

Messenger and Visitor.

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In the Northwest. "Lally Bernard" of the Toronto Globe writes a graphic account of a day spent at Yorkton and vicinity, the terminus of the Manitoba and Northwestern Railway. In the village, brick stores were replacing the old frame buildings and a general air of prosperity was noticeable in the atmosphere. A drive through the adjacent country convinced the visitor of its excellence as a grain-growing section. "We sped through the country among miles of tall standing grain. The oats were the tallest I had ever seen and my companion told stories of men who in shooting excursions had got lost in the tall grain which was level with their heads." The country, however, lacks water, and capital is required in order to secure a regular supply and to open roads. Among the new settlers met with many nationalities were represented. "On the way into the village we passed an Indian brave who, wrapped in a brilliant scarlet blanket, squatted on the verandah of a deserted building smoking a curious pipe. That evening I counted over the various nationalities I had met during the day and found that the ten fingers did not cover the list—Swedes, Hungarians, Icelanders, Africans, Russians, Poles, Germans, French, Indians, Galicians, Americans, Canadians, Irish, Scotch and English. Here was cosmopolis with a vengeance, and a curious medley of types and specimens of humanity were presented. . . . What the future of this heterogeneous mass will be it is impossible to say. The admixture may mean for the west an equitable balance of power, and may solve the question of a dual language in the new Provinces." The writer quoted is of the opinion that these immigrants of foreign origin possess in common and to a remarkable degree the power of adapting themselves to their new surroundings. They live in the most frugal way and appear to have the art of making money where an Anglo-Saxon would find means to spend it. "I shall never forget the teamster's picture of 'how we settled the Gallicians,' as he called them. 'We just took out a big load of men, women, children and bundles, and they had a ticket attached to each man and his belongings. When we reached section —, say, we just hustled out Mr. Man, his woman and kids and bundle, and said, 'Stay right here.' They would often squeal to be taken in, feeling lonesome like, with nothing but the cayotes to keep 'em company; but there they had got to stay. How did they live? Why, scraped a hole in the ground and got in. What did they eat? Gophers, I guess. Killed them? Lord love you, no! Many of them are putting money in the bank this year. Folks is spoiling them Douks with prayers and presents; they are putting on airs. Gallicians don't have travelling prayer meetings and cows sent them." However the writer is gratified at the thought that some portion of this new Canadian population should have "travelling prayer meetings and cows" given them, and fears his informant's picture of "how we settled the immigrants" would not make good literature for European circulation.

What South African Ministers Say. A statement signed by nine ministers connected with different religious bodies at Kimberley has been recently published in The Methodist Times of London. The statement sets forth certain facts connected with the South African war, and especially in connection with the experience of these ministers during the siege of Kimberley, and it is made in the belief that a section of the religious public of Great Britain is under serious misapprehension with regard to certain aspects of the war and its antecedents. The signatures to the statement published by The Methodist Times are as follows: James Scott, Wesleyan minister, Kimberley, Chairman of Kimberley District; W. H. Richards, Presbyterian minister, Kimberley; John Gifford, Baptist minister, Kimberley; Arthur

George Rainer, Congregational minister, Kimberley; Peter Milne, B. D., Presbyterian minister, Beaconsfield; J. S. Morris, Wesleyan minister, Beaconsfield; Harris Isaacs, rabbi, Griqualand West Hebrew Congregation, recently rabbi Johannesburg Hebrew Congregation; William Pescod, Wesleyan minister, Kimberley; Joseph Ward, Wesleyan minister, Kimberley. These ministers find it difficult to believe that the Boers desired a peaceful settlement of the dispute with Great Britain. Against such a conclusion is the persistent refusal of the Transvaal to accept the reasonable offers of the British Government and the complicated terms offered by the Boers, together with the fact that it was the latter who made war inevitable and invaded British territory. "So that the conduct of the Boers justifies the opinion frequently expressed that the real object of the war was Dutch supremacy in South Africa." In connection with the siege of Kimberley the Boers are accused of conduct disgraceful in the light of civilized warfare in deliberately shelling a part of the town in which the women and children almost exclusively were quartered. That the shelling was deliberate and intentional is evident from the reports made by the Boer commandants, and the results of it—"a mother and her three children stricken down here, a mother and the babe at her breast killed there, and other similar heart-rending occurrences"—caused great indignation. "We wish further to state," say these ministers, "that the impression that those who have become our enemies are for the most part God-fearing men, rich in Christian experience and of puritanical practical holiness of life is an erroneous one. The Boers are, as a rule, professing Christians, but, with acknowledged and marked exceptions, do not answer to the above description, which, we believe, expresses the idea formed of them by many religious people in England." The conviction is further expressed that in view of the character of the Boers, and especially in view of their treatment of the native and half caste people of the country, the interests of the country demand that in the settlement of the questions now at issue no supremacy shall be permitted to the Dutch in the Transvaal. Let the same measure of liberty be given to British and other settlers in the Transvaal as is now given to the Dutch in Cape Colony.

Salisbury's Primrose-League Speech. On the occasion of the annual meeting of the Primrose-League in London on Thursday last, Lord Salisbury presided and made a speech in which he discussed some public questions of much present interest. Referring to the enlargement of the popular view, during the last half of the century, in respect to the Empire, his Lordship said that under the brilliant guidance of Lord Roberts 200,000 soldiers—a larger army than had ever before been sent across so great an expanse of sea—were now engaged in reducing to obedience to the Queen territories which ought never to have been released, and in restoring to South Africa the conditions essential to tranquility and development. Lord Salisbury touched upon the Irish problem. His remarks in this connection indicate plainly that he regards home rule for Ireland as a lost cause. The African war was a demonstration of the perils involved in home rule. "We now know better than we did ten years ago," said his Lordship, "what a risk it would be if we gave a disloyal government in Ireland the power of accumulating forces against this country." The force of such a remark of course depends upon whether such a government as Ireland would have under home rule would be antagonistic to England. Home rule has been freely granted to Canada and Australia and these countries seem to be as strongly attached to the Empire as any portion of the Queen's dominions. Home rule does not necessarily foster disloyalty. The Prime Minister did not conceal some anxiety as to the relations of the British Empire with the world. There were elements of menace and of peril slowly accumulating, and who could tell but that these hostile forces might be united in one great wave which should one day break upon the shores of Great Britain. Lord Salisbury, however, anticipated any misconception of his meaning by assuring his hearers that he had no knowledge of any hostile intention on the part of other Governments. The present relations of the British Government with other Governments were

peaceful, and it was impossible to speak too highly of the careful, calm neutrality which had been observed by all the Governments of the world. It did not, however, follow that there was no need of precautions. Governments change from year to year, and back of the Governments are the passions and opinions of the peoples. That root of bitterness against England, which he felt himself unable to explain, might be a mere caprice to satisfy the exigencies of journalists, or it might indicate a deep-seated feeling which, later, Great Britain might have to reckon with. He urged the necessity of precaution in time, remarking that "there can be no security nor confidence in the feelings of other nations except through the efficiency of our own defence, and the strength of our own right arm." His Lordship urged that measures of land defence as well as invincible naval force was necessary, and he advised the Primrose League to promote the creation of rifle clubs. "If once the feeling could be propagated, that it is the duty of every able-bodied Englishman to make himself competent to meet an invading army, we would have a defensive force which would make the chances of an assailant so bad that no assailant would appear."

The War. The situation in South Africa from a British point of view steadily improves. Lord Roberts has been pushing northward during the past week with the same rapidity and skilful strategy which characterized the movements of the preceding week, and with at least an equal measure of success. On Monday of last week Lord Roberts had reached Smaldeal, about 60 miles north of Bloemfontein and nearly the same distance from Kroonstad, with General Ian Hamilton at Winburg, some twenty miles nearly due east from Smaldeal. On Saturday a despatch was received from Lord Roberts saying: "I entered Kroonstad at 1.30 without opposition today, when the Union Jack was hoisted amid cheers from the few British residents." The most serious opposition encountered by the British forces in their northward march from Smaldeal to Kroonstad was just north of the Zand river, where, on Thursday morning, Generals Hamilton and Smith-Dorrien met with quite stubborn resistance in an attempt to turn the left of the Boer position. The kopjes, in which the enemy was entrenched were finally taken in fine style by the infantry, the Cheshire, East Lancashire and Sussex regiments being most prominent in the attack. The ground to the South of Kroonstad is said to be favorable for defence, and it was generally supposed that the Boers would make a stand there. But they did not do so. Lord Roberts also reports that President Steyn has fled from Kroonstad after vainly endeavoring to persuade the burghers to oppose the British at that place. Before leaving he issued a proclamation making Lindley the seat of his government. The official despatch from Lord Roberts, as well as the reports from newspaper correspondents, indicate that there is much ill-feeling between the Transvaalers and Free Staters. The former refuse to fight longer on Orange Free State soil and are making off for the Vaal river, while the latter accuse the Transvaal Boers of deserting them. Many of the Free Staters have gone to their homes, it is said, and the testimony of Boer prisoners taken by the British is that they are very sick of the war. It is probable that the Boer forces are suffering considerably from disintegration. Those who elect to continue the fight will do so where the natural conditions are most favorable. They have gradually retreated before the British advance during the past two weeks, but they have suffered little loss of men, artillery or stores, and they will probably force Lord Roberts to do some hard fighting yet. Lindley, Steyn's new capital, is 45 miles south easterly from Kroonstad, half way to Bethlehem, on the road to Ladysmith, and was probably selected as affording a convenient rendezvous for the commandos now retiring before Generals Rundle and Brabant in the Thaba N'chu district. From Natal there is no news except that a despatch from Durban, dated Sunday, says that there are persistent rumors of heavy fighting there. From the western border country there is no late news. On Friday a mounted force 3,000 strong bound for the relief of Mafeking was reported to be at Vryburg about 80 miles from Mafeking. Its relief accordingly should be near at hand.

The Ecumenical Conference.

FREDERICK STANLEY ROOT.

It is within conservative limits to say that during the ten days session of this great Conference 200,000 people have been present at the various gatherings. Doubtless, the same people, delegates, and those specially interested, have contributed unremittingly to such outpouring; but, even so, the multitudes of all denominations and all phases of doctrinal belief have flocked to the places where meetings were held. Making due allowances for mere curiosity-seekers, convention-loungers, and the good folk who always go where the crowd goes, the attendance means vast popular interest in the cause of missions. I question whether any other topic, not excepting politics, prolonged for such a period in early spring could attract so many auditors. Missions are evidently entrenched deep in religious sentiment as statutes of Christian endeavor, and they show how far the thought of yesterday and today has travelled. They are everywhere regarded, and reasonably, as Providential signs of the perseverance of divine ideas bound up with divine forces which undergird the extension of the kingdom of righteousness on the earth. And a marked feature of this continuous deliberative body is the great good-will evinced towards it by all sorts and conditions of men outside the dissenting fold. Of captious and spiteful criticism there has been almost none. This is rather remarkable in view of the fact that the target of foreign missions has probably received more arrows from the bow of unbelief than any other form of Christian work. The only thrumming upon the harp of discord that I have noted comes strangely enough, from a religious weekly. This paper editorially declares, "we are truly sorry that churchmen have identified themselves with the Conference!" I would like to have seen the faces of Bishop Potter, Dr. Huntington, and other broad-minded Episcopalians when reading this deliverance. Methods of missions may sometimes be open to question. But the spirit of missions strikes the chord of our common humanity with full-toned resonance. To what extent the enthusiasm displayed will deplete pocket-books is a pretty knotty problem. One speaker declared that missionary societies are cutting down expenses every year and sending out fewer workers. I suspect he is right. But if church-members will applaud vigorously and give grudgingly, nothing will stir their sluggish beneficence if this Conference does not.

The place of women in this work has never been more completely disclosed than during the conduct of sessions devoted to a review of their labors. In looking over a recent book attacking Christianity, I hit upon six pages devoted to "Women in Christian and heathen Countries." The author argues, with amazing effrontery, that women owe little to Christianity and much to paganism! One of his arguments quotes an observer in India as saying that all Englishmen in India beat their wives! Inferentially, pagan devotees are presumably free from such grim pleasantries. The quotation is worthless except to prove the absolute dearth of weapons with which to assail the labors of women missionaries. What matters it that the cause of woman's rights was championed in Greece five centuries before Christ? The fact remains that nearly all the rights belonging to women in heathen lands to-day under the bondage of superstition were secured by missionary improvement of their status. I do not say all Christian dogmas are free from superstition. But the light on a thousand hills far distant is mostly Christian light, and the gentler sex, through the power of Christian consecration, set many of these tapers aflame. An intelligent Hindu acknowledged this. Dr. Chalmers once said that in benevolent labor one woman is worth seven and a half men! How he managed to figure out such exact mathematics is a "puzler." But I believe this notable Conference will have a very indirect result in establishing in the minds of not a few doubters the fact of the growing executive capacity of women. Their management of missionary affairs has been conspicuously intelligent. Nobody with half an eye and a fragment of an ear can dispute the far-reaching significance of what was seen and heard at these gatherings of women. And the best of it is that all suggestion of lachrymose was absent. We listened to plain common-sense business talks all the way through, and the traditional prayer-meeting exordium, "O, my sisters," gave place to direct presentation of vital factors in missionary problems. I do not believe one press man in attendance had occasion to draw upon his "tear-dimmed eyes" repertoire of sentimental descriptive phrases.

It cannot be doubted that the Conference, now closed with such distinguished success, emphasized unmistakably the indirect benefit of missions. In talking with intelligent men, not overburdened with exact information on mission lines, I have observed that almost invariably they will debate theological phases of the subject to the exclusion of commercial and humanitarian phases. They resent the proposition that under Orient suns "millions a month are going down to eternal death in Christless despair." Indeed, most of us relegate that proposition to the cave of Adullam, or to the centre of the earth, where it belongs. The spirit of the Gospel contains no such absurdity. But what right has any man to ignore

the story of civilization in missions and the tremendous impulse given to sound ethics by Christly teaching. And the indirect benefit lies in the opening up of countless channels for the emergence of manhood and womanhood to enjoy the fruits of toil and the uplift of education. Throughout the meetings of the Conference this note of progress recurred at frequent intervals. It created a sort of atmosphere, even when occasional speeches put the entire stress upon dogma. Nearly 13,000 Protestant missionaries, to say nothing of the devoted work of our Roman Catholic brethren, and nearly 2,000,000 native communicants attest the drawing together of forces that make for good government, diminution of abuses, extension of education, and the development of the practical arts of civilization. The collating of such tremendous results in concrete form of demonstration conferred peculiar impressiveness upon certain sessions of this Ecumenical body. Of course, the darker side could not be ignored. One billion of pagans, Hindus, Buddhists, Mohammedans, etc., many of them sunk, heaven knows how deeply, in the mire of unspeakable vice. The picture is not roseate. Neither is the picture of Hester and Allen Streets in Christian New York. But, frankly, bad as the situation is in its world-wide aspects, I am inclined to think the tendency of a good deal of missionary portrayal errs on the score of occasionally overlooking the really good features of alien faiths. God revealed himself in great minds and pure souls, ages before Jesus appeared. It is incredible that only profanations of his image have occurred. We all know of pagans that are such only in name, and, in the aggregate, they have done much for righteousness.

It is worthy of mention that in a series of meetings covering a full week and more, where "many men of many minds" participate in frequent discussion, scarcely a jarring note of discord has been heard. The inference is obvious. Essential unity of religious opinion obtained, and after somewhat careful survey of proceedings, the writer is confirmed in his original belief that the Conference, as a whole, was an extremely orthodox gathering. Not offensively so, for courtesy and moderation in statement abounded, but orthodox to the extent of bed-rock conviction of the eternal death of those "out of Christ." There is, however, a vast difference between what one individually holds and the attempt to force that personal dogma upon others. And it is to the lasting credit of the Ecumenical body that not even the slender wedge of denunciation of liberal opinions was permitted to mar the record of amicable sessions. The "small breeze" referred to in a previous article dies out in the general summing up. Peace reigned, and results were deemed of greater importance than theories of eschatology. The acrimonious and in every way unfortunate disputes between new and old-school men at certain board meetings some years ago taught a useful lesson. The hatchet was buried. And I hope forever! If any distinction can be made, one might say the younger element attached far less importance to questions concerning the fate of the heathen than the older element, but to young and old alike—whatever the doctrinal viewpoint—eschatological, problems were swiftly merged in the one importunate cry for men and means to carry on the holy and beneficent work of foreign missions. And to that cry candid men of every school will heartily respond, "Amen and amen!"

One feature in the proceedings of the Conference impressed me greatly. And that was the increasing attendance of young folk as the meetings deepened in interest and power. The "fringe" of men and women under thirty-five, noted in a preceding contribution, grew into a substantial portion of the garment of humanity which overspread every nook and corner of Carnegie Hall. The assemblage on Saturday night seemed to be a culminating demonstration of the place held by missions in the heart of the rising Christian generation. There is no reason to doubt the statement of one speaker that, if the churches will supply the wherewithal, a largely augmented company of the young will answer "here" to the roll-call of workers. The addresses of Mr. Eddy, Mr. Speer, and Mr. John R. Mott, revealed a calibre of youth ready for service of a very high order. The pale students with stooping shoulders, hectic flush on consumptive cheeks, and sunken eyes, popularly predicated missionary timber fifty years ago, gave way to stalwart embodiment of Christian ideals. This moment, I think of two young fellows whom I last met under rather demoralizing physical conditions. One, a mighty football tackle, I saw led off the field, bleeding and exhausted, after crushing defeat for his team. The other, whose bull-like rushes tore up opposing forwards like paper, I beheld across the line for a touchdown, with a mass of men on his back seeking vainly to hold him from the coveted goal. The first, I am told, is now a missionary at a far-distant station; and the second, when last heard from, gallantly fought the battle for righteousness in a lonely home-mission field. The athletic type was by no means inconspicuous at the Conference meetings. And the interest of the young in the cause is also manifestly retroactive in tendency. Every college settlement, home field, slum, undertaking, and even leagues for municipal reform in New York and elsewhere, will feel the tonic influence of this demonstration. Enthusiasm is an atmosphere.

You cannot shut up the atmosphere of self-surrender within the four walls of a particular form of effort. There is not a humanitarian enterprise throughout the world that is not stronger because of the quickening pulses of people in mission work.

While the Conference was in progress much was said on various occasions in regard to comity, cooperation in missions. But, to our mind, nothing vital was suggested by way of recommendation. The whole subject was left, perhaps inevitably, "in the air." Probably the wisest utterance came from the lips of one quoted by the Rev. Dr. King, and to the effect that organic unity, on lines accepted by any one of the existing Christian bodies, is clearly for the present out of reach. That gulf will not be bridged—and this appeared to be the prevailing sentiment—until men cease to elevate opinion into dogma. Comity, on a basis of surrender of religious tenets, even on minor points, is impracticable in the present state of religious thought. The most that can reasonably be expected is that denominations will not crowd into one another's fields merely for the sake of exploiting the missionary glory of a particular branch of the church universal. But the problem abroad is no greater than the problem at home. I question whether the congestion is as pronounced. And the infelicity of the situation should not be set down to the discredit of missions. Comity is a lesson to be learned in the school of hard experience—and always takes big wages. The spirit of the Conference certainly evinced fraternity. The next Ecumenical may witness a closer approach to comity.

In commending these six essential features in the Convention I have exhausted my space, and had it been twice as generous, room would be wanting. The Ecumenical assemblage of 1900 will go down into history as profoundly expressive of the vitality of an idea—the idea of the conquest of souls by the alchemy of love. Mahomet said: "Paradise is found in the shadow of crossing swords." But the Christian says, Paradise is found on earth, by living in the sunshine of altruistic endeavor. And the perpetual cry of missions will be that of Francis Xavier who, as he stood before China and saw its vastness looming like a huge mountain, exclaimed, "O, rock, rock, when wilt thou open to my Master?"—New York Post.

Reginald Heber, 1783—1826

The hymns of the eighteenth century and of the early years of the nineteenth, were for the most part nonconformist in origin or in association, but from the time of Heber onwards by far the greater number emanated from the Church of England, and chiefly from her clergy. The hymns of Horatius Bonar form the outstanding exception. This period is also noteworthy for the contributions made to hymnody by women—contributions increasing in number as the nineteenth century advances, and ever remarkable for sweetness, tenderness and insight.

Heber did much to encourage the free use of hymns in the Church of England, and was one of the first to arrange them in a series to suit the services of the Christian year, Henry Hart Milman helping him. Before his time the Methodists and Independents had almost a monopoly of hymn-singing.

His hymns are graceful and melodious, though often richer in imagery and more rhetorical than a severe taste approves. Many of his hymns were originally set to Scottish airs. "Holy, holy, holy, Lord God Almighty," is the stunner of them all. It is based on the great rhythm of the Apocalypse Rev. iv. 8, and has the simplicity and dignity of the best ancient examples. It has nothing of the subjective element in it, but is pure adoration. It is said that Tennyson considered this hymn one of the finest ever written. Its hold on the affections has been greatly strengthened by its having been wedded to Dyke's noble tune Nicaea, so named because of the dogmatic note by which the hymn is marked, especially in the last lines of vs. 1 and 4.

