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No. 19.

The House of Commons Discusses the Fire.

The Government's proposal to vote \$100,000 for the relief of the fire sufferers of Ottawa and Hull was heartily concurred in by the opposition leaders and the appropriation was accordingly promptly made on Tuesday of last week. Resolutions were also adopted providing \$10,000 for a new Post Office in Hull and \$21,000 to restore the Chaudiere bridge which was partly destroyed. In the course of some discussion upon the fire and the voting of assistance from the public funds, Hon. Mr. Foster called attention to the very dangerous conditions existing in the two cities on account of the character of many of the buildings and the vast quantities of lumber piled along the river banks and within the city limits, and asked whether it was proposed to accompany the appropriation with any conditions, absolute or advisory. He said the Government had considerable control over the water power of the Chaudiere and suggested that, as the banks had been swept clean by the fire, the present was a favorable time for introducing necessary changes in the interest of the public safety without interfering too much with vested rights. Other members of the House discussed the subject along the same line, concurring in Mr. Foster's view that measures should be taken to avoid the great danger from conflagrations which present conditions involve. Sir Wilfrid Laurier recognized the great importance of removing the dangerous conditions existing in the city on account of the presence of so great quantities of lumber and the prevalence of wooden buildings. He fully agreed with what Mr. Foster had said in that connection, but he feared that the Government had little power to change conditions other than through advice and remonstrance with the municipal authorities and the mill owners. The Government would not fail, he said, to exercise its influence with the lumbermen, who certainly should be as deeply interested in the safety of the city as anyone, to induce them to remove their lumber piles to a distance from the city. If, from the calamity which had overtaken the cities there should be learned the necessity of protection, it would have at least one redeeming feature.

The Methodist General Conference of the United States.

The General Conference of the Methodist Episcopal church of the United States met in Chicago on May 1st and will continue in session during the month. There are about 650 delegates representing 124 annual conferences, 11 missionary conferences and 13 missions. It is said that there will be one hundred and one committees all sitting at the same time to consider the details of affairs before the Conference. Among the main points of interest to be discussed by the Conference are the following: 1. The removal of the time limit on pastoral appointments. 2. The removal of the law against card-playing, dancing and theatre-going. 3. Lay representation. 4. The necessity for more bishops. The conference has already acted upon number 3, ratifying the action of the annual conferences in extending representation to laymen in the General Conference equal with that of the ministers. This is an important step in the direction of making the Methodist Episcopal church a democratic body. On the remaining subjects, and especially the first two, it is probable that strongly diverse views will find expression. The proposal to remove the time limit will be strongly and perhaps successfully opposed, but it is said there are many who believe that the itinerant system stands in the way of successful work in the cities. Any proposal to relax the strictness of the church's discipline will

also meet with influential opposition. At the same time it is said that the laws of the church in reference to dancing, etc., are not enforced, and it is argued that if these prohibitions are not to be enforced, it would be better that they should not be retained in the book of discipline. Earnest Christians in the Methodist Episcopal church are keenly sensible that the spiritual life of the body is far from being as strong and aggressive as it formerly was. This is made painfully evident by the statistics of the church, which for the last four years show a much lower rate of increase than in former years, and the experience of the Methodist church is more or less that of the other evangelical bodies of the country. Certainly there is great need of a general and genuine revival of religion in America.

The editor of the Montreal Witness is one of the members of that Dominion Alliance Committee which is back of the resolution on Prohibition moved by Mr. Flint in the House of Commons, but which, as Mr. McClure of Colchester contends, does not represent the general sentiment of the temperance people of Canada. However that may be, the Witness is a long tried and influential supporter of the temperance reform in Canada and its deliverances on the subject are entitled to respect. Alluding to the discussion on Mr. Flint's resolution in the House, the Witness declares that it was unsatisfactory in the extreme, as it contained little else than party ranting and crimination. There is, however, the Witness says, this satisfaction to be derived from the debate, "that every Liberal that spoke, with the exception of the two machine men, Mr. Parmelee and Mr. Casey, said the Government ought to do something." If this is the sentiment of the rank and file of the independent temperance Liberals, and if they vote in accordance with it, the Flint resolution, the Witness says, will be gained. It doubts even the political wisdom of Mr. Parmelee's amendment which declares against any action, and says that "if the temperance Liberals stand to the view they have expressed they will necessarily vote it down, which would prove an invited rebuke to the Government. When that amendment is out of the way all prohibitionists who think it worth while to do so will vote for Mr. McClure's amendment, demanding national prohibition, pure and simple. That will be voted down, as the Government has already recorded itself as opposed to that, and it has probably the support of the country in this attitude in view of the adverse vote in Quebec. When that also is out of the way the crucial vote will come showing what members mean to vote for prohibition at all and what members do not."

The Welland Canal Dynamiters.

The preliminary examination of the men, Walsh, Nolan and Dulman, charged with having attempted to destroy a lock of the Welland Canal with dynamite, was held before the police magistrate at Welland last week. Plenty of evidence was adduced to connect the men in the most direct and positive manner with the attempt to wreck the canal. The men had been closely watched by both the Canadian and United States police, being suspected by both of being smugglers. What the motive of the men was in destroying the lock or what their connections are in the crime is yet to be made clear. The attempt to destroy the canal naturally suggested connection with parties having an interest in the movement of freight by American rather than by Canadian routes, and led to the suspicion that the speculators or grain shovelers of Buffalo were concerned in the

crime. On the other hand it is suspected that it was a part of a Fenian plot, and this suspicion is strengthened by the alleged identification of Nolan as a Fenian of long standing, who was tried for murder ten years ago in the city of Dublin. It is not impossible that both an unscrupulous self interest and a blind anti-British hatred have been concerned in the villainous scheme. Whatever the purpose or connection of the dynamiters, it is evident that they have many sympathizers on the other side of the border. It has been found necessary to put the jail in which the men are confined under military guard. Spies disguised in women's clothes have been spotted by the detectives in the vicinity of the jail, and an attempt was made to kidnap a girl who is one of the principal witnesses against the dynamiters. Naturally there is a good deal of excitement over the matter in that part of Ontario, and at certain points the military have been notified to hold themselves in readiness to be called out at a moment's notice.

Parliament and the Spion Kop Despatches.

The publication of the Spion Kop despatches was the subject of lively discussion, both in the Imperial House of Commons and the House of Lords, on Friday last. The matter was brought up in the House by Mr. Walter Runciman, Liberal member for Oldham, who strongly censured the Government and especially Lord Lansdowne, the Secretary for War. Mr. H. H. Asquith and other Liberals animadverted trenchantly upon the alleged untenable position of the Government, asserting that confidence in it had been seriously shaken by the publication of the despatches. Mr. Labouchere (Radical) and some of the Irish Nationalists took a hand in the discussion, denouncing the Government's action. In defence of the Government the chief speakers were Hon. Mr. Balfour and Mr. Wyndham, Under Secretary for War, the latter of whom quoted the Duke of Wellington as precedent for the publication of despatches. The only point at issue, it was contended, was why the criticisms upon General Buller had been published if the Government intended to leave him in command. Mr. Wyndham contended that it was impossible to isolate the Spion Kop despatches, and treat them as no other despatches had been treated in the last hundred years. He believed that General Buller, as well as General Roberts, had intended the despatches to be published, and contended that no injury had been done to General Buller in the matter, and that it would be unfair to leave the 40,000 or 50,000 men in doubt as to the causes which had made all their heroism unavailing. Mr. Balfour complained of what he regarded as unfair criticism of the Government, especially repudiating the accusations which had been made against the Secretary of State for War. Sir Henry Campbell-Bannerman, Liberal leader in the House, asserted that the Government had no precedent for its action, and held that its defence was utterly insufficient. In the House of Lords, Lord Lansdowne contended that the only way open to the Government was the publication of the despatches. Spion Kop had cost the army 1600 casualties, and if the papers had been withheld the reputation of the generals would have been damaged more than by their publication. As a matter of justice to Lord Roberts the despatches had not been published without consultation with him. Lord Kimberley, the Liberal leader, declared the publication of the despatches unjustifiable, and Lord Rosebery said that General Buller had been placed in a cruel position by the publication of censorious despatches on the ground of satisfying a public curiosity of which no outward sign existed.

Fishing.

BY H. F. ADAMS.

Matt. 4:19. "Follow me and I will make you fishers of men."

In the mind and purpose of the Master, following and fishing were to go together. And what Christ has united, let not man put asunder.

His own life beautifully illustrated these two ideas in perfect unity. While following the Father's will, he reached out after men to become partakers of the divine nature. He asked his followers to do what he found to be his meat and drink, 1st to follow, 2nd to fish.

In the endeavor to expound and apply this text, I have found much profit and instruction in the perusal of a booklet on it, written by a Christian worker out of his experience, J. A. Richards, and I shall weave a good many of his suggestions in this talk.

1. Before men "go a fishing," they are generally filled with the fishing spirit. This spirit is sometimes "catching," especially in the spring of the year.

Christ was filled with the Holy Spirit before he began to fish for men. So were the apostles. They followed Jesus several years before they became fishers of men. After the baptism of the Holy Ghost, not before, Peter on the day of Pentecost threw out the net and drew 3000 into the gospel boat. Why is it that there are so many professing Christians who do not fish for souls? The answer seems to be, they are not filled with the Holy Spirit.

This answer is very apparent when we remember that as the expert angler generally has an Indian guide, because he knows where the fish are, so a fishing Christian must have the Holy Spirit with him, for he knows the haunts and habits of souls. That great fisherman, Paul, was so dependent on the guidance of the Spirit, when he and his helpers "had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia, after they were come to Mysia, they assayed to go into Bithynia and the Spirit of Jesus suffered them not." And the reason is given that in a vision given to Paul that night was a man of Macedonia beseeching him to come over and help us. Spirit-filled fishermen will never lack directions in their divine art.

2. Fishermen usually dress according to their work. When a man goes fishing he does not dress for a ball. A strikingly dressed Christian fisherman may attract the fish from God to himself. As every fisherman knows that it is his business to keep himself out of sight, so a follower of Jesus who won't catch souls, will do well to ponder the following.

A young lady, a new convert, asked her pastor how he thought she ought to dress. His answer was a wise one, to go to neither the extremes of loudness nor quietness, but "to dress so that people will not remember what you wore when you leave a room." That is a good rule for Christian fishermen, and of course, fisherwomen, as we use the term fishers in the generic sense, including both sexes and all races. "Not putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

3. Anglers say that the fish bite better on cloudy days. When the sun of prosperity is shining on men, it is hard to get sinners to do much more than just nibble at the gospel. They go to church, for which we are glad, and they are highly elated by the full cup of good things that is theirs. Preacher throws his line, baited with choice bits of the Word, but the sinner is wary. But suddenly a cloud comes up; sickness, sadness, sorrow, trial, trouble, tribulation, bereavement, bankruptcy, beggary. These are the "dark days" when Christian fishers should get their line to work in earnest, for it is sometimes the "opportunity they must buy up," which comes seldom with many. Souls are more tender then; hungrier for comfort; more accessible; and more responsive. The authorized version of Prov. 11:30 says, "He that winneth souls is wise." But I like the revised version better, "He that is wise winneth souls." The transposition of the words means much to the follower of Jesus who fishes for men. He must be wise before he can win. Nearly all those who came to Jesus were in sore straits. Nearly all the well and wealthy stayed away. They wouldn't bite the gospel bait, only swim around and look at it.

