## Sabbath School.

# BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

**Lesson X. March 10. Mark 10: 17-27.**

### THE RICH YOUNG RULER.

GOLDEN TEXT.

"Seek ye first the kingdom of God."—MATT. 6: 33.

THE SECTION OF HISTORY includes verses 17–31, and the

PARALLEL ACCOUNTS Matthew 19: 16–30; Luke 18: 18–30.

EXPLANATORY.

I. A RICH YOUNG RULER SEEKING ETERNAL LIFE.—Vs. 17, 18. 17. "And when he was gone forth": from the house where he had blessed the children. He starts again on his journey to Jerusalem. "There came one running." By a comparison with Matthew and Luke we learn that he was (1) a ruler, probably of a synagogue; a leading man in Jewish religious circles. (2) He was young. (3) He was very rich. (4) He was religiously trained. (5) He had heard of Jesus and listened to his teachings, or he would not have come to him in this way. (6) He had a lovable disposition (Mark 10: 21.

"Running": showing his earnestness. "They that will have eternal life must run for it: because the devil, the law, sin, death, and hell follow them." "And kneeled to him": as to a great teacher. This showed his reverence. "Good Master (or teacher), what shall I do?" In Matthew, "what good thing shall I do?" What act of sacrifice or heroism, what generous action, what penance or suffering? He has the idea of purchasing, of deserving, of inheriting eternal life. "That I may inherit eternal life? That is, he wished to be a child of God, and as a child inherit from his Heavenly Father, and so have lasting possession of eternal life. On "Eternal Life," see Lesson VII.

SEEKING ETERNAL LIFE. Of all things in the universe this is the great prize we should seek with all our hearts and souls. For it includes every other good, God, heaven, holiness, usefulness, happiness. Just so far as we have eternal life can we know God, or heaven, or any highest good. Therefore, like Bunyan's Pilgrim fleeing from the city of Destruction with his fingers in his ears, crying out Life, Life, so we should run from the city of spiritual death to the city of eternal life.

18. "Why callest thou me good?" The young man used the common title of respect for a teacher; but Christ would ask him whether he looks upon him merely as any other teacher; or does he recognize him as a divine teacher, the only one who is truly good, the "good master" who knows all things, whose teaching is eternally true, who can show him "the good." It is as if he asked, Are you a sincere inquirer after the good? "There is none good but one, that is, God." But Christ is God, and so does not deny his own goodness. "If you wish to know about the good, you must rise inquiringly to God, who is the Supreme Good for the whole universe.

II. THE CONDITIONS OF ETERNAL LIFE. Vs. 19, 20. 19. "Thou knowest the commandments." This implies what Matthew expresses, "If thou wilt enter into life, keep the commandments. The young man then asks "which?" What special and great commandment do you refer to? "Do not commit adultery, Do not kill," etc. All these belong to the second table of the law, which teaches the duties of man to man. Perhaps Jesus did not refer to the first table of the law, because the keeping of the second was a test as to whether the ruler really kept the first. He that truly loves man loves God.

20. "Master, all these have I observed from my youth." He had sincerely tried to live a good moral life. He had guided his actions by these laws in outward form, with good success. But he did not know their full spiritual meaning. Then he adds, as in Matthew, "What lack I yet?" He was not satisfied. He did not possess what he wanted. He knew that with all his keeping of the law he had not attained to eternal life. How many of us have had the same experience, and found that, "by the deeds of the law shall no flesh be justified."

III. THE FAILURE. "ONE THING THOU LACKEST."—Vs. 21, 22. 21. "Then Jesus beholding him (looking upon him, with a fixed and earnest gaze) loved him." He was so noble, so earnest and sincere in his seeking, so lovable, that the soul of Jesus was drawn out toward him. And all the more because he was not satisfied with any outward keeping of the law. Jesus saw in him great possibilities of character, and of service, a pillar in the temple of God, a power for good in the new kingdom. "And said unto him, One thing thou lackest." He was very near the kingdom, but one link in the chain was gone, and that broke the whole chain.

