

Messenger and Visitor.

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{ THE CHRISTIAN VISITOR
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No. 14.

The Riots in Russia. Riotous demonstrations and collisions between the populace and the police and military forces continue to occur in St. Petersburg. A collision is reported to have taken place on Sunday, March 24th, between factory operatives and the police, in which there was much bloodshed, and many arrests were made. Other demonstrations were held in check only by the massing of large bodies of the police. It is said that those behind the scenes in Russia take a very grave view of the present situation and regard the demonstrations which have occurred as being the beginning of more serious trouble. A circular issued by the minister of the interior blames the police for not crushing the demonstrations at the outset by the dispersion of the gathering crowds. The police are instructed that they must learn when and where demonstrations are planned and mass their forces accordingly. Order must be restored at any cost and the authorities are empowered to employ the military for this purpose when necessary. A very serious feature of the situation are the attempts upon the life of the Czar, which, if the despatches are to be credited, have been of a determined character. There is a report which comes by way of Paris and is said to rest on the highest authority, saying that a mine has been discovered beneath the palace of the Czar at Tsarskoe Selo, seventeen miles south of St. Petersburg. The Russian press, it is said, was not permitted to mention this affair, and it is further reported that several persons of note are implicated in the plot against his Majesty.

The Murder of Morgendal. The report of the barbarous and murderous treatment which Mr. J. J. Morgendal met with at the hands of General DeWet and one of his subordinate officers appears to be fully confirmed. Mr. Morgendal, who had taken the oath of allegiance to the British Government and was a Justice of the Peace, accompanied Mr. Andries Wessel, an ex-member of the Volksraad, to the Boer laagers for the purpose of making known the terms of Lord Kitchener's proclamation. After they had met a board of Boer officers at Paardekraal and had been ordered to return to Kroonstad, they were, on their way back, stopped and finally taken to DeWet's laager east of Lindley. What happened to Morgendal at DeWet's laager is told by a Boer who had taken letters from ex-Commandant P. DeWet to his brother Christian DeWet, the Boer general, and this man's story is confirmed in its essential features by a native driver who was also a witness of what occurred. On the morning of January 9th, a native brought a report that the English were approaching and an order was given to saddle up. The prisoners also got up and made preparations. Morgendal was washing his hands when Commandant Stoffel Froneman rode up and said to Morgendal: "Why are you standing and not inspanning (harnessing)?" He then began sjamboking him, (striking him with a heavy whip) across the face. The unfortunate man tried to ward off the cuts and cried out: "General, why are you thrashing me when I am trying to carry out your orders?" DeWet who was about fifty yards off shouted: "Shoot the—." Froneman unstrung his rifle and shot Morgendal. He then rode twice around Morgendal and asked the burghers present to see if he were dead and if not to give him another shot. Mr. Morgendal, it is said, lived eleven days in great suffering, and his wife who had heard that he was wounded came from Kroonstad and arrived in time to see her husband alive. The Boer doctor was so disgusted with the killing of Morgendal that he refused to shake hands with Froneman, saying to him, "You are a murderer," and he resigned his place with the Boer ambulance, but on the entreaty of the burghers, afterwards resumed his duties.

The Hay-Pauncefote Treaty and the U. S. Senate Amendments. The United States Government has now published Lord Lansdowne's despatch setting forth the reasons of the British Government for declining to accept the United States Senate's amendment to the Hay-Pauncefote treaty. The latter treaty, as is generally known, modified the terms of the Clayton-Bulwer treaty respecting the relations of Great Britain and the United States in Central America, permitting the construction by the United States of the Nicaraguan Canal across the isthmus, on the condition that the neutrality of the canal should be preserved and that it should be open on equal terms to the ships of all nations in times of war as well as in peace. Of the Senate's three amendments to the Hay-Pauncefote convention, the first proposed the abrogation of the Clayton-Bulwer treaty by which it was provided that neither of the two contracting nations should occupy or fortify or colonize or assume or exercise any dominion over any part of Central America, nor attain any of these objects by alliance with any state or people of Central America. The second amendment reserved to the United States the right of taking any measures which it might find necessary to secure by its own forces the defence of the canal, while the third amendment would strike out the article of the convention, under which the contracting parties engaged, immediately upon the convention being ratified, to bring it to the notice of other powers and invite their adherence. Naturally Lord Lansdowne objects, in the name of his government, to the summary method proposed by the United States Senate of abrogating a convention of so much importance and so long standing as the Clayton-Bulwer treaty. He objects more particularly, however, to the second amendment on the ground that it involves a distinct departure from the whole principle of the Hay-Pauncefote Convention and on the ground that it would leave the United States free, whenever that nation might choose to consider that its safety demanded it, to take such action as would close the canal to the commerce and the navies of the world. In reference to the third amendment Lord Lansdowne says that if the adherence of the other powers were given, the neutrality of the canal would be secured by the whole of the adhering powers, but without that guarantee it would depend only upon the guarantee of the two contracting powers. The amendment, therefore, if accepted, would place Great Britain in a position of marked disadvantage as compared with other powers. If his Majesty's government were to consent to such an agreement, while the United States would have a treaty right to interfere with the canal in time of war or apprehended war, and while other powers could with a clear conscience disregard any of the restrictions imposed by the convention, Great Britain alone, in spite of her enormous possessions on the American continent, and in spite of her Australasian colonies, and her interests in the east, would be absolutely precluded from resorting to any such action, or from taking measures to secure her interests in and near the canal. For the reasons thus briefly stated the British Government finds it impossible to accept the proposed amendment of the United States Senate and prefers to retain unmodified the provisions of the Clayton-Bulwer treaty.

South Africa. The Boers appear to have suffered quite a serious blow in the defeat of Delarey's force which was engaged by Babington and Shekelton near Ventersdorp which is situated in the country to the westward of Johannesburg and about midway between Krugersdorp and Lichtenburg. Delarey's force was 1,500 strong. Having defeated the Boers, Babington followed them up rapidly, with the result that their rear-guard was driven in, and their convoy, including their guns, was captured. The official despatch announcing this battle is dated March 25. Lord Kitchener says: "Our troops displayed great gallantry and dash. They captured two fifteen-pounder guns, one pom-pom, six maxims, 320 rounds of big ammunition, 15,000 rounds of small ammunition, 160 rifles, 53 wagons and 24 carts, besides taking 140 prisoners." He reports the British losses light while many Boers were killed or wounded. The Boers are also reported to have lost heavily in an attack upon Lichtenburg, where more than seventy burghers are said to have been shot at one spot among wire entanglements.

The Cook Charges. During a part of the past week the Dominion Senate has been engaged in the investigation of certain statements published just before the last general election by Mr. H. H. Cook of Toronto, to the effect that he had been offered a senatorship if he would pay \$10,000, and that at least one member of the government was concerned in the offer. The investigation which has just been held was entered into on the motion of Sir Mackenzie Bowell. When Mr. Cook came to give his evidence before the Senate Committee, it appeared that the member of the government indicated in his statement was Sir Richard Cartwright. To a full understanding of the matter it is necessary to read the report of the investigation which has been given in quite an extended form in the daily press and will doubtless be found complete in the proceedings of the Senate. It must suffice here to say that the evidence of Mr. Cook goes to show that in 1896 he was asked by the late Mr. M. C. Cameron, who died while Governor of the Northwest Territories, to pay \$10,000 for a senatorship, and that in October 1896 Mr. Cameron showed Mr. Cook a letter which purported—and which Mr. Cook believed—to have been written by Sir Richard Cartwright, in which it was said: "Surely our friend must do something in this connection," words which Mr. Cameron interpreted to mean that Mr. Cook must pay for the senatorship. This proposal which was repeated later by Mr. Cameron on Mr. Cook's renewing his application, the latter declares that he regarded as infamous and indignantly refused to consider. The fact however that, for years afterwards, Mr. Cook continued to be a member of the Liberal party on friendly terms with Sir Richard Cartwright and other members of the government and persistently renewing his claim for appointment to the Senate, would go to show that Mr. Cook was not greatly troubled about the principle of paying for senatorships. What he objected to was the personal application of it in his own case. So far as concerns Mr. Cook's having been asked by Mr. Cameron for a contribution of \$10,000 on account of the Senatorship, the fact seems to be pretty well established on Mr. Cook's and other confirmatory evidence, especially that of Mr. Biggs who acted as his friend and solicitor in the matter. Whether Mr. Cameron wanted the money for party purposes or for others in which he was more personally concerned is a matter in regard to which there will doubtless be different opinions, and respecting which Mr. Cook himself, according to Mr. Biggs' testimony, had expressed a doubt. In regard to the government's connection with the matter, it is to be said that the Premier on his oath before the Senate Committee denied explicitly and emphatically any connection with, or knowledge of, any such offer as that alleged to have been made to Mr. Cook by Mr. Cameron in reference to a senatorship. Sir Richard Cartwright likewise quite positively denied any connection with the offer alleged to have been made to Mr. Cook by Mr. Cameron. He declared that he had supported Mr. Cook's claim for a senatorship on the grounds of the services rendered to the party by Mr. Cook and his family, but never in connection with any money consideration, that he had never employed Mr. Cameron in the matter, that he had written no letter such as that alleged, that such a thing as a money consideration for the senatorship had never been mentioned between himself and Mr. Cook or Mr. Cameron, and that the first he had heard of any such offer having been made to Mr. Cook was when the latter published his statement just before the general election last fall. Mr. Cook had stated to the committee that he had told Sir Richard of Cameron's having asked him to pay \$10,000 in connection with the senatorship, and Sir Richard had replied—yes, that Mr. Cameron wanted—or that he (Sir Richard) supposed that Mr. Cameron wanted money for party purposes and had taken this means of getting it. Sir Richard in his evidence distinctly contradicted this statement of Mr. Cook, declaring that, to the best of his knowledge, the latter had not even mentioned Mr. Cameron's name to him in connection with the matter. This, as we gather from the reports published in the papers, is the case substantially as it has come before the committee of the Senate. The finding of the committee will be awaited with some interest, but the real jury in the case is the people of Canada.

Panoplied, Prayerful, Watchful.

BY REV. F. C. WRIGHT.

Ephesians 6 : 13 18.

"Wherefore, O Christian soldier, take up the whole panoply of God," exclaims the Apostle—Behold, then, the Christian soldier :

1. Panoplied.—An indispensable part then of our equipment for warfare is the Armor. Touching the items referred to by the Apostle notice (a) The girdle. "Having the loins girt about with truth," says the Apostle. This girdle was no soft, elegant, silken sword-sash, such as an officer in modern armies folds around himself. It was made of the toughest leather, armed with iron and buckled about the soldier's waist with the carelest security. It was that upon which all the rest of the armor hung. Without his girdle the ancient warrior was limp and useless. And the girdle for the Christian warrior is the truth, the Apostle says. He calls upon the Christian to have definite and distinct convictions of truth. In the stress and strain of conflict, you will need the support and strength of definite conviction, something worth living for and if need be dying for too. See to it, dear friend, that your loins are girt about with truth. Further notice :

(b) The breastplate. "Having on the breastplate of righteousness" adds the writer—the name then for the breastplate is righteousness—What does that mean? Righteousness here means the coincidence of life and creed. "The tree is known by its fruit." Right root, right fruit. As if it asked, "do you believe the truth?" Then live in accordance with the truth and so defend yourself, as the breastplate did the ancient warrior. There is no such defense for a man as the truth accepted and lived out in righteousness. Jesus said that He was the truth. Next comes :

(c) The Sandals. "Having the feet shod with the preparation of the Gospel of Peace." Preparation here means readiness. Then a readiness to tell the glad tidings of peace. Dear reader, have you got it? Do you know about it? Have you experienced it? Go, tell it, then! There are no such protecting sandals for the feet of the Christian warrior as an obedient and alert readiness. The next item is :

(d) The Shield. It is called the shield of faith. "Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one." Shield, from *dura* a door, a shield like a door. It covered pretty nearly the entire person. Take this, says the author, that ye may be able to quench all the fiery darts, darts wrapped with lighted and flaming tow—such darts the evil one flings at us.

Here's a hint of the propagating power of temptation. "One sin draws another in its track; the flame of the fire-tipped dart spread; temptation acts on susceptible material; self-confidence is combustible; faith, in doing away with dependence on self; takes away the fuel for the dart; it creates sensitiveness to holy influences, by which the power of temptation is neutralized; it enlists the direct aid of God." Next notice :

(e) The helmet. It is designated the helmet of salvation. The Apostle, in his epistle to the Thessalonians, explains the figure, as the helmet of the hope of salvation. That sounds good! Ah, what protection here! Hope! Expecting to conquer instead of being conquered. Why not, then, go into the conflict with high heart?

The last item in the panoply of the Christian soldier is :

(f) The Sword. Take the helmet of salvation and the sword of the spirit which is the word of God. It is then the sword of the spirit and this sword is God's word. The sword is a part of the armor. It is the weapon of offense and defense. Grasp it, then, and hold it. It is sharper than any two-edged sword of Roman soldier. Be sure you have it my brother, sister, as it is indispensable in the great conflict. You cannot get along without it and do not try. Know it well and this can be achieved by using it much.

(g) Prayerful.—Not only do we need to be well armed but we must be prayerful also: The struggle is not simply with human but with super-human foes. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Consequently we need super-aid. How can such help be obtained? The answer is by or through prayer. Not only are we enjoined to pray but to pray always, that is in prosperity and adversity, in joy and sorrow, etc. We are to pray with all prayers and especially pray in the spirit. What a world of meaning there is in that expression "praying in the spirit." The Christian warrior, in addition to this harnessing in armor, this being prayerful, must be :

(h) Watchful.—Notice, here, that we must maintain a persevering and intent watchfulness. That word watchful means without sleep and perseverance means strong and strung, as the bow ready for service, toward such watchfulness. We must watch as well as pray. "Watching there unto" says the Apostle. A closing word about being watchful is : (1) As toward prayer itself. Remember that we are to pray in the spirit. Watch toward growing conventional and mechanical in our prayers. (2) As toward the armor, that no portion of it is left off. This, too, is very important. (3) As toward our antagonists, they are many and wily also. "The virgins slumbered and slept." (4) Lastly as toward obedient service. Not a drone, nor a mere onlooker but a worker. Go watching, praying, panoplied we shall conquer. If this must be the method of the Christian life, what must be said of the life of the un-Christians, unarmed, unprayerful, unwatchful! Into what sore defeat it must surely pass.

West Rutland, Vt.

The Baptists of Yarmouth, N. S.

REV. J. H. SAUNDERS.

No. II.

In ability to give proper expressions of emotions and character we are far in advance of our fathers. In our knowledge of religious principles—in the order and decency of religious worship—in the perfection of our church organization we have advanced. By the records of the century we have reaped a large gain. In all that is vital to church life we are quite the equal of any body of Christians. But with all this it is possible for Baptist churches to suffer the death and death of religious formalists—to have a name, to live and be dead. We have some indications of this lapsing to the spiritual lifelessness of past times. Many whose names are on our church rolls are living far from virtuous lives,—many more it may be whose deportment is more correct know but little, if anything, of the experiences of the new life, which is by faith in Jesus Christ; nor of the self-denial and benevolence inherent in the regenerate life. Nor do they profess ever to have known this. Nor was this experience demanded of them at the threshold of church life. How shall our churches be saved from backsliding is the question which now demands an answer. Let the history of our churches for the last century aid us. "Whereunto we have already attained, by that same rule let us walk."

The Baptists of Yarmouth made remarkable progress in the last century. We have distanced our fellow-Christians. Our statistical status is about 17 churches, 3,000 members, 25 church homes—places of worship—seating 7,000, 12 parsonages; value of church property, \$105,000; 11 pastors.

It is well for us to know how all this increase and prosperity have been attained. As we have seen, at the beginning of the last century a few, poor uninflected converts of Father Harding were here under his pastoral care, really without a name or church home, surrounded by the most bitter opposition. The influence of church and state was united against them. Against them, too, were the passions and vices of an ignorant, unregenerate age, in full play. All this force of evil was met and more than matched by the simple preaching of the gospel—the good news of salvation for lost sinners by faith in Jesus Christ. Aside from this commission Mr. Harding and his people were neither endowed nor endorsed.

In the course of a few years this feeble band of Christians was the most influential body of Christians in the township of Yarmouth. Your attention has been called to the doctrines preached and the peculiar experiences of these converts. In this gospel, and this new life of these New-Lights, is found in germ and crude form the spiritual power to which our churches are indebted for their present existence. But for our undervaluing these primaries of our faith the lack of spiritual life in our churches we now deplore would be unknown to us. Living principles demand opportunities for growth. It is the glory of the gospel that out of crude clay it makes vessels of value and honor—out of rough, debauched humanity saints of angelic purity. By refining the individual citizens it lifts to a higher plane of civilization the commonwealth. See how this gospel has magnified itself in the history of Yarmouth.

In 1806 the first general reformation of Mr. Harding's congregations began in a small meeting held in a school house in Hebron. Soon this work of the Holy Spirit spread throughout the township. Many were converted and baptized. What of church organization there was at this date was of the New-Light order, of which no records were kept. The Baptists of Nova Scotia had formed an Association in 1800, which quite systematically guided the churches of this body in their work. But Mr. Harding and his people were not with them. The more loose views of Mr. Alline prevailed in Yarmouth.

Following the revival of 1806 great difficulties came upon Mr. Harding and his people. The gospel net had gathered of every kind. There was no standard of selection. The emotional was the ruling factor now, and factions was the result. Feelings were accepted as the voice of the Holy Ghost. Much that was sensual and devilish took on religious garb. This, under a sort of congregational control, with an ignorance of, and a smothered contempt for gospel order in the church, wrought widespread discord and confusion. What was known as the New Dispensation was now ushered in—visions, dreams, emotions of joy or sorrow for all sorts of things sinful or saintly were in control. This was a time of bitter experience for Mr. Harding and the more intelligent of his flock. The reins slipped out of the pastor's hands. Many of his people became a law unto themselves. Other denominations put in an appearance and divided the flock. In the meantime the Associated Baptists had taken more close and Scriptural order, were laying foundations in truth, firm and intelligent, for denominational unity and prosperous church life. God had like blessings in store for Baptists of Yarmouth.

In 1807 Zachariah Chipman, a young man from Annapolis, settled in this county as a tanner and shoemaker. He was a brother of Elder Thomas Handly Chipman, one of the leaders of the rising Baptist cause

in Nova Scotia. Mr. Chipman affiliated with Mr. Harding's people. As God sent Father Harding to Yarmouth so he surely sent Bro. Chipman. He was just the man for the occasion. All was in confusion in the church. Everything was flying at loose ends, as a wreck in the storm. There was no official control—no records. Mr. Chipman was a devoted Christian—he was judicious—orderly to an excessive degree, with a large share of executive ability and wisdom. His ideals of the church of Christ were Scriptural. He had aspirations for the dignity of office, and a conscientious purpose to humbly serve the Lord and His cause. In him what was lacking in Mr. Harding was largely furnished. Already there was gathered sufficient material for a forceful, spiritual church, but it lay about in unsightly form. The hand of a workman was needed to rear a house for God.

Not until the 30th of August 1814 was there a regular church record kept. At this date Mr. Chipman was appointed church clerk. The following resolutions were passed :

First. That the former Articles of Faith and Practice, Order and Discipline of Christ's visible Kingdom do express our belief.

Second. That no believers are considered members of this church, who are not baptized by immersion. But such believers as the church have a fellowship for, who walk circumspectly may be admitted by the voice of the church to occasional communion.

Third. That the Lord's supper be administered the 1st Sabbath of every month.

Fourth. That it is the duty of church members to attend church meetings regularly, etc.

Fifth. That such believers as have been regular members of the church heretofore, do manifest to the church an unshaken gospel belief of the plan, order and discipline of this church, that we may be perfectly joined together in one judgment in the Lord's Body, as members of Christ's visible Kingdom.

This was really a re-organization of the body. Here the New-Light church was made to approach a regular Baptist church.