4. The tackle is of several kinds, but most men who fish like a hook and line. Peter at Pentecost was a net fisherman and got a big haul, but this same Peter was caught with hook and line. "Andrew" "He first findeth his own brother Simon," "and he brought him to Jesus." This hook and line method in fishing is the easier of the two. A child can tie a thread on a willow, and with a bent pin for a hook with a worm on it, can get a decent catch of young trout in the brook. So this method in catching souls for Jesus is at once the easiest, possible to the largest number, and, also, the most neglected. A Christian child can do personal work. A bright Sunday school girl was so delighted with what she learned in the Sunday school, that she coaxed her ungodly father to go to. At last he went. Many were the obstacles, but he was enabled to overcome them all. He gave him-

self to God and dedicated his life to his service, then entered upon the work of Sabbath school extension. Mr. Moody knew this man, and said that he succeeded in establishing eleven hundred and eighty Sabbath schools in Illinois, Ohio, Missouri, Indiana, and Western Territory, and many of the schools grew into churches.

Are you a one talent Christian? Come on then with hook and line and "go a fishing." It is not hard work, and it is wonderful how the one's mount up. Andrew caught Peter with hook and line; Phillip the Runuch; Annanias caught Saul of Tarsus; and Paul hooked the jailor and lots of others. And let us not forget the splendid work of the woman of Samaria, and how Phebe caught Apollos and landed him into the gospel boat.

5. The line. You have a hook, a sinker, a float, and good catching bait, but all are useless without a line. And you may sit for days beside the best of fish-filled lakes, but they are all useless without a line. If you want to catch souls for God, you need the hook of faith to be barbed with truth, the sinker of testimony, and a float of sanctified common sense. But before all and uniting all, and holding all in their proper relations, you must have the line of prayer. It need not be "long," but it must be "strong." The first thing every fisher for men does, is to throw out the line of prayer. It seems, (but really it is not so) that the angler's line and the Christian's line go in different directions. He throws his down into the dark muddy waters. Our idea of prayer is that it goes up. But is not God always among the fish, and a fishing-prayer will seek him among them. "He is nigh thee."

Believing prayer is a line with a hook on it. A gospel invitation, or a judgmental warning spoken wisely in season form the "living bait." To know just what kind of bait to use, the angler studies both it and the fish. Soul fishers must dig for bait by "searching the Scriptures;" the Bible offers broad acres with fetching bait for sinners, but we must dig for it. And we must know men. How we need to be taught by the great Master-fisherman, the Holy Spirit, in this solemn work of fishing for souls. What a record would be written, if all the cases were recorded of souls brought to Jesus in answer to believing prayer!

The old folks living on the farm in Indiana had a son in Boston, unsewed. They had thrown out the line of prayer many times for their boy. This Sabbath, while praying for him, the line had a particularly strong hook of faith on it, and they received assurance that their prayer would be answered. That same evening their son was in Tremont Temple. At the close of the sermon a young fisher for souls spoke to him, and he was caught for Jesus. Correspondence proved that the parents threw the line, the preacher baited the hook, and the young Christian worker used the "landing net" the same evening. "One sowed and another reapeth," but they "rejoice together."

A Christian wife threw the line of prayer for the conversion of her husband for 40 years, but failed. Why? Because there was no hook on it. At last she fell into a train of reflections: "I have borne this burden 40 years, I can carry it no further; it is too heavy for me; I must roll it off on God. I feel that I have done. I cannot convert his heart. I can't convert, however much I distress myself. Perhaps I have sinned in distressing myself as I have. God may have seen in me the want of a simple reliance on him, or the want of true and absolute submission to his will. He may have seen me unwilling or afraid to commit the matter of my husband's salvation entirely to him. But I feel that I must, and do thus commit it to him now. I will afflict myself no more. I shall still pray for him, and use such means as may seem advisable, but—saved or lost—I leave the result with God." The next morning she spoke to her husband about his soul's salvation, and two days after he sought and found the Lord.

The line of prayer is good, but it will be in vain unless it have the hook of faith. The bait of the gospel must be accompanied by the sinker of a personal testimony. Then we need the float of an inspired common sense to keep our hook out of the weeds and off the bottom.

I trust we have by this time come to the conclusion that this holy business of fishing for souls is a divine art, and requires to be studied and practiced to become skilled in catching men for Jesus!

6. Pointers for fishers. (1) After the spring the angler lays his rod and line away for another year. It is a cause for severe regret that many Christians get their tackle into use only during a revival, then lay it away till the next revival. Christ never meant his followers act so. Souls are going to hell all the year round, and the Christian ought to be fishing in the streams of life all the year round. If he do not, his line gets short and weak, his hook rusty, his sinker laid away, and his float lost. When he does want to go fishing, by force of some special services, he finds his tackle all snarled up in the garret of his soul, and perhaps his line gnawed into bits by the rats of worldly pleasures.

(2) Some anglers are so impatient to land fish that when fish begin to nibble they get excited, and say or do something to frighten them away. So there are Christian workers who are full of plans, always praying for a

revival, but in too great a hurry to see the blessing, that their fidgetiness rather drives fish away than draw them to Christ. Hook and line fishing is a quiet business, apparently slow, but this one at a time work has been mightily blessed of God to church and world. Therefore let us possess our souls in patience when we are after men for Jesus. Don't talk so much, don't pray so long, don't scold if the fish nibble your bait away, but put more bait on your hook and wait till you get a bite.

(3) They say a good deal depends on how you throw your line, especially in fly-fishing. Any child can get an expensive tackle all tangled up and useless, catching it onto overhanging branches or fouling it in water weeds. Takes a man of skill to throw it so as to catch a fine salmon.

We ask for some queer things in prayer, and we sometimes blunder awfully when we try to introduce religion to people. Fish are very shy, so are people, at least of religion. So throw your line wisely, winsomely, just in the right place at the right time. Look at our Lord in John 3 and 4. What love, what patience, what self-forgetfulness, what perseverance, and—what success—marked our dear Master in catching Nicodemus and woman of Samaria.

(4) Lastly, the bite. How many things have happened between the fish's bite and—well, what it ended in: a broken line, a stolen bait—or a landing of the fish? Little fish who bite well, one can land it. But if a big fish takes the hook, help is needed. If a strong big fish is on your hook let out your reel, give him time to exhaust himself and his fury. When he stops struggling draw in gently, wisely, quietly; then get a handy friend to slip the landing net right under him and he is safe.

Some souls under conviction are roused to argue, to put absurd questions, and if you try to answer them you may lose your fish. Let out your reel, let out the line of prayer and have faith in God. Be patient he'll come yet. As long as he is hooked you need not worry. If it be hard to land him, get another Christian fisherman to help you with the landing net of consecrated prayer. Next time you meet him you will find the convicted one softening, draw in your reel, hold firm unto the promise, his giving up the struggling and—praise God—he's landed. Jesus said it, "Follow me and I will make you fishers of men."

Lord Roberts.

BY D. A. STEELE, D. D.

I have just finished Lord Roberts' "Forty-one Years in India." In plain style, without any coloring, save that of truth, the veteran tells the story of his life up to the time of re-signing his command and going, as all good Englishmen hope to do, to that country which they call "home." He went out as Second Lieutenant of Artillery, just before the mutiny, and fought all through that struggle against the most formidable insurrection Britain has ever had to meet. His descriptions of the taking of Delhi and the relief of Lucknow are vivid, without being lurid. Indeed there is never the slightest approach to fine writing, no superlatives in describing what is really superb conduct on the part of the British soldier. But neither is it a bold style; it is lucid and presents the scene of march and of battle in so clear a light that the reader has not to wait to consider the meaning of the narrator. It is not a philosophical style like Kinglake's "Crimean Invasion," neither has it that great undertone of patriotism and hero-worship of Napier's "Peninsular War," but it is direct, crisp,—now telling how the sepoy mutineer asked him if he were to be blown from the cannon's mouth, to which he answers a simple "yes," with the remark that "it was a terrible sight and one likely to haunt the beholder for many a long day, but that was what was intended. I carefully watched the sepoys faces to see how it affected them;" now, explaining how the almost impossible feat of disarming a native regiment was accomplished by a few determined Europeans. "The commander ordered the disaffected troops to 'pile arms.' Thereupon a sepoy shouted, 'Don't give up your arms! fight for them!' The adjutant of the regiment instantly seized him by the throat and threw him to the ground. The order was repeated and, wonderful to relate, obeyed." The mutiny was a good school for future work, and we find him therefore ready for every new phase of the Indian question—ready to fight, ready to provide for the resting of the troops—he was almost from the first connected with the quartermaster's department—ready to deal wisely with the various peoples of India, making full allowance for their prejudices, religious or otherwise. I do not hesitate to accord to Lord Roberts that meed of statesmanship which is not always combined with the soldierly instinct. His conduct in Afghanistan, after the taking of Kabul, will be found to bear me out in this. But first and last Roberts is the soldier. He sees where an army will be wanted; he counsels the Government to provide for, and hasten forward, such an army; he organizes to the minutest details the force about to start. He watches every man with the eye of a hawk,—notes men with special aptitude and promotes them, and when the stress of battle comes his observation extends to all points of

the field, carried out, hands—no heavily up instruction against his he ordered main body was an ho took his o the plan fusion and appeared off the s enemy, of cesses ha Lord Rob eglly suffe incidents to discov from that what did thought o deviation time app tion) wer fortunate marched the route must hav This is fo, ward, is no slur guns, no by the h statement plan. O or nothi authors c Is it not why the it is mu hurt by t While Roberts in the ar army in but we c little ch another fighter. 1. Nu responsi "That c pendent illness, who, w sarily u sickness she drev Dufferin land, co where t solicited all the e that in expense fit for d 2. Th intellig Institut ment a had as better aboliti superse have r room, 3. Th can do soldier's ous sec in the active religio allotted the su nearly counter Tempe Lor order self an and ev her bes in the spared life," prefer vance us unt the c

the field. He insists rigorously on his plans being carried out, and while not an unscrupulous man in his demands—not I should think a martinet—he comes down heavily upon the man who has not followed out his instructions. For example, the nations en masse rose against him in Afghanistan, and in order to meet them he ordered two generals to take roads so as to get the main body of the enemy between them. One general was an hour late in moving in the morning, the other took his own head and went another road. Consequently, the plan miscarried, our troops were thrown into confusion and were losing their guns, when Roberts himself appeared on the scene of the melee and managed to bring off the scattered forces in some sort of order. The enemy, of course, were vastly encouraged, for such successes have immense weight with any fighting force. Lord Roberts says in regard to this: "We had undoubtedly suffered a reverse, . . . nevertheless, reviewing the incidents of the 11th December [1879] . . . I have failed to discover that any disposition of my force different from that I made could have had better results, or that what did occur could have been averted by greater forethought or more careful calculation on my part. Two deviations from my programme (which probably at the time appeared unimportant to the commanders in question) were the principal factors in bringing about the unfortunate occurrence of that day. Had Macpherson marched at 7 a. m. instead of 8, and had Massy followed the route I had arranged for him to take, Mahomed Jan must have fallen into the trap I had prepared for him."

This is a specimen of the the Field Marshal's straightforward, firm way of dealing with delinquencies. There is no slurring for want of capacity, no hysterics over lost guns, no unworthy fears betrayed of one day perishing by the hand of the enemy; but honest, fairly-expressed statement of the real reason of the miscarriage of his plan. Of course there is an easier way—of saying little or nothing in regard to these failures, of keeping the authors of them out of sight, but is this the right way? Is it not for the instruction of all who come after to tell why the failure took place? It is very hard to bear, but it is much harder for British troops to have their morale hurt by the blundering of their superiors.

While not a ruthless fault-finder with old system, Lord Roberts has brought round several changes for the better in the army. Indeed he has practically re-organized the army in India. This is a subject of supreme interest, but we cannot go into it here. But there are one or two little changes he had succeeded in obtaining which show another side of his character than that of the great fighter.