"Go thy way, sell whatsoever thou hast," not for himself, but to "give to the poor." To use his wealth for God and humanity. Jesus here touched the centre of the young man's difficulty. He was willing to commit to God everything except his property. That he was not ready to trust to God's direction. But the withholding anything from God proves that we do not really trust him, or love him, we do not belong to his kingdom. "And thou shalt have treasure in heaven": you will have the character which belongs to heaven, and God will reward you abundantly there for all your self-denials for his sake. The treasure was thus the eternal life he sought. See Matthew 6: 19–21. "And come": come to Jesus, to his character and person. Live near to him. "Take up the cross." Not only the cross of selling all he had, but all the self-denials necessary in being a follower of Jesus. He would have many reproaches to bear from those who thought he acted like a fool. "And follow me." To follow Jesus "then" meant to be a personal attendant on his ministry; to go about with him from place to place as well as to imitate and obey. "Now" it means (1) to obey his commandments; (2) to imitate his example, and to live like him."

K. D. C. the Household Remedy for Stomach Troubles.

22. "And he was sad," R. V., "his countenance fell." The condition was so unexpected and so hard. "And went away grieved: for he had great possessions. He went away reluctantly, after a great struggle, but he went. He wanted eternal life, but he wanted his possessions more, and he could not have both. How little joy his stately houses and broad lands would give him after this! Here is a seeker after good, the pearl is found; will he not sell all that he hath and buy it?

IV. INSTRUCTION FROM THIS STORY.—Vs. 23–27. 23. "How hardly," i.e., with what difficulty, "shall they that have riches enter into the kingdom of God!" is amply confirmed by experience. Christian men often become rich, but rich men barely become Christians. The reason is not far to seek: the process of gaining wealth encourages self-seeking, and the possession of it encourages self-importance; but the spirit that can enter the kingdom is the spirit of a little child.

"How hard is it for them that trust in riches." The danger of riches is the strong tendency in those who possess them to trust in them. But what are riches? How large possessions must be counted as riches? The best measure is that implied in the word "trust." "It is not the kind or quantity of the wealth possessed, but the kind or quantity of the attachment that is lavished upon it. The love of the penny may create as great impediment as the love of the pound." In fact, many who have "not" riches are seeking wealth as the chief good, because they already trust in it.

24. "And the disciples were astonished." This teaching was so contrary to all former teaching and the whole trend of thought and desire among the people. "Saith unto them, Children," in their want of training in spiritual things, their short-sightedness, their emphasis on the present. Then he explains his meaning as above.

25. "It is easier for a camel to go through the eye of a needle." The camel being the largest animal with which the Jews were acquainted, its name became proverbial for denoting anything remarkably large; and "a camel's passing through a needle's eye came, by consequence, as appears from some rabbinical writings, to express a thing absolutely impossible."

26. "Who then can be saved?" Since the passion for riches was almost universal, and they themselves, the disciples and apostles of the kingdom, were dreaming of them in the new kingdom.

27. "With men it is impossible." "Not now difficult, but more. On human principles or by any power of man it cannot be done." "With God all things are possible." He can remove these great difficulties. He can renew the heart. He can take away the love of riches. He can transform the hindrances into steps heavenward. He can put into a man's heart new motives, that will make him more diligent in business than the love of riches can, that will make him full of usefulness and helpfulness. All this, and infinitely more, by the mission and atonement of Christ.

---

Dr. Arthur T. Pierson opens the March number of the *Missionary Review of the World* with an interesting and powerful article on "The World-wide Ministry and Mission of Charles H. Spurgeon." Here in the compass of a few pages is condensed a soul-stirring account of the work of this prince of preachers, philanthropists, authors, and educators. It carries information and inspiration which many another writer has failed to convey in the compass of an octavo volumn. Robert E. Speer, in the same number, draws some startling and helpful lessons from a consideration of the "Growth of the Leading American Missionary Societies" in the past fifty years. Interesting accounts of the wonderful progress of the Gospel in the West Indies and of the difficulties and prospects of the work of the evangelization of Mexico are given by Rev. W. J. Morman and Dr. Samuel P. Craver, missionaries on those fields. Other articles of especial interest, in this valuable number of the *Review*, come from Rev. Edward Storrow, on the "Work of the London Missionary Society for the Past Hundred Years"—one of the greatest and most successful societies of the world—and from Rev. James Douglas, who gives an account of the "Work of a Model Church in London"—that of Pastol Archibald Brown, which carries on a work in the notorious "East End"—a practical lesson in Christian sociology.