The first great missionary hymn was "Jesus Shall Reign," by Isaac Watts. From Greenland's Icy Mountains, ranks second, and was written exactly 100 years later, and first sung on Whit Sunday, 1819. It was composed at Wresham, at the request of Heber's father-in-law, Dr. Shipley, Dean at St. Asaph's. Heber was to give a lecture on the Sunday evening, but the Dean was to preach at the missionary service in the morning. On the Saturday, being asked by his father-in-law to "write something for them to sing in the morning," he went to another part of the room and set to work. In a short time when the Dean inquired, "What have you written?" he read over the first three verses. "That will do," said the Dean. "No, no, the sense is not complete," replied Heber, and sitting down again he added the fourth verse, "Waft, waft ye winds." The touching funeral hymn, "He is gone to the grave," was composed after the death of his first child—a loss which he keenly felt. After his own death, one who loved him took up the same strain, and wrote these stanzas.

Thou art gone to the grave and while nations bemoan thee,
Who drank from thy lips the glad tidings of peace.
Yet grateful, they still in their heart shall enthroned thee,
And n'er shalt thy name from their memory cease.

Thou art gone to the grave, but thy work shall not perish,
That work which the spirit of wisdom has blest,
His might shall support it, his mercy shall cherish,
His love make it prosper tho' thou art at rest."

In addition to these already mentioned, notable hymns from Heber's pen are,—"Brightest and Best of the Sons of the Morning," "By Cool Siloam's Shady Rill," "The Son of God Goes Forth to War." Heber had fine literary gifts. In 1815 he was appointed Bampton lecturer, and in 1823 Bishop of Calcutta, with all India, Ceylon, and Australia for diocese. His episcopate was brief, for he died after three years' work, but it was brilliant, and lasted long enough to show that he possessed great judgment and administrative capacity, as well as enthusiasm and boundless energy. He was gay, witty, yet of deep, unaffected piety, one of the most lovable of men, making friends easily, losing them only by death.

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A Little Bird's Message.

Dear little bird, your song I heard
So early one sweet morning;
And in my mind, I could not find
That day, one thought of scorning.

Your joyous note, would rise and float
Through all the air before me,
And linger there, as native air,
To breath its blessing o'er me.

Thanks! little bird, your song I heard;
Its richness still I'm gleaming;
Now east and west, till to the rest
That sweet word, full of meaning.

—ANNIE E. FITCH.

A Second Dip Into Roberts' Forty-one Years in India.

A book in which there is no humor, not one funny phrase, or the slightest attempt at clever sayings; no jokes and no slang, is a refreshment to souls weary of mere clever writing. A record of wars in which there is no loud talk, not an inkling of profanity, and the word 'glory' does not occur, is a contrast to some works we have all heard of. A lengthened record of four decades, in which all manner of poetical situations expose themselves, yet not a line of poetry from beginning to end! There is a gleam of sentiment here and there, when the writer is standing amid the beauties of nature, or when awed by the vast peaks of the Himalayas, but that is all.

And there is no religion. Lord Roberts is not forever exclaiming that "God is on our side;" nor on the other hand does he ever for one instant utter a syllable that might be construed into a slight of those things men regard as sacred. It is simply the record of a soldier's life and work. The pleasures of life, eating and drinking, music, literature, the drama, the races, all that interests the gay world, never comes into view. We have instead the pleasures which interest a mind of the practical order, the dealing with men, the victualing, transporting, arming, training of the fighting machine, called an army, whether the force consists of a few or many thousands,—the army, in all its branches, cavalry, artillery, infantry, and the attendants of a great column of living souls, mules, oxen, camels, elephants, with the almost countless servants of all kinds without whose aid no army can accomplish anything. Instead of sentiment we have the real scenes which inspire sentiment. We see the movements of the ever-extending wave of Empire, the tramp, tramp, of armed men, the slow dragging of the guns, the tent and the camp fires, the sentries at the farthest verge of civilization, and the hordes of dark-skinned foes with flashing knives and reeking tube, thirsting for their blood.

Here and there all is relieved by a pageant such as the world seldom gazes upon. In his business-like yet graphic way the soldier, with pen in hand, describes the Eastern Durbar, where the provinces of the Indian Empire, and of tributary States, appear on the scene in all the pomp of oriental magnificence, bejewelled and attended by a splendid retinue—elephants clothed in gold, and the demi-royal occupant of the howdah impressing the multitude as a small divinity, while the representative of the Queen-Empress, on his part, does everything possible to inspire these Asiatic grandees with the wealth and power of his mistress. Our soldiers, English and native, are drawn up in warlike array, the plumes of the cavalry, and the tartans of the Highland regiments, with the sober green, intermixed with the flashing red uniforms, contrasting with the varied costumes of the be-turbaned levies which compose our army in India. And at such gatherings we get a peep into that spirit of statesmanship which now and then has characterized our great soldiers. One is constantly led to think of political questions, in the larger sense, while reading Lord Roberts. If ever one kept his eye on Empire while fighting hard fights, Roberts is the man. He sees the whole thing; and no one is so quick to seize opportunity. When he discovers the cloud on the horizon his mind becomes restless, and he immediately indites the telegram to the viceroy recommending a policy. Well is he "Roberts of Kandahar." As he was returning from Afghanistan, a presentiment which he has never been able to explain, (I may say that there is more than one instance of this kind mentioned in his book) "a presentiment," he continues, "of coming trouble which I can only characterize as instinctive," turned him back from the exploration of the Khyber Pass. On his way back he was told the astounding news of the defeat at Gen. Burrow's brigade. "The lamentable story . . . almost took my breath away." The government were in doubt as to the best course to pursue. Here, in the midst of a serious disquietude, is the one clear head that lay brooding in his tent; the mind of this man rises to the trial, and ere long the secret cypher is flashed over the wire conveying his advice:

30th July, 1880.

" . . . I strongly recommend that a force be sent from this to Kandahar. . . . We have one very complete. . . . Stewart proposes sending me in command. . . . You need have no fears about my division. It can take care of itself, and will reach Kandahar under the month."

He gets the requisite authorization three days after, and instantly proceeded to organize his column of 10,000 men and 18 guns, with a camp-following of 8,000 and 2,300 horses and gun-mules. He sets off on his long tramp of 313 miles through a disaffected country, and by the 1st September all was done. He destroyed the army of the Khan, and "dead-beat, after an hour's rest, I pulled myself together sufficiently to write out the telegram announcing the defeat of Ayab Khan's army, its complete dispersion, and capture of his camp, and our lost guns." It is a story that may be termed splendid. I felt before I read Lord Roberts' own estimate, that his march to Kabul was a more difficult task than that to Kandahar, but this latter is enough to immortalize him, and he well bears the name of Kandahar.

I think that Roberts' wisdom is nowhere more visible than in his deliverance as to the composition and strength of the Indian army. It was his ardent desire to substitute men of more warlike and hardy races for the Hindustani sepoy of Bengal, and the effeminate peoples of the South, and to a certain extent this was done, amid a good deal of opposition. The pay of the army was suitably increased, grants of land were bestowed upon specially distinguished native officers, pensions were bestowed after a shorter period of service, and other emendations were carried out, which placed the army in a much better position, while its efficiency was greatly increased. "The one thing left undone," says the man who generally manages to have his ideas put into practice, "was to arrange for more British officers to be given to the native regiments in time of war. . . . Indian soldiers . . . however brave . . . do not possess the qualities that go to make leaders of men. I have known many natives whose gallantry and devotion could not be surpassed, but I have never known one who would not have looked to the youngest British officer for support in time of difficulty and danger." This is worth pondering in several respects, especially by those who insist that "one man is as good as another."

Lord Roberts understood the attitude of Russia as only a few can understand it. We feel a tremor creeping over us as we read his observations on their determined advance to our border, but the cold chills run down the back of every lover of peace and good will when these words of a cool head met his eye:

"It will be wise to prepare ourselves for a struggle which, as my readers must be aware, I consider to be inevitable in the end."

I have taken the pains to underscore this last sentence, for it is an utterance which should have a grave emphasis. If it must come,—and Russian officers have made the same declaration—the stress will be much greater than it is in the present war. The nation may then discover that the lessons we have been taught in this contest were but to aid us in meeting a mightier foe.

D. A. STEELE.

Love of the Church.

BY WILLIAM W. McLANE, D. D.

"Christ loved the church;" and what Christ loved, the Christian, also, should love. It was not the invisible, ideal, perfect church of heaven, but the visible, actual, imperfect church of earth which Christ loved. He "loved his own" who were first in the church, when Peter had it in him to deny and Thomas to doubt and the remainder of the members to be filled with fear. He loved the church when her members neither understood the Scriptures nor know the scope of divine mercy and grace. He loved the church when a vision was necessary to convince even Peter that the Gentiles could be saved. He loved the church when there were "strife and divisions" and sections of the church called themselves after Peter and Paul and Appolos. He loved the church when there were men in it over whose sins Paul, constrained by his love, wept. He loved the church when the world about it still lay in wickedness. And Christ loved the church that he might "wash" and "cleanse" and "sanctify it" and "present it to himself a glorious church, holy and without blemish."

There are Christian men now, however, who seem to have lost their love for the visible, actual church of earth. They speak of the church in tones and terms of condemnation. They lay upon the church not only her own guilt and that of her members, but also the guilt of the wicked world so far at least as that guilt pertains to unrighteous social customs and unjust civil laws.

They find fault with the church, which is made up of men whose opinions and conscience have been largely formed by the sentiments and customs of the world and who need to be taught the truth and trained in righteousness, because she is not already perfect. They condemn the church because she has not converted, cleansed and corrected the conscience of society so as to make social customs right and civil laws just.

They say: "The old ecclesiastical idea is that the church is an institution existing for its own members." They say: "It is a fact which no one can deny that the moral standard of certain bodies outside the church is higher than within the church." They instance as examples the advocates of a single tax and the advocates of State ownership of the implements of production. They say: "If you want to find charity you must look for it in some fraternal society." They say: "If you

want to find the application of the Golden Rule you must look for it in trades unions."

Now a trades union, however good, is organized for the benefit of a single class and is conducted for material ends; a fraternity, however useful, which pays a sum of money to a member who is sick, and an insurance policy to the family of a member deceased, is organized upon the principle that a man should do good to them who do good to him, and is conducted on the plan that a man should lend to them of whom he hopes to receive; the advocates of a single tax, who hold a certain theory of land tenure, and the advocates of State socialism, who hold a certain theory of ownership of the implements of production, may be right in the morality of the things they advocate, but there are moral relations and duties of which they say nothing.

Christian ministers and Church members who hold up these unions and fraternities and political societies in order thereby to disparage the church have a magnified, exaggerated and false notion of the quality and scope of the morality of these societies, and their moral vision is so purblind that they understand neither the meaning nor the mission of the church.

They, therefore, pass an unjust judgment and inflict an injury on the church which Christ loves and which they, too, should love.

The mission of the church is first to save individual men and then through them to save and sanctify society. But men who are converted and led to confess Christ have their opinions and their conscience also formed largely through education and prevailing custom, and the process of changing opinions and clarifying and correcting conscience is necessarily slow. A careful perusal of "The Acts of the Apostles" is sufficient to illustrate this. It is the business of the church to improve men and so to improve society. But the church can only effect this improvement by producing those sentiments and principles which will work themselves out in business and in civic legislation.

Throughout her history the Christian church has been a leading light, a voice of truth, a formative force guiding, teaching and moulding men to better things. The church has not been perfect in teaching or in practice, but that is because she has been composed of imperfect men and has had her place in a wicked world. But the church has made men and the world better. The church is entitled to faith and love. Unwise criticism and unjust condemnation of her will only issue in lessening her power in alienating men from the one institution which is men's chief hope.

That there are customs which need to be corrected, wrongs which need to be righted and evils which need to be eradicated, no Christian man can deny. But let not the Church be blamed for that for which she may not be responsible.

If our custom of granting land to individuals to have and to hold forever has resulted greatly to the advantage of certain landowners in rapidly growing cities, must the Church be condemned because her members did not foresee the evil in a time when land was so abundant that the effort of the Government was to induce men to settle on it. If our method of wage service is deficient in equity, must the Church be condemned because she did not perceive that the introduction of steam would issue in separating capitalists and laborers into antagonists rather than in uniting them in a partnership? If the functions of the municipality should now be enlarged and public ownership should supersede private ownership of such things to serve the public, must the Church be condemned because she did not foresee that the street railway company with its very useful service would become the foreign syndicate owning and controlling streets of cities where the members of the syndicate have no citizenship.

Must the Church be condemned because she had no seer to see and no prophet to proclaim beforehand the evils of modern society and because she did not shape legislation to avoid evils before they appeared?

It is the great injustice of the present condemnation of the Church to which attention is called in this paper. There is no claim made that the Church is perfect or that her members are all true in their several opinions and right in their business practices. They are influenced by the world in which they dwell as well as by the Church to which they belong.

But since the day that Jesus taught that men should do unto others as they would have others do unto them, and an apostle taught that God hath made of one blood all nations, down to the day that the founders of our Republic declared all men to be created free and equal and entitled to certain inalienable rights, the church with all her faults has been the most potent institution for good in the whole world.

The church deserves to be loved as Christ loved her. Her name should be honored, her reputation held sacred, her influence kept unimpaired. Let every man who bears the name of Christian love the church with his whole heart, speak well of her with his lips and aid her in her most difficult task of saving men and of producing good will among men and of securing peace upon earth.—Independent.

Three Cheers for Japan!

Within the past thirty years Japan has made many strides forward that have surprised the world, but never before at one bound has she taken advanced ground which, on the one hand should so put to shame, and on the other so rejoice Christendom, as the passage of the anti-smoking bill by the House of Peers on the 19th ult. This bill has now become a law. By it all minors under the age of twenty are prohibited to smoke, and as chewing is not indulged in, this means that the youths of Japan are to be freed from the blighting and demoralizing effects of the use of tobacco. This is not only a brilliant victory for Japan but for Hon. Sho Nemoto, M. P., who framed the anti-smoking bill and introduced it into the lower House some weeks ago. Shall we not say that it is also a victory for Christianity, for Mr. Nemoto is a Christian, and his enlightened views regarding the use of tobacco, and on many other moral questions, are based upon Christian principles. Must not Christian nations now confess that in the enactment of this law Japan has outstripped them in the race? "Light of our Land."

Messenger and Visitor

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Any Pastor desiring a ticket to Winnipeg and return, for National Convention, may secure one by sending to this office sixty new subscriptions to this paper. Our new plans make this an easy task. Write.

The Baptists Across the Sea.

The London Anniversary Meetings of the Baptists of Great Britain and Ireland, were held April 19th-27th. From the reports of the meetings in our English exchanges, we judge that they were attended with the usual degree of interest. The statistical report appears to indicate a generally healthy condition of the body. The number of baptisms for the year was 16,899, which is larger by 94 than that for the preceding year, and that again was larger than for any year since 1894. The whole number of church members reported is 360,475, and the net gain in membership for the year, 5,000. During the year fifty-one churches and thirty-six personal members were received into the Baptist Union.

In the presidency of the Union, Dr. Clifford is succeeded by Mr. Cuff, of Shoreditch, London, a man of strongly evangelical spirit, who has given many years of devoted and successful service to the Baptist cause in the East End. Dr. Clifford spoke of the growing unity of the Baptist body as represented in the Union. He looked forward with the greatest hopes concerning the development of the life of the country through the service which the Baptist Union would be able to render in the coming time. He welcomed his successor with the utmost confidence and with the warmest affection. "We look forward," he said, "to the coming year with thankfulness that God has given us such a man to lead us, and with assurance that his work will be a far-shining success. . . . We delight in recognizing the rich record of service which our friend has made in the East End of the Metropolis. We rejoice in his robust spirit, in his cheery outlook upon life, in his fervent evangelical spirit, in his full-souled consecration."

In his inaugural address President Cuff said it was his misfortune to follow in the chair one of the most brilliant men of the time—"a man who would adorn the House of Commons, disturb the House of Lords, and make a Prime Minister worthy of this august nation. Was there ever such a Baptist in all our history as Dr. Clifford? We all admire his multitudinous gifts and graces . . . and are always sorry when we are compelled to differ from some things he seems to hold dear."

In accordance with a desire which had already found expression in several quarters through the press, Dr. Alexander Maclaren, of Manchester, was elected Vice-President of the Union. Some hesitation was felt in the matter owing to a doubt as to whether Dr. Maclaren would accept a re-election to the chair. But when it was learned that, if the vote indicated a sufficient degree of unanimity, the position would not be declined, the Union at once saw its way clear, and the result of the ballot showed a substantially unanimous vote. As it is an unwritten law of the Union that the Vice-President of this year becomes President next year, Dr. Maclaren will preside over the meetings of the Union for 1901, and as the autumn meeting for that year is to be in Edinburgh, it is considered especially fitting that the distinguished preacher of Manchester, who is of Scottish birth, should occupy the chair of the Union at that time.

President Cuff in his address, dealt with the church and the source of its power for work and service. The secret of strength and joy in the work and worship of the church was that other Comforter whom Christ promised should come and abide forever. The one great need of the hour he declared to be—"a primitive and real faith in the abiding pres-

ence and power of the Spirit in the modern church." We need the practical faith in the presence and power of the Spirit which characterized the first disciples, and to bring Pentecost down into our lives by making more room for the Holy Spirit's co-operation in our work. "The times have changed and things are not what they were; but human nature is the same, and the church in all the centres and essentials of its life is the same still. We only need the old power to enable us to draw the whole world to Christ. . . . The Holy Ghost is not exhausted, or impoverished, or impotent. The Bible is still full of everything that is divine and wonderful, human and instructive. . . . Believing the Bible with such absolute faith, we are looking for and expecting more light to break forth from its pages, more visions, more revelations of truth, more and profounder knowledge of the history and mystery of the incarnation, life, death, and resurrection of the glorious Son of God." Dr. A. Maclaren is quoted as saying: "There is a mystery of correspondence between Christ and the Paraclete. Possibly that upper chamber was but the cradle of the Spirit's revelations; other and higher unfoldings and unveilings of his grace and glory are yet to follow; more signal triumphs over Satan; louder and clearer voices and visions of God; new raptures and radiances, when devout souls, transfigured in his presence, are changed from glory to glory by the Lord the Spirit, as they with open face behold his supernal beauty. That coming of the Spirit may have been, like the blush of 'the conscious water' at Cana, only the beginning of miracles, wherein he showed forth his glory as a type and prophecy of things to come."

McMaster Commencement.

Our friends in Ontario are to be congratulated upon the successful completion of ten years of history of McMaster University. The attendance has steadily increased. In the year just closed the enrollment included 193 students, of whom 145 were in arts and 48 in theology. At the commencement last week, 34 were graduated in arts and 20 in theology. Of the students in arts six were young ladies. Moulton College enrolled in the year 207 students, and Woodstock College 140. Woodstock closes its financial year with the modest sum of five thousand dollars; [compare Horton Academy]. The commencement exercises were largely attended, full of life and enthusiasm. On Lord's day, 6th inst., Dr. McLaurin preached the Pyfe Missionary sermon, and Dr. Keirstead, of Acadia, the Baccalaureate sermon. Monday the senate was in session. Monday evening the Alumni held a public meeting, at which representatives of the graduating classes spoke, and a lecture was given by Rev. Mr. Gilmour on "The Message of the Prophets in regard to Salvation."

Tuesday afternoon was given to a "Collation," which means a banquet and speeches, the time occupied being over three hours. Rev. C. A. Eaton, Rev. W. W. Weeks, Prof. McKay, Rev. J. H. King and others spoke. The tone of the addresses, as of those of Tuesday evening, was very serious and earnest compared with what is heard in most universities. Indeed McMaster seems to be very religious in all its exercises, impulses and ideals. But there is not the first suggestion of cant. The thought is vigorous and the aspiration high. Tuesday evening the degrees were conferred and addresses given by Hon. G. E. Foster, Principal Grant of Queen's University, and Dr. Keirstead. Rev. Joshua Denovan, known to our readers by his able contributions, received the degree LL. D. Chancellor Wallace is highly esteemed by the University and its constituency. He still lacks \$5000 of the \$35,000 required to erect an additional building, but it is expected the amount will soon be secured in spite of the extraordinary efforts of other departments of denominational enterprise.

Dr. Rand, the wisdom of whose leadership in the past is being more fully understood as the years pass, is, we regret to say, in a somewhat precarious state of health. We hope his sojourn on the Basin of Minas during the summer, will bring him renewed strength for his literary and university labors. He has done a great work for our body in Ontario. Dr. Welton continues to hold his commanding position as Professor of Hebrew. He is an authority in his department, and dispenses sweetness and light in abundant measure. During the vacation he will continue work on the Commentary on Genesis which he is engaged to write. It is, of course, a most difficult book to expound, and Dr. Welton's learning and spiritual discernment will be well expended in the explanation of this portion of Scripture.

Dr. Goodspeed is a tower of strength to the University as the foremost theological teacher of the Baptists of Canada. His labors are abundant and fruitful always. He will spend a portion of the coming summer in the provinces by the sea.

