away to be with Jesus, in the 64th year of her age. In 1863 she publicly professed religion and united with the Third Elgin Baptist church, and continued faithful unto the end, when Jesus called her home. She leaves a sorrowful husband, two sons and three daughters, besides a large circle of relatives and friends, who all loved her, to mourn their loss; yet what is their loss is her gain.

(Transcript and Times please copy).

HORTON.—At East Wallace, March 7, Sister Lydia Horton, aged 55 years, wife of the late Harmon Horton. In her young womanhood God's Holy Spirit convinced our sister of sin, and she surrendered her life to Jesus and became a member of the Wallace church. But over two years ago she was stricken down with nervous prostration, which at times caused her intense suffering. While in that state about one year ago her husband was suddenly called away by death, leaving the prostrated mother in care of her two little daughters, aged 14 and 16 years. Thus a bright and happy home in less than one year became entirely broken up. "His ways are past finding out." Much sympathy is felt for the two orphan girls.

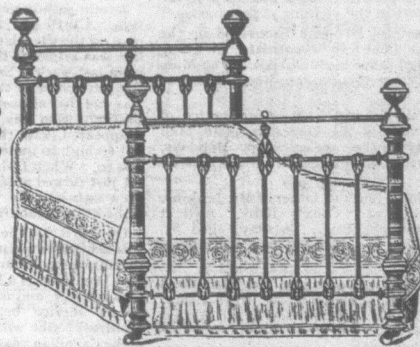
CROSSLEY.—Passed on into the eternal rest, at Mt. Denson, Hants Co., N. S., April 7, Mabel, adopted daughter of Capt. and Mrs. Edw. Crossley. For two years every effort of medical skill and parental love was made to stay the advance of disease, but at last consumption has terminated her beautiful and useful life at the early age of twenty-one. She was baptized a little over two years ago and has been a most faithful and exemplary Christian, working for the Lord even through her frail and failing health. She died in the most blessed triumphs of the gospel. The interment took place on Easter Sunday, when a large number of sympathizing friends bore witness by their presence to the affectionate memories which they will ever retain for the dear deceased, who was a universal favorite, and to the esteem in which the bereaved parents are held. Rev. J. B. Bigney, Methodist, assisted in the services, and Deacon S. H. Mitchner, of Hantsport, her superintendent for a number of years, spoke loving words of admiration for her beautiful life and of timely warning to the unconverted. The pastor preached from 1 Cor. 13: 12, which were dear Mabel's dying words. The Hantsport choir, of which deceased was formerly a member, furnished the music. A sweet life has ended here, but its gracious influence will never cease to be felt.

A Voice from "the Land of Sunshine". A few weeks ago we left Canada covered in her white garment. The cold north wind was pinching our ears as we journeyed along. On reaching Boston the temperature was still below zero. Spent a very pleasant week visiting friends in the city, had the privilege of hearing Dr.

Handsome Brass and White Enamel

WITH 1 1/2 inch PILLARS

- 3 feet Wide \$9.75
3 ft. 6 in. Wide 10.00
4 ft. Wide 10.50
4 ft. 6 in. Wide 11.00



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Agents Wanted AT ONCE

For the "AUTHORIZED MEMORIAL VOLUME OF THE LIFE OF FRANCES E. WILLARD." prepared by Anna A. Gordon, Miss Willard's private Secretary assisted by the ablest talent in England and America. Among the contributors are Joseph Cook, Dr. Lyman Abbott, Bishop Vincent, D. L. Moody, Theodore L. Cyler, Archbishop Farrar, Canon Wilberforce, Frances E. Clark, Lady Henry Somerset, Margaret Bottomie, Mrs. L. M. N. Stevens, President of the W. C. T. U., Mrs. Mary A. Livenmore and Dr. C. H. Parkhurst. This book is one of surpassing interest and cannot fail to sell rapidly. It is low priced, authentic, profusely illustrated. It is the only authorized life of Miss Willard that will be issued, and will bear the stamp of the official Publishing House of the W. C. T. U. on the title page.

We are prepared to supply this book to agents at our usual liberal discounts, and desire to have a canvasser to act in every locality without delay. Terms will be mailed on application. A complete outfit, including sample prospectus copy, etc., will be sent with full particulars on receipt of 50 cents in postage stamps. Address R. A. H. MORROW, Publisher, 59 Garden Street, St. John, N. B.