Only a part of the people subscribed to this platform. There was a division, but the people knew how they stood in church relation.

Subsequent records show that for years after this former members were coming into this new order of things.

In June 1823 an attempt was made to unite with the associated Baptists, but membership was denied them on account of the occasional communion clause in their church articles. This was somewhat disappointing. This church was hardly strait enough for the regular Baptists of N. S. Some stirring discussions followed. But as additional peace and prosperity had come to this church, since more orderly service had been established, and the associated Baptists were a prosperous people; and moreover as the people of Yarmouth were coming to a better knowledge of the Scriptures these discussions but drew them closer to their brethren of the association.

To complete this work Thos. Ainsley, one of the strong men of the Baptist faith visited Yarmouth in autumn of 1827. A marvellous outpouring of the Holy Spirit was the result. In 18 months hundreds were converted. The church was enlarged by some 200 baptisms. Mr. Ainsley remained with Mr. Harding in this work for 5 or 6 months. He introduced the covenant and articles of the Baptist body. He constantly at all the conference meetings held in the several districts of the county read these articles and explained their scriptural import. He preached with clearness and power the doctrines of grace, and the special privileges of obedience to Christ's command. The people came together as they had never before in church life.

On July 6, 1828, nearly 200 sat at the communion. The foundation for the Baptist cause in Yarmouth was now quite solidly laid. Regular order was taken and in 1828 the Yarmouth church was received to full membership in the association.

Among the influential men of the county who identified themselves with the Baptists we find the name of Jas. B. Moody, M. P. P. He died Oct. 30, 1828.

This was the Lord led the Baptists of Yarmouth out of the chaos of New-Lightism and the muddle of sentimentalism as to church ordinances.

Three distinct lines of action were now entered upon by the church, and quite persistently followed.

First.—Church discipline was arranged for. Orderly walk and fellowship were required of all the members. Offenders were labored with until they were either restored to fellowship or excluded.

The records show that in the second quarter of the century more were censured and excluded from the church for disorderly walk than were removed by death. Large numbers of these returned to the church, confessing their faults, and were lovingly restored.

Then there was an effort made to establish regular and suitable financial support of the church. This was a most difficult work. The pastor was not very heartily in sympathy with the movement. The people were not educated along this line. Their pocket-books had not been baptized. The leaders of the church were not always wise in the application of gospel principles. In spite of their best efforts they were often confronted with deficits and discouraged. This was a large factor in the records of the church for 50 years. We are not entirely above this difficulty now.

Following this the missionary spirit put in an appearance, demanding recognition and support. This movement met an allied host in all but battle array against it. The members of the church were not rich in this world's possessions, as a class. Only by strict economy and persevering industry were they arising from the poverty of earlier days. Then the traditions of New Lightism, with the logic of their history were hanging to their skirts. They did not recognize the principles by

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which they had been moved into the new life. Only the emotions, which gather around personal interests, were in authority with many of the church members. It was therefore not an easy thing to carry these emotions into the pockets of these people. History raised its voice. It said the Fathers came to us with the gospel, without any organization or treasury at their back. Why not carry on missionary work in this way? They were a success, what more do you want!

And as to an educated ministry we want none of it. Before our Father Harding came to us we were under the teachings of an educated ministry, and we and our children were held in the darkness of nature's night by it. We do not want man made men, we want God made, and God sent men, for our undershepherds.

Up to the middle of the century there was in our Baptist churches in Yarmouth a strong prejudice against any direct preparatory study by the preacher for his pulpit work. The people said Father Harding does not study. He does not believe in it. The Holy Ghost gives him a message for us fresh from heaven, real heavenly manna, and we don't want an inferior second hand article.

As we now see all this ill founded prejudice had to be put aside by the prevailing of facts and principles more substantial. This by the grace of God has been done for us. We now understand the things of Christ's Kingdom as our fathers did not. We are stronger in the faith. We know better than they what we believe and why we believe. The work and records of a century are behind us for our instruction. We are well equipped for service.

A WORD OF REVIEW.

The church's one Foundation
Is Jesus Christ the Lord.

Regenerate life in Him—living stones built up a spiritual house to His glory—A regenerate church membership approaches this ideal.

This was cardinal and actual in the old New-Light church.

This is all of New-Lightism preserved in the Baptist church of to-day. It is all there was in New-Lightism worth retaining. Let us as the churches of Christ stand by this to the end. Let us stamp it upon our escutcheon. Let us keep it as a sacred thing in our hearts. For all we are as a denomination has grown out of this germ; all our expectations are rooted in this.

This spiritual life of the soul finds its fitting expression in the ordinances of baptism and the Lord's Supper. Out of this has grown orderly walk i. e., spiritual life in human form.

This is the only proper basis or standard for church discipline. Out of this grows the hearty support of the local church.

In the birth from above the church's missionary spirit is born. Her missionary life is her God speaking through her to a lost world.

In all this great work of the church there is a large place for her educational institutions; inasmuch as her best literary ability is feeble to express the great love of God to lost sinners.

"Whereunto we have already attained
By that same rule let us walk."

The Quinquennial Conference.

The train from the North is coming. Messrs. Higgins and Hardy appear. Oh, there is Mrs. Corey and the baby, and Miss Harrison, too. "Where is Mr. C.?" "He stayed to oversee the building of the Tekkali Mission house."

At Vizianagram.—"How do you do, Mr. and Mrs. Sanford and Mrs. Churchill!" "Where is Mr. C.?" "He was not well so Bessie also stayed." "Why, Miss Blackadder, are you not coming?" "No, I feel that I should devote my time to study."

With the aid of mattresses and pillows we soon make ourselves comfortable in two third-class compartments which are separated by a wooden lattice. Some one remarks that this is a menagerie indeed and proceeds to give the inmates suitable appellations. As we speed along our hearts are rejoiced as we learn that ten Madigas have been baptized in Vizianagram and that as many more are ready to confess Christ.

At Cocanada—the thriving sea-port town with a population of 47,000. This is our destination. Soon the American Baptist missionaries arrive from the South. What greetings and hand-shakings and welcoming! Sixty-four missionaries overrun the three compounds of the C. B. mission in the town. Why this assemblage?—It is the Third Quinquennial Conference of the American and two Canadian Baptist Telugu missions which had its origin in 1886 when a number of Canadian missionary and native agents were invited to attend the A. B. M. Jubilee held at Nellore. That united and informal Conference proved so helpful that it was resolved to establish a Quinquennial Conference to assemble alternately with the American and two Canadian missions.

The first day of the Conference was devoted to praise and prayer. Addresses were given by Dr. and Mrs. Woodburne and Miss Dr. Hulet of the C. B. mission and Misses Bishop and French of the A. B. mission. Dr. and Mrs. McLaurin and Mr. and Mrs. Dr. Levering told of their furlough experiences and gave us a vivid glimpse of the Ecumenical Missionary Conference.

During the next four days the devotional and spiritual character of the meetings was sustained, but helpful papers and discussions were given on the following topics:—"The Ordination of Native Ministers," "Self-Government in Native Churches," "The missionaries' relation to the natives of India," "The Training of Native Women Workers," "Village Schools" and "Medical Mission Work."

Mr. Craig, in his admirable paper, entitled "Retrospects and Prospects" directed attention to the work of the "Sunday Schools" and "Christian Endeavour Societies," to the "Theological Seminaries at Ramapatnam and Samalesta; to the "Leper Asylum," recently opened at Ramachandapurah, and to the "Hospital for Women and Children," at Chicacole; to the Ongole College," with its staff of 17 teachers and 353 students; to the "Timpany Memorial School," at Cocanada, founded some eighteen years ago and which holds a unique place on the East Coast in providing a liberal Christian education for European and Eurasian children; to the "Baptist Missionary Review," which is the English organ not only of these missions but also of the Baptist missions in Asia; finally, to the "Ravi," a Telugu weekly edited by Mr. Leflamme and to the "Telugu Baptist," an eight page religious weekly published by the Telugu Baptist Publication Society, which is composed of missionaries and native Christians, who contribute 1000 rupees annually to its support.

Mr. Powell and Miss De Prazer made a strong appeal in behalf of the 200,000 Savaras. The lady speaker promised to donate one thousand Rupees yearly to that work.

A motion was passed recommending the Foreign Mission Board of the Maritime Provinces to find and send a missionary to the Savaras at the earliest possible date.

It was also decided to make an effort to co-operate with the Madras Bible Society to bring out one version of the New Testament for the whole Telugu country instead of the two that now exist.

Able sermons were preached by Mr. Ferguson and Dr. McLaurin. The former based his remarks on Acts 10: 28 and the closing words were to the following effect:—"In view of what man originally was, in view of what Christ has done for him and in view of the divine purpose in regard to him, God forbid that we, in this land of plague and famine, str and death, should ever for a moment regard life as common. Out of what seems chaotic to us by reason of the near perspective God is bringing forth a new humanity, a glorified race, a people for his own possession."

Dr. McLaurin eloquently and powerfully portrayed the revelation of God not only in nature but in Jesus Christ. The truth of the atonement was emphasized. It was forcibly stated that every Christian possesses the keys of the kingdom of heaven and that by refusing to make known the gospel the believer literally locks the pearly gate against those who know not the way of salvation. "Tell me the story of the cross! Fling the gate wide open! "By me," says Jesus, "if any man enter in he shall be saved."

Immediately following the English Conference 150 Telugu delegates assembled and found accommodation in a huge palm leaf pandal erected for the purpose.

"The Spiritual Life" in its different phases was the theme of the meetings. The native Christians decided to establish a "Provident Fund;" also to arrange for a "Christian Congress," representing all denominations, to be held every three years.

A visitor would be impressed by the evidence of overflowing joy which some of the poorest Christians seemed to possess. Lakshmiiah, a wild looking man, with flowing hair, bearing on one shoulder a long musical instrument and holding two sticks to use as cymbals in one hand, seemed to be continually praising God. "Yes," he said, "eternal life, true joy, everlasting bliss, a glorious salvation is mine! Hallelujah! I must shout and sing!" A fanatic he is, you say. Well, the missionary says that 27 in his own village have confessed Jesus and that 10,000 have heard the gospel by his testimony.

RESULTS.

The report of the eight Associations concerning the work of the past five years evinced progress in every department. During the year 1900 nearly 2,500 converts have been baptized. In the meeting at Nellore fifteen years ago there were but 21 stations, 44 missionaries and 25,000 communicants represented. In the Conference just held, (January 9-17th) 42 stations, 118 missionaries, of whom 47 are men and all on the field, 70 ordained native preachers, 360 unordained preachers, 180 Bible women, 1,000 school teachers and fully 60,000 communicants were represented. The Christian community in which these are included numbers about one quarter of a million of souls. What hath God wrought! The horizon is broadened. Hope is quickened! "Forward, forward," is the cry.

"There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon. Blessed be the Lord God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and amen."

Chicacole, India. MABEL E. ARCHIBALD.

Why I am Not a Unitarian.

BY JUDSON KEMPSON.

I am a Christian and not a Unitarian, because I believe in the divinity of Jesus Christ.

The Unitarian professes to be such because he follows his reason rather than authority. This I have always thought to be an unfair assertion because it implies that others follow authority against their reason. The captain of a ship in coming into a harbor may do one of three things; he may disdain all authority. He may simply take his lead and line and sound for the channel with his own hand and watch for the shoals and the rocks and the midflats with his own powers of observation. He is following his reason. Or he may take a chart which has the soundings all marked, so many feet here and so many there, and follow that. He is now following authority but having reason for his authority he follows reason still. Or what he generally does do is to take a pilot who knows the harbor, and give him charge of the ship.

Here again the pilot is his authority but in sailing under the pilot's orders he is following his reason still for he has faith in his pilot.

The first of these is the Unitarian, who doesn't believe in charts, but takes the sounding line of his own intellect and works away by himself, doing the best he can. The second is the man who believes the bible and goes by its commandments and theology, but does not seem to understand Christ. The third is the Christian to whom Christ is a living presence abiding in his soul, the Word of God, speaking to his every action, and guiding every purpose of his life.

There are so many different grades of Unitarians that it is hard for me to speak of why I am not a Unitarian without misrepresenting some of them. There are Christians in the Unitarian church societies, but in my opinion, they are not Unitarians and their position is illogical. The Unitarian who wishes to attach the name of Christ to his profession, is, in my opinion illogical. The Unitarian society which wishes to be known as a Christian church is illogical. The Unitarian minister who prays to Christ and who wishes to be recognized as a Christian minister is illogical. And the more illogical he is the better I like him. Last Easter I read a powerful argument on the resurrection of Christ, written by a Unitarian minister. I thought it a logical argument written by an illogical man. For I can only see one stand for a Unitarian to take, and that is that Christ is a dead man,—that, and nothing more.

He must be one or the other, a dead man, long ago decayed and crumbled into dust, or he must be the living God still working by his Holy Spirit in the hearts of men. I can see no middle ground. The question then is, which is the more reasonable belief? Well, take the first. Jesus a mere man, a Galilean peasant, the son of Mary. Does this hypothesis explain Him? Think of it a moment by way of comparison. He preached three years, in a little country much smaller than Illinois. If he was a mere man, of course he performed no miracles, was not raised from the dead,—his disciples must have lied about all that, or been mistaken somehow, though people at the time believed them. A mere man, a carpenter uneducated, suddenly, at thirty years of age begins to preach, starting with the beatitudes,—"Blessed are the poor in spirit, for theirs is the kingdom of heaven;" going on and giving the Lord's prayer, and the golden rule and closing in three years on the cross with, "Father, forgive them, for they know not what they do!" My friends, it does seem to me that this hypothesis would account for His death to say nothing of His resurrection.

A mere man! And because He took twelve fishermen and peasants and talked to them and others about the kingdom of heaven, the love of God, and how men ought to pray, they took Him and killed Him and then, not many days after, they turned around and worshipped Him as Christ and God! A dead man! But within three days His friends get the impression that He is alive. A dead man only, and yet, before his body has become corruption in the tomb, His disciples, thinking that they have received a command from Him, are scattering into all the world, preaching His gospel to all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, believing that He is with them always, even unto the end of the world. Will three years preaching of an unlettered Jewish carpenter by a death by mob violence account to you for the influence that Jesus Christ has had in this world? I need not expatiate on what that influence is. I can only say, this explanation gives me no satisfaction, especially when I remember that if Jesus were a mere man He must have been a false man, or a fool, for He claimed to be the Christ, the son of the living God.

But take the other argument, that Christ is what He claimed to be, what His friends believed Him to be, and what His enemies put Him to death for causing the people to believe Him to be, namely, the Divine Man, the Son of God, God manifest in the flesh.

This corresponds with our former argument. We saw that God is knowable. We concluded that God desired to make Himself known to men. How could He do it? Partly by speaking to their spiritual consciousness. In part by giving them his law through holy men and prophets. But how could he do it better than by becoming one among them, by manifesting himself to them as a man. How could he show them the mission he would have each man perform so well as by putting himself where he could say, "as the Father hath sent me into the world, even so send I you?" How could he show them the love he would have them give the world so well as by giving his only begotten Son, that is to say himself to die for the world in human form? How could he remove from men the sting of death and assure them of immortality so effectually as by his resurrection? Further, and more than all, how could he justify the forgiveness of man's universal sin and save them from eternal banishment from his presence on account of that guilt, except by bearing their sin in his own body on the tree?

To these questions I find no answer so satisfactory as the one that Christ Jesus was more than man, that is, that he was divine, the Son of God, the expression of God himself.

Christ is God, as God wishes to be known by men. This explains everything so difficult in the Unitarian point of view. The miracles were only what we would expect God to perform. The disciples were truthful men. The three years were time enough. God in Christ is alive to-day, working in the hearts of men, reconciling them unto himself; and the only wonder is that the power of evil and of unbelief is so great that the tremendous influence of Christ in the world is not greater than it is and that all men do not know him from the least unto the greatest.

These are only some of the reasons why I except the evangelical view of Christ rather than the Unitarian, and I fear are clumsily presented. I have others which are more to me than these, though because they are personal perhaps they would not be to others. The chiefest of them is that the divine Christ is a definite power in my own life. He has changed my life. This is a matter of fact that cannot be argued away. Of all the changes in my life none has been so definite, so potent, so great, as when Christ came to me, saying, "God so loved the world that he gave his only begotten Son." For these reasons which are satisfactory to my mind I am neither an Atheist, an Agnostic, nor a Unitarian.

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He is Risen.

The resurrection from the dead which was realized in Jesus Christ and which is anticipated by all His faithful followers is of perpetual significance. It is not a matter to claim the special attention of Christians for one day or for one week in the year and then pass from view. Its unspeakable importance to the full expression of the Christian faith, its vital relation to Christian aspiration, endeavor and character demand that it be habitually present to the believer's consciousness. Every new morning is for him in a very real sense an Easter morning. Every Lord's Day is to him a gracious reminder that Christ is risen from the dead and become the first fruits of them that slept. Every time the waters of baptism are stirred there is the symbolic setting forth of the believer's union with Christ in His death and in His resurrection.

But as the season of the year comes round in which that transcendent event, the resurrection of our Lord, took place, when nature seems to be full of symbolic meaning, when the life of vegetation is bursting into new expression after its energies have lain dormant for a season,—at this period when the buds are swelling and the time of the singing of birds is come, it seems wholly fitting that that great central fact in the Christian life, that grand central doctrine in the Christian system, should come prominently into view.

Sometimes, after weary days of storm and gloom, a new morning breaks upon the earth, all radiant with sunshine, joyous with the singing of birds and sweet with the breath of flowers. The air seems charged with a potent elixir from the very fountains of being. Men go forth as into a new world. Life flows into them through all their senses and they find it a joy to be alive. So the spiritual pulse of the Christian is quickened as his faith grasps the truth of Christ's resurrection. A new heaven and a new earth rise before him and his being throbs in glad harmony with the life of God.

The resurrection of Jesus was necessary to the completion of his gospel. Had he not risen the fulness of the divine witness to his Sonship would have been lacking, and he would not have been manifested as the conqueror of death. The light which he had kindled would have failed and the hopes which had sprung up at his words would have perished like the falling of unripe fruit. The women would have performed their last offices of love and then returned to weep for their dead Saviour. The disciples would have gone about sadly and aimlessly for a time, conversing sorrowfully of their disappointed hopes. Then they would have gone back to their old employments, and that wonderful life and ministry of Jesus would have become to them a sad and mysterious memory. It would have been as if the sun which has just touched the horizon should sink back into the power of night, and all the promise of a glorious day should fail. But that could not be. Sooner might heaven and earth pass away than that the Christ should be holden in the thralldom of death.

The church must never fail to hold in the strong grasp of its faith this revelation of the risen and glorified Christ. It must never be forgotten that it is by his resurrection from the dead that Jesus is declared to be the Son of God with power. The doctrine of the resurrection has been to the Christian church and to individual men and women an aspiration to hope, to courage and to holy living, in all ages and amid all circumstances. It is by beholding that which is invisible that the church of Christ endures and overcomes. The Christian's assurance that his life is hid with Christ in God and that when his Lord shall appear he also shall appear with him in glory, has sustained him through many a rough

and thorny way, it has brought light to him in the darkness and hope in the hour of despair. The hope in the resurrection, the assurance that his citizenship is in heaven, the expectation of his Lord who shall change his mortal body into the likeness of his own glorious body, have helped him to purify his heart, to live superior to the transitoriness of his present life and to keep himself from the sensualities of this present unbelieving world. Doubtless we need to feel more fully than we do the sweetness and the power of this glorious fact of our Lord's resurrection. Those who have the assurance that now they are children of God through their fellowship with Jesus Christ and that in the world to come their lives shall be enriched and glorified through the perfected fulness of that fellowship, ought surely to be strong in faith, exultant in hope, stalwart and courageous in their conflict with the powers of darkness, inasmuch as their final triumph is assured through Him who has become death's conqueror.

Editorial Notes.