Rev. H. P. Whidden who is about entering upon a pastorate in Brantford, will continue in office as Instructor in Education at McMaster.

It will be seen that a number of Maritime men are laboring with our brethren of Ontario. This is all well. We need not take space to acknowledge our indebtedness for gifts of a similar character from Ontario. It may be added to these statements about the University that the ministry of Rev. Charles A. Eaton, at Bloor street, and of Rev. W. W. Weeks, at Walmer Road, contribute largely to the spiritual life of the institutions in Toronto.

Among the graduates in arts is a son of Rev. W. F. Armstrong, formerly our missionary to the Telugus, and Mr. F. R. Crosby, of Hebron.

Mr. Manthorne, of Mills Village, N. S., and Rev. J. H. King, formerly pastor in N. S., completed their theological courses at McMaster.

Seed-Sowing and Results.

Various phases of the truth concerning the kingdom of heaven are set forth by our Lord in his parables. In studying them it is important to grasp the central truth which each parable is designed to teach. We must not expect to find everything taught in one parable, and we must be careful not to invest the details of the parables with meanings which they were not intended to bear.

In the parable of the Sower, which constitutes our Bible lesson for the current week, a part at least of the lesson to be learned is the responsibility of the hearer, the importance of giving the truth such a reception as it deserves. "Take heed how ye hear," for everything depends upon it. See the wheat-field which the sower in the springtime carefully sowed all over with good seed. Now, in the harvest time, there are parts of the field where the golden grain waves luxuriantly, but here, and there, and there are places where there is no ripened grain—only bare ground, or ground in which weeds and thorns have overcome and choked out the wheat. Wherefore is this result, or rather this lack of result? It is because in three cases out of four the grain did not find a proper seed bed. It found a beaten pathway where, lying exposed, it became the prey of the birds, or a shallow soil in which it sprang up quickly, but presently for lack of moisture withered away, or ground filled with thorns which springing up choked the growing grain and it became unfruitful.

This then is the lesson for the hearer.—The truth of the kingdom appeals to the best that is in you. It seeks the depths of your nature. It demands your heart. It must be to you the chief thing or nothing. It profits you nothing to come within the sound of the gospel, if it is to you only a tale of little meaning. If you have only ears to hear it carelessly, better not to hear it at all. If the truth is not in your estimation worthy of the deepest and best that is in you, then do not play at being religious, do not trifle with the truth. Give your heart to God, and you shall be abundantly blessed, but do not think that the seed of the kingdom will flourish in a shallow soil. A heart that is too shallow to give serious consideration to the most serious of all subjects, or that is made hard and unresponsive by the constantly passing wheels of business or of fashion, or that is dominated by the cares of this world and the deceitfulness of riches, cannot bring forth fruit for God.

But the parable carries also encouragement for the sower. It is worth while to sow the seed of the Kingdom. The most paying investment that a man can make is to sow seed and to gather fruit to life eternal. Jesus thought it worth while to sow that seed even though it must be watered with his blood. Human hearts furnish the proper soil for the germination and development of the seed. We must not think that because the parable indicates three kinds of ground which are barren of grain and only one that is fruitful, there is therefore only one in four of the hearers who really receive the gospel. After all, the wheat-field in which the good seed grows and brings forth some thirty, some sixty, and some an hundredfold, is likely to be much greater in extent than all that is comprised in the wayside, the stony places and the thorn patches. God's wheat-field is not small nor his harvest insignificant. It is not for human thought to forecast his purposes or measure his results, but that final issue which shall satisfy the soul of the Redeemer will also satisfy the souls of the redeemed, and will give them abundant returns for every effort invested in sowing the good seed of the Kingdom.

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Editorial Notes

—From late despatches it appears that there has been an important movement by General Buller, resulting in turning the Biggarsburg position of the Boers who have evacuated Helpmaaker, and at last report were making a stand near Dundee. General Buller who has an army of 30,000 is expected to push on northwards along the line of railway into the Transvaal. Lord Roberts' cavalry have gone northward 15 miles beyond Kroonstad. It is now said that Heilbron—not Lindley—is the place chosen by Steyn as his new capital. Heilbron is the terminus of a short branch railroad. It is about 50 miles north east of Kroonstad and about the same distance from Vereeniging, the point at which the railway crosses the Vaal. Reports generally agree that the people of the Free State regard the cause for which they have fought as utterly hopeless and desire to make peace.

—The Baptist churches of Great Britain and Ireland, appear to be contributing to the Twentieth Century fund with remarkable liberality. It is related of a Welsh church that after the pastor had preached upon the subject and distributed literature, he appointed a day when he would be at the church to receive his people's gifts. The day proved to be disagreeable with rain and snow. But through it all the people came, rich and poor, young and old, and at the close of the day nearly five thousand dollars had been received. The pastor said that it was the gladdest day of his life, and the people doubtless shared largely in his happiness.

—Sir Henri Joly, the Minister of Internal Revenue, the other day congratulated the House of Commons on the fact that the product of tobacco in the Province of Quebec is rapidly increasing. The consumption of Canadian grown tobacco, he showed, had increased from 523,000 pounds in 1895, to 2,500,000 pounds in the last fiscal year. We should be glad if the estimable Sir Henri would tell us how long it would take a country to become wealthy by raising and consuming a crop, which more than any other impoverishes the soil on which it is grown, injures the health of those engaged in its manufacture, and reduces both the cash and the vitality of those who consume it.

—One is not surprised to learn that the story of a newly discovered correspondence between Jesus Christ and Agrippa, which has been recently published with some parade, is regarded by Prof. J. Rendel Harris, of Cambridge University, a recognized authority in such matters, as having no foundation, in fact, Professor Harris considers the whole report suspicious, and will continue to believe it unfounded until he has absolute proof of its genuineness. Even if it should prove true, Prof. Rendel says, it would tell us nothing that we have not known. It would not prove that the tradition of Christ's correspondence with Agrippa was founded on fact, nor that the letters found in Ephesus are actual transcriptions from manuscript. If such an inscription had been found, and if it were really of the fifth century, it would be of slight value, except as proving that certain beliefs and traditions of the second and third centuries were still credited in the fifth.

—What our correspondent "Lex" says in another column would seem to indicate that the principle upon which free passes on Government railways are granted to ministers of religion should be better understood. If this privilege is to be granted at all, it should be without prejudice to any denomination or any class of ministers. It is hard to see why Bishops with their large salaries should have privileges in the matter of free passes not enjoyed by ministers of the gospel whose stipends are only barely sufficient to keep them above the reach of want. If, however, it is the fact that the Superintendents of the N. B. and P. E. I. Methodist Conference are granted privileges in respect to free passes not enjoyed by the Presidents of the Baptist Convention, it is probably because the latter have not asked for such privileges. But some of our brethren who have had the honor of presiding over our Convention may be able to throw light upon that matter.

—Among the many subjects dealt with at the recent Ecumenical Missionary Conference was, "The Evils of the importation of intoxicating drinks into foreign mission fields." This subject was discussed by Dr. Theodore L. Cuyler with a positiveness and a fire which aroused the enthusiasm of the audience. The great increase of drunkenness among the Filipinos of Manila, which is reported to have resulted from the American occupation, gives special point to the discussion of the subject at the present time. Dr. Cuyler called attention to the fact that eight years ago sixteen nations, the United States among them, had united in a treaty forbidding the introduction of alcoholic drinks into the Congo country of Africa. What is wanted now is an enlargement of that principle. This Conference, Dr. Cuyler said, should ask, should implore the Christian nations of the earth, in the name of a common humanity, out of pity for the weak races God has bidden us to treat as our brethren, for the principles of Christianity and the glory of God, to pass such legislation as shall sweep out of existence this terrible curse of humanity, this destruction of God's children.

Acadia Notes.

The readers of the MESSENGER AND VISITOR will be looking for some announcement of the

ANNIVERSARY EXERCISES.

The full programme, which I have no doubt you will be good enough to repeat till June comes round, I am sending you for insertion on your page of notices. I may here say that we are looking for the presence of a distinguished visitor in the person of the Rev. Kerr Boyce Tupper, D. D., LL. D., pastor of the First Baptist church, Philadelphia. Dr. Tupper was invited to preach the baccalaureate sermon on Sunday, June 3, and to deliver the annual lecture before the Senate on Monday evening, June 4; since, however, another brother, whose presence we had hoped for as speaker before the Y. M. C. A. on Sunday evening, finds himself unable to come, Dr. Tupper has now been asked to take the Sunday evening address also.

At the closing exercises of the Academy, on Tuesday afternoon, a special address is to be made by Rev. D. H. Simpson, of Berwick, and at the closing of the Seminary Tuesday evening, an address by Mrs. Charles Archibald, of Halifax, Vice-President of National Council of Women.

As in years past, the members of the Institutions, with the Senate and Board, will be happy to see a large representation of friends from the three provinces at the Anniversary.

Dr. R. V. Jones, who represented the Faculty at the recent banquet of

THE NEW ENGLAND ALUMNI ASSOCIATION,

brought back the report of a very good time, and of the continued devotion of the former students to the College. Dr. S. B. Kempton, who was also present, having been on a visit to his son, was entrusted with a cheque for \$1,000 to be applied on the endowment of the Alumni professorship. The N. E. Association has had this sum invested for some years past on their own account. It has now seemed good to them to make it over to the Governors for the above purpose. We think they have done wisely; and some day, when the Forward Movement has been completed, we hope to see a resolute and united effort on the part of the Alumni at home and abroad to secure a full endowment for this Alumni chair. When that time comes, the thousand dollars just received, added to nearly another thousand previously in hand, will constitute an encouraging start.

Speaking of Alumni affairs I may be permitted to express the hope that there will be a generous response to the appeals of our excellent Alumni secretary, the Rev. W. N. Hutchins, of Canning. The annual deficit of the College has for several years been largely a deficit on the income for the Alumni professorship. It would be encouraging if that deficit were diminished rather than increased this year.

Our good Brother Hall, of Halifax, who has recently been put to the test by the serious illness of members of his family, writes us with a cheerful, trusting spirit, reporting thankfully the improvement of the sick ones, and speaking encouragingly of the

FORWARD MOVEMENT

collections. It is evident, however, as we anticipated from the first, that, as the death-roll of subscribers increases, as reverses cripple the possibilities of some, and as the love of others waxes cold, we shall need to call upon subscribers to be scrupulously faithful and prompt in the fulfilment of their pledges. This movement must not stop at anything short of complete success. We need every dollar that it contemplated, and very much more. We need also to demonstrate our strength of purpose and capacity to complete what we begin, thus laying a foundation of self-respect, and of respect from others, and creating confidence with reference to future endeavors. We shall look confidently for the raising of the third instalment of the pledges this year, and for the successful completion of the collections by the time Mr. Rockefeller's pledge expires.

In common with every town within the British Empire; Wolfville has been deeply involved in recent times by the spirit of

PATRIOTISM.

An incidental outcome of this has been the decision of the Executive Committee to replace the college flag-staff, which fell into decay some time ago, with a new staff, and to adorn it with new flags. The Seminary and Chipman Hall fly the Canadian flag. The new flags are to be the Union Jack and a college flag. Mr. C. R. H. Starr, of Wolfville, has presented us with a magnificent mast and top-mast, and other friends will doubtless furnish the flags. We hope to be in a position to keep the Queen's birthday as a loyal college should.

THE JOYFUL AND THE SAD.

Last Sunday night many hearts were made glad as they witnessed the confession of Christ in baptism, by five young ladies from the Seminary. The Rev. H. R. Hatch performed the rite.

On Tuesday of this week our hearts were made sad by the death of the eldest son of the college janitor, Chas. I. Oliver, aged 21. The young man had been in poor health for some time past, but his death was unexpected. Mr. and Mrs. Oliver have the sincere sympathy of the community. The students have been especially thoughtful in their kindness.

DR. RAND'S NEW BOOK.

Announcements have been received from Wm. Briggs & Co., Toronto, of the appearance during May, in Toronto, London, and New York, of a Treasury of Canadian Verse, edited by Dr. Theodore H. Rand. Acadia is naturally interested in the work of her distinguished Alumnus, and is eagerly awaiting the forthcoming volume. The book is to contain specimens of Canadian lyrics, and will represent the work of a large number of authors. Much of the material, we understand, will appear for the first time. A feature of great value will be brief biographical notes of the various authors. Dr. Rand has also exercised a wise judgment in keeping the volume within reasonably small compass, fitting it for familiar use by the many.

The writer had the privilege of a few days of fellowship with Dr. Rand, when he was engaged in the preparation of the book, and at that time got an inkling of the immense labor and care that was being bestowed upon it. Dr. Rand's eminent literary qualifications are universally recognized. Special gratification has been expressed

ed by some of the leading authors whose poems will appear, that the work of producing such a volume has been undertaken by a fellow-craftsman, whose keen insight, sound judgment, and cultured taste, qualify him so admirably for the task. T. TROTTER.
Wolfville, May 10th.

Ontario Letter.

REV. P. K. DAYFOOT.

The tenth annual commencement of MCMMASTER UNIVERSITY

has just closed; and as might be expected, was a season of more than usual interest. The exercises began on Sunday morning, May 6th, when the Fyfe Missionary sermon was preached. It was most fitting that the preacher should be Dr. John McLaurin, of Bangalore, India, who was one of our first missionaries, and who is now doing literary work under the American Board. In the afternoon, the baccalaureate sermon was preached by Dr. Kierstead, of our sister university in Acadia, Nova Scotia. Dr. Keirstead will be remembered by those who were at Richmond, Va., last July, as one of the speakers who thoroughly roused the Convention. In his sermon on Divine Sonship, before the faculty and students, he fully sustained his reputation.

THE ALUMNI

met on Monday evening in the college Chapel. This was an important meeting as the members were to hear from Pastor Whidden, of Galt, as to the \$2000 canvass for the building fund which the graduates have undertaken. The report was cheering. The money is in sight. Mr. F. H. Cornish of the graduating class, spoke on the future life work of the graduates; and Mr. P. C. Cameron spoke for the theological class. There were seven candidates for B. Th., two took diploma for the four years' course in English, and six for the three years' course.

The M. A. on examination was given to Professor J. W. Russell, of Woodstock College, and Pastor P. T. Topscott, of Rat Portage.

The only honorary degree conferred was LL. D. to Rev. Joshua Danovus, one of our oldest, ablest, and most honored pastors.

Chancellor Wallace in reviewing the ten years of McMaster's history, gave the rates of attendance as 16, 39, 76, 95, 98, 100, 103, 122, 140, 145. Of the building fund \$30,000 has been pledged, leaving \$5000 to be secured. The speakers of the evening were Hon. George E. Foster, and Principal Grant of Queen's College, Kingston.

OBITUARY.

Rev. J. A. Keay, Toronto, who was supposed to be dying of Bright's disease, has so far recovered as to take a pastorate at Ancaster.

Rev. W. W. Weeks, of Toronto, Walmer Road, has declined the call of the Fifth Avenue church, New York City.

Rev. O. C. Elliott, Peterboro, has been bereaved in the death of his wife and an infant son, a twin. He has been called to Barrie.

Port Hope, Ont.

The Associated Alumni of Acadia College.

Once more we must appeal to you. Urgent, written and printed, appeals have been made before. But we must appeal again, and this is our final. Without repeating the figures permit us to remind you of our diminishing income and increasing deficit as published in our circular. Is our deficit to be larger? Is our income to be smaller than ever this year? That remains for you to say. At present it decidedly looks that way. But two weeks—the books close May 31—give time for the hearing from many, if immediate response is made. Will you make it? For the sake of Acadia will you make it? On behalf of the Executive Committee,

Yours truly,

W. N. HUTCHINS, Sec'y-Treas. Alumni.

Canning, N. S.

New Books.

A Mental Index of the Bible and a Cosmic Use of Association. By Rev. S. C. Thompson. 12mo, Cloth, 300 pages. Price \$1.50. New York and London: Funk & Wagnalls Company.

For those who have not a lifelong familiarity with the Bible contents, and wish to escape some of the distraction caused by handling a cumbersome concordance, it is a great advantage to have in mind a simple index with which chapters, passages, and the language of texts can be naturally associated and readily found. This mental classification is made possible by a study of this helpful book. Besides this ease of study reference, it serves to keep alive a consciousness of the general and particular contents of the entire Bible. The work constitutes a complete memory system prepared especially to help in the remembering and appreciation of the Bible's contents. The fundamental principle of all reliable memory systems, that natural memory depends upon the association of ideas, has been applied to the Bible. The practical application of this idea is that a verse, text, incident, name, or chapter which may not be easily remembered, must be associated in the mind with something easily remembered. The author has arranged simple rules and directions which, if studied, are sure to greatly increase the helpfulness and usefulness of the Bible.

Portraits of twelve of the leading officers of the Ecumenical Conference in New York form the frontpiece to the Missionary Review of the World for May, and Dr. Pierson's address before the Conference on "The Superintending Providence of God in Missions" is appropriately the opening article. This Providence is shown especially in the Divine Mission work. Miss Belle M. Brain contributes an excellent sketch of "Count Zinzendorf, the Founder of Modern Missions," the remarkable Moravian statesman, bishop, poet, preacher, and missionary. The illustrations include scenes in Moravia and portraits of leading Moravians. "The Reign of Terror on the Kongo" is graphically described by Rev. D. C. Rankin of the Southern Presbyterian church whose missionaries labor in that field. The Horrors of the Famine in India are told by two young missionaries in the afflicted district, and pictured too realistically by photographs of suffering men, women and children.

Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

* * The Story Page * *

Mooween the Bear.

Ever since nursery times Bruin has been largely a creature of imagination. He dwells there a ferocious beast, prowling about gloomy woods, red-eyed and dangerous, ready to rush upon the unwary traveller and eat him on the spot.

Sometimes, indeed, we have seen him out of imagination. There he is a poor, tired, clumsy creature, foot-sore and dusty, with a halter round his neck, and a swarthy foreigner to make his life miserable. At the word he rises to his hind legs, hunches his shoulders, and lunges awkwardly round in a circle, while the foreigner sings: Horry, horry, dum-dum, and his wife passes the hat.

We children pity the bear as we watch, and forget the other animal that frightens us when near the woods at night. But he passes on at last, with a troop of boys following to the town limits. Next day Bruin comes back, and lives in imagination as ugly and frightful as ever.

But Mooween the bear, as the northern Indian calls him, the animal that lives up in the woods of Maine and Canada, is a very different kind of creature. He is big and glossy black, with long white teeth and sharp black claws, like the imagination bear. Unlike him, however, he is shy and wild, and timid as any rabbit. When you camp in the wilderness at night the rabbit will come out of his form in the ferns to pull at your shoe, or nibble a hole in the salt bag, while you sleep. He will play twenty pranks under your very eyes. But if you would see Mooween, you must camp many summers, and tramp many a weary mile through the big forests before catching a glimpse of him, or seeing any trace, save the deep tracks, like a barefoot boy's, left in some soft bit of earth in his hurried flight.

Mooween's ears are quick, and his nose very keen. The slightest warning from either will generally send him off to the densest cover or to the roughest hillside in the neighborhood. Silently as a black shadow he glides away, if he has detected your approach from a distance. But if surprised and frightened, he dashes headlong through the brush with crash of branches, and bump of fallen logs, and volleys of dirt and dead wood flung out behind him as he digs his toes into the hillside in his frantic haste to be away.

In the first startled instant of such an encounter one thinks there must be twenty bears scrambling up the hill. And if you should perchance get a glimpse of the game, you will be conscious chiefly of a funny little pair of wrinkled black feet, turned up at you so rapidly that they actually seem to twinkle through a cloud of flying loose stuff.

That was the way in which I first met Mooween. He was feeding peacefully on blueberries, just stuffing himself with the ripe fruit that tinged with blue a burned hillside, when I came round the turn of a deer path. There he was, the mighty, ferocious beast—and my only weapon a trout-rod!

We discovered each other at the same instant. Words can hardly measure the mutual consternation. I felt scared; and in a moment it flashed upon me that he looked so. This last observation was like a breath of inspiration. It led me to make a demonstration before he should regain his wits. I jumped forward with a flourish and threw my hat at him.

"Boo!" said I.

"Hoof, woof!" said Mooween. And away he went up the hill in a desperate scramble, with loose stones rattling, and the bottoms of his feet showing constantly through the volley of dirt and chips flung out behind him.

That killed the fierce imagination bear of childhood days dead than any bullet could have done, and convinced me that Mooween is at heart a timid creature. Still, this was a young bear, as was also one other upon whom I tried the same experiment, with the same result. Had he been older and bigger, it might have been different. In that case I have found that a good rule is to go your own way unobtrusively, leaving Mooween to his devices. All animals, whether wild or domestic, respect a man who neither fears nor disturbs them.

Mooween's eyes are his weak point. They are close together, and seem to focus on the ground a few feet in front of his nose. At twenty yards to leeward he can never tell you from a stump or a caribou, should you chance to be standing still.

If fortunate enough to find the ridge where he sleeps away the long summer days, one is almost sure to get a glimpse of him by watching on the lake below. It is necessary only to sit perfectly still in your canoe among the water-grasses near the shore. When, near a lake, a bear will almost invariably come down about noon-time to sniff carefully all about, and lap the water, and perhaps find a dead fish before going back for his afternoon sleep.