Lorimer preach the old gospel where its power is being made manifest in the conversion of souls. That day there was baptism morning and evening. We were told that the waters were troubled about every Lord's day. Such should be the case if the Word of God is true. "There were added to them daily such as should be saved."

In New York we heard another trumpeter, which gives no uncertain sound, Dr. McArthur. Here they were reaping as well as sowing. Men and women were baptized on profession of faith. Leaving New York we journeyed southward remaining a day at Philadelphia, a day at Washington, a day at New Orleans and a day at Los Angeles, finally reaching our destination, the beautiful little city of San Diego, whose front is bounded by the blue Pacific ocean where cooling breezes are so delightful. Here we found Pastor Napp, of the First Baptist church, holding the fort, he gave us a glad welcome to the country. After a few days rest we began work with Bro. M. B. Shaw, known to most of you in the Maritime Provinces. Bro. Shaw is an untiring worker who is loved by his church and has an influence in the denomination here in the South. We have labored together during the past few weeks. God has blessed and is blessing His own precious work. About thirty have made a move toward the Kingdom, most of them have taken part in our meetings. Ten have been baptized.

It seems like the old time revival, strong young men getting up in the night and asking the prayers of God's people. We are glad to note, by the MESSENGER AND VISITOR, that God is blessing the churches in the east. I know there are some in the home churches who will remember us in prayer that God may give us a rich harvest. I would like to have spoken of the



If you've tried other Emulsions and find they don't agree with you, just get a bottle of MILBURN'S. It is pleasant to take, and won't turn the weakest stomach. It has combined with Wild Cherry Bark and the Hypophosphites of Lime, Soda, and Manganese, and has wonderful restorative and flesh forming properties. For Bronchitis, Consumption, Scrofula, Rickets and similar diseases it has no equal.

Price 50c. and \$1.00 a bottle at all dealers.

13 RUNNING SORES.

Mr. Stephen Wescott, Freeport, N.S., found (Bur-ock Blood Bitters) a wonderful blood purifier and gives his experience as follows: "I was very much run down in health and employed our local physician who attended me three months, finally my leg broke out in running sores with fearful burning. I had thirteen running sores at one time, from my knee to the top of my foot. All the medicine I took did me no good, so I threw it aside and tried B.B.B.; when one-half the bottle was gone, I noticed a change for the better, and by the time I had finished two bottles my leg was perfectly healed and my health greatly improved."

climate, which is delightful. The fruit which is abundant but I am afraid the Editor will consign the whole business to the waste basket as this note is already too long. Yours in the work, Fall Brook, Cal. J. A. MARPER.

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Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of

PURE, HIGH GRADE Cocoas and Chocolates

on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 3 Hospital St., Montreal.



News Summary.

Tom Nulty, the Rawdon murderer, attempted to escape from Joliette prison Tuesday, but was captured.

The price paid by the United States government for the St. Paul and the St. Louis is kept secret, but it is known to be somewhere in the vicinity of \$5,000,000.

A conspiracy has been discovered in the palace at Peking to assassinate Li Hung Chang and other high officials. The Manchus accuse them of selling China to Russia.

Sir Wilfrid Laurier has given notice of the intention of the Government to take every day of the week, except Mondays, for Government business after the present week.

Rev. John Jenkins, father of Mr. Jenkins, the author of "Ginx's Baby," died at West Dulwich, Eng., Tuesday, aged 85. Dr. Jenkins lived in Canada for many years.

The Swiss government has prohibited the importation of American fresh fruits. This action was taken owing to the alleged presence of the San Jose scale in the fruit imported recently.

An arrangement has, it is understood, been come to between Premier Greenway and Mr. William Mackenzie under which the new line between Winnipeg and Lake Superior will be built.

Rev. Dr. Edward Everett Hale celebrated his 76th birthday on Sunday by preaching a sermon at the Hampton, Va., Norman and Collegiate Institute on the "Absolute Simplicity of Religion."

The London Mail says the United States government is negotiating for the purchase of the Cunarder Lucania and the North German Lloyd steamer Kaiser Friedrich, which is not yet finished.

Vice-President Shaughnessy, of the C. P. R., said Monday that traffic had become so congested that the C. P. R. would double its line between Montreal and Toronto. Surveying parties start at once.