—It has been very gratifying to hear, during the past few weeks, that many of our churches are being revived and are rejoicing in accessions to their numbers. May this good work extend until all the churches shall receive a special blessing.

—Sponge fishers plying their trade near Cape Malea on the coast of the Island of Anticythera, have found a large number of statues. There are works both in bronze and in marble, and the statues are said to possess very high artistic value. Some rare pieces have been recovered, and the sponge fishers report that many more, some of great size, are embedded in the sand. These treasures are believed to have comprised the cargo of a ship, of the loss of which near Cape Malea Lucan gives some account. This ship of which Lucan tells was on its way to Rome, laden with splendid examples of noted Greek sculptors, some of the works coming from the temple of Delphi.

—The Methodists of New York City are undertaking to raise within the next two years, a twentieth century thank-offering fund of a million dollars. Seven hundred thousand dollars of the fund are to be applied to the removal of the mortgage indebtedness now resting upon church property and the balance to the support of various benevolent enterprises connected with the denomination. Considering that in New York, Methodism is not exceptionally strong either in numbers or material resources the undertaking to raise so large a fund is regarded as an heroic one.

—A measure which is believed to emanate from the Emperor has been introduced in the Prussian Diet with the purpose of dealing more stringently with the liquor traffic. It forbids the sale of alcoholic preparations containing fuel oil, and prohibits the sale of intoxicating beverages to persons under sixteen years of age, also to persons known to be habitual drunkards and to those already under the influence of liquor. No intoxicating beverages are to be sold before seven o'clock in the morning. It is also provided that in depots and public offices charts must be displayed, showing the injurious effects of alcohol.

—On Saturday last Judge Archibald of the Superior Court of Quebec Province gave judgment in the celebrated Delpit case. This case, as will be remembered, turned upon the question whether, in the Province of Quebec, a marriage between two Roman Catholics, in which the ceremony is performed by a Protestant minister, is a legal marriage. In the Delpit case, after a marriage of several years standing and the birth of children as a result of the union, the Roman Catholic church court granted a decree of separation on the ground that the parties were illegally married. The civil court has however reached a different conclusion. It declares that the marriage was legal, that Mrs. Delpit is therefore the legitimate wife of Delpit and that their children are legitimate.

—The man who has learned to make truth, not happiness, his pole star, has mastered the philosophy of life. We all desire happiness, but are ignorant in what direction to seek it. But the path of duty is discernible to the wayfaring man though a fool, and the path of duty is ever the highway to happiness. Our wisdom therefore is not to make it our supreme aim to be happy, but to reverence truth and to obey conscience. When a man wishes to cross the ocean to Europe he does not take counsel with himself or with his fellow travellers as to the direction in which Europe lies and shape his course day by day accordingly, but he puts his trust in the science of navigation, in skilled mariners and in the electric needle, and, though wild storms may be encountered and rough seas crossed, yet the true course is kept and each day brings him nearer his destination.

—The princely gifts which Mr. Andrew Carnegie is making for the purpose of establishing public libraries had their inspiration in another generous deed of which the now multi-millionaire when a poor boy shared the benefit. A gentleman who had a collection of books of about four hundred volumes turned them into a lending library for the good of the neighborhood. Young Carnegie was not slow to profit by the opportunity thus afforded, and what he learned from the books thus generally put within his reach determined his career and laid the foundations of his success. The fact that the ultimate influence of a generous deed is not to be measured should encourage us to give expression to every generous impulse. The good men do is not buried with their bones.

—We have no men in Canada who are able to bestow their millions in beneficent gifts after the princely manner of Mr. Carnegie. The day of the multi-millionaire has not yet come to this country, and it is hardly desirable that it should be hastened. But the conditions are such that much might be done through the establishment of public libraries, partly by government grants and partly by private benefactions, for the encouragement of a purer literary taste and a higher intellectual culture among the people. The Montreal Witness recalls that, what Mr. Carnegie is now doing in this respect, was anticipated by the government of old Canada when it established mechanics institutes throughout the country. These, the Witness says, were a great power in their day as centres of culture for the people who had no other means of literary culture, and it is not too late for the Provincial Governments, aided by that of the Dominion, to extend and improve upon the foundation then laid.

—Under the most favorable conditions, the Emperor of Russia is hardly a man whom those who know much of the conditions under which he lives would feel disposed to envy. The responsibilities and labors which he must constantly undertake, if he is in any sense a real ruler, must be sufficient to tax to the utmost a man of the largest physical and mental resources, and the necessity of constantly watching against the designs of assassins would wear cruelly upon a man of the most iron nerves and will. It is represented that the Czar lives in continual apprehension, that it is necessary constantly to take the most vigilant precautions, even in his own palace, against attempts upon his life, and that there are few even in high official position whom he implicitly trusts. Nicholas II. is credited with being a man of peaceful and benevolent spirit. But neither physically nor intellectually is he of a very robust type. It was said at the time of his accession that he shrank painfully from assuming the responsibilities of autocratic rulership, and it is easy to believe the reports contained in the despatches, to the effect that the Czar, who has recently passed through a severe illness, is in a very nervous state, being greatly disturbed over the political horizon and the issues of the policy adopted by his ministers in the far East, as well as by the student riots in St. Petersburg. These latter, and the recent threats and plots against the Czar's life have quite unnerved his Majesty, it is said, so that his medical advisors have strongly recommended a yachting cruise, advice which it is said, however, the Czar refuses to accept. There seems to be good reason to believe that Nicholas is a man of peaceful temper and one who would, if he were able, effect some good for his nation and the world, but it would seem too, that of the Russian ship of state he is much more the figure-head than the captain.

Halifax Letter.

"O may God prevent R. Davis and Black Preston from making any disturbance. O may the Prince of Peace be in our midst. Amen."

Rev. Edward Manning wrote the above in his journal at his own house on Canard street, Cornwallis, on the evening of the 19th of June, 1828. He further says: "All in bed but dear sister Dorcas, Mary and the boy." Dorcas was well known in those days in Eastern Cornwallis, and in later years in Western Cornwallis. In the latter place she was a member of the Chipman family. I put this question to her when she was about ninety years old: "Miss Hall, is it correct, as most of the old people say, that the fathers' in the ministry were much greater preachers than the men of to-day? Looking at me through her two pairs of spectacles, she replied:

"O law, no! They only had a few sermons, and they preached them over and over."

Dorcas had heard Crawley, Fryor, Cramp and a large number of younger men who were the successors of the fathers'.

Again in the same parlor, on a certain occasion, when the Rev. William Chipman, of whose family Dorcas was now a member, had told me with a grieved spirit how unkindly the Rev. William Somerville, the Covenanter Presbyterian minister of the place, had treated him in the public discussion of some denominational matters. "Dear Sister Dorcas," after Mr. Chipman finished his story and left the room, without lifting her double spectacled eyes from the newspaper she was reading,

solloquized as follows: "Too much alike, never agree. Too much alike, never agree."

Since that time I have keenly observed many cases of difference in contentions with a view to test the soundness of the dictum of Dorcas who, in this case of clerical collision, sought and found the reason of it in the constitutional variations of the parties antagonizing each other. This is a most charitable view to talk of quarrels. With me the question was: Is Dorcas a sound psychologist? How smoothly that husband and wife get on together, and yet in character they are as wide apart as the poles; that demure, gentle maiden has for her bosom friend that impulsive and demonstrative girl. I have seen hundreds of cases of children of both sexes, and men and women, constitutionally contrasts and opposites, and yet living together in utter harmony. Dorcas was a philosopher and a most intelligent Christian. She did not depart this life until about forty more summers had passed over her head, after Mr. Manning said, Dorcas had not gone to bed. When she was 102 years old, I had my last conversation with her, and her mind was still clear; and she made special enquiry after the welfare of that church uppermost in Father Manning's mind, when he wrote the names of those who, with him, were still awake on that June evening.

Mary was Father Manning's daughter, about whom he had so much consuming care, lest she should die of a severe illness, which she suffered; and leave him and Mrs. Manning childless. Only a few months ago the MESSENGER AND VISITOR chronicled the death, the great age and good qualities of Mary Carruthers, who was in the neighborhood of one hundred years old. She nursed her venerable father and mother to the end, and followed them to their last resting place, and, as Mrs. Carruthers lived for many years on the old homestead, just a little east of the present Canard parsonage, but spent her last years in Kentville.

That "boy," when he was about seventy-five years old, amused Reporter with his experiences in the Manning family. He himself seemed equally amused as his hearer. The exit from that home was the most dramatic and interesting of any part of his sojourn in Cornwallis. His father was a Welshman and his mother was a Jewess, and, true to her racial instinct, kept a little shop located in Halifax.

John, "the boy," was a small lad, agile and bright. He was sent to Cornwallis to live with Mr. Manning. One day he neglected to attend to some work assigned him by his employer. The right hand agent of discipline, especially in those days, was called into service. The rod was taken down from the pegs in the beam in the kitchen, where it innocently rested ever ready for duty. It was of course moderately employed as an argument in favor of the fidelity of boys to their employers. But its application struck a spark from the ardent, Welsh part of the lad's nature, and, both Jew and Gentile in him took fire, and there was at once a small conflagration in his breast. So soon as the rod was put back into its resting-place, to await another summons for service, the boy stepped upon a chair, and from that leaped into the air, caught the rod, broke it in pieces, opened the door, darted out, and like a deer went bounding across fields and marshes toward the capital of Nova Scotia, leaving the venerable father gazing with blank astonishment upon a tragedy of which he was the innocent author.

The great man had often laid a controlling hand upon denominational troubles. In many a case of difficulty among men and in the churches, his wisdom and authority had prevailed, until no one in the community or in the denomination was thought to be his equal in harmonizing collisions and in guiding and managing men. But in the case of a black-eyed boy, whom he could have carried under his arm, there was utter failure. The case had broken down. Failure was the word to express the fact. The training of boys is a science not perfectly understood now; and much less in those far-away days.

Fortunately for himself, the lad fell in with a drover on the Horton Mountains, and so got a chance to work his passage back to his mother's home.

That sprig of Welsh Hebraic humanity on fire like a torch, careering across the country was to Mr. Manning a phenomenon, which, in view of his deliberate, philosophical mind, he did not fail to study and, doubtless, learned another lesson to be added to the thousands already learned.

The boy grew to manhood, took to himself a wife; and in carrying on a three stranded business of barrel making, farming and retail trading, the kitchen being his shop, he prospered. J. T. Porter and Ebenezer Stronach came along as Baptist evangelists. The house of Mr. Manning's "boy" was opened to them. Under the same roof they had bed and board, free of course, and a place in which to preach the gospel. Stronach could sing like a good angel from the choir of heaven and in rolling out on his sweet melodious voice the songs of Zion, his face would shine in a degree like that of Moses when he came down from the Mount. Mr. Porter, the father of the Porter preachers, fearless as the wind, would ring out the facts of the redemption with great power, particularly when he was imbued with the revival spirit.

Day after day that house was crowded. There was a great revival and many converts. Among the slain of the Lord was the man who erstwhile was Mr. Manning's "boy." As was the custom in those days, the trade in groceries included traffic in Jamaica rum. So it was under this roof now in question. But the spirit of darkness and woe vanished before the Divine spirit—the author of that revival and of all genuine revivals. Never more was a glass sold over that counter in the big kitchen, which in my day had increased in dignity until it bore, and honorably bore, the name of sitting and dining-room. How much of highly flavored hospitality have I and many others had in that sitting and dining-room. These memories are sweet and refreshing. There I heard many a pleasant tale of the past; among them the one of the breaking of the rod of correction. The venerable John Thomas now rests with those whom he knew so well and loved so much in this life. His second wife, the excellent hostess so well remembered, lives with one of her sons in a cosy corner at Sackville, Halifax county; but the old house at Hammonds Plains, the centre of so many sweet memories, if occupied at all, is occupied by others. The stranger must not think of a beautiful plain, twelve miles from Halifax, as the name indicates. This would be sheer error; for Hammonds Plains is a collection of steep, stubborn hills. Hammonds Plains is geographical irony of the first water.

So much for those who were not in bed in the Manning home on the evening of the 19th of green, luxuriant June, 1828. Now of those who were in bed, there were two lawyers, an ex-College professor and a coffee merchant, besides Mrs. Manning who was not in good health at the time. Of these and this prayer recorded that evening—"O may God prevent R. Davies and Black Preston from making any disturbance. O may the Prince of Peace be in our midst. Amen." I must write of future reports.

REPORTER.

The Spirit of the Bay.

BY ETHEL MAY CROSSLEY.

Across the Bay of Fundy's waves,
The sun his radiance threw,
And the distant opposite shores uprose,
A line of hazy blue.

Along the waters calm and still
The sparkling sunbeams lay;
But lo, there came with silent tread
The Spirit of the Bay.

Softly and swiftly she advanced,
Clad in a robe of mist,
And hid the vision of purple hills,
And ripples, sunshine kissed.

She took her seat as might a queen,
Enthroned upon the shore,
And spread her trailing garments grey
The shining waters o'er.

Her presence changed the sweet spring day,
It was no longer bright;
Her breath struck chill into the air,
The sun retired from sight.

Awhile she stayed with us to show
Her sovereign might and power,
Then, as by sudden impulse moved,
Was gone within an hour.

The curtains of the fog drew back,
The sun shone out once more;
Again we saw across the bay
Those purple lines of shore.

O Fundy, as across thy breast
The happy sunshine lies,
We love thy beauty, and the wealth
Of sunny summer skies

And far-off hills the better, since,
In her misty robes of grey,
Sometimes to hide the sunny shores
Comes the Spirit of the Bay.

St. John.

The Hope of All.

It is the faith of many and the hope
Of all, the spirit will not bow to death;
But, mounting up, will reach a wider scope,
And draw, in regions fair, a purer breath.
Salisbury, N. B. ARTHUR D. WILMOT.

Literary Notes.

The April number of the Missionary Review of the World is one of peculiar interest. The leading article is a tribute to the character of the late Queen of Great Britain and her influence on the Christian character of her people. Then follow papers on the Famine in India by Dr. R. A. Hume, depicting its results and outlining measures for its relief; Rev. Geo. Owen writes on the Foreigner in Cathay, discussing the all engrossing Chinese question; Rev. E. P. Sketchley presents the first of two illustrated articles on the Bicentenary of the Society for the Propagation of the Gospels; Mrs. Denning writes on the Todas of India; the son of the veteran, the late Rev. Dr. Elias Riggs, of Constantinople, sketches his father's great career; Mr. Samuel B. Capen, President of the A. B. C. F. M., discusses Foreign Missions and Home Problems; and there are other papers long and short which are not inferior in interest, including Dr. Gracey's memorial of the late Dr. Henry Foster, and many interesting editorials and news items from all quarters of the globe. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

The Treasury of Religious Thought for April, 1901, in-

cludes the index for the year just closed, and in the number of distinguished names and interesting titles proves the great value of the volume just brought to completion. The present number opens with "A Breath of Fresh Air," an illustrated article on the new small parks which are helping the crowded population of New York. The leading preacher is Rev. Henry T. Colestock, of the First Baptist Church, Madison, Wis., whose sermon on "The Problem of Pain" is a thoughtful and thought-provoking address. Mr. Colestock is a young preacher, but an able writer, as well as speaker, and has now in press a volume on "The Changing View-Point in Religious Thought." Other sermons of note in this number are by Dr. William R. Huntington, of Grace Church, New York; Rev. Clarence T. Wilson, D. D., of California; Rev. Dr. Paul S. Sutphen, of Cleveland; Dr. Alexander Maclaren, of Manchester, Eng., and others. The "Timely Occasion" contains part of a sermon on "Patriots' Day," by Dr. Abbott E. Kittredge, of New York. All the minor parts of the magazine are well maintained as usual, and the outlook for the new year most promising. Annual subscription, \$2. Single copies, 20 cents.

E. B. TREAT & CO., publishers,
247-243 West 23d St., New York.

Three important features announced by The Outlook are "The Rights of Man," by Dr. Lyman Abbott, a series of twelve papers, including an historical survey of the growth of civil and religious liberty, and an analysis of the principles relating to liberty in all its phases; "The Man from Glengarry," a serial story by Ralph Connor, author of "Black Rock" and "The Sky Pilot"; and "Memoirs and Memories of the Nineteenth Century," by the Rev. Dr. Edward Everett Hale, to include reminiscences, anecdotes, portraits, facsimiles and other interesting material. Dr. Abbott's articles begin in the April Magazine Number of The Outlook, Ralph Connor's novel will begin within a few weeks, and the series of papers by Dr. Hale is announced for publication to begin early in the fall. (\$3 a year. The Outlook Company, 287 Fourth Avenue, New York.)

Easter Customs.

The custom of sending presents of eggs at Easter is a very primitive one. From the earliest ages eggs have been regarded not only as the type, but as the origin of life. It was, therefore, natural that at this season of the year, when Christ's resurrection life was commemorated, our fathers should have embodied that idea in the sending of presents of eggs to their friends. In the book that records the household expenses of Edward I one of the items of expenditure for Easter is "450 eggs stained and covered with gold leaf." One of the popes sent Henry VIII an egg in a silver case. As early as 1589 eggs were in Russia the most treasured of exchanges at Easter. People went about with their pockets filled with colored eggs, and exchanged them with their friends. The Druids regarded the eggs as the symbol of the sun, and believed it hatched from itself the earth and all other planets. The Chinese, the Burmese, the Syrians, and some other ancient and modern nations believed that all things sprang mysteriously from an egg. They do not seem to have troubled themselves much with the question, "Where did the egg come from?" To them this was a small matter, but the idea that the egg was the origin of life probably accounted for the custom of making presents of eggs at Easter—the time of the year at which new life begins, and at which people are more particularly reminded that the life they now possess need never perish. The legend about the bird hatching her eggs in a tree overlooking the sepulchre in which Christ was buried, and singing hopeless dirges until she saw the angels come and roll away the stone and saw Christ come forth, is well known; but it is not so well known that the very early Christians neither observed Easter nor Christmas, nor any other festival, but only endeavored to promote a life of piety and blamelessness.

In former times, and even yet in some places on the continent, passion plays, in which all the events of Christ's trial, death and resurrection were acted before immense audiences, were carried out, and must have done much, at a time when books were scarce and learning was rare, to keep before the minds of the people the principal circumstances in the gospel with regard to the life of Christ. The effect of Easter upon art is well known. Since the days of Giotto and Rembrandt the resurrection of Christ has been a subject on which the most eminent painters have bestowed their attention and which they endeavored to interpret. To ourselves Easter is not less interesting because it commemorates an event in the life of Jesus Christ, which is one of the best attested miracles in his history, and which confirms us in the belief of his divine character and mission. Thus Easter has not only remarkable historical associations, but a sociable as well as religious influence on the community which will prevent it from soon dying, and which will tend to perpetuate its observance in some form among us, and cause it to become increasingly popular as the years go by, and as Christianity becomes more and more the religion of the human race.—Select-ed.

Yield thy poor best and must not how or why,
Lest one day seeing all about thee spread,
A mighty crowd and marvelously fed,
Thy heart break out into a bitter cry,
"I might have furnished, I, yea, even I,
The two small fishes and the barley bread."
—Frederick Langbridge.

Never run in debt unless you see a way out of it again.

If ever you get light it will be in this way: Christ must be a great light to you. Nobody ever found light by raking in his own inward darkness—that is, indeed, seeking the living among the dead.—C. H. Spurgeon.

* * The Story Page * *

The Easter Message.

"There's a carriage driving up to the front gate, mother. Who can it be?"

Before Mrs. Jones could reply to this question, Lucile, another daughter, appeared in the kitchen door.

"It's a lady, mother. Come."

The mother hurried forward where she could look out of a front window. The next moment her fair, matronly face was aglow with pleasure. Throwing open the door, she stepped out.

"Harriet! Cousin Harriet Hunt! But it seems too good to be true that I have you in my arms once more."