A new feature of the Editoral Department is the "March of Events," a highly practical and helpful comment on the current events of the day at home and abroad. This is but another feature to make the *Review* an indispensable, up-to-date magazine.

The Field of Survey, with an account of mission work in Mexico, West Indies, Central Africa, and our cities, and International and Intelligence Departments are as usual well edited and full of interest and information.

Published monthly by the Funk & Wagnalls Co., 30, Lafayette Place, New York City. $2 50 a year.

---

Reasons for Success.

The success of Norway Pine Syrup as a cure for coughs, colds, asthma, bronchitis and all throat and lung troubles is due to the fact that it is the best and pleasantest remedy ever discovered, and because its action is prompt and certain. 2

THE SEASON OF

COUGHS and COLDS

Has now begun. It should be the duty of parents to see that they have a good reliable Croup Cure in the house, as this dreaded disease often takes the little one in the night than any other time.

Chaloner's Croup Cure

Is reliable, and the Manufacturer

S. McDIARMID,

Will refund the money to any person who is not satisfied with it.

PRICE 25 CENTS. For sale at the Drug Store.

47½ and 49 King Street,

ST. JOHN, - N. B.

## B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

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

**Prayer Meeting Topics for March 3.**

B. Y. P. U. TOPIC: "Excuses Examined."—Luke 14: 15–24.

C. E. TOPIC: "Spiritual death and Spiritual life." — Rev. 3, 1–3, 7–13, 20–22.

**Fragments Not to be Lost.**

"If a man's religion is pretentious on Sunday and obscure on week days you had better do business with him on a cash basis."

"Show me a people whose trade is dishonest, and I will show you a people whose religion is a sham."—*Froude.*

"The immorality of the age is with some men a standing topic of complaint. But if any one likes to be moral there is nothing in the age to prevent him."

"What God calls a man to do he will carry him through. I would undertake to govern half a dozen world's if God called me to do it; but if he did not call me to do it, I would not undertake to govern half a dozen sheep.—*Payson.*

"We may lose heaven by neutrality as well as by hostility; by wanting oil in our lamps, as well as by taking poison. The unprofitable servant will as surely be punished as the disobedient and rebellious servant. Undone duty will undo the soul."—*Bowes.*

"The great ends of life are best gained by him who in all his conduct is animated by the love of Christ."

Rev. A. J. Gordon, D. D.

Through the kindness of the Rev. B. H. Thomas, of Allston Mass., we are able to give our readers the above picture of the late Dr. Gordon, of Boston. Among the many things to which he gave his sympathies and active co-operation we can mention as prominent the "Young People's Movement." In the church of which he was pastor there are societies—senior and junior—of Christian Endeavor and the first of these in addition to the regular meetings held in connection with their church building have services at the Home for the Aged, the Home for intemperate Women, at the car stables, at wharves in summer time, Boston Common, lodging houses and in various other places. This society has caught the missionary spirit so marked in the Clarendon St. church, and is supporting a native missionary, Wong Cain Chong, a member of that church, in China. Since Dr. Gordon's death at a business meeting of Y. P. S. C. E., of the Clarendon St. church it was proposed to raise an Adoniram Judson Gordon memorial fund which might eventually wipe out the debt of $200,000 of the American Baptist Missionary Union, a burden which for months had rested heavily upon this devoted missionary leader. The society only recently pledged over $600 towards the support of its missionaries on the foreign field, but it was thought that an extra $200 might be raised to start this memorial fund, and that all other Baptist societies and churches would carry it on. Before the little company had scattered, over $400 had been pledged, and it is now over $500.

---

We clip the following from the *Church Reflector*, published by the B. Y. P. U. of the Bridgetown, N. S., Baptist church. We are pleased to note the activity in connection with the Bridgetown society:

During the holidays the meetings of the B. Y. P. U. were interrupted, but we are again in good working order, and the increased attendance is, we trust, evidence of increased interest. Our pastor is encouraging us to try for the banner, and is already urging preparations for the May examinations.