Four or five times I have sat thus in my canoe while Mooween passed close by, and never suspected my pres-

ence till a chirp drew his attention. It is curious at such times, when there is no wind to bring the scent to his keen nose, to see him turn his head to one side and wrinkle his forehead in the vain endeavor to make out the curious object there in the grass. At last he rises on his hind legs and stares long and intently. It seems as if he must recognize you, with his nose pointing straight at you, his eyes looking straight into yours. But he drops on all fours again and glides silently into the thick bushes that fringe the shore.

Don't stir now nor make the least sound. He is in there, just out of sight, sitting on his haunches, using nose and ears to catch your slightest message.

Ten minutes pass by in intense silence. Down on the shore, fifty yards below, a slight swaying of the bilberry bushes catches your eye. That surely is not the bear!

There has not been a sound since he disappeared. A squirrel could hardly creep through that underbrush without noise enough to tell where he was. But the bushes sway again, and Mooween reappears suddenly for another long look at the suspicious object. Then he turns and plods his way along the shore, rolling his head from side to side, as if completely mystified.

Now swing your canoe well out into the lake and head him off on the point, a quarter of a mile below. Hold the canoe quiet just outside the lily pads by grasping a few tough stems, and sit low. This time the object catches Mooween's eye as he rounds the point; and you have only to sit still to see him go through the same manoeuvres, with greater mystification than before.

Once, however, he varied his programme and gave me a terrible start, letting me know for a moment just how it feels to be hunted, at the same time showing with what marvellous stillness he can glide through the thickest cover when he chooses.

It was early evening on a forest lake. The water lay like a great mirror, with the sunset splendor still upon it. The hush of twilight was over the wilderness. Only the hermit-thrushes sang wild and sweet from a hundred dead spruce tops.

I was drifting about, partly in the hope to meet Mooween, whose tracks were very numerous at the lower end of the lake, when I heard him walking in the shallow water. Through the glass I made him out against the shore, as he plodded along in my direction.

I had long been curious to know how near a bear would come to a man without discovering him. Here was an opportunity. The wind at sunset had been in my favor; now there was not the faintest breath stirring.

Hiding the canoe, I sat down in the sand on a little point, where dense bushes grew down to within a few feet of the water's edge. Head and shoulders were in plain sight above the water-grass. My intentions were wholly peaceable, notwithstanding the rifle that lay across my knees.

Mooween came rapidly along the shore meanwhile, evidently anxious to reach the other end of the lake. As he drew nearer and nearer I gazed with a kind of fascination at the big, unconscious brute. He carried his head low and dropped his feet with a heavy splash into the shallow water.

At twenty yards he stopped as if struck, with head up and one paw lifted, sniffing suspiciously. Even then he did not see me, though only the open shore lay between us. He did not use his eyes at all, but laid his great head back on his shoulders and sniffed in every direction, rocking his brown muzzle up and down the while, so as to take in every atom from the tainted air.

A few slow, careful steps forward, and he stopped again, looked straight into my eyes, then beyond me into the lake, all the while sniffing. I was still only part of the shore. Yet he was so near that I caught the gleam of his eyes and saw the nostrils swell and muzzle twitch nervously.

Another step or two, and he planted his fore feet firmly. The long hairs began to rise along his spine and under his wrinkled chops was a flash of white teeth. Still he had no suspicion of the motionless object there in the grass. He looked rather out on the lake. Then he glided into the brush and was lost to sight and hearing.

He was so close that I scarcely dared to breathe as I waited, expecting him to come out farther down the shore. Five minutes passed without the slightest sound to indicate his whereabouts, though I was listening intently in the dead hush that was on the lake. All the while I smelled him strongly. One can smell a bear almost as far as he can a deer, though the scent does not cling so long to the underbrush.

A bush swayed slightly below where he had disappeared. I was watching it closely when some sudden warning—I know not what, for I did not hear, but only felt it—made me turn my head quickly. There, not six feet away, a huge head and shoulders were thrust out of the bushes on the bank, and a pair of gleaming eyes were peering intently down upon me in the grass. He had been watching me at arm's length probably two or three minutes. Had a muscle moved in all that time I have

no doubt that he would have sprung upon me. As it was, who can say what was passing behind that curious, half-puzzled, half-savage gleam in his eyes?

He drew quickly back as a sudden movement on my part threw the rifle into position. A few minutes later I heard the snap of a rotten twig some distance away. Not another sound told of his presence till he broke out onto the shore, fifty yards above, and went steadily on his way up the lake.

Mooween is something of a humorist in his own way. When not hungry he will go out of his way to frighten a bullfrog away from his sun-bath on the shore, for no other purpose, evidently, than just to see him jump. Watching him thus amuse himself one afternoon, I was immensely entertained by seeing him turn his head to one side and wrinkle his eyebrows, as each successive frog said "ke dunk" and went splashing away over the lily pads.

A pair of cubs are as playful as young foxes; while their extreme awkwardness makes them a dozen times more comical. Simmo, my Indian guide, tells me that the cubs will sometimes run away and hide when they hear the mother bear returning. No amount of coaxing or of anxious fear on her part will bring them back, till she searches diligently to find them.

Once only have I had opportunity to see the young at play. There were two of them, nearly full-grown, with the mother. The most curious thing was to see them stand on their hind legs and cuff each other soundly, striking and warding like trained boxers. Then they would lock arms and wrestle desperately, till one was thrown, when the other promptly seized him by throat or paw and pretended to growl frightfully.

They were well fed, evidently, and as full of good spirits as two boys. But the mother was cross and out of sorts. She kept moving about uneasily, as if the rough play irritated her nerves. Occasionally, as she sat for a moment with hind legs stretched out flat and forepaws planted between them, one of the cubs would approach and attempt some monkey play. A sound cuff on the ear invariably sent him whimpering back to his companion, who, looked droll enough the while, sitting with his tongue out and his head wagging humorously as he watched the experiment.

Once also I caught an old bear enjoying himself in a curious way. It was one intensely hot day, in the heart of a New Brunswick wilderness. Mooween came out onto the lake shore and lumbered along, twisting uneasily and rolling his head, as if very much distressed by the heat. I followed silently close behind in my canoe. Soon he came to a cool spot under the alders, which was probably what he was looking for. A small brook made an eddy there, and a lot of driftwood had collected over a bed of soft black mud. The stump of a huge cedar leaned out over it, some four or five feet above the water.

First he waded in to try the temperature. Then he came out and climbed the cedar stump, where he sniffed in every direction, as is his wont before lying down. Satisfied at last, he balanced himself carefully and gave a big jump.—Oh, so awkwardly!—with legs out flat, and paws up, and mouth open, as if he were laughing at himself. Down he came, souse, with a tremendous splash that sent mud and water flying in every direction. And with a deep ug-guff of pure delight, he settled himself in his cool bed for a comfortable nap.

In his fondness for fish Mooween has discovered an interesting way of catching them. In June and July immense numbers of trout and salmon run up the wilderness rivers, on their way to the spawning grounds. Here and there, on small streams, are shallow riffles, where large fish are often half out of water as they struggle up. On one of these riffles Mooween stations himself during the first bright moonlight nights of June, when the run of fish is largest on account of the higher tides at the river mouth. And Mooween knows, as well as any other fisherman, the kind of nights on which to go fishing. He knows also the virtue of keeping still. As a big salmon struggles up Mooween slips a paw under him, tosses him to the shore by a dexterous flip, and springs after him before he can flounder back.

Mooween goes to the lumber camps regularly after his winter sleep, and, breaking in through door or roof, helps himself to what he finds. If there happens to be a barrel of pork there he will roll it into the open air, if the door is wide enough, before breaking in the head with a blow of his paw.

Should he find a barrel of molasses among the stores, his joy is unbounded. The head is broken in on the instant and Mooween eats till he is surfeited. Then he lies down and rolls in the sticky sweet, to prolong the pleasure, and stays in the neighborhood till every drop has been lapped up.

Lumbermen have long since learned of his strength and cunning in breaking into their strong camps. When valuable stores are left in the woods they are put into

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The Young People

special camps, called bear camps, where doors and roofs are fastened with chains and ingenious log locks to keep Mooween out.

Near the settlements Mooween speedily locates the sweet apple trees among the orchards. These he climbs by night and shakes off enough apples to last him for several visits. Every kind of domestic animal is game for him. He will lie at the edge of a clearing for hours, with the patience of a cat, waiting for turkey or sheep or pig to come within range of his swift rush.

His fondness for honey is well known. When he has discovered a rotten tree in which wild bees have hidden their store, he will claw at the bottom till it falls. Curling one paw under the log, he sinks the claws deep into the wood. The other paw grips the log opposite the first, and a single wrench lays it open. The clouds of angry insects about his head meanwhile are as little regarded as so many flies. He knows the thickness of his skin, and they know it. When the honey is at last exposed and begins to disappear in great hungry mouthfuls the bees also fall upon it, to gorge themselves with the fruit of their hard labor before Mooween shall have eaten it all.

Once Simmo caught a bear by the hind leg in a steel trap. It was a young bear, a two-year-old, and Simmo thought to save his precious powder by killing it with a club. He cut a heavy maple stick, and, swinging it high above his head, advanced to the trap. Mooween rose to his hind legs and looked him steadily in the eye, like the trained boxer that he is. Down came the club with a sweep to have felled an ox. There was a flash from Mooween's paw; the club spun away into the woods, and Simmo just escaped a fearful return blow by dropping to the ground and rolling out of reach, leaving his cap in Mooween's claws. A wink later and his scalp would have hung there instead.

Once I discovered quite by accident that Mooween can be called, like a hawk or a moose, or indeed any other wild creature, if one but knows how. It was in New Brunswick, where I was camped on a wild forest river. At midnight I was back at a little opening in the woods, watching some hares at play in the bright moonlight. When they had run away I called a woodmouse out from his den under a stump, and then a big brown owl from across the river—which almost scared the life of my poor little wood-mouse. Suddenly a strange cry sounded far back on the mountain. I listened curiously, then imitated the cry, in the hope of hearing it again and of remembering it; for I had never before heard anything like the sound, and had no idea what creature produced it. There was no response, however, and I speedily grew interested in the owls, for by this time two or three more were hooting about me, all called in by the first comer. When they had gone I tried the strange call again. Instantly it was answered close at hand. The creature was coming.

I stole out into the middle of the opening and sat very still on a fallen log. Ten minutes passed in intense silence. Then a twig snapped behind me. I turned—and there was Mooween just coming into the opening. I shall not soon forget how he looked, standing there big and black in the moonlight; nor the growl deep down in his throat, that grew deeper as he watched me. We looked straight into each other's eyes a brief, uncertain moment. Then he drew back silently into the dense shadow.

Altogether, Mooween the bear is a peaceable fellow, and an interesting one, well worth studying. His extreme wariness, however, enables him generally to escape observation, and there are undoubtedly many queer ways of his yet to be discovered by some one who, instead of trying to scare the life out of him by a shout or a rifle-shot in the rare moments when he shows himself, will have the patience to creep near and find out just what he is doing. Only in the deepest wilderness is he natural and unconscious. There he roams about, entirely alone for the most part, supplying his numerous wants, and performing droll capers, with all the gravity of an owl, when he thinks that not even Tookhees, the wood-mouse, is looking.—William J. Long, in Ways of Wood Folk.

In Boston they say that even the parrots quote Emerson.

Brown—You can always tell a young man who is just out of College.

Jones—That is just where you are wrong. You can't tell him anything.—Ohio State Journal.

Nephew—Aunt Minerva, do you believe in the new woman?

Aunt Minerva—Indeed I do. You can't regulate some men at all unless you scare 'em to death.—Indianapolis Journal.

Mrs. Hendricks—See here, Dinah, I gave you four flannel undershirts in the wash this week, and you have brought back only three. How is that?

Dinah—'Deed I dunno, ma'am, 'less'n dey shranked. Flannel does shrink somethin' awful, ma'am.

Miss Howler (who sings [?])—That gentleman you just introduced me to said he would give anything to have my voice. By the way, what business does he follow?

Friend—He's an auctioneer.—The Patent Record.

EDITOR, R. OSGOOD MORSE.

All communications intended for this department should be addressed to its editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—"The power of a temperate life," Dan. 1: 1-17.

Prayer Meeting Topic—May 20.

"The power of a temperate life."—Dan. 1: 1-17. A temperance meeting—make it ring! "Dare to be a Daniel."

How much there is implied in the word power! Powerlessness seems to be helplessness. In all the great movements of the 19th century we see the elements of power predominate. We all possess power. Every thoughtful person must feel more or less the responsibility resting upon us for the use we make of it.

Power wrongly directed is a calamity; but used aright is our greatest blessing. We note that self-conquest is our greatest qualification to control others. Alexander the Great could conquer the world but could not control his appetite. He was destroyed by it. A temperate life is not simply abstaining from intoxicants, but means self-control. Many a person who does not touch intoxicating liquors is not temperate in the truest sense of the word. Paul's injunction, "Let your moderation be known unto all men; the Lord is at hand!"

Your temperate habits must begin in early life. Daniel's boyhood was the period in which his sterling qualities of heart and mind were duly formed. Joseph in Egypt said, "How can I do this in the sight of God." His principles were formed in his early days, in the home-land, and by them he was able to control himself and remain truly temperate. We notice the power of a temperate life to produce the highest type of physical manhood. It has been proven again and again that alcohol is not a food. Daniel and his three friends were fairer and fatter in flesh at the end of the days of trial on pulse than were the others who drank of the King's wine and ate his meat.

Again we note the power of a temperate life to promote the best mental growth. Among all the young men who stood before the King on fiscal examination he found Daniel and his three friends tenfold better in all matters of wisdom and understanding.

A temperate life is the only soil in which the highest moral or spiritual life can be fully developed. Daniel purposed in his heart that he would not defile himself. So God gave Daniel and his three friends knowledge and skill, and Daniel had understanding in visions and dreams, an excellent spirit was found in him and he was preferred above all the wise men of Babylon by Nebuchadnezzar, Darius and Cyrus.

The power of a temperate life upon others is clearly seen in Daniel's three friends. His stand was firm at the crucial point, and that point comes to all our lives. Had he yielded at first all would have been lost. He not only saved himself but was the means under God, in that far-off land, of saving his three friends. Daniel evidently did not believe in the false maxim when you are in Rome do as Rome does, but do right wherever you are. Daniel did not indulge himself in things that he would not do at home.

A. H. HAYWARD

Temperance Fingerboards.

- 1. As to wine drinking. Prov. 23: 31.
2. Eating and drinking. 1 Cor. 10: 31.
3. Paul's reason for a temperate life. 1 Cor. 8: 13.
4. Paul's great argument. Rom. 14: 14-23.

What a Temperance Life is.

- A temperate life is,—
1. A strong life. Matt. 5: 8, Eph. 6: 10-13.
2. A joyous life. Gal. 5: 22, 23; Phil. 4: 4-7.
3. A helpful life. 1 Cor. 8: 12, 13; Heb. 12: 12, 13.
4. A surrendered life. Rom. 12: 1, 2; 2 Tim. 2: 3-5.
5. A life God can use. Ps. 24: 3-5; Titus 1: 7-9.

Hints for Talks and Testimonies.

- What are some of the false ideas about the power that is gained through drinking?
What testimony have leading generals given about the physical power that comes through temperance?
What effect does a temperate life have on one's powers of mind?
Why will temperate habits give one strength to take a right stand in other matters?
How does a temperate life show one's fitness for places of responsibility?
How does the example of a temperate life give one power to help others?

What signs are there that the power of a temperate life is coming to be more generally recognized?

What are some of the causes that make it hard to live a temperate life?

How is one to get power to be temperate? Give a sketch of some life illustrating the power of a temperate life.

—From Christian Endeavor World.

In the race of life the temperate man has the best of it; the drinking man is handicapped. Great things have been done while the brain was excited by stimulants, but greater things would have been done had there been no artificial stimulation. The sober man is always an improvement on the drunken man.—Memphis Commercial Appeal.

The Kind That are Needed.

An historian of the war says that at General Grant's headquarters one evening a number of officers were assembled in council. After the business, others joined them and a social glass was proposed. Only one declined, giving as his reason that he "never drank." The evening passed, and each went to his duty. A few days afterward the officer who had declined a drink received a note from General Grant asking him to call upon him.

When he appeared, Grant reminded him of his saying that he never drank, and asked him if that was true. The officer replied that it was; he was on principle a total abstainer. General Grant said that he wanted a man of those principles to take charge of the Commissary Department, and appointed him on the spot. He served in that capacity through the war, and afterward, when Grant became president, the officer who never drank was again in request. He had earned in the army the reputation of a man who could be relied upon, and such men are needed in all kinds of public business.—Christian Herald.

Upper Canard.

Our officers are as follows: Harold Eaton, Pres.; Trueman Eaton, Vice-Pres.; Arthur Eaton, 2nd Vice-Pres.; Ernest Harris, Treas.; Irene Rand, Recording Sec'y.; E. M. Thomas, Cor. Sec'y. We cannot report much progress but the meetings are interesting and well attended. The assigned Topics are carefully and conscientiously prepared by leaders chosen for each meeting and the various committees are anxious and willing to do their part. On the evening of Feb. 18th we had a Temperance meeting worthy of especial mention. Excellent papers were prepared and read and stirring addresses were given by leader and pastor. The meeting throughout was full of enthusiasm. On March 15 a church social, under the control of the B. Y. P. U., was held for the purpose of raising money for the purchasing of a new organ for the vestry. The sum of forty-four dollars was raised. Since then, death has entered our ranks and taken a most valiant soldier, a man in the prime of life, modest, retiring, of few words, but full of loving deeds for the Master. Like a true follower of God he was ever ready to do the duty lying nearest. Sister Societies, will you not pray for us, that we may realize as never before the necessity of obeying the divine command, "Go work to-day in my vineyard."

COR.-SEC'Y.

Had the name of the brother called to the higher service been given it would have added interest to this report.

EDITOR.

The following is a list of the Unions who have paid the per capita tax for the year 1899-1900 into the treasury of the Maritime B. Y. P. U. to date (May 3, 1900):

- Great Village, Truro (Immanuel church)
Bridgewater, North Sydney.
Fairville, Milton, Queens, N. S.,
Isaac's Harbor, St. John (German St.),
Waterville, Clarence,
Guysboro, Fredericton,
Cavendish, Amherst,
Charlottetown, Kentville,
Halifax (1st church), Hillsboro,
Lower Canard, Moncton (1st church),
Springhill, Paradise,
Upper Canard, Bear River,
Digby, Liverpool,

Hantsport.

Will you kindly urge the officers of the local Unions not represented in the above list to see that the matter is brought to the attention of the treasurers who have overlooked making their remittances to the Secretary-Treasurer of the Maritime B. Y. P. U.

St. John, N. B.

W. C. CROSS.

Satisfaction is possible only to the self-controlled life, and self-control is possible only to the Christ-satisfied.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

"For Vizianagram that the gospel seed long and patiently sown there may spring up and yield an abundant harvest of souls. For our lady missionary there that she may speedily acquire the language and be prepared for work."

Woman's Day at the great Ecumenical Conference in New York.

No doubt many of my sisters have been reading the various reports and impressions of the great Missionary Conference. Let me whisper that they, any or all of them give you but a very faint and imperfect idea of what that Conference really was. To write about its vast audiences, the prayers, addresses and discussions seems a hopeless task. Whether it be the opening prayer service at 9.30, when thousands of voices from all lands and of all colors joined in one grateful song of praise and lifted united hearts to our common Father in grateful prayer, or the thoughtful instructive addresses with the more spirited discussions that characterized the morning and afternoon sessions, or the enthusiastic evening services, where thousands eagerly listened to the tales of thrilling interest that fell from the lips of those who had spent many years in Mission service at home or abroad.

