A SKETCH OF THE TELUGU MISSION.

BY H. F. ADAMS, HALIFAX, N. S.

The first attempt to evangelize the Telugus was made by the English Congregationalists in 1805; but it was such a failure that that body retired after a while from the field. And though 87 years have passed since they first entered the field, they have only four stations among the eighteen millions of Telugus.

In 1835 a Free Baptist missionary, the Rev. Amos Sutton, while visiting the United States brought to the notice of the American Baptists the great need of mission work among the Telugus. His arguments made such an impression on the American Baptists that they sent the Rev. Samuel Day and his wife, and Rev. E. L. Abbott, in the fall of 1835, to Calcutta, with instructions to open a mission among the Telugus. That was the day of small things with the American Baptists in foreign missionary work; so that when these two brethren arrived in India, Mr. Abbott, it was decided, should join the Karen mission in British Burmah, leaving only Mr. and Mrs. Day to go to the Telugu field. Mr. Day commenced work in the city of Vizagapatam, but after a short time he thought it better to locate near the city of Madras. Here, amid many difficulties, he toiled for four years, but though he won a few Eurasians, Tamils and English people to Christ, not one Telugu did he succeed in bringing to the Saviour.

Mr. Day resolved to move 110 miles up the bay, and settled down at Nellore, some twenty miles from the coast, where he transferred his work and family in 1840. This proved to be a grand move, for by the blessing of God it has become the most successful mission centre in all India. After building mission premises on rented ground, Mr. Day baptized his first convert from the Telugu people. The American Baptists sent out shortly after this the Rev. Stephen Van Husen and his wife to join him in his work. Faithfully did these brethren labor in season and out of season, opposed by the despotic system of caste. Nevertheless, they so faithfully scattered the gospel that their work was the seed-sowing time of the greatest harvest of souls ever reaped in India, in the same space of territory. Schools were established at different places, in which the children were taught the elements of a Christian education, and by them the gospel carried to the homes.

Three years after the first Telugu was baptized another convert was immersed; and it was now seen that the Gospel was making its power felt in the existence of scepticism, which natives began to have respecting their idols. But the health of the overworked missionaries began to fail, and Mr. Van Husen had to return home in 1845. A few months after Mr. Day's health was so prostrated that he was compelled to leave the field, and arrived home the following year. Having to leave Nellore suddenly, on account of the serious nature of his illness, he was unable to make proper provision for the conduct of the mission, but the mission property, schools and little church of seven members, only two of whom were Telugus, were taken in charge by a Eurasian preacher.

A critical juncture had now arrived, when the Baptists at home thought of abandoning the Telugu mission; but through the pleading of Mr. Day and Mr. Sutton, the dissolution of the mission was postponed. At the annual meeting of the Missionary Union held in Troy, 1848, the subject was brought up for discussion, and it was finally resolved to return Mr. Day, and with him the Rev. Lyman Jewett, to Nellore. Five more long years of hard labor and little fruit brought the mission to another crisis, and at the anniversary meetings held at Albany, in 1853, a long discussion was held as to the wisdom of spending so much money on a field productive of so little success. A special committee was appointed on the question, "Shall the Telugu mission be relinquished or re-enforced?" and thanks be to God for the guiding wisdom that brought them to decide to re-enforce. At the evening session, as one of the pleaders for re-enforcement pointed to the map over the platform, he called Nellore "The Lone Star," and the words fell with special power on the ears of Dr. S. F. Smith, the author of "My country 'tis of thee." Before he closed his eyes in slumber he wrote the following poem that very night:

"THE LONE STAR."

Shine on, "Lone Star!" Thy radiance bright
Shall spread o'er all the Eastern sky;
Morn breaks apace from gloom and night
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star!" I would not dim
The light that gleams with dubious ray;
The lonely Star of Bethlehem
Led on a bright and glorious day.

Shine on, "Lone Star!" In grief and tears,
And sad reverses oft baptized;
Shine on amid thy sister spheres;
Lone stars in heaven are not despised.

Shine on, "Lone Star!" Who lifts his hand
To dash to earth so bright a gem,
A new "Lost Pleiad" from the band
That sparkles in night's diadem.