1. Nurses for the Sick Soldiers.—Lady R is largely responsible for introducing female help into the hospitals. "That our sick officers and men should be entirely dependent for nursing, even in times of most dangerous illness, on the tender mercies of 'the orderly on duty,' who, whether kind-hearted or the reverse, was necessarily untrained and ignorant of the requirements of sickness, was a source of unhappiness to her." In 1886 she drew up a scheme for supplying lady nurses; Lord Dufferin and his council, with the authorities of England, concurred; "Homes on the Hills" were provided where the sick might recruit; private subscriptions were solicited, the army itself contributing largely. This is all the more important a matter when it is borne in mind that in many instances the invalid is cured without the expense of deporting him to England, and he becomes fit for duty in India.

2. The second reform which will commend itself to the intelligent observer of the fighting machine is that Institutes or Clubs were established in every British regiment and battery in India. "In urging this measure I had said that the British army in India would have no better memorial of the Queen's Jubilee (1887) than the abolition of that relic of barbarism, the canteen, and its supersession by an Institute, in which the soldier would have under the same roof a reading room, recreation room, and a decently managed refreshment room."

3. The third point which shows what a good general can do in the way of simplifying organizations for the soldiers' welfare is that of the amalgamation of the various sectarian societies for the prevention of drunkenness in the army, into one undenominational society. The active co-operation of the ministers of the "various religions" was secured; a room in the Institute was allotted to this new Army Temperance Association, and the successful issue was that when Roberts "left India nearly one-third of the 70,000 British soldiers in the country were members or honorary members of the Army Temperance Association."

Lord Roberts is a most enthusiastic rifleman, and in order to infuse his own spirit into officers and men, himself and staff practiced shooting regularly. Anything and everything pertaining to the welfare of the men has his best efforts. While his companions in arms have fallen in the strife all along his career, he himself has been spared. "He is a lucky dog," he "bears a charmed life," and other common sayings might be used, but we prefer to believe that such instruments of a nation's advance are kept by the Power that has always stood by us until their work is done. One or more escapes from the common doom of the soldier will interest you. In

the thick of fight he saw a sepoy deliberately taking aim at him, but at that instant his mare threw up her head and received the bullet. At another time he felt a tremendous thump and turned faint, but managed to hold on to his horse, when he found that a bullet had hit a pouch at his back, which he always carried in front, but which had worked its way round to the right place to stop the full force of the bullet. At another time two of the enemy seized and made off with a flag; Roberts immediately rode after them and cutting down one wrenched the flag from him; the other placed a gun close to his heart and pulled the trigger, but it missed fire! For this act came the Victoria Cross. These are only specimens of escapes by a hair's-breadth, many of which are recorded in a modest way. The people of the Empire—black, red and white—have but one prayer, that "Bobs Bahadur" may be spared to wind up the present unpleasantness between us and our fellow-colonists, and spared still further to enjoy his new laurels in the old country.

What Shall we do Next?

Some of the readers of the MESSENGER AND VISITOR may remember of my writing five or six years ago of a Raju caste man, named Babu Raju, who came to me for baptism. He was a stranger to me and I declined to baptize him until I heard more of his case. I remember of writing of the prospective difficulty of working him into our mission, and then closed my letter with the questions as to what I should do if he came back for baptism. Well after four years waiting he did come and was baptized by Bro. Archibald, upon the advice of our conference assembled at the time in Bobbili. Though something of an elephant on our hands in some ways, yet in others he has done fairly well. Now he thinks he has earned the right to have a wife, or at least feels the need of one, and I suppose if nothing untoward befalls, the desire of heart will soon be gratified. But it is rather of his child I started to write, and it is of her case I ask the above question. The child, a girl of eight or nine years, is living with B. Raju's mother and younger brother. For two years she has seen very little of her father, who now wishes to take her to Bobbili and send her to school. The village where the girl lives, is more than a mile from my tent. We have been there twice to speak and to see how the land lay, and today we decided to make an effort to get the child. I had very grave doubts of the possibility of doing it without going into court, which I very much dislike to do. I asked the head policeman to go with me, but it was a feast day in honor of the village goddess, and he declined to go. Going into the village we stopped to talk with some of the Raju men and then David and B. Raju went into his street to his house, while I stayed to speak to some people of the carpenter caste. Presently to my great surprise, I saw B. R. coming with his child in his arms without any apparent opposition, and I wondered if they were giving her up so readily. My uncertainty was soon dispelled. In a moment the people, men and women, came running from every direction, and some of the Rajus began to shout at B. R., asking why he had taken the child, and others commanded him to let her go instantly or they would beat him and drive him out of the village. I went over to where they were raging and tried to reason with them.

It was like talking with a pack of wolves. Presently I heard some one say, "they are going," and looking around I saw that the grandmother and one or two other women had come up and pulled the child by force from her father and were leading her away. I was very sorry my back was turned towards them at the time for they had fairly outwitted me in a way I had not expected. I stepped in front of the grandmother and child and tried to talk with them when a crowd of women and children rushed up with a howl like so many jackals and began throwing dust and gravel upon me while the poor child, frightened almost to death, ran one way and the grandmother another. It was a "circus" truly and I hardly knew whether to be angry or amused. We were beaten so far, but I put the best construction I could upon our defeat and said the governors would settle the case in our favor. For a little while there was a great commotion and they talked freely of beating us so I sent Somins for the head constable, not that I had the least fear of their falling upon us, but I thought his presence and words would help us. He would not come but sent a constable who came part way and then fearing to meet the Rajus he ran away. I stopped for an hour or more talking with them and laughing at them, sometimes making them laugh and sometimes making them angry, and then took leave feeling that for the present victory is not with us. And now what shall we do next? The head constable has promised to go with us in the morning. Whether he will do so or whether anything will come of it remains to be seen, but to-night as I look at the matter I see no hope except in going into court. Shall I do so? If not, what shall I do next?

C. CHURCHILL.

In tent, Budrayavalsa, March 23rd.

Ministerial Resignations.

These must needs occur, but that something is wrong in connection with them is manifest. Sometimes they are withheld when they should be tendered, but more frequently they are presented when they should be, as it would seem, withheld. The writer of these lines was present the other day, when four resignations were reported, after terms of pastoral service averaging something like two or three years. In these cases there may have been special reasons justifying the action taken. In many other cases the same may be true, but on the whole, the conviction is forced on one that there is be-

hind these a condition of affairs that needs, in some way, to be rectified. These resignations doubtless indicate more than they themselves really represented. They indicated a restlessness on the part of our ministers and a readiness to terminate the relationships that exist. That in the process of bringing this about there is a waste of energy and opportunity few will be inclined to question. In very many cases the pastorate terminates when the basis is laid which, under normal conditions, should result in a successful and fruitful work.

Now what is the cause, so far as one can ascertain in a general way, of this defect in the ministerial relationship, which all of us recognize? We are inclined to think that in many cases a want of tact on the part of both pastor and people is responsible. Too often there is an insistence upon minor matters, and an unyielding disposition which creates alienation and erects barriers in the way of continued usefulness. The longer one lives, the more he is convinced that tact, in the handling of questions, in the meeting of people, in the solution of pressing problems, is far better than great genius. Looking upon the ministry, too, as a profession may be responsible oftentimes for the termination of the pastoral relationship. This is not all on one side. The people sometimes, as well as the pastor, regard the relationship in the light of a professional one, to be terminated for slight cause and at will, and to be renewed or dis severed on a purely commercial basis. The looking at the ministry in this light by the pastor, will leave him open to discontent, to the solicitations of ambition and to the prompting of self interest, and so oftentimes to the termination of the pastoral relationship, when the true interests of the field would seem to demand its continuance. The exhaustion of ministerial resources, likewise, is a factor in the production of resignations. The treasury becomes empty, the reservoir contains no supplies, the power of responding to demands made is all exhausted. Under such circumstances there is nothing left but to pull stakes and seek another field. The lack of consecration, too, on the part of both people and pastor, but perhaps especially the former, may also be held responsible for the evil on which we are commenting. Worldliness creeps in, the commercial question of profit and loss presents itself, the prayer meeting is thinly attended, the fire of devotion burns low, and then criticism becomes rampant, and a change or a resignation will soon be the result. These are only some of the causes which operate to sever the pastoral relationship, but we are inclined to think they are among the principal ones.

It is difficult now to prescribe a remedy for that which we have striven to point out, and yet prayerful thought would do something along that line. It would help to produce tact and the repression of self, in the dealing with men and the handling of such parish questions as present themselves. It would take away the atmosphere of professionalism from the ministerial calling and diminish the secular aims that sometimes suggest themselves in connection therewith. It might even help the exhaustion of resources and be a means of replenishing the reservoir. Consecration to the great work of Jesus Christ on the part of both pastor and people would probably do more than anything else to remove or diminish this evil of frequent resignations. The greater would then overshadow the less and the demands of the Master would dominate the wishes of the servant. That this is desirable in the main, all will be likely to acknowledge. The ideal of the ministry is a permanent pastorate. When a place is made, when confidence has been secured, when a knowledge of a field and a people has been won, then the basis for successful work is laid. It is a manifest waste of energy and opportunity to have aught occur that shall break in and disrupt the relationship just as it promises usefulness. The itinerancy is not the ideal of the ministry; that is permanency, and an approach to that, at least, it should be the aim of both the ministry and the church to secure.—Commonwealth.

Pastors and Missions.

It is too much to say that in every case where churches fail of their duty, the pastors are to blame, for there are some churches like Ephraim of old, joined to their idols. But it is safe to say that churches will never go beyond their pastors, and that pastors will not go beyond their convictions. The cases are rare, indeed, where there is a missionary pastor and omissionary church for any length of time. When the Holy Spirit set pastors over churches it was that they might lead churches in obedience to the commands of Christ. And he has made it the duty of pastors to teach the churches all things commanded. Nothing can absolve them from this solemn obligation; no objections to missionary methods, no seeming want of missionary success, no difficulties in the way of inducing the people to receive this instruction, can absolve the men whom God has appointed to do the work from their duty. Let us sink deep into all our hearts but the pastor who from any cause fails to teach his people their duty as to missions, forfeits the divine favor. He cannot claim the promise, if he ignores the condition upon which it is made. We have before us to-day, in whichever way we look, sad and disheartened spectacles. There are ministerial castaways by scores and hundreds. We behold men of no small mental ability shorn of all power and many of them, after passing rapidly from one place to another, are left without work. If you will study their history you will find that they started on this down grade ministerial course by neglect of faithful, obedience to "all things" commanded by the Lord Jesus Christ. In one way or another each one of them turned loose the commission and then found that Christ turned him loose.—Selected.

Messenger and Visitor

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

The Value of Systematic Effort.

Every practical man recognizes the great value of steady, systematic effort in bringing things to pass. People who work spasmodically accomplish something no doubt, their special efforts are not altogether to be despised. It is better to work irregularly than not to work at all. But he who works by fits and starts is nowhere in the competition with the man who advances to the achievement of his purpose with regular, systematic steps, according to the measure of his daily strength. It's the steady thing that does it. Little of great value is achieved without painstaking and sustained effort. Often the plodding tortoise wins the race.

System and sustained effort are not of less value in church work than in other matters. A church whose activities take the form of a series of spasms, more or less frequent and more or less related, as circumstances may determine, may do some astonishing things, but will certainly not accomplish in any large and satisfactory measure, the purpose for which a church of Jesus Christ should exist. But system is not everything, machinery will not run itself, says someone. Quite true, but that is no argument against suitable machinery. The purpose of machinery is not to make force unnecessary but to make it effective. And it is a general principle that the simpler machinery is the better, so long as it is of a character to make the force, to which it is harnessed effective for the purpose intended. It is a wonderful thing to see force and machinery brought into contact as you may see it in the factory, the railway, the steamship, when at the touch of a lever, machinery that was idle and unproductive is thrilled by the force that was great but inoperative in the engine, and is moved to wonderful service at the behest of the human will. There are churches and individual human lives that seem almost as unproductive as the machinery of a factory when the power is turned off, but which if brought by systematic endeavor into vital connection with the Spirit of God, would be filled with activities which would bless the world.