There was a big revolutionary demonstration at Valencia, capital of the Spanish province of that name, Wednesday. Large crowds assembled, a red flag was displayed and waved in the air and the "Marseillaise" was sung.

A collision occurred on the C. P. R. at Saulte Aux Recollets, Que., Wednesday, resulting in the fatal injury of one man and wounding two others. Two engines and considerable other rolling stock were destroyed. The damage to property is \$15,000.

The extensive plant of the Penna plate glass company in North Irwin is in complete ruins. Nothing but smouldering remains remain of the largest independent plate glass works of the United States. The loss is estimated at \$750,000, with an insurance of about \$450,000. The concern employed about 500 men, whose families helped largely to make up the population of this town and North Irwin.

Gleaner: A sad case eliciting profoundest sympathy exists at Oromocto. Mr. and Mrs. William Carney and their whole family of eleven children are sick with a virulent form of diphtheria. Two of the children are already dead, one having died last night and another today. The others are in a very bad state. The family is destitute, and largely depending upon the neighbors, who naturally are afraid of taking the disease if they minister to those affected.

In spite of the Spanish decree suspending hostilities in Cuba, it is officially set forth today that "several skirmishes of no importance have taken place in the provinces of Santa Clara and Santiago de Cuba." A British small craft named the Arrow was captured some time ago with five men composing her crew, near Santa Cruz, by the Spanish cruiser Dependiente, it being alleged that she was loaded with contraband of war. But owing to the representations of the British consul an order for the release of the vessel has just been issued.

The American Line steamship City of Paris sailed on Friday from New York with only twenty-five cabin passengers. This is the fewest number the big liner has ever carried, but she took thirty extra firemen and stokers. Most of the voyagers were Europeans returning home. Captain Watkins said that fear of war was responsible for the falling off. "If war should be declared while we are at sea," he said, "I don't think there is a cruiser in the Spanish navy that could overhaul the Paris. Her engines are now manned by a force of sixty-five."

A third terrible avalanche is reported at Chilkoat Pass. It occurred near Crater Lake, where hundreds of travelling prospectors are encamped awaiting an opportunity to get over the pass. Eight bodies were taken out in the first three hours. It is believed that fully eighty bodies lie beneath the avalanche.

Surely pathos could go no further than this. A little girl, daughter of a lengthman on the Cleveland (South Queensland) line was killed by the engine of a passing train last week. Said the driver: "I saw the little child on the track, and the sight was one that almost made my heart stop beating. She was sitting down playing, it appeared, with the stones. She was not old enough to understand the position she was in. When I blew the whistle the little tot just turned around, and as the engine drew near her she looked up at me and smiled."—Melbourne Age.

On April 21 the new Dominion Line steamship Dominion will be launched from the shipyard of Harland & Wolff, Belfast. The Dominion is a large steamship of 6,000 tons register, and is intended for the company's service between Liverpool and Montreal. She will be the largest vessel in the Canadian passenger trade this season. The steamer is fitted with twin screws, and is said to be in every way a model of comfort and elegance. The passenger accommodations are very much on the same general plan as the steamship Canada, in this service. In the winter season the new boat will be placed either in the Portland or Boston trade, of the business warrants.

This Time in Quyon.

Hundreds in the Town Can Vouch for the Truthfulness of the Story.

Mrs. Rass is Cured by the Great Spring Medicine, PAINE'S CELERY COMPOUND.

SHE SUFFERED FOR LONG YEARS FROM FRIGHTFUL NEURALGIA.

She says: "No Tongue Can Describe the Agonies I Suffered."

Paine's Celery Compound, the Great Medical Prescription for Neuralgia, Sciatica and Rheumatism.

Beware of Imitations; "PAINE'S" IS THE KIND THAT CURES.

The quiet little town of Quyon, situated on the Ottawa river, has furnished many a strong and convincing testimonial for earth's most popular medicine, Paine's Celery Compound. One of the latest letters received is from Mrs. David Rass, a lady well known and highly esteemed; she writes as follows:

WELLS & RICHARDSON Co., DEAR SIRS:—I have much pleasure in testifying to the worth of your life-saving medicine, Paine's Celery Compound. I was a victim of neuralgia in its worst form for many years, and no tongue can describe the agonies I suffered. A friend recommended your Compound to me, and after using two bottles I am completely cured. I cheerfully recommend Paine's Celery Compound to the world, especially to all who suffer the agonizing tortures of neuralgia. Yours very truly, MRS. DAVID RASS, Quyon, P. Q.