The guest's proud face flushed, then paled. It had been many a day since her coming had awakened such genuine delight as this.

Mrs. Jones threw her cousin across the threshold. The indigo blue calico skirt of the hostess brushed the heavy black camel's hair of her guest, but gentle Mrs. Jones cared little for wealth and social position. It was not until they were within the cheery sitting-room, with its rag carpet, muslin wash curtains and lounge covered with art denim, that she remembered something that made her faint.

It was the group of children who were waiting to share their mother's joy that wrought the change in her mood. There were four girls: Pauline, nineteen and a teacher; Margie, fifteen; Lucile, thirteen, and Bessie, nine. They were all, save one, fair, with blue eyes. Margie had a piquant, dark face, and hair as black as night. Just behind them, clutching Pauline's dress with one chubby hand, was a beautiful boy of four. He was fair and plump. His well-shaped head was covered with closely-curling locks of a golden tint.

Mrs. Hunt did not notice her cousin's sudden confusion. Instead she went on to tell how she was returning to her city home on a business trip. She was obliged to change trains at Herry, a village three miles from Jones farm. On arriving there, she found that the train she expected to take was gone, and, as the day was Saturday, it would be impossible for her to continue her journey until Monday.

"So I concluded to cast myself upon your hospitality for two nights and a day," she said in conclusion. "And these are your girls."

She turned with easy grace to the group. It had been six years since she had seen the Jones family, so the mother mentioned each name as the sweet-faced girls came forward and were duly kissed by Mrs. Hunt.

"Who is this?" the guest asked, pointing to the little boy.

The mother's consternation seemed to be communicated to the daughters. Mrs. Hunt did not notice; she was intensely studying the face raised so confidently to hers.

"This is Benny," Mrs. Jones said.

"And who is Benny? Somehow he looks familiar. It cannot be possible Katherine, that you have another child—and a boy?"

"Oh no. Benny is ours only in love. He lives with us. Here is John, as glad to see you as I am."

John Jones was a grave-faced man with kindly eyes. He greeted Katherine's cousin warmly, and, while the elders sat down to chat, the girls hastened out to complete the preparations for supper. A few changes were made. A fine linen cloth was substituted for the coarser one, and the few cherished bits of china and silver were brought out. Even after these things had been made, it was a very different table from the one at which Harriet Hunt was accustomed to sit. Notwithstanding this, she relished the simple meal of white and brown bread, fresh butter, cold boiled ham, eggs, fruit and cake. Nothing more was said about Benny. Mrs. Hunt saw that he was loved and petted by all. It chanced that she was alone in the sitting-room with him while Mrs. Jones and her daughters finished the night's work.

"Benny's sleepy," the child said, confidently leaning upon the arm of her chair.

Swayed by a sudden impulse, she lifted him to her knee.

"That's nice," and he nestled his head on her shoulder. "Be you glad to-morrow's Easter?"

Mrs. Hunt started. She had forgotten the fact, but answered evasively:

"Are you glad, Benny?"

"Course. We're going to sing at church 'He Is Risen,' and that means love to everybody."

A few moments later the golden head lay heavily on her arm. Benny was asleep. As Harriet Hunt looked down at the pink-and-white face, she was conscious of a strange thrill at her heart. Who was this child? Why did his presence give her a sense of both pain and pleasure?

"Katherine, whose child is this?" she asked, when her cousin entered the room.

A strange look came into Mrs. Jones' eyes. "I am not at liberty to tell you that. His mother is a poor widow, and we care for him while she is at work."

"I wonder at you—with your family—burdening yourself with the care of another child."

Mrs. Jones made no reply, but took the sleeping boy from her cousin's arms. Mrs. Hunt stooped and kissed the dimpled face.

"Would his mother give him away?" she asked, hesitatingly. "I am all alone, and a child like that would give me something to live for."

"No, Benny's mother would not give him away. He is her very heart, her only child. Harriet, you once knew what an only child was to a mother."

She carried Benny into an adjoining room. Harriet Hunt sat, her hands clasped in her lap, her breath coming hard and fast. As the dim gray shadows of early evening gathered round her, her mind went back to the past. Katherine was right. Once she had known. She had had one child—a daughter. Before the mother's mental vision rose the smiling face of Mabel. How she had loved her. How proud she had been of her grace and beauty. Mrs. Hunt's husband had died soon after the birth of Mabel. His large fortune was left unconditionally to his wife. Everything would, of course, one day be Mabel's. The girl had been surrounded by luxury and had enjoyed the best advantages that money could command. The social position of the Hunts was assured. Mabel should marry well, perhaps a titled foreigner.

That was the mother's plan. Mabel spoiled it by falling in love with a young architect. Mrs. Hunt angrily forbade him the house, but her daughter refused to give him up. A year later, when the girl was assured that her mother would not change, the lovers were quietly married. The mother's anger was awful. From that day she had never looked upon Mabel's face. The young wife's letters had been returned unopened. Five years had passed and Mrs. Hunt did not know whether her daughter was living or dead. The proud woman's face grew hard as she thought of these things. Katherine had blamed her and had written urging her to forgive Mabel and—here her reverie was interrupted by the entrance of Mrs. Jones and her daughters.

The evening passed pleasantly. Mrs. Hunt heard the plans of the family. Money was evidently scarce, but the girls were ambitious. Pauline hoped to earn enough by teaching to enable her to attend the State Normal. Margie was musical; Lucile was also to be a teacher, and even little Bessie had decided that she would be an artist.

"It is too bad that you are not rich," Mrs. Hunt said, reflectively. "Your girls are bright, and money could do so much for them."

"Love can do more," was the mother's quick reply. "I would gladly give my darlings all that money can buy, but they are willing to earn their educations. We are very happy, Harriet."

The visitor sighed. She recalled her own stately but desolate home. At the same time she thought of Benny.

"I will," she said to herself, compressing her thin lips. "I will have that boy."

After retiring, the thought still haunted her. She slept fitfully and awakened just as the dawn was dimly lighting her room. A cry had roused her. Springing out of bed, she opened a door into the sitting-room. Benny slept there on a cot, and he was moving restlessly, evidently troubled by a dream. Mrs. Hunt threw a shawl around her and hastened to his side. She bent over him, gently smoothing his hair and crooning a lullaby that she used to sing, twenty-five years before, to her own baby girl. Gradually the child became quiet.

"I am already learning to love him," Mrs. Hunt thought. "My heart is strangely tender. I must help Katherine educate her girls. Ah, there is an Easter bell. It ushers in what need to be, as well to me as to the rest of the world, a time of joy and gladness. The thought of Easter brings to me a longing for something better than my life holds. Katherine was right. Love is better than wealth."

She carefully covered Benny's shoulders, at the same time pressing her lips to his hand. Unconsciously she spoke aloud:

"Yes, I will have him. Benny shall be my own and—"

"No, no. He is mine; all you have left me, mother and I will never give him up."

Who had spoken? Who was this slender, pale woman, dressed in black, who stood on the opposite side of the sleeping child? One glance was enough. Notwithstanding the ravages of sorrow, Harriet Hunt knew she stood face to face with her daughter.

"Mabel," she gasped, "how did you come here? Whose child is this? Where is your—your husband?"

Mabel Parker was as much puzzled at the strange meeting as was her mother. Yet the years that lay between her present and her care-free girlhood had taught her self-control. She replied in a firm voice:

"My beloved husband is in heaven. I wrote you of his death three years ago, but the letter was returned unopened. So was the one sent a year before and which announced the birth of this boy, our only child. As to how I came here, my husband's long illness swept away our little savings and at his death I was left penniless. Aunt Katherine opened her home to me. When I was able to work she kept my boy while I went to a distant city to try to earn our daily bread."

Mrs. Hunt shivered, but Mabel went on, her voice growing hard and cold.

"I sewed for a time. At last I secured a place in a store. Yesterday I was granted a week's vacation. I hastened here to spend it with my boy. Reaching Herry an hour ago, I walked out and entered by the kitchen door, which is never locked."

There was a moment's silence. Outside the windows the east was flushing with tints of warm gray and faint pink. In the leafless orchard near a wild bird, returned early from its southern home, was chirruping joyously.

Mabel went down on her knees by the sleeping child. "My darling! My treasure! Ah, not a king's ransom could buy him! I am sorry for you, mother. You loved me once. I am a mother now and can understand how desolate your heart must be since you barred love out."

The light grew brighter in the east. Long rays of rosy splendor began to flame upward and the low-lying, fleecy clouds were died with crimson. Once more from the village church the sweet-toned bell chimed out its glad tidings. It was Easter morning.

Mabel had spoken the truth. Harriet Hunt saw that it was her own hand which had barred love out of her life. Stay, had not the risen Lord burst bars and bonds! After these long years of hardness and injustice would the Christ, whose teachings she had ignored, rise in her heart and her empty life thereby be filled with joy? As if in answer to this unspoken question, Benny stirred on his pillow. The bell pierced his semi-unconsciousness and he murmured:

"The bell says 'He is risen,' and that means love to everybody."

The waiting woman accepted the child's words. She went forward, her arms outstretched, her face suffused with tears.

"Mabel, my child, forgive me. Oh, my darling, I want you and your boy! I want love, I want the Christ, whose life and death were love, to rise in my heart today. Will you not let the past be forgotten, Mabel, and come home?"

For a moment Mabel Parker hesitated. She had much to forgive, but the wailing of her child and his glad cry of "Mamma! My own mamma," unsealed the fount of mother love in her heart. She pitied her mother. Nay, she loved her. While the rays of the sun streamed in at the window and the Easter bells rang out the joy that has lifted the world from darkness to light, mother and daughter were clasped in a long embrace.—The Standard.

Katie's Saturday.

"Dear me!" sighed Katie, when she got up that Saturday morning.

"What can be the matter?" said mamma, laughing at the doleful face.

"Oh, there's thousands and millions of things the matter!" said Katie, crossly. She was a little girl who did not like to be laughed at.

"Now Katie," said mamma, this time seriously, "as soon as you are dressed, I have something I want you to do for me down in the library."

"Before breakfast?" said Katie.

"No, you can have your breakfast first," mamma answered, laughing again at the cloudy little face.

Katie was very curious to know what this was, and as, perhaps, you are, too, we will skip the breakfast and go right into the library.

Mamma was sitting at the desk, with a big piece of paper and a pencil in front of her.

"Now, Katie," she said, taking her little daughter on her lap, "I want you to write down a few of those things that trouble you. One thousand will do!"

"O mamma, you're laughing at me now," said Katie; "but I can think of at least ten right this minute."

"Very well," said mamma; "put down ten." So Katie wrote:

1. It's gone and rained, so we can't play croquet.

2. Minnie is going away; so I'll have to sit with that horrid little Jean Bascom on Monday.

3. —

Here Katie bit her pencil, and then couldn't help laughing. "That's all I can think of just this minute," she said.

"Well," said her mother, "I'll just keep this paper a day or two."

That afternoon the rain had cleared away, and Katie and her mamma, as they sat at the window, saw Uncle Jack come to take Katie to drive; and oh, what a jolly afternoon they had of it!

Monday, when Katie came home from school, she said: "O mamma, I didn't like Jean at all at first, but she's a lovely seatmate. I'm so glad, aren't you?"

"Oh!" was all mamma said; but somehow it made Katie think of her Saturday troubles and the paper.

"I guess I'll tear up that paper now, mamma, dear," she said, laughing rather shyly.

"And next time," said mamma, "why not let the troubles come before you cry about them? There are so many of them that turn out very pleasant, if you'll only wait to see."—Sunlight.

A Coming-Out Party.

The very latest thing—maybe I ought to say things—out!

"Miss Mildred Parsons and her brothers, Master Lawrence and the Baby," the invitations read, "invite you to a Coming-Out Party this afternoon. Come at two o'clock and don't dress up!"

Such a funny idea—a party, and not dress up! But mother persisted gently in putting on the twin B's—Betty's and Beth's, you know—plain brown dresses.

"For it wouldn't be polite now to dress up," she said, "after they've asked you not to."

"Who's coming out, d'you s'pose, mother?" asked Betty; "Mildred?"

"Why, no; I think that can't be," said mother, with a smile. "She's only seven; and young ladies do not usually 'come out' before they are eighteen, at least."

So the coming-out party began. Can you guess who came out? Forty-one little, wet, yellow chickens!

They didn't all come out at once—dear me, no! It took some of them a good while. They had to saw open their shells with the tiny, hard points on their beaks, and then they had to rest, and then they had to wriggle and squirm out. When they were "out," how dragged and homely they were! But it didn't take long to dry and scramble over to the little windows—the cunningest, yellowest little come-outers, as Lawrence called them.

You see, Uncle Lem's big incubator was out in the woodshed; and the yellow chickens were in that. The children watched them through its windows.

"It's a beautiful party!" exclaimed Betty, with a long sigh of contentment.

"Oh, isn't it!" cried Beth.

After while it was over; and then there was a lunch in the kitchen, of egg salad and chicken sandwiches. But the best of all was that each little guest carried home, to keep, a wee, wee, fluffy, yellow chicken in a box of cotton.—Zion's Herald.

Jim's First Trade.

Jim is the son of poor people, who have fed and clothed him, but have given him little schooling and less home training. Jim went to church occasionally, and he sometimes rattled over a prayer on going to bed; but it did not occur to him that the prayers and the sermon were meant to have anything to do with his conduct through the day.

Last winter, as his father was out of work, the boy was often cold and hungry. There were dozens of other boys looking for employment in the village, so that when the grocer, Rupp, offered to give Jim a trial, there was great rejoicing at home. His mother cried, she was so glad. "It is a fine chance for you," she said. "Mr. Rupp's trade is the largest in the county, and he told me that if he found the right stuff in you he would push you right along in the store."

Jim, with his clean clothes and bright face, was at the door before the store opened the next morning. He had no very vicious nor very lofty plans as to his course. His one purpose was to "get on."

One day not long after this, Mr. Rupp said so him: "Here, Jim, carry out this basket of Spanish chestnuts to the pavement. There are ten quarts. Sell them at thirty cents a quart to passers-by."

The demand for nuts was brisk, and Jim was soon struck by an idea which made his eyes dance. He cut round pieces of pasteboard and put them into the quart measure, so that when it seemed to be full of nuts, more than an eighth of the space was occupied by the false bottom.

Several of his customers looked dubiously at their nuts, but went away without comment. When the nuts were all sold Jim, beaming with pride, went to the grocer. He did not observe an old Quaker lady who looked at him sternly.

"Here are three dollars and sixty cents," he said to Mr. Rupp.

"How's that? There were but ten quarts," said the grocer.

"They ran twelve for me," said Jim, laughing significantly.

"I bought a quart," interrupted the Quaker, "I measured it at home. It was but little more than a pint and a half. I came back on purpose to say to thee, Friend Rupp, that I will never be served by this boy again if he stays for years in thy employ."

"He will not stay an hour," said the grocer. "Go get the wages due you and begone. I want no thieves here."

But Jim lingered until the woman was gone, and came up to his employer. "I did it for you," he said. "You were to profit by it."

"Putting honesty out of the question," said Mr. Rupp, "you ought to see that cheating is ruin to business, sooner or later. Nobody will come back to the store where they have once suffered from a sharp bargain. You will have to begin trade with other ideas if you want to succeed in it."

Jim took his way home, having at last learned a lesson which he will not forget.—Youth's Companion.

The Young People

EDITOR, J. W. BROWN.
All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Dead to Sin, Alive to Christ, Ephesians 2: 1-10.

Daily Bible Readings.

Monday, April 8.—2 Kings 10: 15-36. Reward for even an imperfect service, (vs. 30). Compare 2 Kings 15: 12.

Tuesday, April 9.—2 Kings 11: 1-20. God saved the king, (vs. 2, 12). Compare Isa. 38: 5.

Wednesday, April 10.—Kings 11: 21-12: 21. Faithfulness in manual service, (vs. 15). Compare 2 Kings 22: 7.

Thursday, April 11.—Kings 13: 1-13. Supplication in distress, deliverance granted, (vs. 4). Compare Ex. 32: 11-14.

Friday, April 12.—2 Kings 13: 14-25. One man an army, (vs. 14). Compare 2 Kings 2: 12.

Saturday, April 13.—2 Kings 14: 1-16. A great truth recognized, (vs. 6). Compare Ezek. 18: 4.

Prayer Meeting Topic—April 7.

"Dead to Sin, Alive to Christ," Eph. 2: 1-10.

The music for this meeting ought to suggest the resurrection of our Lord. While the theme does not directly take up that subject, yet it is related to it, and this being the specially observed Easter season, the meeting should move in that direction. The Scripture selection is a remarkable presentation of what Christ has done for us, and what we are to consider ourselves in the light of his wonderful grace.

WHAT WE WERE.

Nothing could be more expressive than the phrase "Dead in sin." That is just what we are by nature; the truth of it need not be proven as a proposition in theology, for it is a matter of human experience. If there is anything that we are sure of it is that we are sinners; we may have some doubts as to our holiness, but I have never known an honest soul questioning his sinfulness. We try to get around it; talk about character and humanity, and being kind, but we are only sailing about the point and never really touching it. God hath concluded all men under sin—and we know it, if we know anything.

The truth does not get hold of us as it used to do. Dr. Stalker tells of an experience he had with an old man who was discussing a sermon that had just been preached: "In Rannock I stayed with an old farmer who was a kind of chief man in the congregation. I remember perfectly his appearance—a grand old Highlander, really a remarkable-looking old man. I was preaching of sin, and on the way home the old farmer was talking it over in the most deeply interested way, and I just caught him saying this: 'Ay,' he said, 'sin! sin! I wish we had another name for that, because the word has become so common that the thing no longer pierces our consciences.'"

We must not lose sight of that word death. "Sin when it is finished bringeth forth death." "All have sinned and have come short of the glory of God." Consider Isaiah 53: 6; Romans 3: 23; 6: 23; etc.

WHAT HE DID FOR US.

He quickened us, gave us life. For the fact is that a dead man cannot bring himself to life. That which is born of the flesh is flesh, and will stay flesh—so far as any effort of the flesh is concerned. And that which is born of the Spirit is Spirit—and is life. What sunlight teaching on this most serious of questions! All about us are dead people trying to galvanize themselves into life; but they never succeed. He is the "Life of our life;" none of us have life unless Christ has given it to us. For that did he come; he came that we might have life, and he freely gives it. Meditate upon these Scriptures, in view of the statements in this paragraph: John 10: 10; 6: 53; 3: 36; 10: 28.

SIN AND US—NOW.

We are to be dead to it. As we were once dead in it, we are now to be dead to it. So life in Jesus Christ calls for another death; we are to be dead to the thing that once was death to us. What a world of difference in a very small word!

But there are some of us who are slow in learning this lesson; we are not as dead as we ought to be—to sin. Paul says we are to "reckon" ourselves to be dead indeed to sin, but alive to God through Jesus Christ our Lord. (Romans 6: 11.) Alack—that old corpse seems to have unusual life now and then; we do not reckon everything in, when we count up the things we are to be dead to! Speaking of this matter, Dr. Stalker says that one ought to keep a watch over the grave where his faults lie buried; they have a strange way of moving the soil and rising up!

Let the matter come to us in a most practical way: There are many indulgences to which we ought to be

dead. Look over the life you are living; why come hither—go thither? why do this—that? You are to reckon yourselves to be dead to all such things. Perhaps some of us are not as dead as we ought to be; which explains the reason why some are so dead! You certainly understand my meaning.—G. W. GRISTWITT, in Baptist Union.

An Historical Sketch of Missionary Work in Ontario and Quebec.

REV. W. L. ARCHIBALD, M. A.

Baptist history in the provinces of Ontario and Quebec shows progress, never rapid, but ever steady and continuous. One hundred years ago the two provinces had a combined population of 200,000 inhabitants, and only three Baptist churches. Even these had a small and scattered membership and were united by no organic bond. To-day in the same territory there are 520 churches with an aggregate membership of 43,000.