Shine on, "Lone Star!" The day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star!" Till earth redeemed,
In dust shall bid its idols fall;
And thousands, where thy radiance beams,
Shall "Crown the Saviour Lord of all."

And the fulfilment of the prophecy this poem contains, is one of the most glorious records of missionary success, and is known the world over. Mr. Jewett and family were now alone in the work, Mr. Day being obliged to leave the field permanently. It was in the year 1853, shortly after the Union decided to maintain the mission, that Mr. Jewett, his wife, and a native Christian named Jacob, visited a town called Ongole, seventy seven miles north of Nellore, where dwelt some 6,000 Telugus. In the day Mr. Jewett with his wife and Jacob preached in the public streets of Ongole, for which the natives rewarded him with reviling language and stones. At the close of such an apparently unsuccessful day's toil, the three climbed a hill overlooking the town, sang a hymn, and on bended knee earnestly implored the Almighty to send a missionary to Ongole. In 1855 Rev. F. A. Douglas and wife were sent to join the Jewetts, but still that prayer was not yet answered. Seven more years almost hopelessly shattered the health of Mr. Jewett, and he started homewards. While on the journey the anniversary meetings of the Missionary Union were held that year (1862) in Providence, R. I. And again the question of abandoning the Telugu mission was vigorously debated and demanded. In the middle of the discussion Dr. Warren exclaimed, "Wait, wait, brethren; ye know not what ye are doing! Wait; let us hear what Brother Jewett, who is now on his journey home, has to say on this question." On his arrival the Union proposed to him that the mission be given up, but Mr. Jewett firmly and immovably opposed such a step. He was confident that that prayer offered up on the hill behind Ongole was going to be answered. And if the Union gave up the mission he threatened that he would return alone and die among the Telugus he had learned to love. The faith and courage of such a man could not be set aside by the Union board of directors. The secretary smilingly answered: "Well, brother, if you are resolved to return we must send somebody with you to bury you. You certainly ought to have a Christian burial in that heathen land."

Nearly three years after, Dr. Jewett's health being sufficiently restored to return, a young man was appointed to accompany him. Twelve years had passed since that little prayer-meeting was held on the hill overlooking Ongole. And now that prayer of faith God was about to answer in the gift of John E. Clough, who was designated as the "Missionary of Ongole." The appointment of Mr. Clough was so contrary to the custom of the missionary board that we must relate a few of the circumstances that led to the answer of that memorable prayer. Mr. Clough was not a theological student, but a *civil engineer*, and became strangely impressed that he was called to this field, and told the board that God would there give him ten thousand converts in a great and marvellous ingathering. The board hesitated to send such a fanatic to the field. But he pressed, and urged, and pleaded, that they would send him. Though the young man appeared to the board to be a dreamer filled with wild fancies of the impossible, yet they could not turn him off, and appointed him to accompany Mr. Jewett.

Mr. Clough stayed a while preparing at Nellore. After a few months' residence, he baptized four in that town, and to him was the beginning of a great shower of blessing. Early in 1866, Mr. Clough made his first visit to his designated station at "Ongole." The first year of his ministry there God gave him eight souls, and on the first day of January, 1867, he organized them into a church. He preached the Gospel with all his might, though he had not mastered the Telugu tongue; and the Spirit of the Lord came down with power. In 1868, that grand man, Rev. A. B. Timpany, was sent to assist him in the work, but was supported by the Upper Canada Baptists. It should not be forgotten that Mr. Day, the pioneer missionary to the Telugu, was also a native of Canada. Mr. Timpany was greatly rejoiced on his arrival to see the Telugus flocking into the kingdom by the hundred. In December of 1868, 324 Telugus were baptized, and hundreds of others were seeking the way of life.

"The first week in January, 1869," wrote the missionaries, "we spent in special prayer. We asked the great Head of the church that He would send five hundred of His own elect to us the year then just commenced. If all we have baptized prove to be real Christians, . . . the number asked for came, and 73 more." Before the close of that memorable year John McLaurin and wife were sent out, and also supported by the Upper Canada Baptists. (After many years of faithful service on the independent mission field now maintained by the Upper Canada Baptists, that grand man is again employed by the Missionary Union to be specially engaged in translating Christian literature into the Telugu tongue at Bangalore.)