The most important elements must ever be lacking when an attempt is made to write or tell about these meetings, the personality and voice of the great speakers themselves, the impressive soul-stirring music and the enthusiasm always accompanying vast throngs of people. You will be anxious to know something of our own Canadian meeting and the most important part that women had in this great World's Missionary Conference. Even those most in sympathy with women's work and who had made some study of the extent of her missionary progress and the wisdom of her missionary methods were surprised beyond measure and delighted as they beheld the results of the one thousand Women's Missionary Societies, which were represented on platform or in the audience, and at the words spoken by missionaries and their converts. Unbelievers, the ignorant and the doubtful were convinced and converted by the continuous and progressive revelation given in the three great meetings, with their brilliant and tender addresses, their complete organization, their presentation of great bodies of missionary women and of converts who owed their enlightenment to the Christian missionaries of England and America. On Tuesday, several sectional meetings were held in the different churches, treating of Woman's work, educational, financial, medical, literary and the work for young women and children. Reports from each of these meetings were brought before the great mass meeting on Thursday. The Canadian meeting was held in Calvary Baptist church on Tuesday morning, subject, Evangelization. The first hour was given to the Presbyterians, the second to the Methodists and the last to the Baptists. The first address was given by Miss Duncan, India on "Methods of presenting truth to women and children." Miss Duncan dealt largely with her work in the Zenannas and provoked quite a lively discussion as to whether it was best for lady missionaries to administer baptism to these Zenanna women, after they had accepted Christ. The Missionary closed the discussion by giving her opinion against such a course, as it would involve the woman leaving her husband and children and becoming an outcast. Miss D. believed that thousands in these Zenannas had been converted and were worshipping God sincerely, who were still bound by the iron chains of caste and prejudice. When God's power shall be more fully felt in India, these chains will be broken and then the poor woman will have an opportunity of openly acknowledging Christ and obeying his commands. "The work of Native Christians" was given by Miss Belton, Japan, and "Public work on behalf of women" by Miss Baskerville, India, of the Ontario Baptist Mission. The only trouble with this meeting was the hours were too short, any one of these subjects would have covered the whole time. After the meeting the Canadian sisters had an opportunity of becoming acquainted and there were many old friends greeted and new ones made. Mrs. Archibald, Morse, Nalder, Freeman, Dean and Manning represented the Baptists of Maritime Provinces. Mrs. Armstrong was there, we always want to claim her. How I wish hundreds of our sisters could have attended this Conference. Thursday was the great day of the feast and opened with a morning session in the Central Presbyterian church. Mrs. Judson Smith presided, and reports from the various sectional meetings were given. The first of the brilliant ad-

resses was given by Mrs. Daly, Glasgow, who charmed the audience as well by her presence as by her interesting account of the condition of female education in India and South Africa. Miss Shattuck thrilled the audience with an account of evangelistic work in Turkey after the massacre, dwelling specially on the work of the native Bible women, who had influenced some 2,000 women to become Christians, and on the blessed work of a young girl who had begun a movement which converted a whole village. These recent blessings had been gained in the furnace of affliction, and stand as a testimony to the value of intercessory prayer. Great applause greeted the appearance of Mrs. J. Howard Taylor, of the China Inland Mission, who spoke with tender enthusiasm. Twelve years ago, in the great plain of Northern China, there was not one Christian woman. She was the only one among 10,000,000 women, who worshipped the true God when first she went to this place. The first convert was a white-haired woman, who seemed like a frozen thing. She had been married when a child, to a man she had never seen and not allowed to speak to him for three years, a common prohibition in China by the mothers-in-law, lest the young husband should grow fond of his wife. Eight little girls came to this mother, but two were allowed to live. Do you wonder the heart congealed by grief and neglect? The gospel melted even this cold heart and Mrs. War became a happy Christian and successful evangelist to her people. At the close of the meeting, the audience was introduced to two interesting Hindu girls, the daughter of Pundita Ramabai, and a rescued child, married at eight and widowed at fourteen, both these girls are now studying in America. The afternoon brought such a crowd that Carnegie Hall was packed to its utmost limit, and hundreds were turned away. An overflow meeting was provided, but this was poor substitute for the centre of attraction on this day. There were many pleading voices heard, angry, disappointed looks and words, as they begged to be allowed just to stand inside the door, but permission could not be given, on account of fire or accident. The platform presented a novel and picturesque appearance with its 400 lady-missionaries and native evangelists in their foreign costumes and odd looking faces.

Mrs. Kumler was an ideal presiding officer and at once gave a tone of enthusiasm to one of the grandest gatherings the world has ever seen. Mrs. Harriet Todd representing the oldest Woman's Missionary Society in America, "The Union 'Miss' Society, Boston," gave the warmest of welcomes to the assembled representatives of all denominational Societies. Over forty years ago this mother society had first organized woman's work for women and now gladly welcomed her many worthy daughters to this great missionary service. This beautiful and touching welcome was responded to by Mrs. Judson for Great Britain, Mrs. King for Australia, Mrs. Gulick of Spain for the missionaries with rare grace and dignity expressed the gratitude of the foreign workers. All over the world missionaries are looking forward and praying for this Conference, asking what will be the result of these wonderful meetings? Will the churches be quickened to the great needs of the workers in the field? Will the pastors be aroused to preach on missions as never before? Will the editors write of the great importance of this evangelizing work? Will all Christians rise to the necessity of sending young men and women by hundreds instead of tens? If so, let the glad tidings be sent over the sea and flashed under it to those we love, those we have brought from ignorance and death, who look to us for comfort and enlightenment. Mrs. Moses Smith, in a brilliant address on the value of women's societies among evangelizing forces, described the earlier work of women for missions, that of Mary Lyon in America and the rousing of the women of England in 1834. The entry of women into this larger service for women marks an epoch in 'mission' history, for no people can rise higher than its mothers and homes. Over one half the mothers in the world live in veiled seclusion under false religions which are responsible for the degradation of women, their physical suffering, their sensual debasement, their intellectual darkness. They are shut off from the only power that can rescue homes and nations, the gospel, unless Christian women break to them the Bread of Life and carry the message to their homes. The results of woman's work in the home churches was emphasized by Mrs. M. N. Waterbury Boston. She told of 1,500,000 women working in 150 missionary societies, of 1,000,000 children in training for missionary service, of the Student Volunteer Movement of the \$2,600,000 raised annually by the membership fees of W. M. S., of 150,000,000 printed pages of missionary literature which annually enters the homes of the people, of the prayers of consecrated women, of the great heroic spirit roused by service worth more to the church at home than all it has given. Mrs. Baird of Korea gave an account of the wonderful work in that country. Dr. Levering of India on "The Physician's Opportunity" filled her time with the most enlightening details of the homes and needs of the Hindu, Brahmin and Mohammedan women and the blessed Christ-like work done by the lady physician. The climax of this wonderful and inspiring meeting was reached when Mrs. Dr. Gordon, Boston, presented 412 lady missionaries to the audience. This scene will never be forgotten by any one present, but I must not tell of it here lest the length of the article may keep any person from reading it.

Amounts Received by Treasurer of Mission Bands from April 25th to May 6th.

Dartmouth, \$16.09 F.M., \$10 of this amount to constitute Miss Nettie Wallace a life member; Greenwood, \$15, for famine fund to be sent direct to Mr. Gullison, ten dollars of this amount to constitute Mrs. J. W. Plumb a life member; Tancook, \$6.25, to Mr. Gullison's salary; Light Bearer's Band, Sydney, \$5.60, towards Rev. Mr. Morse's salary. In MESSENGER AND VISITOR May 9th, St. Martins \$30 should have read equally divided between F. M. and H. M. ADA G. FOWNERS, Treas. Mission Bands.

Amounts received by the Treasurer of the W. B. M. U. from April 28 to May 8.

St Stephen, F. M., \$8.75, Mr Burgdoffe's salary, \$5; Digby, F. M., \$6.25; Laconia, F. M., \$2.41; Moncton, F. M., \$20, H. M., \$25, Mr Burgdoffe's salary, \$4.61, Reports, \$1; Truro 1st church, F. M., \$8, H. M., \$1, Mr Burgdoffe's salary, \$1.30; Lower Aylesford, F. M., \$12.50; Granville Centre, F. M., \$3; New Germany, F. M., \$4, Tidings, 25c; Kentville, "gift from an unknown friend," F. M., \$20; Amherst, F. M., \$25; East Onslow, F. M., \$1.50, H. M., \$0c, Mr Burgdoffe's salary, \$1.75, Tidings, 25c; Port Clyde, F. M., \$4; Hillaboro, F. M., \$16.87, H. M., \$5.09; Gavelston, F. M., \$4.75, H. M., 65c; Elgin, H. M., \$1.20, proceeds of public meeting, F. M., \$3.80; Charlottetown, F. M., \$7, H. M., \$10, Reports, 10c; Port Williams, F. M., \$10; Pereaux, Tidings, 25c; Windsor, to constitute their pastor's wife, Mrs. A. A. Shaw, a life member, F. M., \$25; Hantsport, F. M., \$2.25 H. M., \$1. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B. 513.

Amounts received by the Treasurer of the W. B. M. U., During Quarter Ending April 30th, 1900.

	F. M.	H. M.	Total.
From Nova Scotia W. M. A. S.,	\$641 66	\$227 88	\$869 54
" New Brunswick "	338 52	104 14	442 66
" P. E. Island "	79 20	37 82	117 02
" Tidings			6 22
" Reports			4 00
			\$1439 44

Dr.		
	F. M.	H. M.
Paid J. W. Manning Treas. F. M. B.,		\$1496 75
" H. E. Sharpe " N. W. M.,		162 36
" Joseph Richards " G. L. M.,		84 87
" J. S. Titus " N. B. Con. H. M.,		17 16
" E. M. Sipprell " N. B. Comm. H. M.,		17 16
" A. Cohoon " H. M. N. S. and P. E. I.,		87 45
" Printing Tidings		6 00
" Catalogues, Bur.-Lit.,		4 00
" Pro. Sec. New Brunswick, (postage)		3 00
" " Nova Scotia, (postage)		6 00
" Drafts, postage, etc.,		4 41
		\$1886 16

May 2. MARY SMITH, Treas., W. B. M. U.

With the Wounded in South Africa.

The following letter was recently received by the Women's Christian Association of Halifax: No. 3 General Hospital, Rondebosch, S. A. 6 March, 1900.

MY DEAR MRS. WOODILL:—The large bundle of cushions so kindly sent by the Women's Christian Association of Halifax, has arrived safely and already, two loyal Canadian heads are resting on the "Maple Leaf," one a poor fellow shot through the chest and both legs, and the other a case of enteric fever, both being able to appreciate this soft head rest after the hard ground at Belmont. We have indeed cause to be proud of our men and especially in the part they have taken lately at Paardeberg, where so many have been killed and wounded. On all sides we hear their praises sung, and their glorious death has given us a great victory. But my heart is sad to think of how many are already missing from the regiment with whom I came out. Capt. Arnold's death is a great sorrow to us all. We have only four Canadians at present, in camp among about 700 patients.

We are very busy, oftentimes very weary, but always happy in being able to do something to aid poor Tommy's sufferings.

Please give Tommy's grateful thanks to the Women's Christian Association, and with kind regards. Believe me, my dear Mrs. Woodill,

Yours very sincerely,
GEORGINA POPP.
Mrs. Woodill, Secretary W. C. A. Halifax, N. S.

"He Liveth Long That Liveth Well."

He that maintains "the perfect circulation of pure blood in a sound organism," or in other words, good health, may live both long and well. A great multitude of people say Hood's Sarsaparilla has lengthened their lives.

Heart Trouble—"I had heart trouble for a number of years and different medicines failed to benefit me. I tried Hood's Sarsaparilla and three bottles completely cured me." Mrs. C. A. Flynn, Wallace Bridge, N. S.

Hood's Sarsaparilla
NEVER DISAPPOINTS

HOOD'S PILLS cure liver ills; the non-irritating cathartic.

May
Denomin
F. M., \$2
\$12.81; S

OVERWORK

You know all about it. The rush, the worry, the exhaustion. You go about with a great weight resting upon you. You can't throw off this feeling. You are a slave to your work. Sleep fails, and you are on the verge of nervous exhaustion.

What is to be done? Take

Ayer's Sarsaparilla

For fifty years it has been lifting up the discouraged, giving rest to the overworked, and bringing refreshing sleep to the depressed.

No other Sarsaparilla approaches it. In age and in cures, "Ayer's" is "the leader of them all." It was old before other sarsaparillas were born.

Ayer's Pills aid the action of Ayer's Sarsaparilla. They cure biliousness.

"I have used Ayer's medicines for more than 40 years and have said from the very start that you made the best medicines in the world. I am sure your Sarsaparilla saved my life when I first took it 40 years ago. I am now past 70 and am never without your medicines."

Write the Doctor. If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply, without cost.

I. C. R. Passes and Religious Equality.

EDITOR MESSANGER AND VISITOR:

In recent newspaper reports it is stated that a few days ago Hon. Mr. Blair, in the House of Commons, replying to an inquiry, informed Mr. Taylor, a member of the House, that annual passes were given over the Intercolonial Railway to eight Roman Catholic bishops, seven Anglican bishops, the Methodist general superintendent, and the President of the N. B. and P. E. I. Methodist conference, and to one Presbyterian Moderator. While nothing was said about the Baptists it would appear that they are not in it at all.

Can you inform me, or point me to any way of finding out, why the Roman Catholic and Anglican churches should receive favors denied to so-called dissenting churches? Or can you tell on what principle a pass should be given to the president of the N. B. and P. E. I. Methodist conference and one denied to the president of the Maritime Baptist convention?

The I. C. R. is owned by the people of Canada for the use of the people of Canada, and a government which allows any section of the people special rights in the use of it which are not allowed others goes beyond its authority and commits a breach of trust in its management of the people's property of which they are for the time being the custodians and trustees.

This is not intended and must not be construed as an attack on the present Dominion Government, as I understand the same conditions existed under the late Conservative Government, but I want to enter my earnest, emphatic and continued protest against this or any other Government granting privileges, religious, educational or financial, to any one of the religious denominations, Catholic or Protestant, which are denied to any one of the others, whether the denomination to which I belong, the Baptist, is directly concerned or not.

Denominational Funds, N. B. and P. E. I.

N. B. Moncton 1st church, B Y P U, F M, \$24.85; Fairville church, N W M, \$12.81; Sussex church, \$33.15; Moncton

church, \$43.19; Hillsboro church, \$33.75; Sackville church, \$27.62; Hampton Village church, \$16.81; St. Martin's \$16.49; Rev. P. J. Stackhouse, \$1; Germain St church, \$64.82; Leinster St church, \$37; Carleton church \$9.39; Brussels street church \$8.15; Main St church (\$70.38; R. C. Elkin, \$50; E M Sipprell, \$50; Carl Gay, 50c.; May Robinson, \$2.50.) \$173.38; St. George 1st church, \$11.91; St. Stephen, \$92.26; Gibson church, \$25.45; Fredericton church, \$193.51; Marysville church, \$51.21; Mrs Hamm, \$25; per Rev A J Vining; St. Stephen church, (D - W, \$20.31; Acadia University, 20c.; B Y P U, for Miss Blackadar, \$25;) \$45.51; Gibson church, D W, \$15.32; Hopewell church, D W, \$29; Rev Charles E Henderson, (H M, \$2; F M, \$2; N W M, \$1; G L, \$1) \$6; Brussels St church, F M, \$13.12; Germain St, Junior Union, for Mr Morse, \$3; Gertrude Henderson, F M, \$5; H V Dewar and wife, F M, \$5. Total \$1023.70. Before reported \$1625.43. Total to May 10th, \$2649.13.

P. E. I. Charlottetown church, D W, \$11.93; Belmont church, D W, \$3.20; James Bruce, F M, \$4; John E Robertson, F M, \$5; Bonshaw church, D W, \$5; North River church, D W, \$10. Total, \$39.13. Before reported, \$308.85. Total to May 10th, \$347.98.

Total N. B. and P. E. I., to May 10th, \$2997.11.

It will be seen by the above \$2649.13 that \$876.90 of that amount was for the N. W. M. pledged to and collected by Rev. A. J. Vining who returns thanks to all the friends who helped him in his work. What with the appeals for the Patriotic Fund and the Indian Famine Funds the work that is really dependent upon the Baptists of the maritime provinces will fall short unless the brethren will give special attention to these objects within the next two months. Our Home Mission work is in as great need as also our Foreign Mission work, and our college and our Grande Ligne Mission as also the Annuit Board. Now brethren, you have been doing well along certain lines, kindly turn your attention to the work that can look nowhere else than to you for help.

J. W. MANNING, Treas. Con. N. B. and P. E. I.

Notices.

The Cumberland Co. Quarterly meeting will convene with the River Hebert church May 29th. From 3 to 4 p. m. of the following day will be devoted to the W. M. A. S. A large attendance is requested. A. F. BAKER, Sec'y. Oxford, N. S., May 14th.

FIRST NATIONAL BAPTIST CONVENTION OF CANADA.

Winnipeg, July 5th to 13th, 1900.

ANNOUNCEMENT OF RATES.

The following statement of arrangements as to rates, routes and side-trips has been received from H. E. Sharpe, Esq., Chairman of the Transportation Committee. Delegates will pay the regular first class all rail fare to Winnipeg, take a receipt for money paid and receive a standard Railway Convention Certificate from the office issuing the ticket. On their return journey they will be furnished with tickets back to starting point free.

Parties wishing to travel by the Lake route will be charged \$4.50 extra for meals and berth and \$8.00 extra if the Lake route is taken in both directions. The above rates will apply to delegates and wives and daughters of delegates. Sons of delegates who are under age and who are at school or college at the expense of and under the full control of their parents will also be entitled to delegates' rates. Tickets can be purchased in the east from

June 28th to July 5th limited to reach Winnipeg July 8th, good to return to reach starting point Aug. 15th. Delegates will travel over the Canadian Pacific Railway system east of Winnipeg.

Delegates from the east may purchase tickets at Winnipeg for the Coast, Kootenay and North West Territory at one regular first class fare from Winnipeg to destination, at destination they will be furnished with free transportation back to Winnipeg.

Delegates visiting the coast may go some little distance across the boundary visiting Western American coast points and return to Winnipeg free of charge over either Canadian Pacific, Northern Pacific, or Great Northern Railways.

Delegates may if they desire to do so, visit the Kootenay District at one regular first class fare.

Delegates expecting to attend the Convention are earnestly requested to send their names at the earliest possible moment to the Secretary of the Committee, Rev. C. A. Eaton, Toronto, Ont. Maritime Province delegates will be furnished with all information as to travel by Rev. J. B. Morgan, Ylvestord N. S., delegates from Ontario and Quebec will be furnished with information by Fred L. Ratcliff Esq., 34 Church St., Toronto.

Delegates may if they desire to do so, visit the Kootenay District at one regular first class fare.

JOHN BURTT MORGAN, Trans. leader for Mar. Prov.

The Sackville Baptist church has called a council to meet with them on Monday the 21st of May instant to consider the propriety of setting apart to the work of the gospel ministry their brother William R. Robinson, who at present is assistant to Pastor Daley. All the churches in Westmorland having pastors are invited.

F. W. EMMERSON, Church Clerk. Sackville, N. B. May 2nd.

Programme of Anniversary Exercises at Wolfville, June 3rd to 6th. Sunday, June 3rd, 11 a. m.—Baccalaureate Sermon by Rev. Kerr Boyce Tupper, D. D. LL. D., of Philadelphia. 7 p. m.—Address before college Y. M. C. A., by Dr. Tupper. Monday, June 4th, 7.30 p. m.—Lecture before the Senate of the University, by Dr. Tupper. Tuesday, June 5th, 10.30 a. m.—Class Exercises by Graduating Class. 2.30 p. m.—Closing exercises of Horton Academy. Usual exercises with address by Rev. D. H. Simpson. 7.30 p. m.—Closing exercises of Acadia Seminary. Usual exercises with address by Mrs. Chas. Archibald of Halifax, vice-president of the Women's National Council. Wednesday, June 6th, 10.15 a. m.—Closing exercises of the college.

Old Materials Profitably Used.

DIAMOND DYES

Are the Favorites of all Mat and Rug Makers.

Mrs. P. L. Stanhope, of Victoria, B. C., writes thus:

"I recently discovered that I had sufficient old materials such as flannel, cloth, yarns and discarded underwear stored away from which I could make a couple of fair sized rugs for the floor. I sent to Wells & Richardson Co., Montreal, for two of their handsome rug designs. After they were received, I washed my old materials and colored them with Diamond Dyes to match the shades on the rug patterns. I hooked the two rugs, and they are so handsome that all my friends admire them. The Diamond Dyes are, I think, the best and most reliable for home dyeing. I certainly recommend them to all who make mats and rugs."

RADWAY'S READY RELIEF

For Internal and External Use NO NARCOTIC OR DELETERIOUS DRUGS enter into the composition of Radway's Ready Relief.

It is Highly Important That Every Family Keep a Supply of Radway's Ready Relief

Always in the house. Its use will prove beneficial on all occasions of pain or sickness. There is nothing in the world that will stop pain or arrest the progress of disease as quick as the Ready Relief.

PNEUMONIA AND CROUP

"I take my pen in hand to inform you of the great cure effected by your medicines. Some time ago my husband was taken down with lung fever. It came on him with a chill in the night. It happened I had a supply of your medicine in the house at the time. I rubbed his chest and back with the Ready Relief. I gave him a teaspoonful in a little hot water to drink, to help warm and stimulate him, and in about half an hour three of the Radway's Pills. By the time the doctor came the next morning he was much better. The doctor wanted to know what I had been doing. I told him. He said that was good, that they were good medicines. Another case I had was with my little nephew who was staying with me. He was taken with croup. I rubbed his throat, chest and back with the Ready Relief, gave him doses about an hour apart, followed it by a dose of pills. By the next day he was about all right. I have been using this medicine, with my family and my neighbors, for about 90 years, and never knew it to fail, when the directions were carefully followed. I would feel greatly obliged to you to please forward me 'Facts and Truths,' one of your publications, for which I enclose stamp, for I absolutely need it at once, if you please. You are at liberty to make use of this testimony as you may think proper."

Yours respectfully, MR. ELIZA DUNN, Jacksonville, Morgan Co., Illinois, November 2, 1898.