During the first half of the past century there was little attempt at organized effort. Communication between churches was infrequent, travel was difficult and dangerous, there were no newspapers, hence it is not surprising that, during these early years, there was neither general co-operation among the churches nor serious effort to establish strong churches in the centres of population. The intense zeal and missionary activity of the pastors in these early days compensated in some measure for the lack of co-operation on the part of the churches. Quietly and unheralded they went about the Master's work, enduring hardships, content to be buried out of sight themselves, if by so doing they might be a means of blessing to future generations. Foremost among these fathers of the denomination were Edwards, McPhail, Gilmour, Tapscott, McDermid and Fraser, whose names are worthy of grateful recognition and continuous remembrance. They went forth weeping, bearing precious seed and to-day we are gladdened in beholding a portion of the harvest.

The second period of Baptist history in these provinces has been termed the period of organization, and dates from the middle of the century. Although the Canadian Baptist Missionary Society had come into existence in 1836, yet its usefulness consisted in opportunity for fellowship and conserving of sound doctrine, rather than in furtherance of missionary effort. In 1851 it had ceased to exist and in that year the Home Mission Convention was organized.

The leading events of this period may be grouped about the names of three great missionary leaders, Thomas Leslie Davidson, Alexander Grant and J. P. McEwen so recently called to his reward. During the 25 years following the organization of this convention, Thomas L. Davidson was secretary. His energy and zeal were unbounded and before his death the membership of the churches had increased fourfold. The most remarkable development in Home Missionary activity dates from the appointment of Alexander Grant as Secretary in 1884, which position he held for five years. Never did a man more thoroughly identify himself with a cause he served; to many minds even at this day, Home Missions and Alexander Grant are inseparable if not synonymous terms. The faithful and efficient service of J. P. McEwen as Home Missionary Secretary belongs to our own day and is well known. A few weeks ago his death was chronicled in the MESSENGER AND VISITOR and fitting words spoken of his life and work.

Until the year 1887 Home Mission work in the province of Quebec was carried on by a Separate Society organized in 1858. This Society also included in the sphere of its operations that portion of Ontario, east of Belleville and Pembroke. The Eastern Convention began with one missionary. In 1862 the missionaries of the Eastern Society numbered six, and of the Western Society twenty-five. Ten years later we find in the east fourteen laborers and an income of \$2,331, as compared with thirty-eight missionaries and an income of \$5,901 in the West. For twenty years previous to 1887 the joint income of the two societies was about \$9,000. The union of the two conventions was effected in 1887 largely through the wise, skillful and aggressive leadership of Rev. Alexander Grant, Superintendent of Home Missions in the Western Convention.

During the years since the Union there has been steady progress in the work performed. Contributions increased from \$16,000 in 1887 to \$25,000 in 1896 and for the past four years have averaged about \$22,250. In 1887 the secretaries of both Conventions reported 54 pastors and students employed, to-day the number has increased to 157. During the past twenty years 177 chapels have been built, 162 churches organized, 64 churches have become self-supporting, 13,705 have been baptized by Home Missionaries, and \$380,000 contributed to Home Missions. The additions to Home Mission churches last year numbered 1670. These are marvellous results and are manifest tokens of the Divine favor. It has been observed that the number of baptisms on mission fields has varied according to the increase or decrease of the contributions from the churches.

During the earlier years, it was found exceedingly difficult to secure competent men to act as Home Missionaries. Those obtainable were in many cases uncultured and incapable of good generalship. During recent years, however, choice young men have been offering themselves for this work, and with the establishment of McMaster University in 1887, have obtained a liberal education or, at least, a theological training of large practical value. Nearly 100 such young men have been ordained during the past eight years.

The prospects for the future are bright. Our brethren in Ontario and Quebec are not without their problems of a serious nature. But the unseen hand which has guided their steps through obstacles of the century now past, into the splendid prosperity of to-day, will also lead them into a place of larger usefulness and greater glory in his service. This brief glimpse of mission work among our brethren of another Convention should inspire us to nobler activity in the work peculiarly our own. We ought to have larger faith in God to give more liberally and pray more earnestly for the Home Mission work in the Maritime provinces.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address MRS. J. W. MANNING, 240 Duke Street, St. John, N. B.

PRAYER TOPIC FOR APRIL.

For Tekkai and its lone missionary that his heart may be cheered by seeing many coming to Christ. For the Grand Ligue Mission and our own missionary among the French.

During the sessions of the P. E. I. Quarterly Conference held in Clyde River March 11th and 12th, a meeting of the Aid Societies was held in the school-room, Mrs. J. C. Spurr, Provincial Secretary, presiding. The afternoon was unfortunately stormy, and only a few Societies were represented. The winter has been unusually severe and all the Societies and Bands report irregular meetings. This has effected the finances somewhat, according to "this time last year," but we confidently expect to come out on the right side in the end. All the Bands reporting study lessons in "Tidings," so also does at least one Society, who say that if a better knowledge of our mission stations is good for the children, it is equally so for women. Some of our Bands write out copies of the lesson and study them thoroughly. We were asked whether we might not be able to get extra copies of just the lesson. So we pass the question on. It would be a great convenience, and almost a necessity if we are to get the fullest benefit of Miss Yuill's work. Can we have them? Mrs. Clark of Tryon was not able to be with us but sent her message in a finely written paper, "Go Ye," in which she set before us anew our personal responsibility, and in such a manner as could not fail to deepen our convictions and widen our resolutions to do as our Master would have us. "There is one thing," she adds, "we may all be no matter whether we are rich or poor, old or young, that is, Home Missionaries." Mrs. Spurr gave us one of her interesting map talks and spoke to us of the needs of our foreign sisters and of our privileges to help them. Her words came from a full heart and deeply impressed us all. In concluding she made this practical appeal: "Let us not compare ourselves with individuals, our Societies with other Societies, saying I have done as much as others, or our Society has done as much as other Societies, but have I done my best, all in my power to give and labor and pray till His Kingdom shall come."

S. B. S. BROWN.

Mission Band work was first taken up by the young people of Brussels Street church in 1856. Our present Senior Band was organized in 1886, our Junior Band four years later. Both Bands are doing good work. The Senior Band numbers 37, meets monthly at the home of one of the members, and aim to raise at least \$100. The members all pay ten cents monthly. Mrs. Manning's suggestion that the programme be carried out first and the business done last, this has been very helpful. It ensures an interesting evening and we find the business is done as well and with more dispatch. At our first meeting of the year we had a full and good report of the W. B. M. U. and two papers, one on "The Beginnings of Wisdom Work by the Maritime Baptist," the other "Our Foreign Mission Board." Our second meeting was even more helpful for Mrs. Manning gave us much interesting missionary information and a talk on "The Ideal Mission Band." Since then we have monthly a sketch or paper on the different fields, taking them in the order in which the work was begun in them. "Tidings" is a help in preparing the programmes for both Bands. In our Junior Band there are about thirty boys and girls from six to thirteen years of age. They meet semi-monthly after school on Mondays and pay two cents a meeting. Knowing that "the thoughts of youth are long, long thoughts" we aim to give them at each regular meeting some definite instruction on missions.

On Friday, Feb. 22nd, the Mission Band of the First Moncton Baptist church gave an "At Home" to the ladies of the church and congregation. Light refreshments were served. A very pleasant afternoon was spent. A Thankoffering amounting to \$26.53 was received. The Band meetings are held every alternate Friday afternoon. The lessons given in Tidings are studied and are found very interesting and helpful.

M. V. WREST, Sec'y.

Fairville.

We organized our Junior Aid Society into a Mission Band on the 3rd of March and hope to do better work in the future. Last year our Society raised \$15 for the support of a girl in Mrs. Churchill's school. The future is bright with promises. May the Lord richly bless the Mission Bands.

E. L. DYKEMAN.

The Open Gates.

(By Request.)

Lord, we thank thee for open gates,
To fields so wondrous broad,
Thank thee for fertile soil that waits
For the ploughshares of our God.

Nay, thank thee for fields that now are white,
Ready for sickle soon;
For the toilers toiling with all their might,
Till all thy fields are mown.

Thank thee for faith that makes us win
On every tented field,
Thank thee for trophies grand and white,
Pledge of the future's yield.

Yes! yes, the fields are wondrous broad,
Seed for the sower waits;
And everywhere the ships of God
Can enter open Gates.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Please remember certain facts as you read and think about the progress of the gospel in the world.

There are about 800,000,000 heathen still outside the reach of Christian effort. The field is ripe for the harvest but the laborers to gather it are not in sight. A hundred years ago the gates into this field were closed and barred. China, Japan, Corea, Siam shut within walls of native bigotry and hatred; India barred by the opposition of the East India Company; Africa hidden behind a barrier of unexplored darkness. Now the walls are down; the gates are open; the way is clear. But the thronging multitudes of Christian men and women are not seen rushing in to possess the land for the Master. You can see how enterprising the Christian men and women are as you watch them pass through the open doors; for every 250,000 souls in Africa one missionary; for every 300,000 souls in Siam, one missionary; for every 700,000 souls in China, one missionary; for every 175,000 souls in India, one missionary. Hear the appeals at home, these brave, lonely souls, for the money to sustain and equip them for the fight which is now on. Hear them calling for reinforcements from across the seas, for the men to help them storm the fortresses of hell and hold them when stormed and won.

And then see men and women in Christian lands rich and increased in goods and in need of nothing, cutting down their contributions to missions to the smallest pittance, thus compelling a reduction of the number of those already at work, and then sitting down and uttering a dismal wail on the failure of Foreign Missions. Foreign Missions in this century have drawn at least four or five millions human souls out of the darkness of heathen superstition into the light and life of the Christian religion. Of this number, nearly 2,000,000 have become the avowed followers of the Lord Christ, often at the cost of martyrdom, always at the price of courage and sacrifice greater than we can estimate. Every year at least 100,000 converts are added to the churches in heathen lands, *i. e.*, about 274 Christians every day, almost twelve every hour; a new life joined to Christ for every five minutes that pass, while we are discussing the failure of foreign missions.

Failure! Of course it is a failure when we look at it in this way. It has failed to rise to the level of its opportunities. It has failed to keep pace with the growth of the Christian churches in power and wealth. It has failed to hear the message of encouragement which comes back from every land where the gospel has been preached. It has failed to make an impression upon the world adequate to the grandeur of its cause. It has failed to give full and clear utterance of the heart and mind of Christ to the nations. It has failed to bring the greater part of mankind out of heathendom into Christendom. Yes, it has failed so far.

Eugene Stock says, "We ought to evangelize the world. Christ told us to do it. A gentleman said to me one day he did not believe in missions because he had lived in many parts of the world and had found that it did not make much difference what religion a man professed, and he assured me he had seen good Buddhists, good Mohammedans, even good devil-worshippers and also good Christians." "Yes," I said, "but you forget one thing. Either the Son of God came down to the earth to save men from sin or he didn't. It is a question of fact, if he didn't, then one of the religions you mentioned is delusion and a fraud, and that is Christianity. But if he did come, then ought not men to know it, and ought not those who know it to tell those who don't? That's missions." The reply of Mr. Stock is unanswerable.

GREAT RESULTS.

In the New Hebrides twenty-two male missionaries and two hundred and seventy-one native teachers labor amongst the eighty thousand inhabitants of these islands. The number of communicants is over two thousand, whilst one thousand during the past year renounced heathenism. These simple Christians of the South Seas put us to the blush in their devotion and liberality. Last year they gave nearly \$3,000 to send missionaries to those

who are still heathen and cannibals on the unevangelized islands. This is about a dollar and fifty cents a member, while a certain section of the Presbyterian church in the south (U. S.) gave last year an average of only sixty-five cents per member. It is doubtful if the Baptists on any part of this continent have done as well as even this during the past year, on an average.

In the Samoan group of islands in the Pacific Ocean, 4,000 miles from San Francisco and 2,300 miles east of Australia, there is a similar result. The earliest explorers found the people on these islands atrocious savages and cannibals, and one place, where twelve white men were slain by the natives, is known as "Massacre Bay." The first missionaries reached there in 1830 and very rapid progress was made in the Christianization of the islands. Heathenism is now a thing of the past, and there are several hundred villages in which native pastors are supported by the people. Three of the principle islands are called Manua, and the first governor of American Samoa says in his report to the home government: "Nearly every inhabitant of Manua is a professing Christian, and all the hill-sides resound morning and evening with hymns of praise to God." He says further, "While many people scoff at the work of the missionaries, I say without hesitation that they have done a wonderful and noble work among the natives of the South Seas, and through God's help have practically converted the whole of the Samoans. Through their faithful service these islands are now prepared to take advantage of good government and will advance wonderfully in civilization in the next few years."

In the past 70 years three hundred of the Pacific Islands have been evangelized, and foreign commerce with them now amounts to more than twenty million dollars annually. The Zulu mission orders every year in farming implements more than it costs to establish the mission.

Praise God for such results. Let us give more and pray more for such a grand and blessed work.

Denominational Schools.

The denominational school—that is, for the readers of this paper, the Baptist College, or Seminary—has several margins of excellence over any other school which are well worth considering when the choice of school is being made. The one just now in mind is this: They give the young people juster views of their own denomination, and thus lessen the tendency to forsake their own church for others. It certainly need not be argued with Baptist parents that it is desirable to keep the children in the fold of their own choice and affection. To truly pious people the church fellowship and church acquaintance are always the best experiences of life.

And to find that the children are drawn away to other circles of church work, and thus become strangers to the dearest things of the parents is a sad thing to contemplate.

But when young people are sent away to school they form the closest intimacies of their life outside of their own family. If they are sent, for example, to a Presbyterian school, they come into contact with those who are to be the leaders of Presbyterianism. Their ideals of men and women are formed from their teachers. By an irresistible tendency they will estimate Presbyterianism by the best specimens of its membership, and they will estimate their own church by the common people of it and by the devoted, but perhaps not intellectually great pastor. The second grade of their own denomination is thus made to compete in their minds with the first grade of Presbyterianism. The inevitable result is an unjust estimate of their own denomination. Both its ministers and its members appear at a disadvantage, and the force of social and intellectual ambition becomes an enemy instead of an ally to their denominational loyalty. It is not to approve this feeling, that this is written. It is only to recognize it, and to suggest that if Baptist schools were chosen then the young would come home with enlarged ideas and higher estimates of their own religious family.

Besides this the close intimacies of friendship, which school life brings, become in our own schools a life that binds our own cultivated people to our own churches, and strengthens the great bond that holds us together.

These things would not be so confidently written if the Baptist schools were not intellectually the equals of similar schools. Judged by all the standards that are worthy of Christian consideration they are not compassed by others, and there is no excellency in other things to offset the advantage of which we have written.—The Commonwealth.

Catarrh

Is a constitutional disease.

It originates in a scrofulous condition of the blood and depends on that condition.

It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach.

It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years, deprived her of the sense of smell, made her breathing difficult, and greatly affected her general health.

She testifies that after she had taken many other medicines for it without lasting effect it was radically and permanently cured, her sense of smell restored, and her general health greatly improved, by

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of catarrh, according to testimonials voluntarily given. Try it.

Stops Tickling

All serious lung troubles begin with a tickling in the throat. You can stop this at first in a single night; a dose at bedtime puts the throat at complete rest.

Ayer's Cherry Pectoral

The cure is so easy now, it's astonishing any one should run the risk of pneumonia and consumption, isn't it? For asthma, croup, whooping-cough, bronchitis, consumption, hard colds, and for coughs of all kinds, Ayer's Cherry Pectoral has been the one great family medicine for sixty years.

Three sizes: 25c, 50c, \$1.00.

If your druggist cannot supply you, send us one dollar and we will express a large bottle to you, all charges prepaid. Be sure you give us your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

District Association.

The Guysboro, Antigonish and Hawkebury District Association convened in semi-annual meeting with the Antigonish church on the 18th and 19th ult. It was the first time for any such gathering to meet with this church, and the way in which we were entertained made us feel that it is small wonder that Bro. Robinson is in love with his people. It was with profound sorrow that the association learned of the severe illness of our honored and esteemed brother, Dea. C. B. Whidden of the Antigonish church. We had pleasurable anticipated his helpful counsels in our deliberations, but the All-wise had otherwise decreed it, and in that supreme will our brother acquiesced with strong confidence and sweet resignation. Ardent were the prayers offered during the meetings for his recovery. May they be answered!

The first meeting of the association, held on the evening of the 18th, was given to the consideration of Missions. A good congregation listened to Pastors Chipman, Fisher and Rutledge as they discoursed respectively upon work in the Northwest, in the Foreign and Home fields. The first speaker emphasized reasons patriotic, humanitarian and religious for supporting our cause in the great West. Pastor Fisher denounced the notion that war, rather than the peaceful gospel, is our great civilizing agency, and urged as the chief motives in missionary endeavor (1) a passion for souls, and (2) a passion for the return of Christ. Both of these addresses were stimulating to thought and action. The excellent music furnished by the church choir added much to the impressiveness of the meeting.

The second session, Tuesday morning, was devoted to the transaction of business and to the reception of reports from the churches and from various committees. Pastor Estabrook, of New Glasgow, being present was invited to "make himself at home" among us, which he did to the edification of all. The reports from the churches, while not revealing the ideal condition, were nevertheless such as to foster thankfulness and inspire hope. In a number of places special meetings have recently been held and in some cases with most gratifying results. The spirituality of the churches has been quickened and a goodly number of additions are expected to the membership. The Queensport group is now, since the recent removal of Pastor Carpenter, shepherded by Bro. A. C. Berry, Lic, whose work began most promisingly. Pastor Chipman, whom the association very cordially welcomes to the district, reports the outlook at Canoe as radiant with promise. The increasing interest in and attendance upon the prayer services inspires him with a confident expectation of an approaching blessing. He is making an experiment with a Reading Room in connection with the church which the people appear to appreciate. Rev. R. B. Kinlay, of Port Hillford, has been engaged to supply the Gospen and Aspen churches until other arrangements are made by the H. M. Board with the field of which these churches are parts. Pastor Lawson of Isaac's Harbor is, for the

time being, giving some attention to the Country Harbor church. The Goldboro church and the Port Hillford group have become vacant by the resignation of Pastors Fisher and Rutledge. Both of these fields are important and it is hoped that they may not long be pastorless. The report of the committee on Young People's Work showed the existence of five Unions in the district. Some of these societies try to carry on special study of the Bible, although there is room for increase of interest and devotion in such work. The discussion of the report on Sunday Schools, presented by Pastor Fisher, promised an episode of enthusiastic debate but was ended, just when awakingly begun, by the time having arrived to adjourn.

A conference on Christian work absorbed attention at the afternoon session. The subject of an exceedingly helpful address by Pastor Estabrook was "Some Qualifications for Successful Service." The speaker emphasized as indispensable—(1) a knowledge of the Bible; (2) obedience to the spirit; (3) sympathy with men. "Why so few conversions from the regular preaching of the Word?" was the serious question considered by Pastor Robinson in his usual judicious and thoughtful manner. Space will not permit an outline of this searching address. Suffice to say, that while the speaker would lay heavy responsibility for the meagre results upon the preacher, nevertheless the other two parties concerned—the church and the sinners—cannot be declared blameless. The last address was by Pastor Fisher on "Every Christian a Soul-winner." It was a spur to mental action. Neither God the Father, nor Christ, nor the Holy Ghost can save a soul alone. The salvation of men is conditioned on their belief of the truth, belief of the truth can only follow its being heard, and whether men hear the truth or not depends upon the Christian to whom the truth is given for proclamation. Thus was shown the responsibility and the glory resting upon the believer. In the discussion which followed the Rev. Mr. Munro, Presbyterian minister of Antigonish, made in a brief speech, a helpful contribution to the thought of the meeting. At the close of this session the report on W. M. A. Societies, prepared by Mrs. W. J. Rutledge, was read by the Secretary. It gave seven Societies in the district with a total membership of nearly 100. The sisters are doing grand work in the interest of missions among our churches.