The work grew so fast that more helpers were sent from home, but so heavily did the charge of the mission rest upon Mr. Clough, that at the beginning of 1872 his health broke down. He returned home after an absence of seven years, and during his furlough in the States, he succeeded in creating such an interest in the mission that before he returned he secured $50,000 with which to endow a theological seminary for training a native Telugu ministry at Ramapatam; also taking back with him more laborers for the field.

On Mr. Clough's return in 1873, the Upper Canada Baptists decided that they could do better work and have more to inspire them at home, if they had an independent mission. Accordingly, when Mr. Clough arrived at Ongole, Mr. McLaurin and Mr. Timpany were commissioned to proceed to Cocanada to open up a new mission. This was done with the approval and heartiest good-will of the Missionary Union. On their first tour, in less than a month these two brethren baptized 277 believers; and greatly has that mission been blessed. In 1875, the Maritime Baptists commenced an independent mission at Bimlipatam, when Mr. and Mrs. Sanford were sent out, followed by Mr. and Mrs. Armstrong, and Mr. and Mrs. Churchill, and Mr. and Mrs. Archibald. And God has blessed our mission greatly beyond our desert.

To return to Ongole, the scene of one of the modern miracles of missions. The year 1876 completed Mr. Clough's tenth year on the Ongole field, and the total membership of the churches was 4,394. He had not gathered the 10,000 that he started out to win for Christ, but he was well on the way to do so. 1877 was the most eventful year in the history of this mission. At the beginning of the year a terrible famine was raging, which was followed by that dreaded pestilence of cholera; by which it was estimated that five and a quarter millions of human beings died. While the Brahmanic priesthood and the rich heathen looked on with selfish and stolid indifference, Christian England sent a relief fund of $4,000,000. It now appeared plain why God had chosen a civil engineer for Ongole. Mr. Clough, in the midst of this suffering and dying masses around him, was studying how to provide work for the people. He went to the authorities of the government and asked them to give him the contract for cutting three and a half miles of the Buckingham Canal in order to furnish employment and food for the starving thousands. Mr. Clough being able to produce the credentials of a civil engineer, was awarded the task. From February 1st to August 1st all his time and energies were given to superintending that great work. By day thousands of workmen with shovel and barrow were toiling away in the great cutting under the engineer missionary, through whom rice was found for them and their families. So that natives came to look upon Mr. Clough with profound reverence and love, that greatly weakened their faith in their idols. And after the day's work was over they gathered by thousands in camps to hear the Word of the living God. The spirit of power rested on the truth, and thousands were savingly converted to Christ. Thousands of idols were flung away as useless, and there was a great multitude standing at the door of the church waiting for admission. But the missionaries thought it wise to postpone receiving any candidates for membership till the famine was all over, and the work of relief was out of the way.

In eighteen months from the time that Mr. Clough began the work on the Buckingham Canal, the worst of the famine was over, and on the 16th of June, 1878, the door of the church was again opened and thousands were received for baptism. And between that 16th of June and the 7th of July, a period of twenty-two days, he and his native helpers baptized the great number of 5,429 converts—making 9,951, which, with the 400 native Christians who died during the dreadful pestilence that followed the famine, more than completed the *ten thousand* that John E. Clough said he was going to India to win for Christ twelve years before, when standing before the examining committee in the rooms at the Tremont Temple.

But the great work of grace had only *begun*, for by the end of that year—1878—nearly 5,000 more converts were baptized into the sacred name. So rapidly did the holy flame travel, that soon the whole locality was ablaze with gospel light, and thousands continued to apply for admission into the church. In the spring of last year (1891) the one station at Nellore had grown to the following:—

Central stations,	14
Out-stations,	534
Missionaries, male and female,	51
Members,	41,841
No. of native missionary workers	43
Churches and chapels,	99
Value of missionary property,	$119,328
No. of Sunday-schools,	116
No. of scholars in schools,	5,292

Thus you see how that prayer of faith on "Prayer-meeting Hill" was answered; how God chooses the most unlikely instruments to carry out His plans; and how He overrules evil for good.

A Glance Backwards.