No matter how violent or excruciating the pain, the Rheumatic, Bed-ridden, Infirm, Crippled, Nervous, Neuragic or prostrated with disease may suffer,

RADWAY'S READY RELIEF

Will Afford Instant Ease.

A CURE FOR ALL

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Fractures, Chills, Headaches, Toothache, Asthma, Difficult Breathing. A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains. There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. 30 cents per bottle. Sold by druggists.

Dr. Radway & Co.,

Largest Foundry on Earth making CHURCH BELLS, CHIMES & PEALS. Purest copper and tin only. Terms, etc., free. MOSEMAN BELL FOUNDRY, Baltimore, Md.

The third drawing room of the season was opened by the Queen in person at Buckingham Palace, Friday. It was an exceptionally brilliant function.

Frost & Wood HARROWS ARE GOOD HARROWS

The FRAME

IS Light, Strong, Stiff.

Does not bend! Does not break!



F. & W. Angle-Steel Frame Spring-Tooth Harrow

The TEETH


ARE Well Tempered Well Fastened

Don't get loose! Don't break!

St. John, N. B. Truro, N. S.



Agents Everywhere.



HOOD'S PILLS

Removes the torpid liver, and cures biliousness, sick headache, jaundice, nausea, indigestion, etc. They are invaluable to prevent a cold or break up a fever. Mild, gentle, certain, they are worthy your confidence. Purely vegetable, they can be taken by children or delicate women. Price, 25c. at all medicine dealers or by mail at G. I. Hood & Co., Lowell, Mass.

HOUSE CLEANING TIME is a good time also to cleanse the system. Use Wheeler's Botanic Bitters. They prevent and cure all Headaches, Dizziness, Boils, Pimples, etc., and purify the Blood.

MR. J. D. ROBINSON,
DUNDAS, ONT.,

Gives His Honest Opinion of
Milburn's Heart and
Nerve Pills.

Mr. J. D. Robinson, a resident of Dundas, Ont., has found these pills to do all that is claimed for them and made the following statement of his case:

"Some time ago I obtained a box of Milburn's Heart and Nerve Pills, and I can now without hesitation say that they have been beneficial in relieving me of an obstinate and long standing complaint affecting my heart and nerves.

"I was troubled with sleeplessness, dizziness, palpitation and neuralgia for such a long time that I had really given up hope of a cure. Now, that others may learn of the virtues of this remedy, I give my unsolicited testimony.

"My honest opinion is that there is no cure so good for heart and nerve troubles as Milburn's Heart and Nerve Pills."

Milburn's Heart and Nerve Pills are 50c. a box or \$ for \$1.25, at all druggists.

Sold on its merits. Every bottle of Kendrick's Liniment is guaranteed to give satisfaction.

INDIGESTION
CAN BE CURED.

An Open Letter from a Prominent Clergyman.

G. GATES, SON & CO.,
Middleton, N.S.

Dear Sirs,—Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your

Invigorating Syrup.

During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly,
REV. F. M. YOUNG,
Pastor Baptist Church, Bridgetown, N.S.

Sold Everywhere at 50 Cents per Bottle.

OUT OF SORTS?

If you are run down, losing flesh and generally out of sorts from overwork worry or other cause, use

Puttner's Emulsion.

Nothing else will so promptly restore you to vigor and health.



Always get
PUTTNER'S it is
THE BEST.

The Home

Crackling Bread.

One must have a quart of cornmeal—three pints makes more dough—a pint of buttermilk, a teaspoonful of soda, a big pinch of salt, a pint of brown cracklings left from making lard, warm water. Crush the cracklings with a rolling pin, heat them and stir in the dough, which must be thick enough to mould well (thin with the warm water). Mould the bread with the hands in small oblong pones, about three inches thick, putting the pones as you mould them in hot, well greased pans. Bake in a hot oven until brown.

Down here we eat this bread while warm with butter, and sometimes with butter and sorghum molasses. It is light, rich, and, as the negroes say, 'fit fuh de queen,' but take care you don't eat too much!—Ex.

How to Boil Mutton.

Procure the thick end of a leg of mutton, remove the bone and fill the cavity with veal stuffing. Take away any corners that might break through the paste into which you are going to wrap the joint. Make a paste of flour and water, with a little chopped suet and baking powder; roll it out to the thickness of half an inch. Wrap the mutton inside, carefully covering it, so that there is no hole through which the gravy can escape. Wet the edges of paste where they join, then tie in a large pudding cloth which has been wrung out in boiling water and well floured. Plunge the joint into a saucepan of boiling water and cook it for about 2 1/2 hours. Serve in the paste, which on being cut open will be found to contain excellent gravy and a delicious joint of meat.

Corn Dumplings.

Cook a piece of shoulder of pork in a big pot until tender, then mix the desired quantity of cornmeal to a thick dough, as in making bread (the addition of an egg to the dough improves the dumplings. Drop balls of the dough about the size of a walnut in the boiling water about the meat in the pot and cook twenty minutes, when the dumplings will be done and will have a thick gravy around them. Take care not to let the mixture burn. The fat and juices of the meat season the dumplings excellently.

How to Bake Beans.

We call these very nice: Three tea-cups of white beans soaked over night. In the morning boil a few minutes till parboiled. Pare a small onion and place in the bottom of your bean pot. Add to the beans one good tablespoon of molasses, one-half teaspoon of salt and a good half pound of salt pork. Cover them with hot water. They taste more like baked beans. Keep covered with water till one or two hours before supper, but don't let them get dry; only let the pork be uncovered. If done right, every one will call them fine.

How to Keep Cut Flowers.

A lady who has spent a good deal of time in Japan says that she has often kept cut flowers for an abnormally long period by burning their stems with a piece of wood—not with a match, be it observed, for the sulphur would be injurious to the flower. The Japanese say that the charring process causes the water to penetrate the stem and to sustain the flower. Whatever the reason, it is satisfactory to learn that by charring the stems of chrysanthemums we may keep them in good condition for a month or six weeks.

How to Cream Liver.

Cut one pound of calf's liver in inch square pieces and cover with cold water, add one teaspoonful lemon juice and one whole clove and simmer gently for an hour. Add one-half teaspoonful of salt after half an hour. Pour off water and add one-half pint of milk or cream. Mix a heaping teaspoonful of flour with one tablespoonful of butter and add as soon as the milk boils. Add one-fourth of a teaspoonful of salt, a pinch of white pepper and let boil up once. Serve on small squares of crisp toast.

How to Make French Hash.

Two cups of milk, one cup of soup stock, one tablespoonful of chopped parsley, two tablespoons butter, one quart meat, two tablespoons of flour, three eggs, one teaspoonful of salt, a dash of pepper; melt the butter without browning it, add the flour, stir until smooth, and add the milk and stock. Stir until it thickens; add the chopped meat, either chicken or lamb; take from the fire; beat the eggs lightly and add last. Grease a baking dish, turn it in and bake an hour.

How to Make Turkey Molds.

One pound of cold turkey, three ounces of fine bread crumbs, a little chopped onion, two ounces of butter, one egg and one tablespoon of cream. Mince the turkey very finely, put it into a basin with the bread crumbs, onions, butter and egg well beaten; mix thoroughly, then add the cream, put in small buttered cups, bake for twenty minutes, then turn on to a dish and serve.

How to Bake a Ham.

First scrape the ham clean, place in a saucepan of warm water and let it simmer very slowly for about six hours. Take it out, remove the rind and rub into the flesh as much granulated sugar as it will receive. Place in a baking dish, and bake for an hour in a slow oven, basting occasionally.

A banquet given at the Hotel Cecil, London Monday evening, by the British Empire League, in honor of the colonial troops in South Africa and of the Australian federation delegates, brought together a brilliant gathering. The Duke of Devonshire presided, and there were present the Prince of Wales, the Duke of York, the Duke of Cambridge, the Duke of Fife, the Marquis of Salisbury, Hon. Joseph Chamberlain, Lord Wolsley, Lord Strathcona and Mount Royal, Col. Denison, of Toronto, Hon. Mr. Tarte and Lord Lansdowne. The company included some 250 others.

How Relief Came.

A WELLAND COUNTY MAN'S INTERESTING EXPERIENCE.

He Had Suffered for Years from Kidney Trouble—Many Medicines Were Tried but Failed—Dr. Williams' Pink Pills Saved Him.

Mr. James Upper, of Allenburg, is a gentleman well known in Welland county. Mr. Upper was proprietor of the village hotel for over thirty years, and no better landlord ever catered to a traveller's wants. Mr. Upper's acquaintance also extends over Ontario as a sequel to his prominence in Orange and Masonic circles. His present vocation is farming and in this calling he has been very successful. Mr. Upper has been a sufferer for years from kidney trouble and began to think that good health had altogether passed him by; but the time came when he found a complete cure and is again strong, happy and vigorous. In regard to Mr. Upper's sickness and cure he says:—"In December of 1897 I was prostrated with a severe form of kidney trouble. Previous to this I was slightly afflicted in the same way, but at this time matters came to a climax as the result of exposure and over-exertion. To say that I suffered does not express it; the pains in my back were terrible. I gradually grew worse and was compelled to keep my bed and for months I existed as though in a hideous dream. I had considerable nausea and loathing for food, was greatly reduced in flesh. The pain daily grew more intolerable. I got little sleep; was left weak and exhausted, and despaired of getting well. Different remedies were tried without benefit. Finally I was persuaded to try Dr. Williams' Pink Pills and procured six boxes. This was about March 1st, 1898. I took the pills faithfully and at the end of two months I felt well again and able to attend to my work. The following autumn I experienced a slight recurrence of the trouble and again used a few boxes of the pills and now consider my cure complete, as a year has since passed and I have not experienced a pain or ache. I am now able to follow farming pursuits with perfect ease. My wife also speaks as warmly in favor of Dr. Williams' Pink Pills as I do, having used them for headache, dizziness and loss of appetite, the pills always giving comfort and relief. Since my illness I have learned that a good remedy is none the less good because its cost was so much less than I expected."

PARSONS' PILLS

will cure Biliousness, Constipation, all Liver complaints. They expel impurities from the blood. Delicate women find sure relief from using them. To Cure Sick Headache and remove impurities from the stomach and bowels. Put up in glass vials. Thirty in a bottle; one a dose. Recommended by many physicians everywhere, as the best Liver Pill made. Sixty-four page book sent free by mail. Sold by all Druggists, or sent post-paid for 25 cents in stamps. L. S. JOHNSON & Co., Boston, Mass.

A clear skin and bright eye usually indicate health, which is obtained by using Wheeler's Botanic Bitters. Large bottles only 25 cents.



EARN!

This beautiful Lady's Watch by selling only 3 doz. packages of Sweet Pea Seeds at 10 cents each. Each large package contains 65 most fragrant varieties. All colors. Write and we send seeds. Sell them, return money, and we mail your watch, all charges paid. The season is short so order at once. Premium Supply Co., Box Toronto, Can.



WHEELER'S BOTANIC BITTERS

A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eye bright and skin clear. Cures headache, dizziness, constipation, etc. Purely Vegetable, large bottles, only 25 CENTS.

GRIPPE'S LEGACY.


Shattered Nerves AND Weakened System.

A Montreal Gentleman Tells About It.

Mr. F. J. Brophy, a well-known employe in the money-order department at the general post office in Montreal, tells about his case as follows:

"I had a very severe attack of La Grippe, which left me all run down, very nervous, without appetite, and extremely weak. Very often I could not sleep at night, and I was much troubled with profuse perspiration, which naturally caused me much annoyance. Learning of the good effects of Milburn's Heart and Nerve Pills, I began taking them, and much to my gratification they have brooded me up, invigorated my entire system, and made me as fit like a new man. I am now all O.K., and highly recommend these pills to anyone suffering as I did."

Milburn's Heart and Nerve Pills cure palpitation, nervousness, sleeplessness, weakness, anemia and general debility.



Pain-Killer

ALWAYS KEEP ON HAND

THERE IS NO KIND OF PAIN OR ACHE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE.

LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME, PERRY DAVIS & SON.

MONT. McDONALD
BARRISTER, Etc.



FREE!

This beautiful Opal Ring in a handsome plush lined case for selling 1 doz. lady packages of Violet Rose and Heliotrope perfume 10c. each. This Ring is made of the wonderful Metal, Goldalloy, which looks like pure gold, and never changes color. It is set with 5 splendid Opals. Send us this ad. with your address and we mail perfume. Sell it, return money, we forward ring and case. Home Specialty Co., Box 7 Toronto.



FREE!

This beautiful Heavy Gold or Silver Plated Chain Bracelet, for selling only one dozen packages of Sweet Pea Seed, at 10c. each. Large package contains 65 most fragrant varieties. All colors. Write and we send seeds. Sell them, return money, and we mail your bracelet absolutely free. The season is short, so order at once. Premium Supply Company, Box 7 Toronto, Can.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Second Quarter.

PARABLES OF THE KINGDOM.

Lesson IX. May 27. Matt. 13: 24-33.

Read Matt. 13: 24-53; Mark 4: 21-29.

Commit Verses 31, 33.

GOLDEN TEXT.

The field is the world.—Matt. 13: 38.

EXPLANATORY.

A GENERAL VIEW OF THE PARABLES OF THE KINGDOM.

Each one of these parables by the lake illustrates some aspect of the kingdom of heaven and shows an answer to some of the questions that arise respecting it.

THE WHEAT AND THE TARES.

I. THE KINGDOM OF HEAVEN.—Vs. 24, 37. 24. THE KINGDOM OF HEAVEN is the kingdom which has its origin in heaven, and which Jesus as king came to establish on earth, in which the laws of heaven are obeyed on earth, and thus earth becomes like heaven.

II. THE SOWER OF GOOD SEED.—Vs. 24, 37. 24. 37. LIKENED UNTO A MAN WHICH SOWED GOOD SEED. The man represents the Son of man (v. 37), who is the source of all good seed.

III. THE GOOD SEED.—Vs. 38. The "good seed" are "the children of the kingdom" (v. 38), those who in heart belong to the kingdom, are filled with its spirit, and live according to his principles.

IV. THE FIELD SOWN.—Vs. 24, 38. The field is the world. It is not the church, but the whole world; not Christian lands, but all lands in which the true church is the good seed.

Note this world is Christ's world, and the sowing of tares is a usurpation.

V. THE TARES AMONG THE WHEAT.—Vs. 25, 26, 38, 39. 25. BUT WHILE MEN SLEPT, i. e., at night, in secret. HIS ENEMY. "The wicked one, the devil, (vs. 37, 38). He was the original source of evil among men. He seeks to implant and cultivate his character in them, in order to make them as bad as himself and thus destroy the kingdom of God, to which he is opposed. It is a part of the great conflict between good and evil."

SOWN TARES AMONG THE WHEAT. Tares "are not a degenerate kind of wheat, as both the natives and many commentators have imagined, but a distinct species, which has no original relationship to wheat or barley." "In the Oriental wheat fields the most troublesome weed of all is the 'zuwan' of the Arabs, the 'tares' (zizania) of our version, commonly called 'darnel,' 'Polium temulentum' of botanists.

26. BROUGHT FORTH FRUIT, THEN APPEARED THE TARES ALSO. When the grain is headed out; there "can be no mistake then. As once I heard it remarked in that country, 'the ears which God has blessed bow their heads, but these accursed tares stick theirs above the whole field!'" For the tare then carries a tall light head of small dark grains, which in every respect contrasts with the weighty golden ear of the good seed."

VI. THE TARES AND WHEAT GROWING TOGETHER.—Vs. 28, 29. 28. WILT THOU THEN THAT WE... GATHER THEM UP? The tares ought not to be there. They are an evil. Let us root them out.

29. NAY. This plan was forbidden. (1) because to root out the tares would ruin the crop, and defeat the purpose for which the good seed was sown. LEST WHILE YE GATHER UP THE TARES, YE ROOT UP ALSO THE WHEAT. Because there was danger of mistaking the wheat for tares; because the roots of the two were intertwined together; and because the wheat would be trodden down by any one going through it for the purpose.

VII. THE HARVEST TIME.—Vs. 30, 39-43. 30. UNTIL THE HARVEST (v. 39), or age. In the original, the word "world" ("aion") here is an entirely different

word from that translated "world" in v. 38. It does not refer to the physical world, but to the present era, or age, which ends at the day of judgment and the coming of the Son of man. SAY TO THE REAPERS. THE REAPERS ARE THE ANGELS (vs. 39). (Matt. 16: 27; 24: 31; 2 Thes. 1: 7). GATHER YE TOGETHER FIRST THE TARES. These were gathered out as far as possible in-stalks bearing their heads of seed.

THE PARABLE OF THE MUSTARD SEED.

31. ANOTHER PARABLE. To show another side of the kingdom of God and thus correct any mistakes which are sure to rise if only one side is seen.

31, 32. LIKE TO A GRAIN OF MUSTARD SEED, . . . WHICH INDEED IS THE LEAST OF ALL SEEDS. Not the least of all seeds which botanists know, but the smallest that men sow in their fields; and the smallest of these in contrast with the plant that grows from it. GREATEST AMONG HERBS. And cometh a tree: not massive like a fire tree of Lebanon, or oak, but an herb so large THAT THE BIRDS OF THE AIR COME AND LODGE IN THE BRANCHES THEREOF. It became the greatest of the kind that grew from such seeds.

THE PARABLE OF THE LEAVEN.

33. SPAKE HE UNTO THEM. To the people on the seashore. THE KINGDOM OF HEAVEN IS LIKE UNTO LEAVEN. Leaven among the Jews generally consisted of a lump of old dough in a high state of fermentation, inserted in the bread preparatory to baking. Like our yeast, its object was to ferment the bread, and the process and the result analogous to that of yeast. WHICH A WOMAN TOOK. Bread making usually devolved upon women. The three measures of meal, equal to one ephah, was equivalent to a little over a bushel, more nearly four pecks and a half. This was a large quantity to be transformed by a very small quantity of leaven.

This parable relates, not to the outward, visible increase which the kingdom is destined to undergo, but to the inward transformation it will effect. It operates silently, without observation, but with constantly increasing pervasiveness till the whole mass of mankind, all hearts, all nations, all commerce and business, social life, and political institutions, shall be transformed.

THE GULF.

Great Satisfaction in Quebec in Regard to Dodd's Kidney Pills.

Mrs. Anna Mongren, of Grand Metis, writes—Suffered Severe Pain in Region of Kidneys—Three Boxes of Dodd's Kidney Pills gave her Relief.

GRAND METIS, QUE., May 7th.—Throughout the Gulf district including the Maritime Provinces and Newfoundland, Dodd's Kidney Pills are conquering kidney disease and bringing people health and happiness. Every day brings news of another person cured, another home relieved from anxiety and suffering owing to the use of Dodd's Kidney Pills. The fame of Dodd's Kidney Pills has extended into the Atlantic, and even on the fishermen's islands they have become the standard medicine.

It is a well known fact that almost all the common and most fatal maladies spring from diseased kidneys, and it is on this principle that Dodd's Kidney Pills have been prepared. They act promptly and safely on the kidneys, restore them to perfect health and working order and thus cut away the foundation of nine out of ten of the diseases we hear most about to-day. Bright's Disease, Diabetes, Heart Disease, Rheumatism, Sciatica, Lumbago, Dropsy, Gravel, Inflammation of the Bladder, Women's Weakness and Blood Diseases all result from disordered kidneys, and Dodd's Kidney Pills cure them every time.

Mrs. Anna Mongren, Grand Metis, Que. writes: "I was suffering from a great pain in my side which caused me much pain and uneasiness. I took three boxes of Dodd's Kidney Pills, and had no sooner taken them than I felt a great relief. I continued to take them and now I am perfectly cured and think myself obliged to tell my friends. I thank Dodd's Kidney Pills very much for such a great benefit."

SILK advertisement with image of a woman and text describing silk products.

BICYCLE TRUTH

That should not be ignored

when purchasing WHEELS.

It is a fact that the five most prominent makes of Bicycles ridden in Canada to-day, viz—Welland Vale, Massey-Harris, Brantford (Red Bird) Cleveland, Gendron, are Canadian Wheels manufactured by a distinctly Canadian Company, using Canadian capital and employing Canadian labor.

It is also an indisputable fact that all the above makes of Wheels are surpassed by none and equalled by few in Design, Material, Equipment, Finish, Durability and Easy Running Qualities. They all still retain their distinctive features that have made them so popular with the riding public, and to these features will be found added many improvements for the present season that will tend to make cycling more of a pleasure than before. Agents for these wheels will be found in every Town and County of the Maritime Provinces.

CANADA CYCLE & MOTOR CO., LIMITED.

The largest Bicycle Manufacturers under the British flag. Maritime Provinces Branch, 54 King Street, St. John, N. B.

McLEAN'S VEGETABLE WORM SYRUP advertisement with image of a child.

MURRAY & LANMAN'S Florida Water advertisement with decorative border.

SPRING OF 1900

Church Envelopes

100,000 Collection Envelopes for Current Expenses and Convention Funds.

SPECIAL!