A church never knows what it can accomplish through systematic effort until it tries, and it is a sad thing that there are so many churches which seem to have but very little ambition to make the experiment. In the matter of raising funds for missions and other denominational work, there are, we believe, many of our churches which by systematic and persistent effort might, with great blessing to themselves, double or treble their contributions for these purposes. If all our churches were doing their duty in this matter as faithfully as a few are, a very different answer might be given to many an urgent appeal for help in promoting the work with which the Lord has entrusted us. As an instance of what faithful systematic work will accomplish, we may be permitted to allude to a note from a pastor, which appeared among our news from the churches last week. This church reports only 80 resident members. It is not at all a wealthy church even in proportion to its membership, yet the church last year, besides paying the pastor's salary and providing for other necessary local expenses, raised \$2.65 per member for the support of denominational interests and the pastor expects that the church's contributions for the present year will not be less than \$2.50 per member. If the (say) 40,000 resident Baptist church members in these provinces were all doing as well, it would mean \$100,000 a year put into

the denominational treasury for missions, education, and other interests. How does the church alluded to manage to contribute so much? Systematic effort, evidently is a part of the answer. The pastor says that the church has already taken its third quarterly collection for the Convention Fund. That indicates system. Will all our churches who have done likewise please hold up their hands. Some have, doubtless. A few also take monthly, perhaps a few take weekly, collections for denominational work. But how many churches, just as able to contribute as the one referred to, have done next to nothing as yet this year for denominational work, and will content themselves with a spasmodic and ineffective effort to gather up some funds when the end of the year approaches? Then, it is evident that a great deal depends on the pastor. If he discourages effort for denominational work, if he tells the church that he thinks they have about as much as they can do to support your own minister, and that while there are arrears of salary unpaid he shall not encourage their raising money for outside interests, then it is quite certain that little will be done in that church for denominational work. It is quite clear, however, that the pastor of the Guysboro church—and he is one of a great number of like spirit—encourages his church to take in a broad horizon in their outlook and their sympathies. We are very sure that he gets no large salary. If he received every dollar that the church is now raising both for local and outside work, it would be no princely stipend. And besides his people need a house of worship which they wisely will not begin to build until they see their way clear to finish it free from debt. But a pastor loses nothing, he may be sure, by cultivating in his people the spirit of benevolence toward the great Christian enterprises in which the denomination is engaged: If there ever was a case of a pastor being starved out because he had encouraged his people to give so much to missions that they could no longer support their own pastor, we have not heard of it. On the other hand, the people who falsely persuade themselves that they are not able to do more than to care for themselves, may be expected soon to have so overwhelming a sense of their poverty that they will no longer be able to give their pastor even the meagre support that he is willing to accept at their hands. "There is that giveth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." When the pastor leads and the church co-operates in systematic endeavor on behalf of denominational work, the results will be good, not only for the denominational interests but also for the church and the pastor.

Forgiveness and Love.

There is much in the teaching of Jesus and in his attitude toward the people of his time, as set forth in the gospel narratives, which goes to show that the religion or the morality which was a mere matter of respectability had very little value in his eyes. He saw many men fasting, praying, and giving alms, whose grand purpose in what they did was that they might be seen of men. He saw men scrupulously paying tithes of their garden herbs, whose lives bore evidence that they had no real regard for the principles of justice and righteousness. He saw the most careful avoidance of any occasion of ceremonial defilement on the part of men whose hearts were full of uncleanness.—And these things profoundly disturbed and offended him. One sincere cry for mercy from the heart of a publican counted in his eyes for more than all the Pharisee's parade of self-righteousness. One sob from the heart of a penitent sinner was more to him than all the respectable religiousness of those who had no sense of sins to be forgiven.

The way in which our Lord regarded these two classes of persons, and the reason for the estimation which he placed upon their conduct, is made to appear very clearly in the passage from Luke's gospel which forms our Bible lesson for the current week. The Pharisee, Simon, whose invitation to dine with him Jesus had accepted, was evidently one of the best of his class. He was not so filled with spiritual pride and bigotry that he could see no good in the prophet of Nazareth. He felt a certain respect and appreciation for the young teacher, he had felt himself bound to show some interest in his work, and accordingly he had invited Jesus to share his hospitality. But evidently Simon had not opened his

heart generously to Jesus. The Pharisee in him was still alive and strong, and when, in answer to his invitation, Jesus came to Simon's house it is with but scant courtesy that he is received. Then, something occurs that rudely shocks Simon's sense of propriety, and makes him regret even the poor measure of courtesy which he had extended to his guest. A woman whom Simon recognized as a sinful woman of the city, steals into the room, and passing behind the couch on which Jesus reclines, she bows at his feet and weeps over them, wetting them with her tears, wiping them with her hair and anointing them with costly ointment. If the spirit of penitential love had been filling Simon's heart, he would have showed more discernment in reference to the character and motives of the woman, he would have understood that the passion which was finding expression in her sobbing caresses and her costly gift was no sinful or unworthy one. But the Pharisee's heart was blind, and, like all loveless hearts, it stumbled in judgment. This woman is a notorious sinner, said Simon to himself, and it is evident that my guest is no prophet, else he would know her true character and resent her touch.

Then the Lord had somewhat to say to Simon. It is to be hoped that that eminently respectable Pharisee was not so dull of apprehension as not to profit by the words to which he listened, and it is equally to be hoped that there may not be in our own hearts so much of the Pharisee that we shall be unable to receive the lessons which these words contain.—First then here is the lesson already hinted at, that the loveless eye is blind to the best that is, in men and women, and a loveless judgment is likely to be unjust. Jesus could see much more and better things in the sinful woman than could Simon. Secondly,—Love is the fruit of forgiveness. The woman felt that she had been forgiven much, therefore she loved much. Simon had little or no sense of forgiveness, therefore he had felt for the Saviour of men no stronger affection than a cold respect, not unmixed with doubt or suspicion. Thirdly, It is love that Jesus seeks and approves. It is unspeakably more to him than the most scrupulous correctness of conduct, the utmost respectability, and the carefulest observance of religious rites. It is to him the evidence of faith and the fruit of forgiveness. Less Phariseeism and more love,—that is the need of the world today. A love that, moved by an assured sense of forgiveness through the mercy of God in Jesus Christ, breaks through all barriers to cast itself and its treasures at the feet of its Lord—that is more precious in his eyes than all else that the world can give.

The War.

General Roberts has succeeded, after much unavoidable delay, in getting matters into shape for an aggressive northward movement, and the past week has accordingly witnessed a more important advance by the British troops than had occurred since the occupation of Bloemfontein, two months ago. A force under General Pole-Carew, which left Bloemfontein on Wednesday, occupied Brandfort on Friday morning. The Boer force defending the place is said to have been from 4,000 to 6,000 strong. Lord Roberts was present in person directing operations, and his skillful strategy resulted in forcing the Boers to evacuate their positions with comparatively small loss to the British. The two mounted battalions of the Canadian mounted infantry, with other Colonial troops, under General Hutton, were engaged in this operation and rendered good service. Brandfort is on the railroad 35 miles north of Bloemfontein. On Saturday Lord Roberts sent a despatch from Vet River, about 20 miles farther north on the railway, at which point the bridge had been destroyed, making the crossing of the river difficult. Lord Roberts states that he had marched to that point with General Pole-Carew's brigade, his headquarters and Wavell's brigade of the seventh division being two miles in the rear, and Maxwell's brigade the same distance to the right. Lord Roberts says: "The enemy are in considerable strength on the opposite bank of the river. Our guns engaged theirs for some three hours without our being able to force a passage of the river, but shortly before dusk, the mounted infantry, under General Hutton, turned the enemy's right and, in a very dashing manner, pushed across the river under heavy shell and musketry fire." The Commander-in-Chief also reports a successful action by General Hamilton who, by a well executed movement, prevented a junction of two Boer forces, inflicting serious loss upon the enemy who fled, leaving their dead and wounded on the field.

Lord Roberts also reports Hamilton to be advancing to a difficult drift of the Little Vet river in the direction of Winburg. A later despatch, not official, states that the crossing of the Vet by General Hutton, after a short but terribly hot engagement, was

followed by the morning. It is stated that the British branch to rather im General H at present Winburg fort and British pushing ton's brig river at V gagement Windsort ward purs to be enga Vaal. It got very f there is n dicate tha Thaba N gradually

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followed by that of the whole British force. But in the morning it was found that the Boers had fled. It is stated also that General Hamilton got two squadrons to destroy the railway line near Smaldeel, which is the next important station on the railway, and the junction of the main line with the Winburg branch to the eastward. This report also states, or rather implies, that Winburg had been taken by General Hamilton. This may be the fact, though at present writing it cannot be regarded as certain. Winburg is about 30 miles northeast from Brandfort and about 20 miles east from Smaldeel. The British force operating north of Kimberly is also pushing forward against strong opposition. Barton's brigade is reported to have crossed the Vaal river at Windsorton, on Friday, after a sharp engagement with the enemy, who have evacuated Windsorton and Klipdam and are retiring northward pursued by Barton. General Paget is reported to be engaging the Boers at Warrenton, near the Vaal. It is evident that General Hunter has not got very far in the direction of Mafeking yet, and there is nothing beyond improbable rumors to indicate that its relief is very near. Reports from the Thaba N'Chu district indicates that the Boers are gradually being driven northward and eastward.

Later despatches confirm the report of the occupation of Winburg by General Hamilton. Lord Roberts has advanced from Vet River to Smaldeel. Winburg and Smaldeel seem to be about 25 miles apart, and have railway connection. The general advance has been carried out with great precision and with small loss to the British. The Boers have not lost heavily. A few of their guns and some valuable stores have been captured. They have retired hastily to stronger positions. Their next important stand against Lord Roberts' forces will probably be made at Kroonstadt, which is 60 miles north of Smaldeel. The positions which Lord Roberts has now gained, with so comparatively little loss, are highly important to future operations, but the hard fighting will come farther on unless the Boer leaders shall recognize the hopelessness of their cause and surrender.

Editorial Notes

—It is generally wise to make the best of a bad situation when one is powerless to change it. It is unprofitable business quarrelling with fate or with Providence, and what seems a great misfortune often turns out to be a blessing in disguise. Even if it does not, there is always possible the incidental discipline of misfortune patiently borne. He who learns to endure trouble with a trustful, cheerful spirit is getting so much good out of his life's experience that it would take a very large measure of worldly prosperity to balance the account.

—One of those terrible disasters which sadden the records of the coal mining industry occurred in connection with the Schofield mine, in the state of Utah on Tuesday last, causing the death, as is believed, of about 250 persons. It is said that the disaster was caused by the explosion of powder stored in the mine for blasting purposes. Some idea of the terrific force of the explosion may be gathered from the statement that the rush of air from the mouth of the main entrance of the mine was sufficient to blow a man and his team across the gulch almost two hundred yards wide.

—According to statistics presented at the New York Ecumenical Conference by Dr. Dennis, there are 249 societies now directly engaged in foreign mission work. Of these there are in the British Isles 54; the United States 49; Asia 29; Africa 28; Australia and Oceania 26; Germany 15; Netherlands 10; Canada 8; Sweden 7; the West Indies 11; Norway, 4; Denmark, 3; France and Switzerland, 2 each; Finland, 1. The total income is put down at \$17,161,092, of which over \$8,000,000 come from England and Scotland. The United States contributes \$5,403,000, and Germany \$1,430,000. The total number of missionaries, male and female, including medical missionaries, is 15,607. Of these England sends 5,136, and Scotland 653, the United States 4,110, and Germany 1,515. The number of organized churches is given as 10,993, and the number of communicants 1,289,298.