People Who Call on Us

to inspect our stock of

PIANOS, ORGANS, and SEWING MACHINES

and see the values we offer at the different prices, the EXCEPTIONALLY easy TERMS by which they can make a Piano, Organ or Sewing Machine their own, don't USUALLY buy ELSEWHERE on INSTALMENTS that the process of paying kills all the pleasure that might come out of the possession.

GIVE US A CHANCE

DON'T KEEP back because you cannot pay more than \$3.00 per month on a PIANO, \$2.00 on an ORGAN, or 50c. on a SEWING MACHINE. 'T'WILL pay you to inquire of US or our AGENTS in some way, before buying elsewhere.

MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

People

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

Advertisement for Odorama Mouth Tonic, featuring the brand name in a large, stylized font and the text 'THE BEST MOUTH TONIC IN THE WORLD' and 'PERFECT TOOTH POWDER'.



You need it to bear the daily burdens of life. If your back's weak—Doan's Kidney Pills will strengthen it. If it pines and aches—Doan's Kidney Pills will cure it. No experiment in taking Doan's Kidney Pills. They cured hundreds of weak, aching backs long before other kidney pills were dreamed of.

Mr. James Row, Belleville, Ont., suffered for nine years with terrible pain in the back, rheumatic pains, and pains in the bladder. He spent \$300 doctoring, but got little relief. Doan's Kidney Pills have completely cured him, banished the back pains, and all the other pains and aches.

To Builders

Our new Catalogue is now in the printer's hands and will be published soon. It contains cuts of Mouldings, Doors, Windows, Verandahs, Pickets, Brackets, Cresting, Church Pews, Store Fittings, etc.

The designs are new and original and not to be found in any other catalogue.

If you are interested in building you will find it very useful. Send us your address and we will mail it free of charge.

A. CHRISTIE WOOD WORKING Co. CITY ROAD, ST. JOHN, N. B.

Advertisement for GLUTEN FLOUR, featuring the brand name in a large, bold font and the text 'For Dyspepsia, Constipation, Diabetes and Obesity'.

EQUITY SALE.

There will be sold at Public Auction at Chubb's Corner, in the City of Saint John, in the City and County of Saint John, and Province of New Brunswick, on Thursday, May Fifth next, at Twelve O'clock, noon, pursuant to the directions of a certain Decreeal Order of the Supreme Court in Equity made on the seventeenth Day of February, A. D. 1898, in a certain cause therein pending wherein the Foreign Mission Board of the Baptist Convention of the Maritime Provinces are Plaintiffs and Charles Campbell and Elizabeth Brown Campbell, his wife, are Defendants, with the approbation of the undersigned Referee, the mortgaged premises described in the Plaintiff's Bill and said Decreeal Order, as follows: "All that lot of land and premises fronting on Duke Street, formerly Morris Street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, known and distinguished on the Map of the City of Saint John as Lot Number Eight Hundred and Sixty (860), having a front of forty feet on the said street and extending back southerly one hundred feet, together with all the buildings and improvements thereon and the privileges and appurtenances thereto belonging or in anywise appertaining."

For terms of sale and other particulars apply to Mont McDonald, Plaintiff's Solicitor, Saint John, N. B. Dated this Twenty-Sixth Day of February, A. D. 1898.

MONT McDONALD, THOMAS F. REGAN, Plaintiff's Solicitor. Referee in Equity. GEO. W. GROW, Auctioneer.

ELIEPSEY & FITS

The Only Successful Treatment for this Formidable Disease Given Free to the Afflicted.

Liebig's Fit Cure is the only successful remedy for epilepsy and its kindred affections. The disease is increasing at an alarming extent. It is claimed by scientists that one person in every 500 has this disease in some form or other; therefore, there are today 10,000 sufferers in the Dominion of Canada.

Every sufferer should use Liebig's Fit Cure, and we will send a large FREE SAMPLE to any sufferer sending us his name and address, which will be sent by mail, securely sealed (in a patented mailing tube) direct to your post-office address, thus saving from 25 cents to 40 cents for express charges. As we have gone to considerable expense in putting samples in these mailing tubes, we would ask you to enclose 10 cents to cover cost of postage.