The evening meeting of Tuesday was the closing one of the Association and, at the request of the local pastor, was made evangelistic. A sermon full of the essence of the gospel was preached by Pastor Fisher on "The exceeding great and precious promises," after which a social service in which a large number gave testimony for Christ was conducted by the Secretary. At this meeting a resolution of appreciation was adopted to be inserted in the records of the body relating to Pastors Fisher and Rutledge in view of their removing from the district. It needs hardly to be added that the pastors in question sincerely appreciate such an expression of the confidence and good wishes of their brethren whose fellowship in the faith and

service of the gospel has been to them a strength and a delight. A short business session followed the public meeting. The belated report on the State of the Denomination, prepared by Pastor Lawson whose unavoidable absence from the Association was lamented, was read and, after brief discussion, adopted. In view of the circumstance that the removal of the above mentioned pastors would leave the Association officerless, by motion Pastor Lawson of Isaac's Harbor was chosen as president pro tem, and Pastor Chipman of Canoe as Sec'y.-Treas. The Association then adjourned to meet again in the autumn at the call of the executive. Collections amounted to \$672.

W. J. RUTLEDGE, retiring Sec'y.-Treas. Goldboro, March 25

Buffalo and the Bees.

The busy bee will be in big business at the Pan-American Exposition the coming summer. It has been decided to construct a special building for the proper display of the working colonies of bees and the great variety of bee keepers' supplies which will constitute this exhibit. This will undoubtedly be the most extensive bee exhibit ever prepared in this or any other part of the world. Anyone who is not a student of bee culture little realizes the very great importance of this industry. It is estimated that there are 300,000 persons engaged in bee culture in the United States alone and that the present annual value of honey and wax is in excess of \$20,000,000. There are 110 societies devoted to the study and promotion of bee keeping. Eight journals are sustained by this industry. Fifteen steam power factories are producing supplies of various kinds for the use of bee keepers. American honey finds a market in many distant countries, the United States producing more honey than any other nation.

The bee exhibits at the Pan-American Exposition will be so arranged that the bees may enter their hives from the exterior of the building and carry on their work of honey collection undisturbed by visitors, yet in full view through the glass sides of their hives. The successful management of an apiary requires a knowledge of botany as well as the habits and requirements of the bees themselves. The little honey bee plays a very important part in the general economy. The failure of fruit crops may be due to the absence of bees whose special function is to fertilize the blossoms by carrying the pollen from stamens to pistil.

It is estimated that the flora of the United States could sustain ten times as many bees as are now in existence and nearly every farm could support an apiary of profitable size. The bee exhibit will illustrate the operation of an apiary and will show the common honey-producing flora in a way to be understood by all who may be interested. The relation of bees to horticulture and agriculture will be clearly shown and the many uses of honey illustrated. Honey is extensively used in the manufacture of bake stuffs and in making medicines and candles. Bees wax is a commercial article much used by dentists and manufacturers of wax goods.

The actual demonstration of bee keepers' supplies of latest pattern will show what economies may be practiced by bee keepers to increase their profits. The movable frame hive was invented in 1851 by Langstroth and since that time the application of labor saving, honey saving and bee saving devices have been very interesting and important. Experiments in crossing varieties of bees have been carried on with surprising success. New York, Pennsylvania, Vermont and other New England States are large producers of comb honey. Any locality in which white clover, basewood and buckwheat are plentiful is adapted to the successful culture of the bees. In California and Arizona the keeping of bees ranks as one of the most important industries and from those states are annually shipped vast quantities of liquid honey.

Since February 7, 28,560 fresh troops have been sent to South Africa, and 6,000 more are waiting for transportation.

Notices.

The New Brunswick Western Association will convene with the Lower Newcastle Baptist church, Queens county, June 21st, 2.30 p. m. All churches are urgently requested to be particular in filling out the statistical part of their letters.

C. N. BARTON, Clerk.

The Quarterly District Meeting of the Baptist churches of Cape Breton Island will be held with the church at Mira Bay on April 8 and 9, commencing at 7.30 p. m. All the churches are requested to send delegates. Trusting there will be a good attendance of the same.

M. W. ROSS, Sec'y. North Sydney, C. B., March 11.

BLOOD

We live by our blood, and on it. We thrive or starve, as our blood is rich or poor.

There is nothing else to live on or by.

When strength is full and spirits high, we are being refreshed, bone muscle and brain in body and mind, with continual flow of rich blood.

This is health.

When weak, in low spirits, no cheer, no spring, when rest is not rest and sleep is not sleep, we are starved; our blood is poor; there is little nutriment in it.

Back of the blood, is food to keep the blood rich. When it fails, take Scott's emulsion of cod-liver oil. It sets the whole body going again—man, woman and child.

We'll send you a little to try, if you like. SCOTT & BOWNE, Toronto, Canada.

\$131,000,000 In Dividends.

Equal, according to the last census, to practically \$10 for each family in the United States, was disbursed by the mines and mining industries of our country during the past year (1900), and of those Receiving these Enormous Dividends

Over 2,000 Were Paid By Us

being stockholders in the several dividend-paying mines of which we are the sole fiscal agents, and which we have financed during the year, the

Highest being 35 per cent. and Lowest 12 per cent.

on the amount invested in the stocks, and a much larger ratio of profit on their cash market value at the present time should any one desire to sell.

Our Pamphlets of Working Mines, first issues and dividend payers, latest reports BOOKLET ABOUT OURSELVES, explaining in detail our successful plan of securing for our customers the large profits of legitimate mining investments with the risk of loss practically obviated; also COMBINATION ORDER BLANK which divides the investment among dividend payers and first issues, insuring large and regular income—will be of interest to investors desiring more than usual returns for surplus funds—mailed free with explanatory letter on request.

W. M. P. McLAUGHLIN & Co. THE McLAUGHLIN BUILDINGS ST. JOHN, N. B. HEAD OFFICE FOR CANADA OF DOUGLAS LACEY & Co. BANKERS AND BROKERS.

We freely acknowledge that much of our present standing and reputation is owing to the character and ability of the students of whom it has been our good fortune to have had the training. This year's class is no exception, but is fully up to the standard of former years.

Business and professional men in want of bookkeepers and stenographers are invited to call upon us or write us. No recommendation will be made unless we are sure of giving satisfaction.

No better time for entering than just now.



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MILBURN'S HEART NERVE PILLS ARE A SURE CURE FOR

Nervousness, Sleeplessness, Nervous Prostration, Loss of Energy, Brain Fog, Faint and Dizzy Spells, Loss of Memory, Melancholia, Listlessness, After Effects of La Grippe, Palpitation of the Heart, Anæmia, General Debility, and all troubles arising from a run-down system.

They will build you up, make rich red blood and give you vim and energy.

Price, 50c. per box, or three boxes for \$1.25, at druggists, or will be sent on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.



The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter.

JESUS APPEARS TO MARY.

Lesson II. April 14. John 20: 11-18.

GOLDEN TEXT.

Behold, I am alive forevermore.—Rev. 1: 18.

EXPLANATORY.

MARY AND THE ANGELS IN THE TOMB.—Vs. 11-13. II. MARY STOOD (was standing) WITHOUT AT THE SEPULCHRE. The story implies that she was standing for some time, weeping in sorrow over the great loss which was yet pierced by no ray of hope. AND AS SHE WEPT, SHE STOOPED DOWN, AND LOOKED INTO THE SEPULCHRE. Because she was anxious to see whether she might not, after all, be mistaken about the absence of the body. "She stooped" because the top of the entrance was so low that she could not otherwise get a near view of the inside of the tomb.

12 AND SEETH TWO ANGELS IN WHITE. In white raiment "White" signifying the purity of their character. Matthew speaks of the angel's raiment being white as snow, and his countenance like lightning. THE ONE AT THE HEAD, AND THE OTHER AT THE FEET. The idea is apparently that of sitting and watching the body. The angel's presence showed the divine hand and care. They were ministering spirits to comfort those who were in such great sorrow and need; and they gave explanations of what had been done, no one else being able to give them.

13. SHE SAITH UNTO THEM. While the other women were terrified, Mary seems to have had no fear, so wholly was she taken up with the desire of finding her Lord. THEY HAVE TAKEN AWAY MY LORD, AND I KNOW NOT WHERE THEY HAVE LAID HIM. This has been applied typically to those who have tried to take the divine nature of Jesus from the Scriptures, and left them but an empty tomb.

JESUS APPEARS TO MARY.—Vs. 14-16. 14 SHE TURNED HERSELF BACK. She was outside the cave, looking in, and now she turned away, perhaps hearing footsteps behind her. "We can imagine also that she became conscious of another Presence, as we often feel the approach of a visitor without distinctly seeing or hearing him. It may be, too, that the angels, looking toward the Lord, showed some signs of his coming." AND SAW JESUS STANDING, AND KNEW NOT THAT IT WAS JESUS. "Why did she not recognize him at first?" (1) She had her eyes dimmed with tears, and (2) her mind occupied and excited with other thoughts; besides, (3) she was not at all expecting to see him alive; (4) his garments certainly must have been changed, as the soldiers had those he was accustomed to wear, probably the simple dress of a gardener; (5) she may not have looked up to his face, perhaps hardly looked at all; (6) the long agony on the cross must have made some difference in his appearance.

15. SHE, SUPPOSING HIM TO BE THE GARDENER, and therefore a servant of Joseph of Arimathea, who owned the tomb, and, of course, friendly. No other person would be likely to be there at so early an hour, unless it were the Roman guard, of which she probably knew nothing. AND I WILL TAKE HIM AWAY. See that it is done. She would take the care and responsibility on herself.

16. JESUS SAITH UNTO HER, MARY. This word, spoken in the old, familiar

tones and showing that Jesus knew who she was, led her instantly to recognize him. SHE . . . SAITH UNTO HIM, RABBONI. Hebrew for "my master" or "teacher." This was Mary's answer of recognition.

JESUS SENDS A MESSAGE TO THE APOSTLES BY MARY.—Vs. 17, 18. 17. TOUCH ME NOT. The verb primarily means "to fasten to"; hence it implies here, not a mere momentary touch, but "a clinging to." Do not stop to embrace me now, but hasten on with my message. It could not be that he objected to her touching him, for he let Thomas do it.

FOR I AM NOT YET ASCENDED TO MY FATHER. This is the reason given why Mary should not cling to Jesus at this time. How is it a reason? (1) Since he has not yet ascended, there will be time enough for expressions of affection, and she will not lose the opportunity by going now quickly in his service. (2) You need not touch me to learn whether it is really myself in the flesh, for I am the same as ever. I have not yet ascended. BUT GO TO MY BRETHREN. "Here, for the first time, Jesus spoke of his disciples as brethren." In spite of their failures, the disciples were his true brethren in love, and service, and fellowship with God, being sons of the Father. I ASCEND. The next step in the work of redemption, the completion of his earthly intercourse with them, was at hand. MY FATHER, AND YOUR FATHER. The same God. Father would watch over them and work in them, who had watched over him and worked in him.

18 MARY . . . TOLD THE DISCIPLES, but they were unable to believe; her words "appeared in their sight as idle talk."

WHY HE WAS ADVANCED.

A business firm once employed a young man whose energy and grasp of affairs soon led the management to promote him over a faithful and trusted employee, says a writer in the Popular Science Monthly. The old clerk felt deeply hurt that the younger man should be promoted over him, and complained to the manager.

Feeling that this was a case that could not be argued, the manager asked the old clerk what was the occasion of all the noise in front of their building.

The clerk went forward, and returned with the answer that it was a lot of wagons going by.

The manager then asked what they were loaded with, and again the clerk went out and returned, reporting that they were loaded with wheat.

The manager then sent him to ascertain how many wagons there were, and he returned with the answer that there were sixteen. Finally he was sent to see where they were from, and he returned saying they were from the city of Lucena.

The manager then asked the old clerk to be seated, and sent for the young man, and said to him:

"Will you see what is the meaning of that rumbling noise in front?"

The young man replied: "Sixteen wagons loaded with wheat. Twenty more will pass to-morrow. They belong to Romero & Co., of Lucena, and are on their way to Marchesa, where wheat is bringing one dollar, and a quarter a bushel for hauling."

The young man was dismissed, and the manager, turning to the old clerk, said:

"My friend, you see now why the younger man was promoted over you."

General Gordon once said that the reason why he did not marry was that he had never found a woman who was prepared to accompany him to the ends of the earth. Such a woman Sir Henry M. Lawrence did find. She went with him, says his biographer, into every difficult and dangerous place where his great work for India called him.

One day Lord John Lawrence, Sir Henry's younger brother, was sitting in his drawing-room at Southgate, when, looking up from the book in which he had been engrossed, he discovered that his wife had left the room.

"Where is mother?" he asked one of his daughters.

"She's up-stairs," returned the girl. "Lord John went back to his book; but, looking up again a few moments later, he put the same question, and received the same answer. Once more he returned to his reading; once more he looked up, with the familiar inquiry upon his lips. Thereupon his sister broke in:

"Why, really, John," she said, "it would seem as if you could not get along five minutes without your wife!" "That's why I married her," the old statesman replied.—Sel.

John Anketell and J. Forsyth, Moncton, were fined \$50 each Saturday for killing deer out of season.

HERE IS HEALTH

For all who have Weak Lungs

FREE



This is a Positive Cure for all Throat and Lung Troubles, also

CONSUMPTION

THESE FOUR REMEDIES

Represent a New system of treatment for the weak and for those suffering from Consumption, wasting diseases or inflammatory conditions of nose, throat and lungs.

The treatment is free. You have only to write to obtain it.

Its efficacy is explained as simply as possible below.

By the new system devised by DR. T. A. SLOCUM, the great specialist in pulmonary and kindred diseases, all the requirements of the sick body are supplied by the Four remedies constituting his Special Treatment known as **The Slocum System.**

Whatever your disease one or more of these four preparations will be of benefit to you.

According to the needs of your case, fully explained in the Treatise given free with the free medicine, you may take one, or any two, or three, or all four, in combination.

A cure is certain if the simple directions are followed.

The Remedies are especially adapted for those who suffer from weak lungs, coughs, sore throat, bronchitis, catarrh, CONSUMPTION, and other pulmonary troubles.

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weak, sallow people, vigorous and healthy constitutions.

The basis of the entire System is a flesh-building, nerve and tissue-renewing food.

Every invalid and sick person needs strength. This food gives it.

Many people get the complete system for the sake of the Emulsion of Cod Liver Oil, which they themselves need, and give away the other three preparations to their friends.

The second article is a Tonic. It is good for weak, thin, dyspeptic, nervous people, for those who have no appetite, who need bracing up.

Thousands take only the Emulsion and the Tonic.

The third preparation is an antiseptic Balm or Jelly. It cures catarrh. It helps all irritation of the nose, throat and mucous membranes. It gives immediate relief.

Thousands of our readers need the OxoJell Cure for Catarrh without any of the other articles.

The fourth article is an Expectorant, Cough and Cold Cure. Can positively be relied upon. Is absolutely safe for children, goes to the very root of the trouble, and not merely alleviates, but cures.

The four preparations form a panoply of strength against disease in whatever shape it may attack you.

NO CHARGE FOR TREATMENT.

You or your sick friends can have a FREE course of Treatment. Simply write to THE T. A. SLOCUM CHEMICAL Co., Limited, 179 King Street West, Toronto, giving post office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.

When writing for them always mention this paper. Persons in Canada, seeing Slocum's free offer in American papers, will please send for samples to the Toronto laboratories.

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While prices are low satisfaction is guaranteed.

Ladies' Tailoring a Specialty

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Opposite Hotel Dufferin.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year.

BRUSSELS STREET, ST. JOHN.—Pastor Waring baptized one person on Sunday last.

MAUGERVILLE, N. B.—Last Sabbath we baptized four at Little River as a result of a few special meetings.

O. P. BROWN.

WOLFVILLE, N. S.—I baptized fourteen young women last evening (24th), thirteen were from the Seminary and one from the senior class in College.

H. R. HATCH.

TRIVON, P. E. I.—There have been several conversions during recent special meetings; we hope to report details later.

HANTSPOUR, N. S.—We have held four weeks of special meetings, as a partial result I baptized thirteen happy converts on Sunday, March 24th.

ST. MARTINS, N. B.—At the close of an impressive service on Sabbath evening last, Pastor Cornwall gave the hand of fellowship to thirteen new members.

ST. ANDREWS.—We have many reasons to be encouraged, although we cannot report additions. The Sunday congregations are large and very attentive.

GERMAIN ST., ST. JOHN.—The Germain St. congregation has been favored with much excellent preaching by the different ministers who have supplied its pulpit during the past few months.

HALF ISLAND COVE, N. S.—About three weeks have passed since I accepted a call and settled as pastor on the Crow Harbor field.

May the dear Lord comfort the mourning friends. We find the people very kind and appreciative. The services are all well attended and God's work is prospering in our midst.

A. C. BERRIE.

TRURO, N. S.—The Baptists of Truro will not soon forget the visit among them of Rev. L. D. and Mrs. Morse. By their inspiring words in public and private they have furnished an impulse to missionary activity that cannot leave us while memory lasts.

M. A. MACLEAN.

SUSSEX.—It was the writer's privilege to spend last Sunday with Pastor Camp at Sussex, and to enjoy the pleasant hospitality of the parsonage.

S. MCC. B.

ANNAPOLIS, N. S.—Since our last report the Lord has been blessing us abundantly. Our pastor, Rev. H. H. Roach, was to leave us at the beginning of the new year to take a course of study in Chicago University but Providence willed it otherwise.

WANTED

For the Library of the First Baptist church, Halifax. All the Minutes of the Nova Scotia, New Brunswick and Prince Edward Island Associations have been obtained with one exception.

ROYAL BAKING POWDER ABSOLUTELY PURE Makes the food more delicious and wholesome

Cash for Forward Movement.

E. C. Simonson, \$10; E. L. DeWolf, \$5; Mrs. Connie G. McMillan, \$1.25; Samuel Craig, \$5; Miss Cecelia A. Craig, \$1.25; Mrs. Simeon Baker, \$5; Miss Helena Blackadar, \$1.00; Miss Nan Churchill, \$1; Parks Hardy, \$1; Cassie Scott, \$2.50; Mrs. Joseph Stretch, \$1.50; Robt. Jenkins, \$1.25; E. D. Cooney, \$2; Miss Mamie Freeman, \$3.

We hope the fact that our being on the "home stretch" will inspire to secure success. Wm. E. HALL. 93 North St., Halifax.

Mr. Firman McClure, ex-M. P., died Thursday at Truro from pneumonia at the age of 39. He leaves a widow and one son. Mr. McClure was a native of Truro and a barrister by profession.

In the Commons, Mr. Chamberlain in reply to a question as to the reported intention of the government to settle a number of soldiers in South Africa, replied that the government had no intention of expropriating land.

RADWAY'S READY RELIEF Aches and Pains

For Headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

A Cure for All Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Prostatitis, Chills, Headaches, Toothache, Asthma, Difficult Breathing.

IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

Stops pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application. 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, Diarrhea, Dysentery, Colic, Flatulency, and all internal pains.

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Always Reliable. Purely Vegetable. Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen, RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION

All Disorders of the LIVER. Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensation when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs and sudden flushes of heat, burning in the flesh.

King Edward VII.

Coronation is coming. Be in time. Our proposition sent to all. VARIETY MFG CO., Bridgetown, N. S.

Individual Communion Service.

So quickly is one church after another added to those using the Individual Communion Cups, that until we stop to reckon up the number, do we realize what headway this reform has already made—Congregationalist.

Every argument would seem to be in favor of the individual cup,—cleanliness, health, taste,—and (now that the experimental period is past, and we have a really good and working outfit) even ease and convenience in the administration of the ordinance. Those churches which have adopted it are enthusiastic in its praise.