—A Universalist minister in New York city having stated in a sermon that Unitarians and Universalists were not included in the invitation to the Ecumenical Conference because of their position in respect to the doctrine of future punishment, 'The Outlook' calls attention to the fact that the Conference was made up of delegates not from churches but from foreign missionary societies and foreign missionary boards, and that in neither of the denominations mentioned above is there any foreign missionary society or organized board of management. If, therefore, the Unitarians and Universalists have taken so little interest in foreign missions as to have no one to respond to the general invitation to the Conference, the failure to be included is simply due to their own limitations. This failure to participate in the Conference and the great work for which it stands, however much it is to be regretted, is evidently a matter of their own election.

—Alluding to some recent remarks in the MESSENGER AND VISITOR in respect to publishing the Circular Letters of the Associations, the Canadian Baptist of Toronto makes the following observa-

tions, in which we fully concur: "We are sure the better way is for Associations to abstain from voting the publication of either sermon or letter in the denominational papers. Should all papers, sermons and letters that are thus voted be published, the 'Baptist' would have enough to overload it all the year. When an association begins the practice of voting to publish, unless it is carried through in all cases, some will feel aggrieved. If a paper or sermon is of distinguished merit, our paper will be glad to request it of the author. Many of the ablest brethren refuse to send their productions to the paper when thus voted because they think it a wrong method."

—The New York Evening Post, whose unfriendly attitude toward Christianity has been the subject of frequent remark in the religious press of America, has felt moved in the presence of the Ecumenical Missionary Conference to pay the following tribute to the work of modern missions: "In the light of the great achievements of missionary zeal and sacrifice, the candid observer can reach only one conclusion. He must grant that the tremendous ethical impulse now visible among once degraded peoples is largely due to the teachings of the missionaries. As a mere business proposition in the interest of good morals, if we may argue from the lower to the higher plane, missions are paying investments. In the large view of the cause, mission enterprise has abundant *raison d'etre*. If no other evidence were forthcoming in support of this proposition, the testimony of civil and military officers in India, men knowing the ground minutely, affords ample corroboration. Christian missions, by bringing immediate light and knowledge to the dark places of the earth, have sensibly diminished the area of wretchedness and misery. And the Christian propaganda, where wisely undertaken, has disarmed prejudice, and set in motion currents of both spiritual and material blessings."

—Rev. H. F. Laflamme of Cocanada, India, sends us a prospectus and sample copy of a Telugu newspaper, "Ravi," which he expects to publish weekly from the first of July. It is a single sheet the page being about the size of the MESSENGER AND VISITOR. The paper is of good quality and the Telugu type presents a very clear and handsome appearance. The headings of the sample copy are in English. The principal topics discussed are "History of the South African Republic," "The Sources of Dispute between the Boers and the British," "The Hindu Gains of Learning Bill," "Irrigation Cess Bill," "The Famine," "History of the Transvaal War," "Local and District News," "Indian and Foreign News," "A Religious Sermon." The object, the prospectus states, is to give the Telugus a TRUE record of the news of the day, with an editorial on current events and other editorials which will deal with matters of special and practical interest to Telugu people. Medical and legal advice will be given through the paper to subscribers. A short article in each number will present Christian truth in simple language and will be the only direct indication of the Christian character of the paper. The paper is to be without any denominational or sectarian bias, but a Christian spirit will pervade the entire conduct of the enterprise, and be, it is hoped, a quiet and powerful influence for good.

From Evangelist Marple.

Not having written anything for your paper since returning from the West, I shall give a brief review of the past six months' labor with the churches.

The first few weeks were spent with Bro. Tiner at Salisbury. All who know Bro. Tiner will agree with me when I say he is never satisfied with the condition of things. If he has six preaching stations that will only make him anxious for more. As a result of those meetings over twenty joined the church. Pleased to learn that one of the number expects to attend Acadia Seminary next year. Bro. Tiner is busy arranging to build a new house of worship, which will be a credit to the town as well as honoring to God.

Leaving this field I went to assist Bro. Addison, at Alma and Waterside, N. B. At Alma we found a beautiful new house of worship and a faithful band of workers. Some twenty joined the church and others professed conversion. At Waterside we found one of the finest country churches in the province under way of construction. I think there were twenty-two put on Christ by baptism. Bro. Addison is doing grand work on this field.

I received an invitation from Bro. L. J. Tingley, across the Bay, to "come over and help us" at Clementsvalle. First I wondered why Bro. Tingley needed an evangelist as he is an evangelist himself. He has had grand revivals on the different fields where he has labored. The Lord blessed our united efforts and over forty united with the church. I understand Bro. Tingley is going for a few months to the Bible Institute, Chicago.

Bro. Atkinson, pastor of the churches of Jacksonville and Jacksonville, gave me a very hearty invitation to assist him in special meetings. Twelve were baptized by us and some joined the Free Baptists. Am sorry to hear that Bro. Atkinson has been compelled to leave this church on account of ill health. From there I went to Antigonish, and although our constituency there is

small, yet they are a noble little band. The Lord blessed the Word and some twenty-five expressed a desire to be saved. I have heard it stated a number of times, that Bros. M. Freeman and W. H. Robinson were two of our most consecrated pastors. Knowing something of Bro. Freeman and his work and after spending a few weeks with Bro. Robinson, I am quite willing to accept the statement as correct. Bro. Wm. Cummings of Truro, who has taken such an interest in the colored people of the town, arranged to have me come and assist in some special meetings, as a result the church was revived. Twenty united by baptism; two by letter. Bro. F. H. Adams very kindly assisted in the work. Bro. Cummings is to have a few meetings this week as there are others on the way. I wish to say our colored brethren did nobly financially. They need a leader. They have a nice new house of worship, and a preacher who is called of God can get a good congregation. A young man once said to one of the old Doctors, "I believe, Doctor, that I have been called to preach the gospel." "Very well," said the old divine, "Go out and see if the people are called to hear you." There are two calls necessary. J. A. MARPLE.

New Books.

The Bishop's Shadow by I. T. Thurston; with illustrations by M. Eckerson. Fleming H. Revell Company, Toronto. Price \$1.25.

This book is scarcely what one would expect from the title. It is largely a story of boy life among the alums of Boston. How true to life it may be we cannot say. It is at any rate a very interesting story and of a wholesome character. Its moral purpose is prominent which is to illustrate the value in reclaiming the erring of a love and sympathy which never fails and never despairs of success. The book is dedicated to "The Beautiful Memory of Phillips Brooks," and there is no doubt as to the original of a certain good bishop who looms large and beneficent in the story. It is a very interesting and wholesome book for boys and girls and it is not otherwise for older folks.

Mary Reed, Missionary to the Lepers; By John Jackson: Fleming H. Revell Company; Toronto. Price 75 cents.

This is a little book of rare interest and value. It ought to be in every Sunday School library in the world. It is as fascinating as a novel, and worth more than a score of learned treatises in demonstrating the divine origin and character of the religion of Jesus Christ. For about eight years now Miss Reed has been superintendent of the Chandag Leper Asylum in India. She is a native of Ohio, and feeling herself called to missionary work, went to India and was there seized by a mysterious illness, which after a time revealed itself as the terrible and incurable leprosy. So soon as Miss Reed knew the nature of her disease, she felt that it was the call of God to her to devote whatever might be given her of life and strength to the lepers of the Chandag district, whose hopeless condition had made a deep impression on her heart. This she did, not only uncomplainingly, but with a strong, cheerful courage, supported by love and faith most inspiring to read of. What life in a leper colony must be to a woman of so refined and sensitive character as Miss Reed is we can only feebly imagine. But she has borne the sufferings and carried the sorrows of these afflicted people upon her heart in a truly Christlike manner. There have been rich rewards. Though suffering with disease herself, Miss Reed has been cheerful and happy in her work, always praising God for his goodness. She has been wonderfully sustained. Though her symptoms and, at times especially, her acute sufferings leave no doubt in her mind that the incurable disease is working in her system, yet the progress of it in her case has been to a great degree arrested, and the wonderful measure of health and strength which she has enjoyed Miss Reed gratefully regards as divinely bestowed. Miss Reed's labors have resulted in the admission, after careful testing of 123 lepers to the church of Christ, and her ministries to the physical and intellectual as well as the spiritual needs of these poor people, have been most abundant and fruitful.

Matthew. The Genesis of the New Testament; Its Purpose, Character and Method. By Henry G. Weston, D. D., President of Crozer Theological Seminary; Fleming H. Revell Company, Chicago. Price 75c.

It is well known that for many years Dr. Weston has devoted special study to the gospel narratives, and whether or not one accepts all his views and conclusions respecting these Scriptures, it cannot be profitable to study them in the company of an evangelical teacher so scholarly and so devout. The principle by which, as he tells us, he has sought to be guided in this little volume on Matthew is *first* that the New Testament must be interpreted, as every other book should be, by its purpose, character and method, and *secondly* that all true method is sympathetic. The New Testament is the believer's book. It is not addressed to critics, cavilers or speculators, and unless the student enters into the spirit of the author he cannot understand what is written. The gospel is love speaking to love. The Bible he regards as the history of salvation, the gospels as the history of salvation as wrought out by our Lord Jesus Christ in his earthly life, death, burial and resurrection. Dr. Weston sees purpose not only in each narrative but in their relations and their arrangement in the Canon, "Each gospel prepares the way for its successor. . . . The gospels are vitally related to one another and the four constitute an organic whole." The gospel of Matthew he regards as the genesis of the New Dispensation. "It shows how the present condition came into being; it justifies the course which God has pursued and is pursuing by constant appeals to the Old Testament, to the divine method in nature, and to the principles which govern human life. . . . The gospel, by necessity of its place and purpose, is the gospel of the Jewish King Rejected. Those three words determine the gospel with all that it contains and all it reveals."

* * The Story Page * *

Smithers.

BY ANNIE E. FITCH.

He lived alone on the outskirts of a small country town,—alone—that is, with the sole exception of a huge black dog, which was his constant companion both in the house and wherever he chanced to roam.

He had gained the name of "Ugly Smithers," though the boys who gave it to him, feared as well as hated him, and seldom dared to speak or call the name where they knew he would hear it. Once or twice, however, he chanced to hear it, and the knowledge that he was called "ugly," did not improve his temper in the least. He had not always been ugly, nor had he always lived alone.

In his younger days he had been quite a favorite in the village, rather jovial than otherwise, and making friends on every hand.

When he had married pretty Susie Jenkins and brought her home, he thought no man happier or more fortunate than himself; and later, when the little ones began to grow up around them, his happiness increased until John Smithers would not have changed places with a king upon his throne.

But his happiness was not built upon the only sure foundation. His wife and children were his idols, and as for the Bible and church going, he worked all day in the fields to provide for his family, and when night came he was too tired, he thought, to read the Bible, the newspaper was about all he could manage. Church-going was very often pushed aside in the same way, and a quiet Sunday nap, which he tried to make himself think he sorely needed, took its place.

When, however, his sun of happiness seemed at its very height, darkness came. Scarlet fever broke out in the schools, and not long after entered the Smithers' home, smiting down three of the children as with one mighty blow. Before the fever left them, Smithers had seen one after another, three of his beautiful children lowered into the cold grave, and only one boy, the eldest, left in the home. The hardening of Smithers' heart had begun. He could not see justice in his awful affliction. He would not turn his heart to God for comfort, but hardened and closed it up against all love and sympathy, aside from his wife and one remaining boy.

Time passed on and the wife's health began to fail, and within a year a larger mound was raised beside the three little graves, and the mother had gone to be with her children.

Kind neighbors now tried to show him loving sympathy and good will, but his heart was closing up more and more against all love. He was shutting out not only the Father's love and comfort, but all human love was likewise rejected. After repeated failures and repulsions, the neighbors and would-be friends decided that, as their sympathy was not wanted they would not offer it, and if he wished to shut himself up with his grief he would have to do so, that was all. Thus, one by one the chords of love were severed.