Backwards and forwards under the moon,
The great world swingeth to and fro;
From the roots of life in the heart of God,
Backwards and forwards our lives still grow.

I have been much interested in reading the communications published in the MESSENGER AND VISITOR concerning the formation of an Alumnae Society of our Acadia Seminary. As a pupil of '61–'63, my thoughts naturally go back to the first start of our denominational school for girls. The demand for such a school had been again and again made, and in the autumn of '60, the proposal to make a start was brought before a meeting of the Governors of the schools, and forcibly discussed. The house built by Mr. Chase, and fitted in every way for school purposes, was then in the hands of the Governors. It was well built and only awaited occupation. At the meeting spoken of in the autumn of '60, some had urged that it be fitted up at once and a female department added to the academy; but while all acknowledged the necessity, it was finally decided that the thing could not be done under the outlay of three thousand dollars—and, alas! the three thousand dollars was not in sight. Miss Alice T. Shaw, of Berwick, had graduated at Mt. Holyoke Seminary, and on her return home had, under some difficulties, opened a ladies' school in her native place. Berwick has ever been one of the foremost towns in our province to show its appreciation of higher education. Miss Shaw's school soon became a rallying point for young ladies who were anxious for more extended advantages than the common schools gave. After the departure of Mr. Hartt from the principalship of the academy, Rev. T. A. Higgins had been induced by the Governors to leave his church at Liverpool and occupy the place vacated by Mr. Hartt. Mr. Higgins was one of the earliest and most earnest workers for higher education for women.

It was due to his energy that our denominational school for girls was started as early as '61. He conferred with Miss Shaw in the matter, and she considered the idea feasible of conducting a department for girls on the Mt. Holyoke system. The school was accordingly opened after the Christmas vacation of '61, Miss Shaw taking charge, and bringing with her a number of pupils. The work from the first was a great success. In a short time it paid running expenses, and after the next summer vacation reopened with 40 pupils, beside the day attendance from the village. As it was a department of the Academy we entered classes under the teachers there employed — in Latin, French, Natural Philosophy and various other studies. Beside the principal of the Academy we need only mention as teachers the names of R. F. Jones and H. C. Creed to show how clear and thorough were the instructions given. There were but three teachers employed in the Seminary—Miss Shaw, principal; and the instructors in music and drawing.

The schools have now increased to such a volume that such an arrangement would not be practicable, but it worked admirably then. Miss Shaw devoted herself to the interests of the school with great enthusiasm, carrying along many classes and into each bringing life and energy. As a teacher she was clear and attractive, aiming to draw out the mind of the pupil on every subject. It was a very happy school. The pupils then, as now, were surrounded by good influences. During the first term a gracious descent of the Holy Spirit, in answer to earnest prayer, came upon us in a Sabbath afternoon prayer meeting, led by Miss Shaw, when the whole school were assembled in the parlors. That afternoon I can never forget. I see again the dear girl faces—some tearful, some pallid with strong emotion; some, who knew the blessedness of hope in Christ, trying to tell to others how easy it was to find Him; trying to rend the veil, and shew God's love deeper than sin, stronger than unbelief. One voice, heard for the first time in prayer on that afternoon, has for many years been telling the old, old story of the love of Christ in a distant heathen land—Sophia Norwood, now wife of Dr. Lyall of the Swatow Medical Mission, China. Nine were baptized into the church by Dr. de Blois as the fruits of that prayer meeting. Will those who are only interested in the school of to-day, where their lives and work are, excuse this long digression? I began to write of the Alumnæ, but my thoughts will go back to our beginning, to that wonderful prayer meeting where one almost felt the wind of the Spirit fanning the face; across the lapse of thirty-one years I see it all again, each face and form embalmed in love and enthroned in perpetual youth.

Thus one Baptist school for young ladies was quietly and successfully launched without the three thousand dollars. Its beginning was neither small nor insufficient. It was a good school. The house was new and well-built. There were no drafty windows. The halls and public rooms on the first and second floors were heated by hot air. J. U. Higgins furnished all supplies. The teacher of drawing acted as matron. Our principal, in some happy manner at which I have often wondered since, arranged that each pupil should have one hour of domestic work per day—which is the Holyoke rule—without any missing of classes or confusion elsewhere. Mrs. Brashi—of fragrant memory; I wonder if she is still alive?—came once a week for washing and cleaning, otherwise there were no servants employed, except a man sent by our steward to make the morning fires.