We will SUPPLY ENVELOPES, PRINT the name of the CHURCH, NUMBER, OBJECT—Convention Fund or Current Expenses, Sunday School, etc.—and mail to any address 1,000 Envelopes, in neat box, on receipt of \$1.00. NOTE.—We can't print Name of Church and Objects on less than 1,000 Envelopes. Envelopes plain, without printing, are mailed at \$1.00 per thousand. A number of our churches have adopted this system of raising funds for various objects, and with untold voice say, "It is the simplest and best!"

The Treasurer's CASH BOOK, in which every Sunday's collections are placed, nicely bound and ruled, with 1r and Cr. acc. in the back of book, \$2.50, mailed.

GEO. A. McDONALD, 120 Granville Street, Halifax, N. S.

SPECIAL INDUCEMENTS Spring & Summer MONTHS.

WHISTON'S COMMERCIAL COLLEGE is offering special inducements to students taking the Commercial or Stenographic course during the months of April, May, June and July. This old, reliable, training school is steadily improving and broadening. All commercial branches are taught. Illustrated Catalogues free. S. E. WHISTON, Principal, 95 Barrington Street, Halifax, N. S.

FOR SALE

A very fine property at Berwick, Kings County, N. S., consisting of 2 1/2 acres of land, abutting on the railroad land at the station on the north; and nearly touching the camp ground on the southeast. The whole block is under cultivation, with about 700 choice fruit trees, 8 years old. A large portion of them are now in bearing. A part of the land is good grass land and produces a good crop. The buildings are modern in style and are all new. If not sold before May 10th next it will be offered at auction, either in block or in sections. Enquirers can be supplied with printed plans of the block, showing roads, location of buildings, the parts occupied by trees, etc., etc. In part payment the taking of a small house and premises in some small town or village will be considered. Address: H. E. JEFFERSON, J. P., Berwick, N. S. P. S.—This property is considered to be one of the most picturesque, healthy and fruitful locations on the line of railway in the Annapolis Valley. H. E. J.

Send for List

of names and addresses of TWENTY-SEVEN (27) of our students who obtained good positions between January 1 and March 31, the three busiest business months in the year. Also for catalogues of our business and shorthand courses, which enable our students to accomplish this.

St. John's Business College logo and S. KERR & SON, Oddfellows' Hall.

Colonial Book Store

Send to me for your SUNDAY SCHOOL QUARTERLIES and SUPPLIES at Publishers' Prices.

Peloubets Notes I have a beautiful Bible, Teacher's edition, with new illustrations only, size 5x7, for only \$1.50.

Arnold's Notes on the S. S. Lessons, 60c. Send for Catalogues for Sunday School libraries. I am offering special discounts.

Class Books, Supt. Records, Envelopes.

T. H. HALL, Cor. King and German Sts. St. John, N. B.

Kendrick's Lintiment is always satisfactory, never disappointing.

BELLS advertisement with image of a bell and text: FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED \$5,000 CHURCH SCHOOLS & OTHER PUREST BEST GENUINE WEST-TROY N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Cohoon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application to A. Cohoon, Wolfville, N. S.

WOLFVILLE, N. S.—Five young ladies of the Seminary were baptized by me last evening. These make seven during the school year. H. R. H.
May 7th.

NORTH CHURCH, HALIFAX.—Sunday evening May 6, gave the right hand of fellowship to seven, five of whom came in by baptism and two by letter. Two have been baptized since last report.
Z. L. FASH.

GASPEREAU, N. S.—Last Sabbath, May 6th, I baptized ten candidates for church membership. Forty persons have recently united with the church. Others will follow in like manner. Our offering to the Famine Fund is \$55. We are now collecting money for the Convention Fund.
May 10th. J. DIMOCK SPIDELL.

ST. ANDREWS, N. B.—Bro. J. W. S. Young has been laboring on this field some weeks and a good work is being done. As the result of a unanimous call from the churches Bro. Young has decided to remain with us six months. C. W. M.
May 14.

ST. STEPHEN, N. B.—Since our report two weeks ago, three more have been baptized, a brother well advanced in life, and two young persons. A collection of \$62 was taken last Sunday in aid of the "Famine Fund." Of this amount the Sunday School contributed \$22.
May 9th. W. C. G.

MARGARETVILLE, N. S.—We had a very pleasant day yesterday at Margaretville, when seven young people followed their Saviour down into the liquid grave, and afterwards we had the pleasure of preaching to the largest congregation that has ever greeted us here since coming to the field. We are greatly encouraged on this part of the field.
H. A. PARRY.
May 7th.

HAVELOCK, N. B.—We have reached the above place, having passed through "the perils by the way." We find the people most considerate and sympathetic, and are impressed that we are among a people that will continue most kind-hearted and generous. The opening here for earnest and well directed work is unusually large. Brethren pray for us. Will correspondents note our change of address.
J. W. BROWN.
Have-lock, N. B., May 14.

NEW GERMANY, N. S.—Last Sabbath I baptized Mrs. W. O. Bezonson at Farmington. For the last five weeks we have been holding union services at Chesley's Corner with encouraging results. Seed has been sown, and good has been done. We hope to see the increase. We are making progress with our new parsonage. It is now plastered; it will be painted the last of this month, and will be ready for occupancy in the autumn. Our church building is also to receive a coat of paint. We are encouraged in our work. H. B. SMITH.
May 7.

SOMEONE

will become the proud possessor of our premium bicycle before the 5th of July next. The contest closes June 30 and possibly for 23 new subscriptions only someone will receive a most acceptable reward. The fact should stimulate to healthy rivalry some of our boys and girls or men and women. This field is wide, the opportunities for successful canvassing are great, the cause is good, the reward is large.

Keep in mind that our Combination Bible and our Post Pen will help to interest your friends. The Bible and the Pen are yours for the asking. Use them as samples and keep them or return them. These offers are "more than fair." Have you begun your work? For all particulars and outfit address

A. H. CHIPMAN, Mgr.
St. John, N. B.

BAYSIDE, WESTMORELAND COUNTY, N. B.—It has been some time since there has been any report from this part of the Lord's Vineyard. I commenced laboring with the people here about seven months ago, and the Lord has blessed us with his presence in the services. Although there has been no increase, there has been a good interest maintained, the people here are well able to support the gospel without the aid of funds from our missionary board, many on the field being wealthy. I am expecting to leave them soon, and hope the Lord may send them a pastor that will direct them in the way of eternal life.
W. E. CARPENTER.

NEW CANADA, LUNENBURG CO., N. S.—In addition to our regular services during the months of March and April we have had about 21 special meetings in connection with the New Canada church. As the result about 26 have professed conversion, a number of whom are heads of families. I baptized one dear sister a head of a family, Sunday morning, May 6th, whose name is Sarah J. Wagner. We expect to baptize again on the third Sunday, and again on the first Sunday in June, as some of the converts are away stream driving at present. We praise the dear Lord for his saving power.
JAS. A. PORTER.

PRINCE ST. CHURCH, TRURO.—May 6th a member of the pastor's Bible class followed Christ in the beautiful ordinance of baptism. The late Mrs. Thomas Johnson, of this church, left one hundred dollars for foreign and one hundred for home missions. She was a quiet Christian mother whose children call her blessed. Her works follow her. We must keep Dr. A. Strong's great remark at the Ecumenical Council ever before our people, "The only object for which the church exists is to make missionaries." Dr. Gordon's truism, "The church that is not a missionary church, will be a missing church."
H. F. ADAMS.

LUNENBURG, N. S.—I wish to make grateful mention of the happy surprise at the Baptist parsonage on Friday evening, April 20th. The house was crowded, not only with our own people but with friends from other churches. A very happy evening was enjoyed. The presence of my nearest neighbor, Rev. G. O. Heustis, and my excellent friend, Rev. D. McGillivray, together with their fine addresses, gave great interest to the occasion. But the climax of the surprise was the very generous donation of sixty-eight dollars, which was added by some of the leading citizens. These tokens of sympathy at a time when we are ceasing from labor, are received as from God through loving hearts.
E. N. ARCHIBALD.

NORTHWEST, LUNENBURG CO.—According to the Year Book, the Northwest Baptist church, organized in 1809, is the oldest in Lunenburg Co. It is nearly a year since pastor and people of this historic church met for the first time. Since then we have labored in harmony for the cause of Christ. Last winter we began a series of meetings, which by the blessing of God resulted in bringing the church to a spiritual condition not enjoyed for years. Wanderers returned seeking the forgiveness of God and the church. Sinners convicted of sin found peace and pardon by believing in Christ. Three of these, April 29th, (Mr. and Mrs. Bennet Dares and Mrs. Elier Langille) followed their Lord in baptism. We expect to baptize others in the near future.
W. B. BEZANSON.

HOPWELL, N. B.—Our congregations have been cut down quite a little by sickness, during the last two months. Since coming here, I have attended twenty-one funerals. There are a large number sick at present. Eight church members have died during the winter. We are longing for spring but old winter holds on with a terrible grip and seems loath to let go. I asked my people for a plate collection for the famine sufferers in India, and they gave \$116.11. Mrs. Isaac Prescott had collected \$5.35, which she gave me to send with this, making \$121.46, the Postmaster, Mr. Atkinson kindly paying for Post Office orders himself. We were very sorry to lose Bro. Bishop from Harvey, but hope the health of his family may be improved by the change. Bro. Addison has completed another house of worship on his field, and the dedication services will take place on the 13th inst. We are hoping to report something more encouraging later on.
F. D. DAVIDSON.

ANNAPOLIS ROYAL.—Some time has elapsed since the MESSENGER AND VISITOR had a report from us, but this does not go to show that we are dead for we are very much alive. We would here say that we are glad to know that our former pastor, Rev. G. J. C. White, is enjoying much better health in his new field, Nelson, B. C., than while here. Early in the winter Mr. H. H. Roach became our pastor and on Feb. 15th he was ordained. He has enjoyed the full confidence of the people from the first, and at Christmas he received

a token of their esteem and love in the shape of a fur coat which he enjoyed very much. We have had several additions to our church membership, one by baptism and a number of others by letter, and are believing for great things in the future, especially for the Sunday School which is making wonderful progress and has a much larger attendance than formerly. Sunday 6th was observed as Pledge Sunday and almost all the scholars enlisted in the "White Ribbon Army." Our B. Y. P. U. is also making good progress. Our former president, Mr. Freeman, will be missed, as he goes to another place. We feel that the Lord is blessing both pastor and people.

ISAAC'S HARBOR.—We are pleased to report that by the grace of God the spiritual health of our church shows a marked improvement. Gentle Christian tillage and faithful cultivation during the past year have produced a substantial improvement in the moral atmosphere of our community. A pronounced reverence for things holy is observable in many of our young men and women, for them we are praying that the Master in his own good time bring into his fold, and prepare them there to receive their charge of his future work. At the close of the service at noon on Sunday, the 6th, the church again visited the baptismal waters, where the pastor baptized two more believers. Pastor Lawson is beloved by all the people that he is helping by his genial association, Christian influence and character-building zeal. On Sunday, 29th ult., he preached an anniversary sermon for the Independent Order of Odd Fellows of which he is a member, who attended the service in a body. The church has extended to him a unanimous call for another year, which he has accepted.
OBSERVER.
May 8th.

Meetings of the Y. M. C. A. of the Maritime Provinces were held in St. John last week, and a large number of the congregations of the city were addressed, in the interests of the work, on Sunday, by the officers of the Association. The St. John Association hopes to secure means to pay off an indebtedness now pressing upon it, and also for the purpose of enlarging its building for the proper accommodation of its work.

N. B. Home Missions.

A pastor inquires as to the needs of our fields asking for a statement of facts, for the benefit of all who take an interest in our home work, I subjoin a statement as nearly correct as the records will furnish: Number of fields aided this year, 21; number of churches, 42; number of stations, 88; number of missionaries, 21; average attendance, 4,740; estimated expenditure this year, \$2,600; amount needed before

end of year, \$800. If all our pastors would kindly present these figures to their congregations, I am sure the help required would speedily come. As it is, many of our missionaries have had to wait some weeks for remittances overdue. How are we to do? We are now refusing to give further grants even though they are deserved, simply because we are not able to pay present claims. Brethren in the churches, what is to be done? On whom will the responsibility of neglected fields rest? Are we not able to help more than we have? These are questions we wish every church and every church member to consider. Besides there are now several students open for summer supplies who could give four months in helping many of the destitute places. If we had but the means we could settle a dozen of these young men in various parts of the province. Any church wishing student labor may send to the secretary for recommendation. Let all the laborers be employed. While God is calling forth the men and the fields are whitening for harvest let us not fail in our part, in providing the means. May we have a ready response.

W. R. MCINTYRE, Sec'y.

* * *

Cash for Forward Movement.

W J Schaffner, \$5; Mrs M O Wheelock, \$2.50; J H Barnstead, \$1; D H Bates, \$12.50; Mrs David Price, \$5; Walter Killcup, \$5; W C Hickey, \$1; Miss Hannah Gaw, \$3; Mrs R K Patterson, \$7; Rev J A Gordon, \$6.75; O P Goucher, \$5; Silas Daniels, \$5; Mrs Susan Neily, \$2; D H Armstrong, \$1.25; Caleb Miller, \$1; Miss Alwilda E Black, \$7; Geo L Holmes, \$5; Elwell L DeWolf, \$5; R S Whitman, \$2; Isaac Spidle, \$1; Clifford Dexter, \$1; Lucinda Dunlop, soc.; Mrs S Gillespie Seaman, \$5; Mrs S W DeBlois, \$2.50; Mrs M Chubbuck, \$5; A V Pineo, \$6.25; J Alexander Christie, \$24.75; A Archie Bligh, soc.; M B Jones, \$20; M C Fillmore, \$5; Mrs Aaron Mader, \$1.

We are very thankful to those who try to meet their obligations, and also to those who had not pledged but are paying. Some made these obligations payable the last year and such are not due. Of those who are due 50¢ have as yet paid nothing. With many of these the second and third instalments are due. Some write me "the College does not need the money." I know it does, and especially if we obtain Mr. Rockefeller's payments or if we are to pay our debts. But if it did not would that relieve the one who pledged from a written obligation? So I would ask every Christian to think of Acadia's need and your moral obligation if you have not paid.
Wm. E. HALL.

93 North Street, Halifax.

P. S.—I crave the prayers of all my friends for sick ones in my home. W. E. H.

ROYAL

Absolutely Pure BAKING-POWDER

No inferior or impure ingredients are used in Royal for the purpose of cheapening its cost; only the most highly refined and healthful.

Royal Baking Powder imparts that peculiar sweetness, flavor and delicacy noticed in the finest cake, biscuit, rolls, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, touch a piece to your tongue. You can raise biscuit with alum baking powder, but at what a cost to health!

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

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MARRIAGES.

FOSTER-PETTIS.—At Parrsboro, N. S., May 5th, by Rev. D. H. MacQuarrie, Joseph W. Foster and Mary Pettis, both of Parrsboro.

ARCHIBALD-SUTHERLAND.—On the 10th inst., at the residence of W. N. Brennan, Esq., of Brookside, Colchester Co., by the Rev. J. Williams, John H. Archibald, of East Mountain, to Wilhelmina Sutherland of Lower Caledonia, Guysborough County.

DEATHS.

CANAVON.—At his home in Hillsdale, on Monday, April the 9th, Vincent Canavon, aged 5 years.

CANAVON.—At his home in Hillsdale, May the 2nd, Mr. Judson Canavon, aged 51 years, leaving a wife, eight sons, and one daughter to mourn their sad loss.

KNOWLES.—At her home in South Rawdon, on April 27th, Mrs. Bessie Knowles, aged 36 years, leaving a husband, two children, an aged father and mother to mourn her loss. She has gone to be with Jesus.

BRADSHAW.—At Parrsboro, N. S., April 31st, of consumption, Grace, beloved wife of Louis Bradshaw, aged 31. She leaves a husband and two little children to mourn their loss.

GREENOUGH.—At Windsor, N. S., April 17th, of consumption, Florence, wife of Welton Greenough, aged 34, leaving a husband and three small children.

DIMOCK.—At Windsor, N. S., May 6th, of consumption, Helen M., daughter of the late David Dimock, aged 28 years. Three sisters survive her.

ROSCOE.—At Hall's Harbor, N. S., May 7th, Susan, relict of the late William A. Roscoe, in the 75th year of her age. For many years she remained a consistent member of the Billtown Baptist church, and will be held in affectionate remembrance by a large circle of relatives and friends.

FREEMAN.—At First Sable River, May 2nd, Elvina Freeman, aged 56, of Bright's disease. He leaves a widow and five children and many friends to mourn their loss. A sermon preached by the writer, S. Langille, from John 14:2 and 3. May our kind and heavenly Father sustain the bereaved and afflicted.

NICKERSON.—At Forbes' Point, Shelburne Co., N. S., Mrs. Scott Nickerson, (widow) aged 82 years, on April 17th retired in comparative good health to awake no more on earth. She professed conversion and was secretly trusting in Jesus. A few days before her death she regretted deeply her neglect of Christian duty. We trust her death was falling asleep in Jesus.

TINGLEY.—At the home of his grandmother, Mrs. Joseph Tingley, Margaree, C. B., on April 19th, of consumption, Bert Tingley, son of G. H. Tingley, and cousin of the Revs. J. W. and L. J. Tingley, aged 23 years. The deceased had resided in the United States since boyhood. His health having failed, he was advised by his physician to return to his native land, but he continued to sink until death released him from suffering. Among his last words were, I am going to meet Jesus and mother.

LEIGHTON.—Henry Leighton departed this life, April 16th, at Hopewell Cape in the 84th year of his age. He formerly resided in Great Village, Colchester County N. S., but came to this province about forty years ago. His health had been poor for some time but his death was altogether unexpected. He professed faith in Christ many years ago, and had a good, strong hope in his last days. He leaves two sons to mourn their loss, but they are comforted in knowing he is so much better off.

COLEMAN.—Mrs Coleman, wife of Dr. Coleman of Moncton, died of la grippe, after only a few days illness, April 22nd, aged 41 years. Her body was brought back to the old home at Lower Cape, where the services were held in her father's house.

She was Abram Bray's eldest daughter. The funeral service was conducted by Rev. F. D. Davidson, assisted by Rev. C. C. Burgess of Dorchester. She was very much loved for her Christian character. God's ways are not our way and we know it must be for the best. She leaves a husband and two children, a boy of 14 years, and a girl 8 years of age. Also an aged father and an only sister. May the Father of mercies and the God of all comfort be with them all.

WOOD.—At Hillsborough, April 23rd, Helen, the beloved and only daughter of Captain and Mrs. Council Wood, aged 9. This dear child was very sick about a year ago, and her life was then despaired of, but she appeared to recover marvellously. She looked well, entered with zest into childish pursuits, and became again the brightness and joy of her home. The malady with which she had previously suffered, however, was still lurking in her system, and re-asserted itself with fatal effect. The fond hopes of her entire recovery were sadly disappointed, and the sweet flower faded here, to bloom with new and perennial beauty in the Paradise of God. Great sympathy is felt for her parents, whose only remaining family is one son. Her father particularly we have remembered with tender prayer, for being away in charge of his vessel, which was detained by contrary winds, he was unable to look again upon the face of her he loved so dearly.

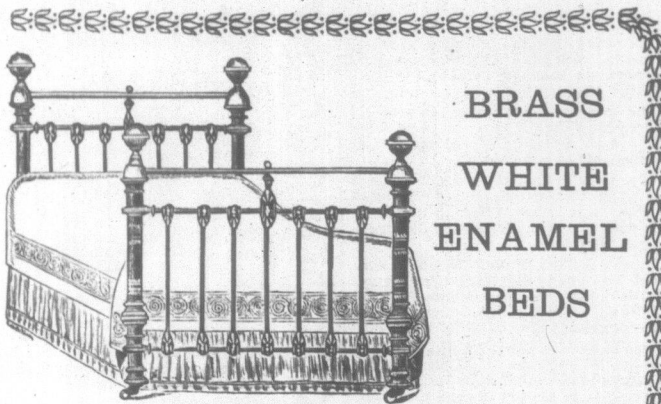
CANN.—In Yarmouth, April 21st, Richard C. Cann, aged 65 years. While in the prime of his young manhood, our deceased brother professed Christ, uniting with the Ohio Baptist church. Subsequently he went to Digby remaining there twelve years, during the pastorate of the Rev. J. H. Saunders. Returning to Yarmouth, our brother was identified with the three Baptist churches of the town, at the time of his death being a member of Zion church. Our brother represented the unassuming, persevering, faithful type of Christian life. He was always found in the sphere in which he could do some work for his Master. He was endowed with exceptional musical talent which he consecrated to the Lord in connection with the leadership of the choirs of the churches in which he held membership. His voice was often heard in our prayer meeting, never boasting but always expressing firm confidence in his Saviour. He was loved by all, old and young, as was abundantly manifested in the gloom that fell upon the town upon the announcement of his death. He passed away very suddenly while wheeling to Ohio, the strain having aggravated heart trouble with which he had been affected for years. On the following Wednesday his funeral took place, conducted by the Baptist pastors of the town assisted by the Rev. J. H. Saunders of Ohio. Brother Cann leaves no children but a widow to mourn his loss. The entire Christian community deeply sympathizes with her and prays that the comfort of our Heavenly Father may be richly ministered unto her in this gloomy widowed hour.