But now came a time sadder than all that went before. His one son, Angus, did not receive from his father a father's love or a father's kindness. Smithers was moody and silent most of the time, and when he did speak to the boy it was to chide or blame him, and sometimes even to become enraged and abuse him.

Angus was really a good boy and loved his father. He tried to please him, but the father's heart had become so hardened to all affection, that the very sight of the boy seemed a constant annoyance to him. Angus bore this treatment patiently for some years, but when he reached the age of fifteen and his father's heart had not softened towards him, he secretly laid his plans, and quietly slipped away from home one night while his father slept, going no one knew where. No one blamed him for going, they wondered rather that he had stayed so long.

One night, not long after Angus left, his father dreamed that the boy came home one dark night, very much exhausted and frightened, having slipped over the embankment on a bad part of the road, and Smithers was awakened with these words, "Oh father! if there'd only been a light there." Smithers resolved that there should be a light there for him whenever he should come. He found a poor boy living near the spot, and giving him a lantern and oil, bargained with him for so much a week to hang the lantern each night on a tree overlooking the worst part of the road.

Smithers was often seen on specially dark nights, walking with his dog in the direction of the light—"Just to see," he said to himself, "that the light is kept bright, and that the little rascal does not cheat me." But who shall say that the father's heart was dead? Was not that dream cherished as a prophecy whose fulfillment he really longed to see? However that may be, sixteen long years had passed away since Angus had slipped out into the big world; and today, as Smithers dragged himself wearily in from the fields, his thoughts were with the boy. He feels no energy to prepare the mid-day meal, but instead, buries his face in his hands and gives

himself up to his thoughts, taking no account of time. At length the dog which sleeps at his side wakens quickly and goes to the door. This movement rouses Smithers and his eyes follow the dog, where stands—is it a vision?—the sweetest, daintiest little girl his eyes have seen for many a day.

"Oh! I guess youse boff waked up now. Has you any little girls for me to play wiff? I came over to see."

"No," said Smithers, looking at her intently, "I haven't any little girls."

"Oh! I'm so sorry. Hasn't you got any little boys either?"

"Yes, I suppose I have one boy somewhere, but he won't be very little now, I'm thinking, and he isn't home either."

"I'se sorry you hasn't any one for me to play wiff, cos you see my mamma hasn't any more little boys and girls, only me; but someways I'm glad, cos she says that makes her love me all the more. You must loved your little boy a lot didn't you, havin' just one—and what made him go away?"

"I suppose he went because I sent him," said Smithers, absently.

"Well now, that's like God, isn't it? You know he had only one son, and he loved him very much, but he sent him away just the same, cos he loved the world so much he let his son come and die to save it—that means you, and me, and everybody, cos mamma says so. Oh! I think it's a wonderful story!"

"How do you 'spose he could make up his mind to let his only Son come?"

"But mamma says we can't understand, cos we can't love as much as God does. But anyways, I love God so much when I think of it, that I don't see how he can love me any more."

As neither the man nor the dog seemed inclined to reply to this, the little maiden said she guessed she'd be going, but added—"I do hope your little boy will come home soon, and if he does I'll come over and play wiff him."

"Good-bye man, good-bye nice doggie," and the little fairy was gone.

But she had left her gospel message behind in the heart of Smithers. He drew up to the table and buried his face, weeping and groaning alternately, with now and then a few words which seemed wrung from the depths of his soul.

"Oh! my God! what a wretch I am. What love! what love! and yet for me, who have not loved anybody. Can it mean me? Yes, the little angel said so, and God sent her I am sure."

Growing more calm; he rose, and going to his trunk took out a Bible, saying, "I think it's in this book—'A little child shall lead them,' and I'd like to find it." He did not find the passage he was looking for, but he found many others more sweet and precious, bringing a flood of light and love into his life. "Come now and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be as red like crimson, they shall be like wool." "He was bruised for our iniquities, and wounded for our transgressions," etc.

He sat drinking in the sweet words of life as only a thirsty soul can, until warned by the gathering shadows that the evening meal must be prepared for himself and faithful Carlo.

Smithers rose and went about his task with a happy heart and a song on his lips.

He found himself doubting if he were the same wretched man who came from the fields a few hours ago, and surely, he was a "new creature in Christ Jesus."

As he sat down to supper, for the first time in many years he lifted his heart in praise and thanksgiving, to the giver of all good.

After the chores were done he sat down to read, but this time the paper was thrown aside, and the "Word of Life" again eagerly devoured.

Among other things, he read the parable of the "Prodigal Son." It impressed him strangely. "Yes," he murmured, "I am truly God's prodigal son, but in relation to my boy I'm a prodigal father."

It was very dark and growing late, and yet the father felt a strong desire to go and meet his son. Not that he felt at all sure of meeting him if he did go, but more to show God that this was his attitude of heart. He was just saying, "Well, Carlo, will you take a walk with your master,"—when—what was that? A step on the path,—a lifting of the latch, and Smithers stood face to face with a strong, fine looking man, who grasped his hand, and looking into his eyes said, "Father!"

"Can it be you, Angus, my boy? Oh, how good the Lord is! You've just come in exactly the right time. I'm glad you didn't come an hour sooner, or an hour later, either."

Then he told his afternoon's experience, and he said, "I have been a slave to my own grief these many long years, but God sent his angel, and now the chain is snap-

ped and I am free to live in the sunshine, and free to love you, my son, as I have never loved you before."

Then followed the story of the intervening years.

The father's was a dark picture, and told in a few words; but Angus had much to relate. He had sought his fortune in the West, and by honesty and industry had accumulated quite a little property. "Yes, father, to use a Western phrase, I've 'struck it rich,' and I suppose I might have settled down in any one of our Eastern cities and led a very pleasant life, but I couldn't rest until I came to see you, to find out if you wanted me now. If you do, father, we will settle here. I left Mary and the little girl with friends in the next town, and she is ready to do just what you think best. I rather think a little of our western gold will make the old place look up a bit, and we can all be very comfortable and happy here I am sure."

Smithers shed many tears of joy that night, and found himself agreeing perfectly with all his son's plans for the future.

Within a few days Mary and the little girl arrived, and the old place was "home" again from that hour.

"The little angel," as Smithers called the child who talked to him that memorable day in the doorway, soon found that a little girl had come, and the wee girlies were very happy together in the long summer days.

But little Susie loved best to sit with grandpa, as he read to her under the apple trees, or go walking with him in the quiet lanes and streets, or out into the broad fields.

As the boys who had once delighted to call him "Ugly Smithers" saw the changed expression of the old man's face, and saw him walking often with the sweet little girl, they changed the name to "Grandpa Smithers," by which he is now known all over the village.

One day, as "Grandpa" and little Susie were under the apple tree, Mary and Angus joined them, and Grandpa, looking around on their faces, happy with love, said, "Well, children, I used to think when I was so wretched that I would like to die, but I did not dream there was so much happiness ahead for me, even in this life. 'In wrath he had remembered mercy,' and has sent me all these blessings before it is too late."

"Yes," said Mary, that makes me think of the passage I read from Whittier this morning,—

Ah! human kindness, human love!
To few who seek, denied;
Too soon we learn to prize above
The whole round world beside.

Angus and I are so glad that it did not come too late to you, father."

And as he sat there in the bosom of his family, with a heart of love to all, he fervently and reverently said, "Amen."

How Flossie Fed the Castaway.

BY MARY ALLAIRES.

Flossie was delighted. Any little girl would be, for the lamb was beautiful, and the pleading look in its eyes would make any loving little girl want to supply its mother's place at once.

It was a puzzle how it ever came there. Flossie's father found it on the road when he was taking the oxen to the blacksmith's to be shod. There, near a clump of bushes, from which the leaves were gone, was the tiny white lamb bleating and shivering.

Flossie's father got down from the ox cart and took the lamb in his arms. When he saw how cold it was, he put it inside his coat. At the blacksmith's the lamb was put down close to the forge. That it was hungry Flossie's father knew, but how to feed it was the problem. When the oxen were shod, Flossie's father took the lamb in his arms and kept it warm under his coat again.

Flossie was swinging on the gate. She knew when she saw her father that he had some surprise for her. She danced up and down. "What is it, papa, what is it?"

As the oxen stopped at the gate, her papa opened his coat, and she saw the little white-and-pink nose of the lamb. In a minute she was climbing over the wheel and sitting beside her father holding the lamb tenderly in her arms, as the oxen turned slowly toward the barn.

"The little thing is very hungry, Flossie; you must feed him," said her father.

Flossie put the lamb down tenderly in the hay, but it stood on its wobbly legs, bleating pitifully. Flossie hurried to the house, so interested in feeding the lamb that she forgot to ask where her father got it.

In a moment she was back with a pan of milk, but the little lamb only smelled at it and bleated the more pitifully. Poor Flossie! Here was a situation. A hungry lamb, and plenty of milk, but no way to feed the lamb.

Flossie suddenly turned and ran over the fields toward a white house, whose chimneys showed when the leaves were gone from the trees. She entered the kitchen of this house like a small tornado.

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The Young People

"I want one of the baby's bottles; we have a lamb," she announced in one breath.

Her aunt Florence laughed. "Yes, the lamb is hungry and can't drink out of a pan. It's a teenty, tiny lamb," she continued.

"Where did it come from? asked her aunt. "I don't know. Papa brought it, and it's crying awful; worse than the baby," she added, glancing toward the cradle, in which a sleeping baby lay.

Her aunt went to the closet and gave Flossie a rubber nipple, such as the baby used.

"Wait, Flossie!" she went down cellar, and came back with a pan of milk and a bottle. She put some on the stove to warm. When it was warmed she filled the bottle, put on the nipple, and wrapped the bottle in a woolen cloth.

"Run, dear, and feed your lamb," said her aunt, kissing her.

Flossie flew back over the field. She took the lamb out in the sunshine in a warm corner back of the barn. When she got the lamb so quiet that it would not run away from her, she unwrapped the bottle of warm milk, put the nipple in the lamb's mouth, and the lamb was fed so well that he fell asleep in Flossie's arms as she sat on an old stump, leaning against the barn in the sunshine.

No one ever inquired for the lamb, and he became Flossie's.—The Outlook.

His Mother's Training.

Roland stopped and looked at the sign.

BOY WANTED.

It hung outside a large cutlery establishment, next to a store where there had been a big fire. He had made up his mind that he was old enough to look for work and try to relieve mother. Should he go in? He hesitated, then, with all the courage he could command, went inside. He was sent back to a room where men on high stools were writing in big books, too busy to notice him, but a tall gentleman did, and questioned him so fast he could hardly answer.

"What kind of work do you expect to do? Don't know? Most boys do. Never worked out before? Suppose you think it's all play. Well," pointing to some steps, "go down there, and the man at the foot will tell you what to do."

Roland went down and found half a dozen boys at work, with their sleeves rolled up, cleaning and polishing knives. The man at the foot of the steps looked up and said:

"Come to try your hand? Well, three have just left in disgust; doesn't seem to be boy's work, somehow, but it's got to be done. You see," he said, picking up some knives and scissors and showing spots of rust on them, "the water that saved our building the other night injured some of our finest goods. If you want to try your hand at cleaning, I'll show you how. We pay by the dozen."

"Tisn't fair," said one of the boys; "some have more rust on than others."

"If you don't like our terms, you needn't work for us," said the foreman, and the boy, muttering that he wanted to be errand boy and see something of life, left, while Roland went to work with a will. As he finished each piece, he held it up, examined it critically, and wondered if mother would think it well done.

When the hour for closing came, the gentleman who had sent him downstairs appeared, and, looking around at the boys, said:

"Well?"

"There is the boy we want," said the foreman, pointing to Roland. "He will take pride in doing anything you give him to do. He has been well trained."

Again the tall man spoke quickly.