When writing mention the MESSENGER AND VISITOR.

Send name and address to THE LIEBIG CO., 44 Brunswick Ave. TORONTO, ONT.

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The Farm.

Sow Clover.

At a recent Canadian meeting of farmers the writer of this was much impressed with the address of Professor Saunders in regard to the importance of the clover crop and its relation to the maintenance of soil fertility. It was so greatly at variance with the old-time doctrine that it sounded like a new revelation. The old doctrine was that clover took all its properties from the soil, and this address was that latest investigation revealed that about all of the nitrogen was caught from the air, and, while there was no new gifts of potash and phosphoric acid, the clover plant gathered up stores of the latent materials of these and gave them back to the soil in an assimilated form for the succeeding crop, which really amounts to a new supply. Another thing which was valuable, if it is confirmed, is that a crop of clover left upon the ground and not ploughed under until spring would, as a mulch, add a large percentage of nitrogen to the soil by this covering, in addition to the stored nitrogen gathered by the plant during its growth. It was also noticed that the figures given by the Canadian investigations run very even with those figured out by Professor Roberts at Cornell, and show that clover is clover wherever it can be grown. The figures show that the plant food secured by a full crop of clover was about an average of 125 pounds of nitrogen an acre, 35 pounds of phosphoric acid and about 120 pounds of potash, or about \$22 worth, as purchased as high-grade fertilizers.

Clover improves the land, as does no other crop, in texture, and supplies other plants while the farmer has little foreknowledge of what the effect of a purchased fertilizer will be. The fertilizing ingredients of a commercial fertilizer are not always in available forms for the plants, and possibly may be in quite as inert a condition as the plant food may be in soil depleted of its fertility by cropping. The nitrogen in dried blood, nitrate of soda and the like, is quickly available, but in wool waste, hair, hoofs and leather scrap, it is so slowly disintegrated that the plant would starve before it could get a meal of it. Materials sold in fertilizers may show high percentages of plant food, and still be almost worthless as food for plants, owing to the fixed character of the material, which even sulphuric acid cannot liberate; but the clover plant is a fertilizer agent whose goods are as represented, are in available form, and need no liberating reagent to set them free beyond the natural ferments of the soil. The cheap price of clover seed this season, and the possibilities of sowing it with all small grains, and as a catch crop in the corn, and a special crop by itself, should stimulate all farmers to sow clover with an unstinting hand, and return as nearly as possible to nature's methods of restoring and building of soils.

Possibly the soil, after several successive rotations of crops and clover, would need to be reinforced with an application of South Carolina acidulated rock and some muriate, or sulphate of potash. Then the rotation will go on again, as the nitrogen is all the time being supplied through the agency of the clover. Peas rich in nitrogen come in as a wonderful help as a catch crop, as they can be grown in fifty days, and are valuable aids in supplying plant food. Their mechanical effect upon the soil is second only to clover. Try it this year and see if 75 cents worth of clover seed put on an acre will not result as beneficially as would a ton to the acre of \$22 phosphate, and with these advantages: The clover fertility would last two or three years, instead of only one, and the mechanical effect is far superior to purchased plant food; and, lastly, there will be \$21 difference in the expense account.—(Aurota.)

Canadian Butter at the Top.

The St. Mary's Creamery Co. recently made a shipment of butter direct to England, which sold for one-half to one shilling per cwt. (113 lbs.) higher than the Danish butter was selling for at the same

time. The St. Mary's butter brought 108 shillings, and the Danish from 106 to 107 shillings. This result is very gratifying indeed, and shows what the possibilities are in the development of our export butter trade. We have as good facilities in Canada for making first-class butter as the Danes have, and we have only to make the good qualities of our butter known in order to obtain the highest price.

The St. Mary's creamery is to be commended in the efforts it is making to establish a trade with Great Britain. If every creamery would adopt the same plans, and ship all the butter made direct, it would not be long before we had created a large export demand for Canadian butter. The shipment referred to above netted 20 1/4 cents at the factory, and the company were able to pay the patrons 19 1/2 cents per lb. for butter fat. They have averaged \$13,000 lbs. of butter per month during the winter, and expect to make 15,000 lbs. during March. There are now six skimming stations in addition to the central creamery at St. Mary's. The business is growing very rapidly, and the manager, Mr. J. Stonehouse, expects to be turning out about 12,000 lbs. per week in the middle of the summer. The firm has direct connection with British commission houses, where the butter is sold on its merits.—Farming.