The membership committee reports a total membership of 101 members, an increase, since the organization of our Union in September of about 50 members. During our devotional exercises rarely more than fifteen voices are heard in testimony. Are the remaining 75 so-called active members *active?*

On Thursday evening, 31st ult., a Symposium and Social was held in the vestry of the church, which was tastefully arranged, the motto draped in the colors of the Union occupying a prominent position. The first hour of the evening was devoted to the Symposium under the management of the Instruction Committee. After the opening hymn and prayer, a short address explaining the object and work of the Union and extending a welcome to all present, was delivered by the President of the Union, Bro. Steadman Newcomb. Following a recitation by Miss Kate Legge was a review of December's Sacred Literature study. Five students, previously selected for the purpose, were questioned by the pastor, thus giving our friends an opportunity of judging of the nature of the work done by the S. L. class. The remainder of the evening was passed in a social manner, music being furnished by Sisters Annie Reynolds, Lyda Munroe, and Lottie Fellows. After refreshments had been served an Autograph Competition was introduced. The prize was presented, with a few amusing remarks by the pastor, to Miss Ella Whitman. After singing "God be with you" the pastor dismissed the assembly with prayer. We were pleased to see members of the Centreville B. Y. P. U. present. Great credit is due the Social and Instruction Committees for the pleasing and profitable manner in which the evening was spent.

For Immediate Relief after Eating Use K. D. C.

**That Banner.**

Some of the societies that have been studying the S. L. C. are not going to be largely represented in the Banner Contest this year. For this we are sorry. We think in our "Maritime Union" there are enough students now at work upon the Course to keep the Banner with us another year if all would but consent to stand the examination. We think all these should. Not that you are the better for the simple examination asked, nor the worse if you do not take it, but for a sort of genial and brotherly rivalry with our cousins across the borders as well as our Upper Canadian rivals, who would be more surprised than ever if in a third trial they were again defeated.

A few weeks ago Bro. Walker of Truro called attention to what he considered an unfairness in the way the award of the Banner is made. With him many agree. We print below a new phase of this question from a good brother and it will suggest thought for the Executive of the Maritime Union.

For our part we think there are just reasons for complaints in this matter. The way the Banner is awarded in our "Maritime Union" at present, of course will shut out all hopes of ever getting it, from a church, that necessarily has a small membership, though the percentage of its members studying and passing examinations might be double that of some society in a large church.

Hear what Bro. H. H. S. says and then let us hear from the Maritime Executive.

*Editor B. Y. P. U.,*

DEAR BRETHER.—No doubt many interested in the S. L. C., have been pondering the same matters that called forth Bro. Walker's remarks of last week. Possibly the Maritime Union would not have received the Banner last year had the award been on the ground he has suggested. I think we shall have to bestir ourselves to keep it this year as other Provinces and several of the States are in the contest with more than usual vigor. This we learn from the Baptist Union. At a state gathering in Boston held near the first of December, the matters of the competition received large attention. A member of one of the smaller Unions remarked to me, "We intend to have that Banner over here next year." Now Bro. Walker, while we are writing about the unfairness of award, have you not something to suggest about the disposal of the Banner after it comes in the confines of our convention? I have to say to my Union, "we have no chance at all to obtain it, because of our limited number and facilities for work but will do our best and help the largest Union in our convention to retain it." Can any remedy be given, whereby we may present the hope of receiving the Banner, and give another incentive to the most interesting study we are enjoyed in?

Yours in loyalty,

H. H. SAUNDERS.

Elgin, N. B., Feb. 14, '95.

**First Baptist Church, Halifax, N. S.**

Our Union was organized October 23, 1891. Present membership: Active, 90; associate, 70. Increase in active membership during the year 1894, 28. We are enjoying the C. C. Course on "Distinctive Principles," conducted by our pastor, Rev. A. C. Chute. The attendance at meetings is good and the devotional exercises are well sustained. Our Missionary Committee, in addition to its ordinary duties, conducts the operations of a "Mite Society," with success, and has recently re-organized a "Mission Band" in the Sabbath school. Our Temperance Committee, among other things, is responsible for the conduct of a "Band of Hope" among the junior members of the Sabbath school. Our Sick and Visiting Committee reported for the quarter ending Dec. 1st, 1894, 449 visits to Hospital, Poor Asylum and elsewhere, with the distribution of literature, flowers and delicacies for the sick, in considerable quantities. Our Social Committee has recently been engaged in raising money to assist a struggling church in this county, by means of concerts, etc. Our pastor is actively identified with the work of the Union, and we are blessed with an untiring and devoted president, Miss S. L. Norton.