The lady who succeeded Miss Shaw as principal—Miss Margaret Townsend—was an American, a graduate of Mt. Holyoke Seminary. She came, I think, after the summer vacation of '63, and remained for about two years. She was a person of a strong and high-toned character. Of the teachers who succeeded her I have no personal knowledge, but their work speaks for them. I distinctly remember an essay read by a young lady at her graduation on "Open Secrets," which told much for the graduate and for the influences with which she had been surrounded.

When among our foremost Christian workers in many fields may be named the students and graduates of Grand Pre Seminary, with faithful women not a few, we may confer on her our benedicite and turn our eyes to the fulfilment of prophecy in the broadened opportunities of the girlhood of to-day. I remember on one of our examinations which were conducted in the Academy Hall with the academy students, that the principal at the close of the exercises, after referring to the progress of the schools, said: "I look forward to the day when our girls as well as our boys shall graduate from our college platform." I felt an inclination to gasp at so bold an idea, and I remember well the ominous shake of the head of a venerable D. D. of conservative tendencies, who sat upon the platform, and yet that has come to pass. Our girls have entered the lists and won their roll, not by act of grace or courtesy, they have simply received what they have earned. The proposed Alumnae Society is just what is wanted to bring old and new into line and unite all in earnest effort for our beloved Acadia Seminary. It surely does not need our praise. Presided over by a Christian lady of the highest culture, whose presence there tells its own story of her devotion to the school, possessing the fullest confidence of her associate teachers and the admiring love of her pupils, our best wishes for Acadia Seminary is, May it always be as well with her. Now, my call to every student of our ladies' school from '61 to '92 is, Send up your names to Miss Graves. Let her feel assured of the sympathy of all, and be assured that if some sacrifice is necessary in order to become a member of the Alumnae Society, that it could not be made in a better cause than in "women's work for women."

A STUDENT OF '61.

—We pray for one spiritual enrichment and another very much as if we supposed graces were "custom-made;" or as though the Giver of every good and perfect gift had little parcels of faith, and love, and gentleness, and peace, all measured out, done up, and ready to be delivered to suppliants in the order of application. We should be strangely off if God were not wiser in His giving than we are in our asking. "First the blade, then the ear, then the full corn in the ear." God's Spirit alive within us, but held under the pressure of labor and temptation and pain—that is the slow genesis of our gradual graces; like the leaves on the tree which are determined partly by the interior life and partly by the stern discipline of wind, storm, and sunshine, into which the interior life lets itself forth. They are fruits of the Spirit, and subject to the economy of fruitage.—*Rev. C. H. Parkhurst, D. D., in "Three Gates on a Side."*

— The gate of childhood faces the sunrise. The gate of manhood lies under the midday sun. The gate of old age "looks toward sunset," indeed; but it is a sunset that carries with it the promise of an immortal day. They are all beautiful gates of life. Which is the most beautiful we will not venture to say till we see them all from the higher standpoint we hope to reach by and by. But, even here and now, old age, with all its infirmities, has its blessings which youth and manhood cannot know till they pass through the gate—the blessing of rest after toil, the blessing of sweet companionship with those with whom we have passed through all the beautiful gates, the living over again with them the scenes of the past to which "distance lends enchantment," the looking forward in glorious hope to higher fellowship where youth is renewed as the eagle's. These and the like lift the shadow from old age, and let God's sunshine in to brighten and warm. But this implies a touch of the healing hand. And now, especially, as in life's morning, the help is none the less, but all the more divine, if it comes through the eye, the heart, the hand of affection and faith mingled, assisting us tenderly and lovingly to rise up above the gathering mists and shadows, and pass trustingly through one more beautiful gate to the other mansions.—*Rev. W. P. Tilden.*

By Grace are Ye Saved through Faith.