Baptist Churches using the Individual Communion Service in Boston and Vicinity:

- First Church, Boston. Dudley Street Church, " Tremont Temple Church, " Stoughton Street Church, " Ruggles Street Church, " Warren Avenue Church, " Bethany Church, " Tabernacle Church, " South Church, So. Boston. Central Square Church, East Boston. Elm Hill Church, Roxbury. First Church, Dorchester. Dorchester Temple Church, " Blaney Memorial Church, " First Church, Roslindale. First Church, Jamaica Plain. Bunker Hill Church, Charlestown. Brighton Ave. Church, Allston. First Church, Cambridge. Old Cambridge Church, " North Avenue Church, " Broadway Church, " Immanuel Church, Somerville. Winter Hill Church, St. John. Germain Street, " Brussels Street, " Leinster Street, " Main Street, " Carleton (West End), " Fairville, " Moncton, N. B. Sussex, N. B. Harvey, N. B. Amherst, N. S. Parboro, N. S. New Glasgow, N. S. Tabernacle, Halifax. Hantsport, Halifax. Paradise, Halifax.

If space allowed this list could be many times multiplied, including many churches in all the New England States and the Maritime Provinces.

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MARRIAGES.

ROBERTSON-MCLEAN.—At the residence of the bride's parents, March 20, by Rev. Addison F. Browne, J. Bennett Robertson of Long Creek and Hattie L. McLean, third daughter of Hector McLean, Esq., of Long Creek.

HOWLETT-DINGWELL.—On the 20th inst. at the residence of the bride, by the Rev. K. A. Kidson, James M. Howlett to Libby M. Dingwell, all of Annandale, P. E. I.

COLL-WHITE.—At the residence of Lawrence Keilor, Amherst Point, on March 27th, by Rev. J. A. Huntley, George Warren Cole of Sackville, N. B., to Annie Maud White of Amherst Point.

COLL-SMITH.—At the residence of the bride's parents, March 23rd, by Rev. F. E. Bishop, John F. Cole and Hulda M., daughter of George Smith, all of Greenfield, Queens county, N. S.

DEATHS.

EHLER.—At Col Harbor, N. S., March 17th, after a lingering illness, Mrs. John Ehler, age 88 years.

CHAPMAN.—In St. John, N. B., on 21st inst. of slow fever, Burpee W. Chapman of Lower Newcastle, Queens county, aged 27 years, leaving a father, mother, three brothers and two sisters in sorrow. He was a member of Lower Newcastle church and was baptized six years since by Rev. S. D. Ervine.

CRAIG.—At Chamcook, Charlotte Co., March the 10th, Daniel Craig, aged 82 years. Brother Craig was baptized many years ago by the Rev. A. D. Thomson. His neighbors speak of him as peaceable and upright man. "The memory of the just is blessed."

ASH.—At Pugwash, Feb. 6th, Lizzie, only daughter of Joseph and John Ash, in her 17th year. Though not a member of the church she nevertheless loved Jesus and knew what it was to have sweet fellowship with him. She loved her place in the Sunday School when her delicate constitution permitted her to be there. "She is not dead but sleepeth."

VYE.—After a short illness, Mrs. William Vye of Newcastle, aged 64 years. Our sister was baptized 39 years ago by Bro. Hickson, and led a consistent Christian life. She fell asleep, peacefully trusting in Jesus. An husband, 1 daughter and 5 sons are left to mourn their great loss, but they do not sorrow as those without hope. God comforts them.

HANLEY.—At Chelsea, Lunenburg Co., N. S., March 23rd, Charlotte, wife of James Hanley, aged 68. She was of strong Christian character and died peacefully and happily, trusting her Saviour. A husband, six daughters and two sons are left to revere the memory of a beloved wife and mother. The funeral service, conducted by Rev. F. E. Bishop of the Greenfield church was largely attended.

STROPLE.—At New Harbor, March 5th, William J. Stroppe, aged sixteen years and six months. We miss him from our Sunday School at which he was a regular attendant, and in which he was much interested. The Scripture texts which he committed were very precious to him in his days of sickness. His sorrowing parents feel his loss keenly but are comforted in the hope that in his last hours he found peace in believing. We extend sympathy to the entire family.

BELL.—At Truro, March 15th, R. Eddy, eldest son of T. Wilson Bell, on his sixteenth birthday. Eddy was a bright, thoughtful boy, whose prospects in life were the brightest. But ere his sun had reached half way to the zenith it suddenly dipped into the west. But it was a bright light. Around his death pillow was the light which only the Christian can see, enabling him to see in death only a shadow. The remains were conveyed to Sackville, N. B., on Saturday the 16th, where, on the following day they were interred. To the mourners we extend our sincere sympathy.

BISHOP.—Mrs. Alice M. Bishop, wife of Mr. Isaiah Bishop, Eastport, Me., died at her home after a short but severe illness, on Feb. 8. Mrs. Bishop was born in Harvey, Albert county, N. B., in 1852. She united with the Baptist church at that place in 1875 under the pastorate of Rev. T. A. Blakadar. The family moved to Eastport, Me., in 1881 and Mrs. Bishop transferred her membership to the Washington Street Baptist church of which she remained a useful and beloved member till the time of her death. Mrs. Bishop was a woman of many sterling qualities. She was a devoted wife, a self-sacrificing mother and an earnest and cheerful helper in every good word and work. The family bereavement was made doubly sad from the fact that the death of a bright and beautiful little daughter, Effie, took place only one week before. Few incidents in many years stirred the city so deeply. Both funerals called out large gatherings of sympathetic friends. Mrs. Bishop leaves behind a sorrowing husband, two sons and three daughters, who have the assurance of public sympathy in their bereavement. The funeral services were conducted by Rev. J. A. Ford of the Washington street Baptist church.

MACDONNELL.—Pugwash, March 15th Kate L., widow of the late Deacon Angus MacDonnell, peacefully fell asleep in Jesus, aged 74 years. Sister MacDonnell was the daughter of the late Thomas and Margaret McElhinny of Onslow. Our sister came to Pugwash a bright and energetic school teacher, about 55 years ago, and engaged in teaching for several years. Quite early in life she became converted to God and was baptized by the late Rev. Dr. Hobbs. Possessing a strong and inquiring mind, Miss McElhinny searched the Scriptures to ascertain the will of her Master, relative to his ordinances, which search resulted in her coming out on the Baptist side. The church of Christ always had the uppermost place in her heart. Her home contained the "prophet's room" and for fifty years has been an open house for ministers, associations and Mission Aid meetings. Her pastor remembers her last testimony in Conference a few weeks previous to her illness as she remarked, "I desire to depart and be with Christ, which is far better." Her illness was brief, attended at times with severe suffering, but she was strong in faith and rich in grace, resting fully in the finished work of Jesus Christ. Her oft-repeated words during her illness were, "Ah, grace Divine," "Behold the Lamb of God which taketh away the sins of the world." The church in all her departments of work and worship has lost a most worthy member in the removal of our sister. The funeral took place on Sunday, March 17th, and was attended by a large concourse of people. The services at the church and grave were conducted by Rev. A. F. Baker of Oxford. Our sister leaves three children to mourn the loss of an affectionate and indulgent mother, C. W. MacDonnell, commercial traveller, Annie C., wife of Rev. C. H. Martell of Canard and Margaret S., wife of C. H. Haverstock of Pugwash.

A St. Petersburg despatch of Friday says: It is probable that the Russo-Chinese Manchurian treaty will not be signed before Monday or Tuesday at the earliest. The delay is due to the dilatoriness of the Chinese government or to the natural difficulties of communication between the Chinese court, Peking, and St. Petersburg. It is not believed that the indisposition of Rang Ru, the Chinese minister at St. Petersburg, will prevent him from going to the Foreign office when invited to do so.

GOLD MEDAL, PARIS, 1900.

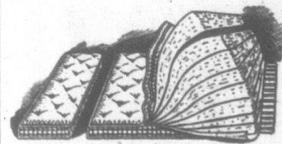
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Manchester Robertson Allison

Prince Edward Island Conference.

The Prince Edward Island Baptist Conference held its quarterly session with the church at Clyde River on Monday and Tuesday, Mar. 11, 12. The following churches were represented: Clyde River, Deacon Wm. Scott, (Lic.) Donald McNevin; North River, Pastor A. F. Browne, Mrs. Brown, Deacons Jacob Bain, Wm. F. Frazer and Daniel Frazer; Long Creek, William Stretch; Tryon, Pastor John Clark, Webster Boulter; Cavendish, Pastor A. E. Hooper; Alexandra, Pastor J. C. Spurr, Mrs. Spurr; Hazelbrooke, Daniel Jenkins, Winnie Jenkins; Summerside, Pastor A. E. Calder; Ch' Town, Pastor Raymond.

The first session was on Monday evening, when Rev. A. E. Calder, who has recently settled in Summerside after a very encouraging pastorate in Centerville, N. B., preached a thoughtful sermon from Acts, 2, 1.

On Tuesday morning the Conference assembled for business, and the election of officers for the year resulted in the choice of Rev. John Clark of Tryon, for chairman, and Rev. G. P. Raymond for Secretary.

The removal of Rev. A. C. Shaw from the churches of Annandale, Dundas, and St. Peter's Bay; and also of Rev. E. A. McPhee from the neighboring churches of East Point and Souris, was commented upon with regret, and letters of appreciation of their worth, and expressive of the esteem in which those young ministers are held by their brethren, were voted to be sent to them. It is a pleasing coincidence that these two pastors are now settled as neighbors over the Argyle and Tusket Baptist churches in Yarmouth County, N. S. After some discussion on the possibility of the raising of \$3000 by the Baptists of the Island, as their share of the \$50,000 which the Maritime Convention is attempting to raise as a 20th Century Fund for Home and Foreign Missions, it was decided that each pastor should present the matter to his church and report at the next meeting of Conference.

At the afternoon session the Conference had the pleasure of listening to a well prepared paper by Pastor A. E. Hooper, of Cavendish, on the subject, "Prayer as a factor of the pastor's work."

A very helpful and inspiring missionary meeting was held by the members of the Women's Missionary Aid Societies in the neighboring school house. Mrs. (Rev.) J. C. Spurr, the Provincial Secretary, presided, and greatly encouraged the workers present by her zeal in the work.

At the evening session a large audience were much helped by an excellent sermon preached by Rev. John Clark of Tryon. He took the following pictures from the 45th Psalm as his subject: (1) the King; (2) The King's enemies; (3) the King's daughter; (4) the King's palace. An after evangelistic service was led by Rev. A. E. Calder of Summerside, who is stopping in Clyde River to assist Pastor Browne in special services during the remainder of the week. A vote of thanks was passed, commending to the people of Clyde River their kind hospitality in entertaining the Conference. It was decided to hold the next session at Marshfield on the second Monday and Tuesday of June. E. P. RAYMOND, Sec.

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If you are not satisfied with your position write to us. We believe we could help you in a way that would be profitable to you. We need the help of reliable men and women all over the country. Those having a good education preferred, but trustworthy persons of ordinary intelligence will do. No canvassing or travelling necessary. Write for particulars to Glasgow Woolen Co. Dept., D. Toronto, Ont.

The Man and his Conscience.

BY WM. H. HAMBLY. I sleep soundly at night, because my conscience is wide awake all day," said the man with a laugh. The man was strong in body and brain, and he had a good heart, but he was poor and ambitious. He wanted money and fame. In his struggle for these a lie offered its service. "I cannot go with a lie," said Conscience. "I like you Conscience," said the man, "but I must get on. I can't kill you, I will just put you to sleep for a time." Conscience slept. One day a fraud offered to help the man in his struggle for wealth. Conscience said, "I only go where honor goes." "But the man needed money sorely. 'I must have it,' he said. 'Rest you here awhile with my honor.' And Conscience slept. Then cruel injustice came and said, "Use me and I will give you this fame you crave." But Conscience said, "You dare not, for when you rob the widow and the orphan, when you ruin your opponent, then I will cry out." Still the man said, "I'm getting on now. I will be unjust for this time. Be still my Conscience and sleep a little longer." And Conscience slept. The years went by. The man was rich and famous. In a beautiful garden stood his magnificent mansion. Men envied and praised him. It is midnight, still and dark. Back and forth, back and forth, across the heavy carpet pass the man through the weary hours of darkness. During the day Conscience slept. But now through the long night as it walks through the corridors of that mansion the chambers of his heart, its every footfall is like the tread of impending doom.—The Ram's Horn.

News Summary.

Manila despatches report the capture of Aguinaldo.

Boston pilots are to discard their schooners and purchase steamers.

The Royal Insurance Company has absorbed the Lancashire.

Richibucto, by a majority of 34, decided against incorporation.

The Pretoria correspondent of the Standard says that it is obvious some months must pass before Boer resistance can be crushed.

The Gazette announces the appointments of Sir Wilfrid Laurier and Sir William Whiteway (Newfoundland) to be Privy Councillors.

A true bill was returned by the Winnipeg grand jury against the Free Press, on a charge of criminally libelling Premier Roblin.

The Amsterdam correspondent of the Daily Express says he understands that Mr. Kruger has advised Acting President Schalk-Burger to formulate peace terms.

The British government has protested against China's making a convention with any power touching territorial or financial affairs until the present troubles in that country are concluded.

A religious riot has occurred in Setubal, eighteen miles southeast of Lisbon. Troops were called out. Several persons were wounded, and it is rumored that some were killed. Order was finally restored.

General MacArthur has cabled the United States War department confirming the published report of the capture of Aguinaldo. Adjutant General Corbin is preparing a statement for publication, giving details.

General French's forces have arrived at Vryheid, having killed, wounded or captured 1,200 Boers. They had also taken seven cannon, 1,000 rifles, 1,800 wagons and 26,000 head of horses, cattle and sheep.

The number killed by the tornado at Birmingham, Ala., Monday, is estimated at 25, five of them white. The destruction of property is placed at \$250,000. Eighteen bodies have been recovered from the debris and scores of injured have been removed to the hospitals.

Wreckage, which has gone ashore on Gabo Island, near Cape Howe, the most southeastern point of Australia, causes a fear that the coast steamer Federal, of Melbourne, has foundered, with a loss of twenty-eight lives.

Walter A. Mitchell, a native of New Brunswick, a lumberman on the Churchill waters in Maine, is reported to have been drowned while crossing a stream as he was returning to the settlement after a winter passed in the lumber camp.

The Cape Town correspondent of the Express reports the capture by 100 Boers of 130 colonials in a rocky defile near Richmond last Thursday. He asserts that the colonials lost thirteen men before they surrendered, adding that they were all liberated after having been stripped of their accoutrements.

The Ottawa city engineer the other day made up his snow-cleaning bills to the 10th March. Last year the snow-cleaning was done by contract, this year by day labor. The expenditure last year was \$2,641.40, this year, \$2,168.49. Out of this there has to be deducted \$466.76 for a special snow plough, which shows a total decrease in expenditure of \$739.67 in favor of the present year.

A public meeting was held in London, on Tuesday, under the presidency of the Lord Mayor, to consider the best means for launching the movement to erect a national memorial in honor of Queen Victoria. A communication was read from King Edward contributing £1,000 to the fund and expressing the hope that sufficient money will be forthcoming to erect a lasting and worthy memorial to the great Queen, my beloved mother. Other donations include that of the corporation of London for £5,250, and from various sources £5,000.

The Pretoria and Bloemfontein correspondents of the London Times send long despatches stating that Lord Kitchener's policy and operations have failed to achieve the results hoped for and pointing out that the British public must be prepared to return to the original policy of occupying districts and studying the country with military posts as the only means of effecting complete pacification. Sir Alfred Milner is dissatisfied with qualified authority and has asked the government to give him "either a free hand or no hand." Mr. Chamberlain is said to have replied that it would not be advisable to dissociate the authority of Sir Alfred Milner from that of Lord Kitchener, and the rumor goes that Sir Alfred contemplates resigning. "It is an open secret," says the Express, "that Sir Alfred Milner has long chafed at having Lord Kitchener at his elbow to check or modify his proposals."

Hon. J. W. Longley, Attorney General of Nova Scotia, who was banqueted by his friends in the Legislature at Halifax on Wednesday evening, and presented with a purse of \$200, leaves to-day for England, where he is to be married to Miss Fletcher, one of the most accomplished young ladies of Halifax. The Recorder says: Miss Fletcher, his intended bride, went to England a few weeks ago, and is now the guest of her uncle, Mr. Rickard Jacques, "Larchfield," Bickley, Kent county who is gentleman of literary taste, and owns one of the finest estates in the pretty county of Kent. There the ceremony will take place, and after a short tour of the United Kingdom Mr. Longley and his bride will return to Halifax arriving about May 1st." Mr. Longley, in his speech at the banquet, said the only object he had now in life was to retire from public life and to seek quieter pursuits of a literary character more congenial to him.

A Good Deal of Nonsense

About "Blood Purifiers" and "Tonics"

Every drop of blood, every bone, nerve and tissue in the body can be renewed in but one way, and this is, from wholesome food properly digested. There is no other way and the idea that a medicine in itself can purify the blood or supply new tissues and strong nerves is ridiculous and on a par with the fabled idea that dyspepsia or indigestion is a germ disease or that other fallacy, that a weak stomach which refuses to digest food can be made to do so, by irritating and inflaming the bowels by pills and cathartics.

Stuart's Dyspepsia Tablets cure indigestion, sour stomach, gas and bloating after meals because they furnish the digestive principles which weak stomachs lack, and unless the deficiency of pepsin and diastase is supplied it is useless to attempt to cure stomach trouble by the use of "tonics," "pills" and "cathartics" which have absolutely no digestive power, and their only effect is to give a temporary stimulation.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs and similar foods and experiments have shown that they will do this in a glass bottle at proper temperature, but of course are more effective in the stomach.

There is probably no remedy so universally used as Stuart's Tablets because it is not only the sick and ailing, but well people who use them at every meal to insure perfect digestion and assimilation of the food.

People who enjoy fair health take Stuart's Tablets as regularly as they take their meals, because they want to keep well. Prevention is always better than cure and Stuart's Dyspepsia Tablets do both; they prevent indigestion and they remove it where it exists. The regular use of one or two of them after meals will demonstrate their merit and efficiency better than any other argument.

THE SNOWFLAKE.

It was a little snowflake,
With tiny winglets furled;
Its warm cloud-mother held it fast
Above the sleeping world.
All night the wild winds blustered
And blew o'er land and sea;
But the little snowflake cuddled close,
As safe as safe could be.
Then came the cold, gray morning,
And the great cloud-mother said,
"Now every little snowflake
Must proudly lift its head,
And through the air go sailing
Till it finds a place to light;
For I must weave a coverlet
To clothe the earth in white."

The little snowflake fluttered,
And gave a wee, wee sigh,
But fifty million other flakes
Came softly floating by.
And the wise cloud-mothers sent them
To keep the world's breast warm
Through many a winter sunset
And many a night of storm.
—Margaret E. Sangster.

John C. Best, on trial at Salem, Mass., for the murder of George E. Bailey at Saugus, testified on his own behalf on Tuesday. He denied having committed the crime. Best said he was born at Sackville, N. B., on April 8, 1865; attended school regularly until he was twelve years of age, and after that went to school in winters and worked on a farm in summers. His parents are alive in Sackville. His only brother lives at Newcastle, N. B.

RENEW

—YOUR ORDER FOR—

Second Quarter
Lesson Helps, etc.,
AT ONCE

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

Terms: CASH WITH ORDER.

P. S.—Just to reduce Stock we have
reduced all our Teachers' Bibles to
OFF.

Send for Price List.

"The Kingdom of Song" is a seller.
Get it. 30c. single copy.

123,000
Persons
Killed

every year in the United States by
Consumption.

The fault is theirs No one need
have consumption. It is not heredi-
tary. It is brought on by neglect.
You do nothing to get rid of it.

Shiloh's
Consumption
Cure

will cure a cough or cold in one
night.

Miss Bovey, a young lady of Simcoe, a
school teacher and prominent socially, went
rapidly into a decline from a cough. Was
not expected to live. Shiloh's completely
cured her. People in that vicinity are well
acquainted with the facts in her case.