"That's what we want. 'Boy Wanted' doesn't mean any kind of boy. Mother know you came? No? Well, take her your first wages and tell her there's a place open to you here? Then put your arms around her neck and thank her for teaching you to be thorough. If more boys were thorough, more boys would succeed in life."

"I guess, mother," said Roland, when he told her about it, "it was because I tried to do everything as you would like it. I forgot I was doing it because there was a 'boy wanted.'"—The Sunday School Advocate.

Loses Two Subscribers.

An exchange lifts temporarily the curtain to show that editors have their troubles like less distinguished folk. One of these gentlemen who presides over the destinies of a western newspaper is mourning the loss of two subscribers. No. 1 wrote asking how to raise his twins safely, while the other wanted to know how to rid his orchard of grasshoppers. The answer went forward by mail, but by accident he put them in the wrong envelopes, so that the man with the twins received this answer: "Cover them carefully with straw and set fire to it, and the little pests, after jumping in the flames for a few minutes, will be speedily settled." And the man with the grasshoppers was told to "give castor oil and rub their gums with a bone."—Standard.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—Vision and service, Ex. 24: 15-18; 32: 19, 20; Matt. 17: 1-8, 14-20.

Daily Bible Readings.

Monday, May 7.—Judges 2. Purpose of the un-destroyed nations. (vs. 21, 22). Compare 2 Chron. 32: 31. Tuesday, May 8.—Judges 3. Two notable deliverers. Compare 2 Chron. 20: 17. Wednesday, May 9.—Judges 4. Faithful Deborah, the prophetess. Compare 2 Kings 22: 14-17. Thursday, May 10.—Judges 5. A song of triumph. Compare Exodus 15. Friday, May 11.—Judges 6: 1-24. Gideon's assurance. (v. 12). Compare 1 Sam. 17: 45, 46. Saturday, May 12.—Judges 6: 25-40. Gideon's test of God's promise. Compare Isa. 38: 7, 8.

Prayer Meeting Topic—May 13.

"Vision and Service."—Ex. 24: 15-18; 32: 19, 20; Matt. 17: 1-8, 14-20.

A meeting for deeper knowledge of God. "They saw no man save Jesus only."

Service is the chief aim of a Christian. Life is to feel that we are of some use in the world. Paul placed service before apostleship, Rom. 1: 1. Standing upon the deck of the corn ship on his way to Rome he again declared the Angel of God whose I am and serve, Acts 27: 23. Jesus dignified service when he declared he came to minister. His whole life was a life of service in presence of the greatest need. In the great consumation of all things it will be said inasmuch as ye have done, not what you have felt or enjoyed. A cup of cold water given in the name of a disciple will not lose its reward. That was a good epitaph on the life of King David: "He served his day and generation." Looking back and regretting that the former days were better than the present or a looking forward and living in the future can never become a substitute for doing our duty in the present. While we have the past before us with its warning and encouragements, and the future with its glorious promises as an inspiration, let us go on with our work, grasping opportunities as we meet them, remembering the divine promise that in due season we shall reap if we faint not.

"So do thy work, it shall succeed In thine own or in another's day, And if denied the victor's meede Thou shalt not lack the toiler's pay."

Service owes much to vision.

I. As an encouragement. See Moses and the burning bush, Ex. 3: 1-10; Gideon and the Midianites, Jud. 6: 11-16; Elisha and his servant in Dothan. "Alas my Master how shall we do," is the exclamation of the frightened servant when he beheld the city surrounded with Syrian hosts. "Lord open his eyes that he may see," is the prayer of the man of God, and the Lord opened his eyes and behold the mountain was full of horses and chariots of fire round about Elisha, 2 Kings 6: 15-17. Paul at Jerusalem, when his life was threatened, Acts 23: 11, was greatly strengthened by the night vision and the gracious words addressed to him.

II. Vision is sometimes granted to confirm the call to service. Ezekiel, among the captives by the River Chebar, Ezek. 1: 1, saw through the opened heavens visions of God. Henceforth he is the ambassador of Jehovah to the people of God in their captivity. Isaiah cries "Woe is me for I am a man of unclean lips and I dwell in the midst of a people of unclean lips." But when a vision of God has touched him, and his lips was touched by a live coal from off the altar, he cries, "Here am I, send me." Paul at Troas saw the man of Macedonia and heard the cry, "Come over and help us." Hence the gospel was carried into Europe. Is not the vision of a compassionate Saviour weeping over a lost world our greatest proof that the Master has called us into his blessed service?

III. Vision removes prejudice. The transfiguration, with Moses and Elias representing the law and the prophets appearing in glory and talking of his decease, did much to remove from the minds of the three disciples the thoughts that it was unworthy of the Messiah to die upon the cross. Peter upon the house top seeing the sheet let down from heaven with its motley group, and hearing the voice, "Rise, Peter, kill and eat," saw that his Jewish ideal of the kingdom was too narrow. He was there to learn that—

"The measure of God's love was broader than man's mind, And the heart of the Eternal most wonderfully kind."

John McNeill says he does not want to preach until he has a vision. He selects his text and then marches around it until he has a revelation.

Let us ever remember that these glimpses of the Divine granted here are but the earnest of the full measure in the great hereafter. We then as workers together with him beseech you also that ye receive not the grace of God in vain, 2 Cor. 6: 1. A. H. HAYWARD.

We have never presented in this column a more important topic than the one dealt with below by Brother Nobles. Let no one pass the article unread. The money test was the keenest one Jesus ever applied to any who came inquiring the conditions of entrance into the kingdom. That religion which fails to reach the pocket, today, is dead. From the day a person becomes a wage earner he should become a systematic giver. It enlarges his life in all directions. Let all of our young people become Bible givers and in ten years our contributions for missions and Christian education will be multiplied threefold.

The Young Christian and his Benevolence.

The word Christian as applied to a person means, according to Webster, "professing Christ," but in the thinking of a constantly increasing number, the word carries not so much the idea of profession as of character. To be Christian is to be Christlike. Benevolence is "the disposition to do good, to be kind and charitable." It constituted a distinctive feature in the character of Jesus. Hence one cannot be Christlike or Christian in the fuller sense of the term and not be benevolent. St. Paul puts benevolence in the catalogue of Christian graces, at the time enjoining its exercise. Speaking of contribution to the relief of saints, he says, "As ye abound in everything, in faith and utterance and knowledge and in all diligence and in your love to us, see that ye abound in this grace also." And in harmony with this injunction is the spirit of many other Scriptures. Benevolence exercised insures peculiar blessing to him who bestows as well as to him who receives and it is in order to secure the blessing to the former that God asks of us gifts and sacrifices. He is not straitened as to means and money to carry forward his purposes of grace. With power to create at will and to reveal the hidden wealth of earth and sea, he could not be dependent upon man's beneficence. Were it not for the sake of the giver God would never ask gifts and offerings at our hands. Every one should begin very early in life the cultivation of a benevolent disposition, thus far responding to the call of God to love one's neighbor as one's self. Especially should the young Christian do this. Even though limited means necessitate small gifts, a young Christian nor any should fail of bestowing them, so nourishing and cherishing the grace of benevolence in the soul. Mr. Rockefeller, speaking sometime since to the young people of the church with which he worships, told them among other things of his early experience in giving. He read from his old pocket account book, used when he first went out to earn and wages were low. One cent, two cents, five cents, after this manner were the entries recording his benevolence to this and that cause. And this is what he said of them: "Those contributions, small as they were, brought me into direct contact with philanthropic work and with the beneficent work and aims of religious institutions, and I have been helped thereby greatly all my life. It is a mistake for a person who wishes for happiness and to help others to conclude that he will wait till he has plenty before he begins giving away money for deserving objects." These are wise words that this princely giver speaks out from his personal experience, and we do well to remember them.

Whoso, from whatever motives refrains from giving while he waits for possibility of large beneficence not only fails to nourish the seed nature of benevolence, but really crushes and destroys it. The person who waits to have much to give before he gives at all, generally has to wait for the impulse to give when the abundance has been gotten. For it is an unfulfilling law in nature that faculties perish through disuse, so benevolence perishes in the soul when not called forth into exercise. Let no young Christian then be so unwise as to disregard the cultivation of benevolence by giving even though his gifts be small and from a scanty store. And let him not be unmindful of the facts that God's requirements in the way of benevolence, are assuredly met when one has done what he can, and that the standard of benevolence which Jesus proclaimed is the proportion of the gift to the possession of the giver, so that a small gift is by no means a certain indication of illiberality and meanness, nor is a large one indicative always of benevolence.

The Parsonage, Kentville. B. N. NOBLES.

Insure your life by placing it in sure keeping with God. Christ calls for perfection, because there is no limit possible to moral qualities.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

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

St. Stephen.

A very pleasant "At Home" was provided by the W. M. A. Society April 19th, in the vestry of the Union St. Baptist church and was enjoyed by a large number of ladies. The object of this meeting was to enroll all the women of the church and congregation in the Society, and thus mark the opening of the new century with a great advance in numbers. Over one hundred invitations were sent out enclosing a thank offering envelope, the contents to be appropriated to the century fund. A programme was provided, addresses by Mrs. Robinson, president, on the beginning of Woman's Work in the Maritime Provinces, and by the pastor, Rev. Mr. Goucher on the "needs of the work." Solos were beautifully rendered by Miss Vaughan and Miss Wry, also a quartet by four sisters. The Mission Band was present and greatly enjoyed their treat of ice cream and cake, after which they retired. Then the ladies sat down to a delicious supper which they thoroughly enjoyed. The envelopes were opened and found to contain \$20. One new member was added and several took mite boxes. It is determined by the members that this shall not be the last of the kind. We must use every endeavor to interest others in this cause of missions in short, as we realize the deep responsibility resting upon us as members of the W. M. A. Society.

Account of the Westmoreland County Quarterly Meeting, W. M. A. S. SESSION.

Dear Sisters:—I thought perhaps you would be interested in hearing how we got on with our work at the quarterly meeting held recently. As you are aware these meetings are a new feature in Westmoreland County. When I read that there was to be a Quarterly Meeting at Port Elgin on the 10th inst, I was very anxious to have our societies represented and wrote to some of the parties in charge, asking for a portion of the time for our work. The request was kindly granted by the brethren. So we set out for Port Elgin. On boarding the train at Moncton, I was surprised to see only two delegates, one from Petitcodiac and one from Salisbury. At Dorchester we were joined by a brother and together we proceeded to Sackville. Scarcely had we stepped from the car, when the Sackville minister and a judge, sprang to meet us with the following greetings: "Didn't you get word?" "Didn't you hear?" "I thought you knew?" The meeting has been called off, "Port Elgin is all snowed up and half the people are sick and they can't have the meeting." You may imagine how we felt. The Sackville ministers, though, were ready to help and most cordially invited the Quarterly Meeting to stop at Sackville, assuring us of a welcome at the Parsonage. In a few minutes we were all disposed of and word was sent to the neighboring churches to send their delegates to Sackville. The committee in charge very kindly placed the afternoon session on Wednesday at the disposal of the W. M. A. Societies. Owing to the terrible condition of the roads and the fact that a large number knew nothing of the meetings being held in Sackville, there were only a few present. Reports were given from the following societies:—Sackville, Mrs. Daley; Moncton, Mrs. Price; Dorchester, Mrs. Burgess; Pt. de Bute, Miss B. Brownell; Lewisville, Miss F. Clarke. The reports were encouraging. Moncton and Sackville had made special efforts and had held socials. Mrs. Archibald was present at Moncton and a very enjoyable and profitable afternoon was spent. At Sackville the President kindly invited the sisters to the parsonage. A good missionary programme was carried out and a very pleasant time enjoyed by the large number who responded to the invitation. Thank offerings were given at each place.