About five years ago a gentleman, Major Middleton, was paying a visit to the union workhouse at Otley. He was one of the guardians of the poor. His attention was attracted by a bright-eyed little girl about seven years old. Her name was Selina Yeadon. She had no father and was a pauper. The gentleman took a fancy to the child, and determined to adopt her as his daughter. She was taken from the dreary workhouse, and sent first to school. She had nice clothes and all her wants were supplied. After a time, when she had been educated a little, he sent for her and took her to his home, a beautiful house at Ilkley. There this pauper child became a young lady. A few weeks ago this good gentleman died, and left the little girl a fortune. So that Selina Yeadon is now a wealthy heiress.

What did this little girl do to deserve all this good fortune? All that we know is that she trusted in the favor or the grace of the gentleman. She heard what he promised her and believed him. So she was willing to leave the workhouse and go to the school where he sent her. She did not earn the wealth she has received. But it came to her because this rich gentleman loved her. It was by his grace. He could not have helped many children in the same way. But he loved and helped this little girl.

I want you to learn from this the meaning of the word grace. Jesus Christ loves little children. He is so rich that He can give His grace to thousands and to millions. He wants to help you as the gentleman helped the little girl, only in a far better way. He has a beautiful home, so grand that we cannot describe it. It is the loveliest part of heaven. God's own house. Jesus Christ will take you there if you give Him your heart. Not because you deserve to go, but because He loves you. But first you have to be fitted for heaven. And that should be your great aim on earth. Then, if you trust and love Him, some day, in His own good time, He will take you to be with Him for ever.

I want you to understand that heaven is so glorious and so wealthy a place that you no more gain a home there by anything you can do than this poor workhouse girl could by her own acts have become a young lady of wealth. When you hear this you will feel inclined to ask, why, then, should I try to be good? A very important question. And the answer is, because that is the wish of Jesus Christ. And if you love Him you will try to please Him. And this is the true goodness, the spirit that every true child of Jesus will seek after, to try and avoid all that is wicked, and do all that is right to please Him who has done so much for you. Would you not consider that the little girl in this true story was very bad if she did not try all she could to find out and to do all that this kind gentleman wished? And if you believe that Jesus Christ will take you to His happy home for ever you will try every day and all day long to find out what kind of a child He would like you to be, and will endeavor with all your might to be just such a child.

This is the goodness that God notices, that which springs from love. I called to see a lady one day who was ill and very weak. By her side was her dear little girl, who was attending to her. I asked the lady why she did not have a grown up person as a servant to wait upon her, who would be so much wiser and stronger than the little girl. But she said, "Little Annie loves me very much, and it is so much nicer to be served out of love." That is the reason why God wishes us to serve Him. We are His children. The angels are His servants. They are wise and mighty. God is love, and delights in loving hearts. The angels cannot love Him so much as we can, because they have less to love Him for. Now I think you can see how you can please the great God. It is not so much what you do, as how you do it. Try and learn what Jesus Christ has done for you, and what He will do for you in time to come. Then, out of love to Him, find out what He would like you to do, and determine to do that. After all, there is only one thing God really wants, and that is loving hearts. We want you to give Him yours.—*Baptist Magazine.*

—If we look for the fruits of suffering rightly borne, we find a certain quality which we may call mellowness. It is not so much ripeness as it is tenderness, sweetness. It receives the adverse things of life with a smile and a gentle greeting. It is the opposite of acerbity, angularity, severity. *He was touched with the feeling of our infirmities*—that is a beautiful description of Christ. We know people that are strong intellectually, upright, spotless in purity, exemplary in all the proprieties, but that have little gentleness, little clemency. They have never been touched with the feeling of human infirmities. They need to feel the deep cutting of the plowshare of sorrow. They need some passionate, quickening love; or some lonely, Jacob-like wrestle; or some stinging travail of soul—some experience to smite open the sluices of their hearts.