Care of Poultry.

Though the price of eggs has fallen off, and they are now, perhaps, about as cheap as they will be, it will still pay to give the poultry good care. Many of them will be anxious to sit, and if their intentions are serious in this direction it is better to humor them with the work of raising and bringing up a family. If well fed and watered while sitting, and while the chicks are small, most hens will begin laying again as quickly after sitting as they would if determined efforts were made to break up the habit. No matter how good the range of the fowls, they should have a little feed of whole wheat night and morning, to mix with their ration of worms and insects. Lack of grain-feeding shuts off the egg supply prematurely at the beginning of summer, and it also postpones and prolongs the moulting season, which as the hens then produce nothing, it should be the poulterers' care to make as short as possible. On a diet of grass and insects the hen does not get the material for an abundant supply of the best quality of eggs.—(American Cultivator.)

A Good Offer From a Reliable Firm.

If you want to take advantage of the "Seed Offer" advertisement of the Baird Company, wholesale druggists and seedsmen which recently appeared in this paper, they will give in addition during April only, two five cent packages of their celebrated Fly Poison Mats.

DRESSING WELL

Is Quite Easy When You Know How to Do it.

There are too many women who are careless about their home gowns. They imagine they are thrifty and economical because they put on from day to day a faded or dingy dress or skirt. Such women are neither economical nor wise; they are either misers or indifferent to the feelings of their family and friends when they act thus.

At an expense of from ten to twenty cents for one or two packages of Diamond Dyes any woman can make her faded gowns or skirts as good as new. This kind of home work is wisdom and true economy.

This spring thousands of wise and thrifty women are using the Diamond Dyes, giving new life to old and cast-off dresses and costumes, fitting them for another season's wear.

When you decide to dye, do not risk your materials with poor dyes or imitations of the Diamond Dyes; see that your dealer gives you the "Diamond" that work so easily and successfully.



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.



A Combination Dairy Cow

The common cow is generally very hardy but even her robust constitution will be the better and stronger, and her dairy value enhanced manyfold

if during the winter you add some of

Dick's Blood Purifier

to her feed. It sharpens the appetite of an indifferent eater, tones up the system, strengthens the generative organs, and keeps her in good health for the Calving Season.

50 cents a package.

LEEMING, MILES & CO., AGENTS, MONTREAL.

DICK & CO., PROPRIETORS.



SIMPLE OPERATION. A PAIR IN 30 MINUTES.

Home Work for Families.

WE WANT the services of a number of families to do work for us knitting Seamless

Bicycle Stockings,

Woodmen's Socks, and

Women's Mittens.

WE FURNISH machine and material under contract to Reliable Families Only. Yarn is very light, and by sending it out and having it returned by parcel post as finished, we are enabled to employ a larger number of people, and thereby save taxes, insurance, and interest on money.

STEADY WORK and GOOD PAY (whole or spare time) to those who make prompt returns. For particulars ready to commence send name and address to:

THE CO-OPERATIVE KNITTING CO., Georgetown, Ont.



Cures While You Sleep

Vapo-Cresolene

Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

During recent years an important change has taken place in the treatment of certain diseases of the air passages. While formerly it was the custom to rely almost entirely on internal medications in this treatment, the importance of direct applications of medicines to the diseased parts is becoming more and more generally recognized. Of this method of treatment, Cresolene is the most largely used, the most successful in its results, and the most convenient way of medicating the air passages. Descriptive booklet, with testimonials, free. For sale by all druggists, United States and Canada.

VAPO-CRESOLENE CO., 69 Wall Street, New York. Leming, Miles & Co., Montreal, Canadian Agents.



"Ager's Cherry Pectoral Consumption."

J. W. HUFFORD, Farmington, Ia.
Medical Advice Free. Address, J. C. AYER Co.,
Lowell, Mass., U. S.

From Pain to Health.

The Remarkable Case of John Henderson, of Deseronto Junction.

Almost Helpless From Sciatic Rheumatism,
the Effects of Which Shattered His
Constitution—He thought Death Not
Far Off When Friendly Aid Placed
Within His Reach the Means of Re-
covery.