W. F. PARKER, Cor.-Sec'y.

CAVENDISH, P. E. I., Feb. 11th, '95.

REV. G. O. GATES.

DEAR BROTHER,—Our Society at Cavendish still lives notwithstanding the cold and stormy weather.

We have studied eighteen lessons and have commenced reviewing. We are greatly interested in S. L. Course. It is just what young Baptists need. We have observed all the Conquest meetings. All who study this course and become acquainted with the hardships and privations that the Pioneers of the various Missions have endured, will have their interest deepened and be moved to help on the good work. A few of us are also pursuing the B. R. course. We will all have to work hard if we are to retain the Banner for 1895 We have had one social this winter. It was largely attended and greatly enjoyed. Our new officers are: Pres., Miss C. Maud McNeill; Vice-pres., Mr. Roger Simpson; Sec., Miss Bessie McNeill; Treas., Miss Ethel Simpson; Cor.-Sec., Mrs. J. C. Spurr.

GRANGER CONDITION POWDER

They Remove Fever, Worms, Swelled Legs

PURIFY THE BLOOD.

"Commend Me

to Your Honorable Wife"

—Merchant of Venice.

and tell her that I am composed of clarified cottonseed oil and refined beef suet; that I am the purest of all cooking fats; that my name is

Cottolene

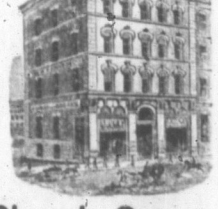
that I am better than lard, and more useful than butter; that I am equal in shortening to twice the quantity of either, and make food much easier of digestion. I am to be found everywhere in 3 and 5 pound pails, but am

Made only by

The N. K. Fairbank Company,

Wellington and Ann Sts.,

MONTREAL.



Church Organs.

A medium sized

PIPE ORGAN

in good order, at a bargain.

The VOCALION

the new substitute for the Pipe Organ, at less than half the cost.

Improved Reed Organs

With Scribner's Tubes.

The W. H. JOHNSON CO., Ltd.

157 Granville St.,

HALIFAX, N. S.

Jan 4, '95. 6m

D. A. GRANT & CO.

—MANUFACTURERS OF—

ROAD CARTS, CONCORD WAGGONS,

BUSINESS WAGGONS,

PIANO-BOX BUGGIES,

BANGOR BUGGIES,

CORNING BUGGIES,

PHREATONS of every description,

FAMILY CARRIAGES of all kinds; also

SLEIGHS and PUNGS in every style required.

We guarantee quality and price second to none.

A large stock constantly on hand to select from.

Repairing promptly attended to at moderate charges.

A trial will convince you of the truth of the statement.

Factory and Show Rooms:

Main Street, - - Woodstock, N. B

P. O. Box 120.

Apr. 10th, 1894. 15 1y

THE undersigned constituting a limited partnership under the laws of New Brunswick, under the name MERRITT BROTHERS AND COMPANY, which will expire on the first day of February A. D. 1896, continue the said partnership until the first day of July, A. D. 1895, (one thousand eight hundred and ninety-five.)

Dated this twenty-eighth day of December, A. D. 1894.

Sgd. J. F. MERRITT,
Sgd. G. WETMORE MERRITT,
Sgd. WM. W. FURNHILL.

PROVINCE OF NEW BRUNSWICK,
CITY AND COUNTY OF SAINT JOHN S.S.

Be it remembered that on this the twenty-eighth day of December, A. D. 1894, at the City of Saint John and Province of New Brunswick, before me, Silas Alward, a Notary Public in and for the said Province, duly admitted and sworn, residing and practising in the said City of Saint John, personally came and appeared Joseph F. Merritt, G. Wetmore Merritt and Wm. W. Furnhill, the parties to the above certificate, who severally acknowledge that they signed the said certificate as and for their act and deed, and as required by the law relating to "Limited Partnerships".