The highest fruit of suffering is the sense of fellowship with the sufferings of Christ. To conquer one's lower self and learn the hard *lesson* of self-effacement, one must needs go with bowed head into his own lonely Gethsemane, wear his own crown of thorns, and climb at last his own Calvary. He must die daily, yea, hourly. When he can say, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake," he has well-nigh learned his lesson. Henceforth there is for him the secret, buoyant joy of being united with Christ in the great world-liberating sorrow. Not at first, but after many days, after the spirit-throes, after the unutterable solitary grief, after the struggles and failures, after the long soliloquy of the soul, comes the coronation, the sight of the face of God, the ineffable experience which interprets Paul's words, "If so be that we suffer with Him, that we may be also glorified together."—*Rev. George D. Black.*

—Let not future things disturb thee, for thou wilt come to them, if it shall be necessary, having with thee the same reason which thou now usest for present things.—*Marcus Antoninus.*

— For sore throat, diphtheria, quinsy, croup, apply Dr. Kendrick's White Liniment.

THE CANADA SUGAR REFINING CO.

(Limited), MONTREAL,

OFFER FOR SALE ALL GRADES OF REFINED

Sugars and Syrups

OF THE WELL-KNOWN BRAND OF

Redpath

Certificate of Strength and Purity.

CHEMICAL LABORATORY, Medical Faculty, McGill University.

To the Canada Sugar Refining Company:

GENTLEMEN,—I have taken and tested a sample of your "EXTRA GRANULATED" Sugar, and find that it yielded 99.88 per cent of pure sugar. It is practically as pure and good a sugar as can be manufactured. Yours truly,

G. P. GIRDWOOD.

NOW READY.

THE AUTHORIZED

LIFE OF SPURGEON

FROM THE USHER'S DESK TO THE TABERNACLE PULPIT.

By Rev. R. SHINDLER, with 5 Portraits of Mr. Spurgeon, Family Portraits, and 60 other Illustrations—some full page—including Mr. Spurgeon's Birthplace; the Stockwell Orphanage; His Home and Study at Westwood; Mr. Spurgeon at Mentone; and other illustrations of equal interest. 12mo, cloth, $1.00 (sent. postpaid, on receipt of price).

"This is the best biography of the great London preacher. It was prepared during his life-time under his personal supervision, from material that nobody could have furnished but himself, and it would have appeared within a few weeks if he had lived. Prepared in this way, AN AUTOBIOGRAPHY IN ALL BUT THE FORM, it may be received as unquestionably authentic. The 60 illustrations add much to the value of the book."—New York Examiner.

Mr. Spurgeon's review of this Book (from advance sheets) written during his illness, says: "Great pains have been taken to secure accuracy, and to make a history which would be thoroughly reliable. All who wish to know what a friend can say of the writer and his surroundings should at once get this New "Life."

The issue of this volume has been withheld a few days in order to include an account of Mr. Spurgeon's last days and death.

ON SALE AT

THE BAPTIST BOOK ROOM.

Send $1.00. All orders will be filled last of April. ORDER AT ONCE. Best offer yet! Best book! Get the best!

GEO. A. McDONALD, Secy-Treas.

NEW GOODS —IN— Gentlemen's Department, 27 King Street.

NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Pongees, Braces, French Braces, Rug Straps, Courier Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers.

IN STOCK:

English All-Linen Collars in the latest styles; and the "Doric" (Paper, Turn-down) and "The Swell" (Paper, Standing) Collars.

Manchester, Robertson & Allison.

Characteristic.

IT is characteristic of the House to have only the very best, and never deal in what is known in the trade as cheap instruments.

It is characteristic of the House never to ask fancy prices (as some dealers do, and come down if they have to). Every instrument is marked in plain figures at actual selling price, which is always the lowest consistent with quality and a fair living profit.

By these and other strict commercial methods, I have built up one of the largest, if not the largest retail Piano and Organ trades in the Dominion.

I was awarded a special diploma at the late Provincial Exhibition for the best exhibit of Pianos, consisting of Chickering, Knabe, Bell, Dominion, Mason & Risch, and Newcombe, which means

THE DIPLOMA

of the exhibition in the Piano line.

Don't fail to write for Price List.

W. H. JOHNSON, 121 & 123 HOLLIS STREET, HALIFAX, N. S.

"I sleep like a babe since taking Dyspepticure,"

Is quite an ordinary remark, for many nervous, sleepless sufferers have found out that "Dyspepticure" causes sweet, natural sleep. This remedy contains no narcotics whatever, but quiets the nerves and gives sleep by soothing the irritated coatings of that Great Nerve Centre—the Stomach.

Try Dyspepticure for Sleeplessness.