From the Deseronto Tribune.

It will be remembered that during the past winter reference was several times made in the "Personal" column of the Tribune to the illness of John Henderson, a well known and respected farmer of the Gravel road, township of Richmond, about half a mile from Deseronto Junction. It was said that but very little hope was entertained of his recovery as he continued to steadily sink under the disease with which he was afflicted. Farmers coming in to Deseronto market, when asked how he was, shook their heads and stated that the worst might soon be expected. That he should have subsequently recovered was therefore a cause of joyful surprise to his many friends in this district. Hearing that his recovery was alleged to be due to the use of Dr. Williams' Pink Pills, a reporter of the Tribune set out to discover if this rumor could be authenticated. Having reached Mr. Henderson's residence the reporter found no one at home except the hired boy who informed him that Mr. Henderson had gone with a load of grain to the flour mill at Napanee. This was evidence in itself that Mr. Henderson must have greatly improved or he would not have undertaken such a long drive in the raw weather of early spring. The boy having said that his master would be back about two o'clock the reporter waited for a personal interview. In a short time the team was observed coming along the road. When it drew up at the house Mr. Henderson, being told the object of the reporter's mission, stated that the rumor was correct, his recovery was undoubtedly due to the use of Dr. Williams' Pink Pills. He said that about a year before he had been taken ill and the disease assumed a form of sciatic rheumatism of a most painful and distressing character. The physicians in attendance did their best and would for a time succeed in alleviating the pain and he would for a time regain strength. But the disease would reassert itself and he was worse if possible than before. His whole system seemed to be permeated with the disease which sapped his vital energy. He tried ever so many remedies prescribed by doctors or suggested by friends and neighbors. All in vain—he grew weaker and weaker and at last despaired of life itself. He was completely worn out, found it very difficult to go as far as the barn, and was only able to move about a little when not confined to his bed. At this juncture, Mr. Ravin, the station master at Deseronto Junction, who no doubt recalled the wonderful cure of Mr. Wager by the use of the famous medicine, as reported some time since in the Tribune, recommended Mr. Henderson to try Dr. Williams' Pink Pills, and volunteered to send for a quantity if Mr. Henderson would permit him. The sick man consented and Mr. Ravin procured for him a half dozen boxes. He tried a box, but with little discernible effect. He, however, kept on using the pills, and after taking six boxes, found that he was much improved. He got another supply and continued to improve steadily, the pain disappeared, he regained strength, and, as he expressed it, "I am now able to be about, feel quite strong, can attend to all departments of my work as well as ever, and I attribute it all to the use of Dr. Williams' Pink Pills." To the Tribune reporter Mr. Henderson appeared a strong, vigorous man, whom to see was sufficient proof of the story of his remarkable recovery.

News Summary.

Miss Frances E. Willard's body was cremated at Chicago Monday, in accordance with her wish.

Joseph White is under arrest at Sussex charged with stealing from the Pleasant Lake fishing cot.

Near Upper Jemseg, on Monday, Frank Logan had his arm badly injured by the accidental discharge of a gun.

At New Jerusalem, Queens county, Tommy Dunn, son of Mr. John R. Dunn, had his leg broken while playing ball.

There were eighteen failures in Canada the past week, against thirty in the corresponding week last year.

A bill before the Massachusetts state legislature provides for the sale of liquor licenses in Boston at auction with an unset bid of \$1,500.

The old monitors, that did service in the Civil War and have since been lying unused in the navy yards, are being overhauled with a view to possible service.

Wheat seeding is well advanced in southern Manitoba, and many farmers will be through this week. The land is in splendid condition for seeding.

The torpedo boat Morris had a builder's trial over the mile course off Prudence Island, R. I., Friday, and developed a speed of twenty-three and three quarter knots with only seventy-five pounds of steam.

Of the party of six Klondykers who left Havelock, Kings county, for the land of gold a few weeks ago, two have returned home, two returned to Boston, one went to Wisconsin and one stayed on the Pacific coast. Those who came home will remain for the rest of their lives.

Word has been received of the death of Simon Fraser, at Virginia City, California. He and his wife were driving, the horse backed over an embankment throwing him from the carriage and injuring him so that he died in three days. He was a brother of D. C. Fraser, M. P.