Home Missions.

The May meeting of the H. M. Board of the Maritime Convention, was held in the parlor of the New Zion church, Yarmouth, on the 8th inst. Nearly all the members were present, and two sessions were devoted to planning and providing for the needs of the mission fields.

The resignation of Rev. F. R. Foster, removed from the county was accepted, and the place filled by Rev. E. J. Grant, just settled at Arcadia.

- The following grants were voted:
1. To Rawdon church, \$125; for year beginning April 1st. Rev. R. Mutch, pastor.
 2. To Amherst Shore group, \$150; for year beginning April 1st. Rev. P. D. Nowlan, pastor.
 3. To Murray River church, P. E. I., \$75; for year beginning Feb. 3rd. Rev. H. Carter, pastor.
 4. To Souris Church, P. E. I., \$50; for year beginning Oct. 15th, 1899. Rev. E. A. McPhee, pastor.
 5. To White Head and Cole Harbor



**BRASS
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METAL BEDS

Are now coming into greater use than ever, as being [most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

Manchester Robertson & Allison

churches, Guysboro Co., \$150; for year beginning Jan. 8th, Rev. I. W. Carpenter, pastor.

6. To Lower Stewiacke and Musquodoboit churches, \$175; for year beginning April 1st. Rev. A. E. Ingram, pastor.

7. To Sackville church, \$50; for year beginning Oct. 1st, 1899. Rev. W. A. Snelling, pastor.

8. To New Minas church, \$40; for year beginning June 1st, 1900. H. G. Colpitts, missionary.

Other arrangements and appointments were considered, but not being sufficiently advanced for action were referred to Cor. Sec'y. A. COHOON, Cor. Sec'y. Wolfville, N. S., May 11th.

Personal.

Rev. Ward Fisher, who was the supply for the Bear River church for several months previous to the arrival of Pastor Porter, has been settled over the Port Hillsford group of churches.

We regret to learn that a daughter of Rev. W. E. Hall of Halifax has been very seriously ill. The many friends of the family will be glad to know, from what Dr. Trotter says on another page, that Miss Hall's condition is somewhat improved.

The many friends of Mrs. Parker, wife of Rev. D. O. Parker, formerly of Wolfville and earlier of Berwick, N. S., but now of Dorchester, Mass., will share in our deep regret at the news of her sudden death. Mrs. Parker, who was a daughter of the late Rev. William Chipman, was a woman of most estimable Christian character, courageous and cheerful in spirit and faithful unto death. We deeply sympathize with the bereaved family in their irreparable loss.

The South church of Milwaukee, Wis., of which Rev. W. A. Spinney is pastor, recently celebrated its twenty-fifth anniversary with interesting services and the dedication of a new pipe organ. During its twenty-five years of history the church has had five pastors and has received 888 persons, of whom 433 were received by baptism. Its present membership is 461. During the present pastorate the church has built a parsonage and put in a pipe organ, and the church building is soon to be enlarged at a cost of \$3,000. Mr. Spinney is a Nova Scotian. He was born at Nictaux and studied at Acadia. His friends in the Province are glad to hear of his prosperity.

A note just received from Rev. E. W. Kelly, tells us of his safe arrival in Mandalay, Burma, on April 1st, after a very pleasant journey. Mr. Kelly says: "We are in the midst of our hottest weather, but so far the heat has had no ill effect on me. I am rather lonesome for St. John sometimes, and remember gratefully the fellowship and privileges enjoyed during my furlough." Bro. Kelly needs no assurance from us that his kindly feeling for his St. John friends is fully reciprocated. We all feel that he gave much more than he received while with us. May much strength for glad and blessed service among his beloved Burmans be given him.

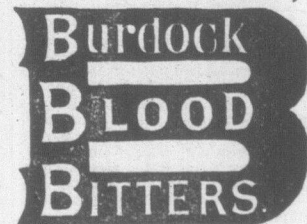
Black Clothes.

We want you people who appreciate fine cloths to come here and see what we have in Black Coatings. We carry, at all seasons, the most comprehensive assortment of these goods to be found in this Province. We've customers who come here from remote corners of the Province to buy black suits, just because they know they can get the wanted kind here.

A. GILMOUR,

68 King Street, St. John, N.B.
Custom Tailoring.

Two severe cases that were completely cured by the Great Blood Purifier and Healer,



Suffered For over eleven years I **11 Years.** suffered with Dyspepsia and tried everything I could think of, but was unable to get relief until I took Burdock Blood Bitters. I had only taken one bottle when I commenced to feel better, and after taking five or six bottles was entirely well, and have remained so ever since, and feel as though B.B.B. had saved my life.—Mrs. T. G. Joyce, Stanhope, P.Q.

Covered My little boy, aged to **With Sores.** years, was a complete mass of sores, caused, the doctor said, by bad blood. His head and body were entirely covered with sores, and we could find no cure. Finally I got a bottle of Burdock Blood Bitters, and before one-half the bottle was gone he began to improve and by the time it was finished there was not a sore on him.

I used the B.B.B. as a wash as well as internally, and it seemed to give great relief as soon as it was put on.—Mrs. Philip Mitchell, St. Mary's, Ont.

"A PERFECT FOOD—as Wholesome as it is Delicious."

**Walter Baker & Co.'s
Breakfast Cocoa.**

"The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."
—Dominion Medical Monthly.

A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application.

WALTER BAKER & CO. Ltd.
ESTABLISHED 1780.
Branch House, 6 Hospital St., Montreal.

News Summary

The strike of some 300 railway cartage teamsters, which has been in progress for the past two weeks at Toronto, has been declared off.

The large pulp and saw mills of the Laurentide Pulp Mills Co., at Grand Mere, Que., were destroyed by fire on Sunday evening. Loss, \$400,000.

The wreck of the steamer Montpelier is still intact, the weather having moderated greatly. It is believed that if the favorable weather continues the stranded steamer may be floated.

Premier Seddon, of New Zealand, transferred by cable to Sir Wilfrid Laurier on Saturday £5,000 for the Ottawa-Hull fire relief fund. The fund is now in the vicinity of \$500,000.

The Faculty of Cornell University has awarded Frank Allen (U. N. B. '95) the President White Fellowship of five hundred dollars, in physics, for the year 1900. He is a son of Rev. John S. Allen of Fredericton.

Mr. J. W. McManus, of Memramcook, has been awarded the contract for the construction of the piece of railway in Prince Edward Island from Southport to Village Greene, a distance of twelve and a half miles.

Secretary Hay and Lord Pauncefote, the British ambassador, on Saturday signed a treaty extending for seven months from August 5 next, the period of time allowed for the exchange of ratifications of the Hay-Pauncefote canal treaty.

The Mallory line steamship pier, at the foot of Maiden Lane and the East River; New York, was completely destroyed by fire on Sunday. The loss is placed at \$1,000,000. The nine-months old daughter of Captain Charles Lochs, of the barge Sherwood, was drowned.

Sir Louis H. Davies, minister of marine, at the request of Mr. Clifford W. Robinson, M. P., has awarded \$10 each to Thomas Fitzpatrick, Frank Fitzpatrick, George Martin, William Dove and Daniel McLeod, of Bayfield, who in May last during a heavy storm rescued the crew of the schooner Lady Speedwell, ashore on German Island, off Cape Tormentine.

"Not guilty" was the verdict returned late Wednesday afternoon by the jury in the Mooney murder trial, which has been on at Quebec for a week, and Mrs. Mooney was acquitted of the charge of being implicated in the killing of Thomas Adams Mooney, for which crime David Dube was recently convicted. The jury were out ninety minutes.

Dr. Koldeway, director of the excavations at Babylon, has informed the Oriental Society of the discovery of a canal built by Aramean bricks, which water-way is believed to be the long sought East Canal. A temple of the goddess Ninniach has also been unearthed, together with stones bearing inscriptions which date from the time of Nebuchadnezzar.

Hon. Wm. Crowninshield Endicott, secretary of war under President Cleveland's first administration, died in Boston on Sunday of pneumonia at the age of 73. Mr. Endicott's daughter, the wife of Hon. Joseph Chamberlain, the English secretary of state for the colonies, was notified by cable of the sad event. Mr. Endicott was born in Salem in 1826, where in 1850 he married Ellen, daughter of Geo. Peabody, the well known philanthropist.

Vollney Bull, an eccentric farmer, holding mortgages against one hundred farms in Chautauque county, was crushed to death while assisting at a barn-raising at his home in Greenfields. Bull had a terror of burglars and often went to jail, paying his board, to enjoy safety. On one occasion he was tortured by masked men and forced to give up \$1,000 in cash. He lived the life of a miser, although the richest farmer in the country.

The New York courts have now decided that the owners or drivers of horses have no cause for action when their animals are frightened in the streets by automobiles and run away. In fact it is the opinion of the court that it would be just as reasonable to undertake to maintain an action against somebody who should find it desirable to go back to primitive methods and trek along a city street with a four-ox team and a wagon of the prairie variety.

Alpin Grant, the oldest journalist in Nova Scotia, died suddenly Wednesday at Halifax in his 83rd year. Mr. Grant during the afternoon visited the newspaper offices and passed away suddenly this evening, without a moment's pain. Mr. Grant came from Pictou when a young man and started the British Colonist, a Conservative morning paper, which continued for forty years. He was appointed to a government position, and when the government was defeated in 1896 he resigned.

Every one should remember that by the loss of health, enjoyment and happiness also are lost forever. Check the slightest cough or cold by using Adamson's Botanic Cough Balsam, according to directions printed upon the label of the bottle. 25c. at all Druggists.



IRA D. SANKY.



JOSIAH STRONG, D. D.



BISHOP VINCENT.

"I have used the Post pen for some time and have had great satisfaction with its use. It never fails or gets cranky. One can at least have clean hands by using the Post, whatever the heart may be."

Ira D. Sanky

"A number of years ago I had a Prince fountain pen, which went out of existence, and I was sorry for I preferred it to all others for the reason that it had no filler. Your "Post" self-filling fountain has the advantages of the Prince, and one which it did not possess, namely, greater simplicity. To me it is a great advantage to have a fountain pen which requires no filler and can be filled at any time, and at any inkstand, without the possibility of inky fingers or blotted paper or desk. Enclosed please find my check for \$3.00 for the pen received, which I cordially recommend. It will be found especially convenient for travellers."

Josiah Strong

"A perfect fountain pen at last! I have been hunting for it upwards of twenty years. I have tried many, and I can assure you they have tried me. I have had little satisfaction even from the best, but the Post leaves nothing to be desired. I am delighted with it."

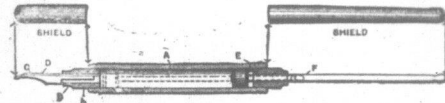
Bishop Vincent

"The pen is all you promised. I carry four fountain pens and now the Post makes the fifth, and the fifth is by far the best I have—and all are good."

J. H. Vincent



- SELF-FILLING.
- SELF-CLEANING.
- SIMPLE.
- DURABLE.
- NO LEAKING.
- NO FILLER REQUIRED.



A GREAT PREMIUM

THE POST FOUNTAIN PEN

Justly regarded the best Fountain Pen made. Highly endorsed by those who have used it. Other pens require frequent attention but this one is simplicity itself.

The Post Fountain Pen retails everywhere at \$3.00.

By special arrangement we may offer the MESSENGER AND VISITOR for one year and this pen to old or new subscribers, paid or paying in advance for only

THREE DOLLARS.

A sample pen will be sent to any address, upon request, for examination. It may be kept or returned. This is a liberal offer which should appeal to hundreds of our subscribers, and will materially aid our agents in our Spring campaign for new subscribers. For sample paper or pen or combination Bible write

A. H. CHIPMAN, Mgr.
St. John, N. B.



But the Man

with a smile and a face all aglow—is the man whose wife uses

WOODILL'S GERMAN,

and always finds satisfaction.

FREE! This beautiful little Lady's Watch for selling 3 doz. of our full-sized Laven Doyles at 10 cents each. Fine Boy's Watch for selling 2 doz. Latest and prettiest designs; sell at slight No Money Required. Simply write and we send Doyles postpaid. Sell them, return money, and we mail your watch free. Unsold Doyles returned.

LINEN DOYLEY CO.
BOX V TORONTO

BE SURE

BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. BE SURE and get the aforesaid before buying elsewhere. WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.

MILLER BROS.

101, 103 Barrington Street

HALIFAX, N. S.

The conditions have materially improved in Madras presidency, and more so in consequence of the recent rains in the remainder of the affected tracts the distress is increasing in intensity, owing to the want of fodder and water and the increasing heat. The number of persons now in receipt of relief is 5,657,000.

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Earl

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The Farm.

Early Spring Road Working.

With all the powerful argument for and against stone roads, with all the ado about the enormous loss to farmers from mud and rut roads, the average road supervisor sits coolly by and allows the very best opportunity for efficient road work slip by unused. Not only would road work in early spring save much wear and tear on teams travelling these roads, but with a given amount of labor twice as much can be accomplished now than in two months from now, when the ground is dry and hard.

In a country of clay roads, such as we have here in Northern Ohio, there is always a time in March and April when the roads, from travel during the rains, thaws and drying winds of early spring, become "cut up," full of deep ruts, holes and hummocks, making travel very hard on team and wagon for about four or six weeks, even after the road is perfectly dry. Then, some time in May, after the ruts have become worn tolerably smooth and the road has become hard as a rock, out comes the supervisor and his "gang" to "work out our tax" by ineffectual effort and much expense to smooth that which already is worn smooth, and to "fill" low places with lumps and tough sods, a terror to teams for another month.

Is there not a better, more sensible, less expensive way to repair country roads? Is there not a way that will smooth the roads before the spring travel rather than after, thus giving teams the benefit of the work? Certainly there is.

A few days ago, on March 24, the road here, a much travelled pike, from dry frost, sun and wind was in a state of dryness, mellowness and unspeakable roughness that made one "just ache" to get out teams and scrape the road. Four horses on a light smoothing scraper hitched behind a wagon could have done twice the work by way of cutting down hubs and filling ruts than eight could do in May, when the ground is baked hard. Every team going along the road between now and then would have the benefit of the work. And sooner or later, between winter and settled weather in spring, every clay road has a "nick of time" when the roughness is at its greatest and the amount of labor required to overcome the roughness is at its least. Why don't supervisors see that and act accordingly?

"All of your road is not dry enough to scrape." True; but the dry parts scrape so easily that the scraper need not be loaded, and two men can readily help it over the wet spots, and the benefit to the dry spots is still the same.

"But it will rain, and your smooth road will be all cut up again." That is true, too. But many of the ruts and hubs, being filled and packed with dirt, will take but little water, the road will dry soon, and will not rut nearly as badly as if not scraped. Then, too, it takes less teams now to scrape, and teams are much easier to get than later, so that the road can be scrapped again and again, if need be, without much extra cost and with very much extra benefit to travel.

A man admitted to me yesterday: "If our supervisor should go along the road to-day to call out teams to scrape, he could get all he wanted without trouble, farm work not yet having begun. But we put him in on purposes because he don't bother us with road work." As long as this spirit rules the roadmaking it is folly to argue about stone roads.

Another ill planned part of road work is the late ploughing, just before scraping the dirt into the road. This ploughing ought to be done early in March, when farm work is not pressing, and one team can do more than two later, when the ground is hard. The early ploughed sods rot and crumble, so that with another ploughing in May or June it will scrape easily, and can be levelled smooth wherever it is placed in the roadbed. This avoids those abominable chunks and lumps of fresh ploughed fills, and makes a firm, smooth road throughout the season.—(Anton Leister.

Sweet Peas and Poppies.

These seed must be planted as soon as the ground can be spaded, in order to secure abundant bloom. For sweet peas we dig a trench nine inches deep; four inches of fresh horse manure in the bottom of the trench, covered with one inch good garden soil, will develop heat sufficient to sprout the peas sown thickly on this soil, and covered at least six inches, so that no water may stand on the surface. Use plenty of seed, particularly if cutworms are numerous on your ground, for while the cutworm has no aesthetic liking for sweet pea blossoms, it has a mouth for succulent plants, and never passes the tender shoots of sweet peas. We sometimes have placed wide boards edgewise four inches below the surface of the ground on both sides of the trench in order to prevent the ravages of these pests, and whenever we find a shoot freshly cut we dig for the miner and divide it into fractions; so divided no further reduction of shoots follows.

No plant in the flower garden makes a more brilliant show than some varieties of poppies, and in order to reach perfection the seed must be sown in early spring if fall sowing has been neglected. The seed must be sown where the poppy is to grow, for, while perhaps 5 per cent of transplanted poppies might grow, the result would not be satisfactory. As to varieties, the peony flowered is equal to the finest chrysanthemum; on one plant of the old fashioned, scarlet silk poppy, we have had at one time more than twenty blossoms, and it blossomed for weeks. The Shirley poppy is fine; the hardy Iceland poppy is a delight in the late spring, and the Eschscholtzia, or California poppy is worthy of the name "Cloth of Gold."—(A. S. Parker.

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News Summary

The largest hospital in Europe is at Moscow, and has 7,000 beds. Its staff consists of 96 physicians and 900 nurses and about 15,000 patients are cared for every year.

A private cablegram received from the front conveys information that Rev. Father O'Leary, the Catholic chaplain with the first Canadian contingent, is down with enteric fever and his condition is serious.

Lieut. Colonel White, D. O. C., of Quebec, has been ordered to Halifax to take over the command of the provisional battalion stationed there from Lieut. Colonel Vidal, who will return to headquarters as assistant adjutant general.

The national populist convention has nominated W. J. Bryan for President, and Chas. T. Towne for Vice-President. The candidates of the middle of the road populist party are Wharton Barker for President, and Ignatius Donnelly for Vice-President.

Settlers on Dominion lands within the railway belt in British Columbia, were charged \$1 per acre for homesteads. An order-in-council has just been passed doing away with this, and bona fide settlers can now have lands free and the same conditions exist in Manitoba and the Northwest.

The thirteen-year old son of Peter McIntyre, who was shot and killed at Toronto on Thursday during a quarrel, was acquitted by the coroner's jury of all intent to do harm. The jury decided the boy only intended to frighten his father and that the revolver was accidentally discharged.

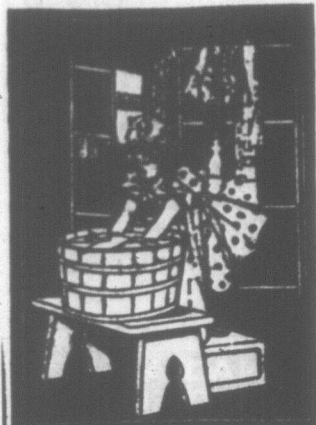
The Filipinos have suffered a heavy loss at Tabako, near Legaspi, province of Albay, Luzon. Two hundred riflemen and eight hundred bolomen were preparing to attack the town and Capt. Lester H. Simons, with a company of the 47th volunteer regiment, advanced to meet them and killed many.

Under the title "The Ancient Hebrew People," Dr. Lyman Abbott begins, in the May Magazine Number of The Outlook, a series of articles about the life and literature of the Hebrews in Old Testament times. Subject and treatment will make this one of the most important books, when finished, from Dr. Abbott's pen.

The famous relief steamer, Quito, sailed from New York on Thursday for Bombay, India, with 200,000 bushels of corn for the famine districts. This, the largest cargo ever carried by any vessel on a similar errand, comes from people of all denominations in every part of the United States. It is expected that the voyage will be made in forty days.

The June Magazine Number of The Outlook will be its Eleventh Annual Recreation Number, and will be largely devoted to articles and pictures relating to out-door life. Among the authors who will contribute are Henry van Dyke, Joseph H. Twichell, General Roy Stone, William Gillette, Jane Barlow, Ernest Ingersoll, Dr. S. D. McConnell and Frank H. Spearman, author of "Foley's Nerve" and other railway stories.

In a speech at Birmingham on Friday night Hon. Joseph Chamberlain said in referring to the South African war: "It is an insult to my colleagues to say that I am responsible for the war, or to say that it is a war of capitalists. I would not be ashamed to take the whole responsibility for the war, but if there was any special responsibility, it rests with those who misled Mr. Kruger and who encouraged him to resist demands whose moderation had been acknowledged. If England has erred, she has erred in being too lenient." Turning to the conditions of the question of South African settlement and the fate of the republics, Mr. Chamberlain said: "While the government do not wish to be vindictive, they are determined that never again shall the republics be a nursery of conspiracy; and they will see that justice is done to those who are determined to be loyal. The government are not prepared to recognize the independence of the Boer republics, and we are determined that the republics shall be finally incorporated under the British flag. For an interval they must be a crown colony, such as India is, but we hope they will eventually become a great self-governing colony, like Canada and Australia."



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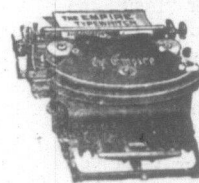
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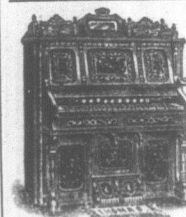
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