Shiloh's Consumption Cure is sold by all
druggists in Canada and United States at
25c, 50c, \$1.00 a bottle. In Great Britain
at 1s. 3d., 2s. 6d., and 5s. 6d. A printed
guarantee goes with every bottle. If you
are not satisfied go to your druggist and
get your money back.

Write for illustrated book on Consumption.
Sent to you free. S. C. Wells & Co., Toronto.

LADIES WANTED

to copy one of our beautiful
Model Trimmings. These
are trimmed with Felt, Fur,
and Ribbon. They are the
style to be worn this Spring. We are
giving away a limited number of ad-
vertises our new lines of Women's Gold
and Silver Pins, set with Jewels,
which will at the same time and ad-
dress and we will send you 2 doz. pins,
which will at the same time and ad-
dress and we will give you one of
these lovely trimmed hats nicely pack-
ed in a box, for selling only 1 doz. pins.
All we ask is that you show it to your
friends. Write at once and be the first
in your locality. THE MAXWELL CO.,
DEPARTMENT TORONTO



FREE

Real Estate

For sale in the growing and beautiful
town of Berwick.

I have now for Sale several places right
in the village in price from \$700 to \$3,500.
Some of them very desirable properties.
I have also a number of farms outside on
my list. Some of them very fine fruit
farms, from \$1,500 to \$7,000. Correspond-
ence solicited and all information promptly
given. Apply to—

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Real Estate Broker, Berwick, N. S.
March, 1901.

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Rev. Charles Quinny, Phillipsburg, Ont.
Rev. T. Dunlop, Alliston, Ont.
Rev. Henry Helzinger, Neustadt, Ont.
Rev. Job Roadhouse, Seely's Bay, Ont.
Rev. Arthur Golding, Stony Mountain, Man.
Rev. T. W. Leggett, Brooklin, Ont.
Rev. W. D. Pickett, Round Hill, N. B.
Rev. A. G. Watts, Inverness, P. Q.
Rev. A. B. Johnston, Westmeath, Ont.
Rev. D. L. Joslyn, Crystal City, Man.
Rev. J. W. Gardner, Guysboro, N. S.
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Rev. J. F. Trollope, Laurel, Ont.
Rev. Isaac Baker, Meaford, Ont.
Rev. J. K. Moran, Arden, Ont.
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Rev. N. B. Dunn, Dabone, N. S.
Rev. T. B. Layton, Truro, N. S.
Rev. M. P. Freeman, Billtown, N. S.
Rev. W. Mason, Georgetown, P. E. I.
Rev. Stirschan, Raynna, Ont.
Rev. R. W. Roughley, Wood, Ont.
Rev. T. Campeau, P. P., St. Alphonse, N. W. T.
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Rev. J. H. Morehouse, Ingersoll, Ont.
Rev. R. Y. Bourque, P. P., St. Alexandre, Ont.
Rev. J. Ball, Fullerton, Ont.
Rev. Alfred Boreham, Chapleau, Ont.
Rev. B. P. Lewis, Therville, P. Q.
Rev. W. H. Nease, Fortapique, N. S.
Rev. H. F. Adams, Truro, N. S.
These and hosts of other prominent persons testify to unequalled merits of K. D. C.

The Farm.

Improvement of English Shorthorns.

The Shorthorn type appears to be more firmly established in this country than in England, breeders in the latter country being divided in their adherence to the true shorthorn type.

Inbreeding is practised by all the leading breeders, but line breeding is preferable. More attention is given to the important matter of selecting a sire than here.

A Good Compost Heap.

On my seed farm I make a great deal of waste vegetable matter, such as buckwheat straw, rye straw too much broken up in threshing by machinery to be marketable for bedding, and a large quantity of the mixture of forest leaves and meadow hay that after two seasons of use as covering for thirty thousand or forty thousand seed cabbages has become too fine and broken for further use.

At the close of the planting season of 1899, having two or three carloads of stable manure and about half a ton of ground bone, nitrate of soda and muriate of potash to spare, I concluded to utilize more or less of the waste by making a compost heap in the cellar of one of the stables, it was made with manure as a

ANSWERS A QUESTION.

Mrs. Rorer's Reply in Ladies' Home Journal.

"I consider coffee as it is usually made in the American family—strong and from the pure bean—an injurious drink, especially for nervous people.

No doubt the student to whom you refer can study better after taking a cup of coffee, but the new energy is caused by a stimulant, the effects of which will soon wear off, leaving him lower in nervous force.

That is the reason he has headache and feels so miserable when he is without coffee. If it is only the hot drink he requires why not take a cup of clear hot water or a cup of Cereal Coffee."

Mrs. Rorer is one of the most eminent authorities on food in America. She knows that Americans go on day by day using food and drink that sap their vitality instead of building it up, and it requires argument oft repeated to wake them up.

If it has ever been served to you in a weak, unpalatable drink, have it made over again and use two spoons to each cup and know that the actual boiling contains a full 15 minutes. Our word for it, the Postum Coffee is delicious when properly made.

foundation, then a layer of the half rotten, straw material, over which we scattered one of the fertilizing elements, care being taken to place the most straw material nearest the bottom of the heap.

This was in early summer. It was left untouched until planting time next spring, when on testing it I found that every substance had fully rotted, and the whole mass was in a fine state of comminution; even the corn cobs had entirely disappeared and thus added their 25 per cent of potash to the heap.

I used this compost on freshly broken up sod, giving it a fair dressing for a corn crop. I planted it with Longfellow, and had the most wonderful results in growth of stalk ever known in my experience as a corn grower; by actual measurement many of these were nine and one-half feet in height, with the ears so high up that a man of average height could walk under many of them without touching them with his hat.

The compost utilized not only much waste vegetable matter, but the nitrate of soda and muriate of potash, fertilizers which all who have kept them over a season are aware dampen and waste more or less in the process of keeping.—(J. H. Gregory, in Country Gentleman.

Early Work.

A home in these days without a plenty of pie plant, or rhubarb, spinach, early lettuce and so forth, is liable to lack both health and comfort. The best place for a rhubarb bed is close by the barn, where it will get the largest possible supply of strong manure.

A spinach bed is most easily established in a sunny corner, next to your pieplant, and with it should be a few roots of parsley. Both of these enjoy a plenty of nitrogenous manure. If you have not a greenhouse, make your lettuce bed adjacent to the spinach. Make the bed deep and rich, and give it an abundance of ashes well mixed in with the barn manure.

Starting seeds in boxes is well enough, where you have a sunny window and are not too busy to make sure that the boxes never get dry. In such boxes you may start your spinach, lettuce, nasturtiums, as well as cabbages. But as a rule, it pays to have on every farm a little lean-to greenhouse, with benches for starting seeds before they can be planted out of doors.

The most common cause of heaves is a deranged state of the stomach resulting from overfeeding on good or bad food, watering horses after being fed, driving the horse too fast soon after feeding, and from musty food of all kinds. The deranged state of the stomach from the above causes acts on the nerves of the lungs, causing contraction of the air cells, hence difficult breathing or heaving. When heaves is once thoroughly established there is no cure, but the animal can be somewhat relieved by careful feeding on good oats, bran and a small allowance of hay.



ASIATIC DYES.

The Brainerd & Armstrong embroidery silks, Asiatic dyed, are the most durable because they do not fade.

They will stand more wear and hold their colors better than any other embroidery silk.

400 shades.

In patent tangle-proof holders.

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STEEL AIR RIFLE FREE. Includes an illustration of a rifle and a small portrait of a woman.

BE SURE. BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. 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.

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Marriage CERTIFICATES. 30 cts. Per Dozen, Postpaid. Paterson & Co., St. John, N. B.

SHORTHAND. The Education Department does not at present propose to issue certificates for proficiency in this subject. The certificate issued by the Business Educators' Association of Canada on the Sir Isaac Pitman system will be accepted. The only College in the Province having authority to issue this certificate is the MARITIME BUSINESS COLLEGE, Halifax, N. S. Knubach & Schurman, Proprietors.

GOLD RING. Set with a superb top quality diamond surrounded by 14 sparkling brilliant cut diamonds. Only a beautiful diamond ring of this quality can be made in Canada. Write for photos, full particulars, and how to order. THE HOME ART CO., BOX 11 TORONTO.

CANADIAN PACIFIC RY. LOW RATE SETTLERS EXCURSIONS BRITISH COLUMBIA and PACIFIC COAST POINTS. One way second-class tickets good to start on Tuesdays, March 12, 18, 24, April 2, 8, 14, 20, 1901. Rate from ST. JOHN To NELSON, B.C. \$53.00. Equally low rates to Boise in Colorado, Utah, Montana, Idaho, Washington, Oregon, and CALIFORNIA. For particulars of rate train service, etc., write to: A. J. HEATH, D. P. A., C. P. Ry. St. J. C. N. B. or W. H. C. MACKAY, C. Agent, C. P. R. St. John.

News Summary

Mrs. Geo. A. Cox has donated the \$5,000 required to complete the purchase of the building occupied as the home for incurable children in Toronto.

Lord Salisbury's cold has developed into a slight influenza, but the Prime Minister is doing well, and he hopes to go to the Riviera next week.

John C. Best, of Sackville, N. B., on trial at Salem, Mass., for the murder of Geo. E. Bailey, was found guilty on Thursday. His counsel has given notice of a new trial.

The British inflicted a repulse March 20 on the commandos of General Maland and Commandant Scheper on Sunday's river. The Boers fled, having lost sixteen killed.

Lord Lansdowne, Foreign Secretary, announces that no further military operations by the British troops in China are contemplated for the present.

Lord Salisbury, according to the London Express, is suffering from a kidney affection which is likely to incapacitate him for some time.

The appearance of a case of small-pox in Kentville, N. S., has caused the schools and churches to be closed, and a general vaccination is ordered.

Commandants Krizinger, Scheeper and Van Beenan have joined forces, and the Boer commandoes, a thousand strong, are now moving in the direction of the Orange River Colony.

Snow storms and blizzards were general throughout the north of Great Britain on Friday, and strong cold winds in southern England. Much damage was done to telegraph and telephone wires.

Replying in the British House of Commons to a question suggesting reciprocity towards Canadian product for the preference granted by Canada the Chancellor of the Exchequer said he was not prepared to propose this.

The office of census commissioner for Nova Scotia rendered vacant by the death of Mr. Firman McClure has been filled by the appointment of Mr. I. B. Oakes of Wolfville, ex-principal of Horton Academy.

Mr. Balfour announced yesterday in the British House of Commons the Government's refusal to permit Messrs. Merriman and Sauer to address the House against the establishment of a Crown colony form of government in South Africa.

A despatch from St. Petersburg says the Czar has administered a severe reprimand to Prince Viassenski, a member of the council of the empire, for having interfered with the orders of the people on the occasion of the recent riots.

The Militia Department has arranged to classify rifle clubs into two classes. The first, regularly enlisted members of the militia, will receive 200 rounds of ammunition per season. The other class will get 100 rounds of ammunition per man.

A Montreal despatch says: Lieut. Col. Dent, British remount officer, has arrived here from England. As soon as he can procure one thousand Canadian horses suitable for remounts, they will be shipped from either Portland or Boston. Colonel Dent strongly favors the establishment of remount stations in Canada and will advise the British War office to that effect.

A despatch sent out from Ottawa says: "It is reported that H. M. Whittey is in favor of having the steel shipbuilding plant located at Sydney. A meeting of the interested parties will be held in St. John on Monday, and it is reported that it has been nearly decided to decline the Halifax and St. John aid, and with the liberal subsidy expected from the Dominion government to proceed to locate the plant at the Cape Breton port."

A bill introduced in the Nova Scotia Legislative Council by Hon. W. T. Piper, Government leader in the Council, providing for the abolition of that body, was thrown out, on the ruling of the President of the Council, Hon. Mr. Boak, that the measure could not properly come before the Chamber. Mr. Piper appealed from the President's ruling, but it was sustained 15 to 2, only Hon. Mr. Armstrong, voting with the mover of the bill. Evidently the Legislative Council does not feel prepared to die.

Dear Sirs,—This is to certify that I have been troubled with a lame back for fifteen years.

I have used three bottles of your MINARD'S LINIMENT and am completely cured.

It gives me great pleasure to recommend it, and you are at liberty to use this in any way to further the use of your valuable medicine.

Two Rivers. ROBERT ROSS.

SUFFERING WOMEN

A MESSAGE OF HOPE TO THE WEAK AND DEPRESSED.

A Grateful Woman Tells of Her Release From the Agonies That Afflict Her Sex After Three Doctors Had Failed to Help Her.

The amount of suffering borne by women throughout the country can never be estimated. Silently, almost hopelessly, they endure from day to day afflictions that can only fall to the lot of women. The following story of the suffering and release of Mrs. Charles Hoeg, of Southampton, N. S., ought to bring hope and health and happiness to other sufferers. Mrs. Hoeg says:—"For nine out of the thirty-two years of my life I have suffered as no woman, unless she has been similarly afflicted, can imagine I could suffer and yet have lived. Three weeks out of four I would be unable to move about and, indeed, at no time was really fit to attend to my household duties. I consulted physicians—three of the most skilful doctors in the county of Cumberland at different times had charge of my case. These all agreed in their diagnosis, but the treatment varied; and while at times I would experience some relief, at no time was there any hope given me of a permanent cure. Many a night when I went to bed I would have been glad if death had come before morning. I never had much faith in proprietary medicines, but at one time I took a half dozen bottles of a blood-making compound that was highly recommended. This, like everything else, failed to help me. There seemed to be not a particle of blood in my body. My face was absolutely colorless, and my appetite almost entirely deserted me. I often saw in the newspapers letters testifying to the merits of Dr. Williams' Pink Pills, but nine years of suffering and discouragement had made me too sceptical to see any hope of relief, when doctors had failed to effect a cure. But at last I came across the story of a cure near home—that of Mr. Moses Boss, of Rodney. I knew that at one time he had been regarded as a hopeless consumptive, and his cure through Dr. Williams' Pink Pills, I determined me to try them. I had not taken two boxes before I began to feel better, and grew confident of a cure. I kept on taking the pills, all the time feeling new blood in my veins, activity returning to my limbs, and the feeling of depression gradually wearing away. To many women it may seem incredible that the mere making of new blood in my veins could restore to a healthy condition misplaced internal organs, but this has been my happy experience. My pains have all left me, and I am now as healthy a woman as there is in this place. This health I owe to Dr. Williams' Pink Pills, which have rescued me from a life of suffering, if not from the grave."

Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. A spitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. These pills are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box, or six boxes for \$2.50, and may be had of druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont.

At Ottawa on Thursday the Supreme Court gave judgment in the case of the Consumers' Cordage Company vs. Connolly—Appeal on principal demand dismissed in part with costs. Judgement reduced and appellants condemned to pay respondents \$18,044.86, with interest thereon, from 23rd December, 1896, and costs in all courts. The judgment on the incidental demand is confirmed with costs. Mr. Justice Gwynne dissenting.

In the Arkansas House of Representatives on Friday a personal difficulty occurred between Representatives Leary, of Lee county, and Blalock, of St. Francis, over a local bill affecting Lee county. While addressing the House, Blalock, denounced as a falsehood a statement reflecting on him made by Leary in a speech. The latter then struck Blalock on the head with a cane. Both men clinched and were engaged in a struggle when other members separated them, and the great at-arms demanded peace.

Nine Boils On Neck.

Anyone who has ever been troubled with boils can sympathize with poor old Job. There was no Burdock Blood Bitters in those days, so Job had to suffer in silence. Now-a-days no one need endure the misery of boils.

All they have to do is take B.B.B. when their blood will be cleansed of all impurities and every boil will quickly disappear.

Miss Lydia Moody, Ruscom, Essex Co., Ont., sends the following statement of her case: "Some time ago my blood got so out of order that many boils appeared on my body and prevented me having any rest. I had nine on my neck at different times, and quite a number of small ones came on my shoulders and arms."

"Our next door neighbor, seeing the condition I was in, told me to take B.B.B. for my blood, and I did so."

"After I had finished the first bottle I found that some of the boils had disappeared and all the rest were getting much smaller. I then got two more bottles, and by the time I had those nearly all gone there was not a boil to be seen. Besides this, a headache, from which I suffered greatly, left me, and I improved so much in health that I am now a strong, robust girl."

FREE OPAL RING

A beautiful Opal of rainbow hues set in Solid Gold Alloy given for nothing, only 10 large packages of Sweet Pea Seeds at 10c. each. Each package contains 42 new and most fragrant large flowering varieties in all colors. To every agent we send an illustration of our Sweet Pea, beautifully done in color. Write for seeds, and we will return the money, and we send this little in a handsome glass flower box, postpaid. FREE SEEDS \$1.00 Box VO Toronto.

FREE

We give this handsome gold-edged nickel watch, American Lever Movement, for selling only 2 dozen large packages of Sweet Pea Seeds at 10c. each. Each package contains 42 new and most fragrant large flowering varieties of all colors. They are everybody's favorite flower. Write and we will mail the seeds. Sell them, return the money, and we send your next reliable watch, postpaid. THE PRIZE SEED CO., BOX VV TORONTO.

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrears if they wish to discontinue the MESSENGER AND VISITOR.

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

USE THE GENUINE MURRAY & LANMAN'S FLORIDA WATER THE UNIVERSAL PERFUME FOR THE HANDKERCHIEF TOILET & BATH REFUSE ALL SUBSTITUTES

FREE CAMERA AND OUTFIT

For selling only 10 large packages of Sweet Pea Seeds at 10c. each. Each package contains 42 new and most fragrant large flowering varieties of all colors. They are everybody's favorite flower. This Camera takes a picture 2 1/2 inches. The outfit consists of 1 box Dry Plates, 1 plate (Type 1) Printing Frame, 2 Developing Trays, 1 dig. Developer, 1 box Ruby Paper, 1 box Silver Paper and full Directions. Write and we will mail the seeds. Sell them, return the money, and we send Camera and outfit, postpaid. The season for selling seeds is short, so order at once. The Prize Seed Co., Box VU Toronto.



Makes Child's Play of Wash Day

SURPRISE SOAP

is a pure hard soap which has remarkable qualities for easy and quick washing. SURPRISE really makes Child's Play of wash day. Try it yourself. ST. CROIX SOAP MFG. CO. St. Stephen, N.S.

Cough! Cough! Cough!

Do not cough any more but use a bottle of PUTTNER'S EMULSION, the old established favourite remedy. Whether your cough is of long standing, or from recent cold, PUTTNER'S will do you good. It will allay irritation, attack and dispel the germs of pulmonary disease, tone up your system and help to cure you. Your doctor will tell you so. Your neighbors will say so too. Thousands have been cured by it.

Be sure you get PUTTNER'S the original and best Emulsion.

Of all druggists and dealers.



More than one Woman

Who has been cured of backache and kidney trouble by the use of Doan's Pills has written us as follows:

Mrs. Wm. Bishop, Palmyra, Ont., writes: I have used Doan's Pills for lame back and know they are an excellent pill, as two boxes completely cured me.

Mrs. J. T. Dagenais, Montreal, Que., writes: One year ago I suffered terribly with kidney trouble. I consulted several physicians and used their prescriptions without success. I saw Doan's Pills advertised, so procured a box and they made a complete cure.

Mrs. J. F. Griffith, Montague Bridge, P.E.I., writes: About six months ago I suffered terribly with weak and lame back. I took one box of Doan's Pills and am thankful to say that they cured me and I have not had any sign of my trouble since.

Hon. Senator J. Arthur Pacquet, Quebec, died Friday morning from a complication of pneumonia and inflammation. He contracted a severe cold in the United States two weeks ago, but fatal complications were not expected. The deceased was head of the enormous department store which bears his name, and owns a wholesale fur factory. He was a Liberal in politics and succeeded Senator Dubin in the Senate about four years ago. The estate of the late senator will probably aggregate a million dollars. He was forty years of age.