In testimony whereof I, the said Notary, have hereunto subscribed my name and affixed my official seal the day and year in this certificate above written.

Sgd. SILAS ALWARD,
Seal. Notary Public for New Brunswick.

Jan 1 3in

The Office of the "Messenger and Visitor" is now at No. 5 Pugsley Building; Entrance No. 102 Prince William street.

EDUCATIONAL.

Recent Successes:

The "Telegraph" Publishing Company advertised for an Accountant. S. J. McGowan was the choice of over 30 applicants.

Walter Dean, a graduate of both Business and Shorthand departments, went to Boston, secured a position at once, in spite of hard times, and is reported to be getting $18 per week.

Both these young men went directly from the schoolroom to these excellent positions.

SOURCES OF SUCCESS:—Earnest application; thorough drill; the best courses of study obtainable in Canada.

Do you want this kind of training?

Send for catalogue.

S. KERR & SON,

St. John Business College,

Oddfellows Hall, - - St. John, N. B

WHISTON & FRAZEE'S

COMMERCIAL COLLEGE

OPENED January 2nd, 1895, with the finest staff of trained Teachers in the Dominion.

Subjects Taught:—Book keeping, Writing, Arithmetic, Letter Writing, the Pen Pitman system of Shorthand taught by Miss McColough, the Sloan Duployan by Mr. Frazee, and the Perain by Miss Oakes, Typewriting on all the standard machines, office work, etc.

Send for catalogue to

S. E. WHISTON, Principal,

95 Barrington St., Halifax, N.S.

Acadia Seminary!

BEAUTIFULLY SITUATED

—AND—

ELEGANTLY EQUIPPED

The LITERARY DEPARTMENT provides

A College Course,
A Teachers' Course, and
A Commercial Course.

The FINE ARTS DEPARTMENT provides Instruction in

Voice, Piano and Violin,
Painting and Drawing,
Elocution and Calisthenics.

The Autumn Term opens SEPTEMBER 5th. Winter Term, JANUARY 9th.

Calendars and all desirable information may be had on application to

E. W. SAWYER,

20tf Wolfville, N. S.

The Search Light!

IS A NEW BOOK OF SONGS

For Sunday Schools and Gospel Meetings.

Prof. J. H. Morse writes from Wolfville as follows:—

DEAR SIR,—I have gone carefully through "The Search Light" and am delighted with it, because I find it contains as nice music and words as in the best beside it has (except three or four pieces) all new music, and the collection in variety is the finest of any book now in use in market yet examined by me. Wishing you large sales,

I remain, yours truly,

J. H. MORSE.

SPECIAL DEPARTMENT.

This contains Music for

Christmas, Easter, Bible Day, Children's Day, Missionary, Temperance, Funerals, Male Quartets, Ladies Choruses, Solos, Duets, Quartets, Anthems for Choir and Convention, Songs for Primary and Junior and all Young People's Services, also Processional and Responsive Services.

One Sample Copy mailed to Superintendents and Choristers, for examination on receipt of 25 Cents in postage stamps.

Address

Baptist Book Room & Tract Society,

Geo. A. McDonald,

Secretary-Treasurer.

120 Granville Street,

HALIFAX, N. S.

Printing ALL KINDS CAREFULLY PROMPTLY NEATLY

PATERSON & CO.,

70 GERMAIN STREET 70

ST. JOHN, N B.

Nerves

REGULATE and CONTROL

the Brain
the Stomach
the Heart
the Lungs
the Muscles
the Intestines
the Liver
and Kidneys.

WEAK NERVES ARE MADE STRONG

BY

HAWKER'S

Nerve and Stomach

TONIC.

It gives new strength and vigor to Nerves, Brain, Stomach, and Blood, and all weakened organs.

All Druggists sell it. 50c. a Bottle. Six for $2.50. Mfd. only by Hawker Medicine Co. Ltd. St. John N. B.

Established 1867.

The Great CHURCH LIGHT

Frink's Patent Reflectors for Gas, Oil or Electric, give the most powerful, uniform, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room for circular & estimate. A liberal discount to churches & the trade. Sent to dealers by express.

I. P. FRINK, 551 Pearl St., N.Y.