A new corporation known as the American Sardine Corporation with a capital of \$5,000,000 and chartered under the laws of Maine was formed at New York on Friday. The corporation includes fifty-one factories situated on the eastern coast of Maine. The value of the plant is set down as \$750,000.

A bad smash-up occurred on the I. C. R. Thursday afternoon. The express from Picton for Halifax jumped the track about a quarter of a mile east of Stellarton. The engine, baggage and second-class car rolled over the embankment. Two train hands were badly cut, and Mrs. Windsor, of St. John, injured internally.

As a result of a secret trial in St. Petersburg for treason on the charge of selling military documents to Austria, Privy Councillor Doronoff and his twenty-year-old daughter have been banished to Siberia for life. Five other persons implicated in the same charges have received lighter sentences.

James Ross of St. Martins, N. B., whose life was despaired of last winter, is now in his usual good health again. Notwithstanding this man's very extraordinary age, 108, he is still able to work! Recently he repaired a section of a fence on the rear of his farm that had been broken down in the winter by the snow.

A Moncton despatch says:—A man named John Somers, of Indian Mountain, while trying to light a fire with a gun-cap and powder, was the victim of a severe accident. The powder, which was in a bottle, exploded, pieces of the glass striking Somers in the face, blinding one eye, which will probably have to be removed.

A man named Sellick, brother of the famous hunter, has on exhibition in Moncton a large tiger cat, captured by him in the Bhediac woods recently. Farmers in the vicinity of where the animal was caught lost a number of sheep rather mysteriously last fall, and the animal captured and its mate are supposed to have done the work. —Backville Post.

The German steamer Saale rescued two seamen from the Windsor ship Marlborough which was wrecked on the Atlantic early this month. The ship was laden with deals from St. John. Of the crew of 14 only two survive. Capt. Cochran, of Hantsport, and a man were in a boat struggling for life. The captain and three men died from exposure. The two who survived were exceedingly weak. They are chief mate Masters and second mate Pannon, belonging to Windsor, N. B.

The celebration of the fiftieth anniversary of the organization of the Grand Division, Sons of Temperance, of N. B., and its Second Quarterly Session of 1898, will be held at Yarmouth on Thursday and Friday of this week. The first Subordinate, and the Grand Division, were instituted at Yarmouth. A good programme has been arranged for a public meeting on Friday evening, at which the Grand Worthy Patriarch, the Rev. Henry D. Peblais, will preside.

HALIFAX, N. S., December 31st., 1897.
W. W. OGILVIE, Esq.

Dear Sir: It affords us much pleasure to state that during the past three years we have used over Twenty Thousand Barrels of your HUNGARIAN PATENT FLOUR. We find it to be the Strongest Flour we have ever used, and it will turn out more Bread to the Barrel than any other, while for color and general quality it cannot be surpassed. Its regularity has been such that we have never noticed any deviation in the above mentioned qualities.

Your very truly,
MOIR, SON & CO.

Samples of New Spring Dress Goods

Are now ready to be sent out. We will gladly forward them to any address on receipt of request. When writing for samples please state near the price wanted, and if you have decided on the color, also the color. We ask you to do this because our stock is so large and varied that it is almost impossible to send a sample of everything in stock.

We have Fancy Goods from 14c. a yard to \$1.65.
Black Goods from 21 1/2c. a yard to \$1.70.
Plain Colored Goods from 21 1/2c. a yard to \$1.50.

FRED A. DYKEMAN & CO.

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

FARMERS

Who don't want to spare time to come to the City can send \$1.25 along with waist and inside of leg measurement for a pair of the pants we are selling today. The best value you ever saw.

Drop us a card if you want a tape-line.

FRASER, FRASER & CO.

40 and 42 King Street,

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St. John, N. B.

MARRIAGE CERTIFICATES

Printed on Heavy Linen Paper,
8 x 11 inches at 30c. per dozen.

For sale by
PATERSON & CO.,
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To Aid You In Your Study

of the Sabbath School Lessons you could use to advantage "Arnold's Notes on the Sabbath School Lessons for 1898," "Peloubet's Suggestive Illustrations on the Gospel of Matthew."

Each of these books is much to be desired. You may have them both for two new paid subscriptions and twenty cents.

Or, the first named for one new paid subscription and the second for one new paid subscription and twenty cents.

Get them!

THE CHRISTIAN

Vol. XIV.

Our Penitentiaries.

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