Several sisters led in prayer. The county secretary gave a Bible reading on work. A collection of \$1.70 was taken. The meeting closed by singing "Nearer my God to thee." We feel very thankful to the kind friends at Sackville for so generously opening their homes and church to us. We had hoped to meet the sisters at Port Elgin, Bayside and Cape Tormentine, but God planned otherwise and it is all right. To the sisters of said Societies we would say, "Be not cast down nor discouraged." It requires neither grace, wisdom or courage to

give up the work. It often requires all three to go on with it. If the Master should give us up as easily as we often give up working for him, what would become of us? My sisters of the Westmoreland County W. M. A. Societies, press on. The year is nearing a close. Oh, make it a successful one. Famine, death and suffering are stalking through the land. Many have fallen victims to them. God in his wondrous love has protected us in our comfortable homes in fair Westmoreland. Have we nothing to render him in return for it all? Do our hearts never ache for the starving millions who are dying without Christ? Oh, waste not life in idle vanity! Behold the dying multitude. Hear the Master say, "Give ye them to eat." Oh my sisters let us with heart and soul respond and say, "Dear Father we will strive to do thy will and send the Bread of Life to those who know thee not. With best wishes

Yours lovingly,

FLORA CLARKE.

Amounts Received by Mrs. Ada G. Fownes, Treasurer of Mission Bands.

From April 5th to April 25th. Cambridge, Narrows, S. S. \$6.03, towards Mr. Morse's salary; S. Martin's, \$20, to constitute Miss Annie Vaughan and Miss Jennie Davies life members; Little Glace Bay, S. S. \$10.56, F. M.; Tryon, S. S. \$5, for hospital in Chicocole; Tryon, Mission Band, \$4, for hospital in Chicocole; Hopewell Hill, S. S. \$2.60, Yarmouth First church, Mission Band, \$20, towards Mr. Morse's salary, also to constitute Miss Bessie Williams and Miss Grace Peterkin life members; Amherst Sunday School, \$41.92, towards Mr. Morse's salary; Forbes' Point, \$4, towards Mr. and Mrs. Gullison's work; Lockeport, \$12, towards Mr. Morse's salary; Lunenburg, \$3.50, for support of San Yasse, Chicocole; Wolfville, \$23.50, towards Mr. Morse's salary; North Brookfield, \$6, towards Mr. Morse's salary; Albert, \$1.50, F. M.; Fairfield, \$10, to be equally divided between H. M. and F. M.

ADA G. FOWNES, Treas. M. B.
St. Martin's, April 25th, 1900.

Impressions of the Missionary Conference.

EDITORIAL CORRESPONDENCE OF THE WATCHMAN.

Most of the anticipations that were entertained concerning the sessions of the Ecumenical Missionary Conference in New York City, last week, have been realized. The meetings brought together a great company of representative Christian men and women, whose hearts are thoroughly enlisted in the cause, and who are thoroughly familiar with the history, principles, difficulties, and inspirations of missionary work. One who has attended a great many religious, scientific, and political meetings, stated that he had never seen a company that could outweigh the men and women who sat on the platform and in the missionaries' and delegates' seats at Carnegie Hall during this Conference, in the elements that go to make up genuine manhood and womanhood.

It might have been expected that a good many men with queer little cranky notions would come to the front in the open discussions, but that was not the fact. The narrow-minded brother, who identifies his little segment of truth with its whole circumference, of course was there, but he was not greatly in evidence. The breadth of view, the sanity, the reasonableness of most of the addresses, was so noticeable as to elicit favorable comment on every hand.

And one could not fail to mark the literary and rhetorical power that characterized the most of the speakers. They knew how to make their points in well-chosen words from the vernacular. And when they had set forth their thought they knew enough to stop. There was very little spread eaglesim, though the temptation to it was enormous. The addresses were clear, direct and eloquent, with the eloquence of facts and burning convictions. Any one who thinks that the people who are most interested in missions,—pastors and laymen, missionary secretaries and missionaries themselves,—are a feeble folk, whom the average man of education and position can easily patronize, would have been disabused of his silly notion by sitting through one session of the Conference.

It was inevitable that such a company of people, whose proceedings were marked by such characteristics, would make a profound impression, even upon New York City. That impression was made. The public prints of all classes, not even excluding the yellowest of the yellow papers, referred to the Conference with respect, and often with admiration. The quality and power of the meetings was something too palpable to be denied. It had to be admitted and recognized. No one supposes that the alums of New York were engrossingly absorbed last week in missionary work, or that there were not thousands in the Metropolis who knew and cared nothing about the Conference. But the people of New York who read and think, the people who ultimately determine public opinion, whether church-members or not, were aroused and interested in this colossal enterprise of the Christian churches. Many a man came to Carnegie Hall half skeptical about foreign missions, who went away convinced of their importance from every point of view; and many a man who had become cynical about human disinterestedness had his spirit changed as he

listened to well-substantiated accounts of self-denial and self-abnegation, as complete as any history records, for the sake of carrying the light of the gospel into the dark places of the earth.

You may reason about the authority and power of the gospel forever, and your arguments, however powerful or well stated, will not have the effect that is produced by the ocular demonstration of the devotion of men as clear-minded, as gifted, and as effective as can be found in the British Parliament or the American Congress, and these people did not come to protest their own devotion. The impression as to their own qualities was produced indirectly. They told of what God had wrought through them in spite of difficulties and hardships and their own weaknesses. Upon more than one seamed and care-worn face there rested the reflection of the light that never was on sea or land.

One was greatly impressed with the courage and directness with which the most difficult problems of missions were attacked. The speakers evidently felt that the present is no time for evasion or suppression. Three of these delicate, complex topics were the relation of Christianity to the ethnic faiths, the problem of self-support in mission fields, and the question of comity between boards, missions, and missionaries. One could not hear all that was said upon these matters, for several meetings were simultaneously in progress, but the writer heard many leading men, and the general impression is that they threw all their weight and influence in favor of the same settlement of these questions. Christianity looked up as the revelation of the Most High when fairly contrasted with the best of the ethnic faiths had produced. These faiths embody elements and phases of truth, but they do not contain faith to which the Christian revelation is a stranger, and in Christianity their segments of truth are set in right relations to the whole circle. The claim that self-support should be the ideal of native churches was presented with convincing power, and the admission was frankly made that in many instances a great deal more could be done in this direction than had actually been accomplished. In the discussion of comity, the interests of the kingdom of God were presented in a way that made all narrow sectarianism look petty and unworthy.

All through the sessions appeal was inevitably made to the ultimate missionary motives. On this whole matter the admirable paper of Dr. Augustus H. Strong, which appeared in The Watchman of last week, struck the keynote of the Conference. The ultimate authority for missions is nothing less than Christ—his command, his nature, his spirit. The humanitarian appeal has undoubtedly given place to an appeal based on the revealed will and spirit of Christ. The work of missions is the consummate evidence of the disciple's loyalty to Christ and of the disciple's fellowship with his Master. The "nerve of missions" is seen to be nothing else than the life and spirit of the Master himself in the heart of his follower. The best man that heathenism can produce needs and has a right to the knowledge of the Son of God as well as the worst.

Upon the relation of civilization in general and of secular education to Christian missions there was as little agreement perhaps as upon any subject brought before the Conference; and yet, if I do not mistake, the drift of opinion was that it was most dangerous to assume that the heathen must be civilized according to our ideals, or educated according to our standards, before they are Christianized.

The paper of Mrs. Isabella Bird Bishop, which will be found in full in another column of this week's Watchman, made a profound impression. Its picture of the condition of women under heathenism made clearer than ever before the large part that must be done by woman in the evangelization of the world. The day devoted to woman's work in missions was one of the most profitable of the series. The meetings were conducted with an eye to impressing the claims of the work which some of the other meetings lacked; and the introduction of native converts and missionary gave a touch of color and a peculiar note of reality to the sessions.

The exercises of the week made more reasonable than otherwise would have been possible the large claim which furnished the topic of the Saturday night meeting, led by representatives of the "Students' Volunteer Movement," that it was practicable to evangelize the world in this generation. The wonderful facilities afforded by our age, and the duty of the church to utilize them, were presented with telling power.

The meetings have not yet closed, but those who had the privilege of attending them last week must believe that the answer is not far distant to the prayer that this Conference may be a great blessing to all our churches, to our country, and to the world.

"Deeds Are Fruits, Words Are But Leaves."

The many wonderful cures effected by Hood's Sarsaparilla are the fruits by which it should be judged. These prove it to be the great remedy for dyspepsia, rheumatism, catarrh.

Rheumatism—"Pains in my limbs finally settled in my back. My blood was poor and I did not have any appetite. I could not sleep nights. I tried Hood's Sarsaparilla and Hood's Pills and these medicines made me a well man." G. R. Rafus, South Waterville, N. S.

Hood's Sarsaparilla
Never Disappoints

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

INDIGESTION

If you have it, you know it. You know all about the heavy feeling in the stomach, the formation of gas, the nausea, sick headache, and general weakness of the whole body.

You can't have it a week without your blood being impure and your nerves all exhausted. There's just one remedy for you—

Ayer's Sarsaparilla

There's nothing new about it. Your grandparents took it. 'Twas an old Sarsaparilla before other sarsaparillas were known. It made the word "Sarsaparilla" famous over the whole world.

There's no other sarsaparilla like it. In age and power to cure it's "The leader of them all."

31.50 a bottle. All druggists.

Ayer's Pills cure constipation.

"After suffering terribly I was induced to try your Sarsaparilla. I took three bottles and now feel like a new man. I would advise all my fellow creatures to try this medicine, for it has stood the test of time and its curative power cannot be excelled."

L. D. GOOD, Broomtown, Va. Jan. 30, 1899.

Write the Doctor.

If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply without cost. Address: DR. J. C. AYER, Lowell, Mass.

Convention Matters.

To the editor of the MESSENGER AND VISITOR:—Our Convention, in August last, adopted the following resolution relative to our foreign missionaries:—

"Resolved, that we send to our missionaries on the Telugu field one word of greeting, with assurance of our confidence in the successful issue of missionary work. Also that we send to Brother and Sister Archibald an expression of sympathy in this hour of weakness and disappointment. Also that we bid our missionaries now soon to sail for India a Godspeed, with the promise of loving remembrances in prayer for future success."

A letter from Rev. W. V. Higgins, secretary of the Missionary Conference, dated at Tekkali, March 22nd, 1900, conveys to me a copy of the reply of the missionaries, to be read to the Maritime Convention at Halifax next August, and suggests that the two resolutions be published in the MESSENGER AND VISITOR before that time. The reply reads:

"Your missionaries assembled in Conference at Bimlipatam, Jan. 24th, 1900, unite in reciprocating the Christian greeting of our brethren expressed in Convention at Fredericton. The assurance of confidence in the successful issue of missionary work strengthens our hands and encourages our hearts. The Lord inspire us all with Christian courage in our efforts to bring about the Redeemer's sway among the heathen."

The Convention sermon this year was to have been preached by Rev. A. A. Shaw, of Windsor, N.S., but that brother has notified me that, in consequence of his intended removal from the bounds of the Convention, to begin work at Brookline, Mass., the first of June, he will be unable to fulfil this appointment. Accordingly I have informed Rev. S. H. Cornwall of St. Martins, who was named as alternate, and he has signified his acceptance of the duty.

Faithfully yours,
HERBERT C. CARR, Sec'y of Con.

Appreciation.

The Quarterly Meeting of Shelburne County at its recent sitting adopted a resolution, placing on record its high esteem

for the Rev. N. B. Dunn, and its appreciation of his work for the Kingdom of God in that county, in all the churches of which "his memory is fragrant with the odors of love." The meeting also conveys to Sister Dunn and her family its deepest and most sincere sympathy.

FIRST NATIONAL BAPTIST CONVENTION OF CANADA.
Winnipeg, July 5th to 13th, 1900.

ANNOUNCEMENT OF RATES.

The following statement of arrangements as to rates, routes and side-trips has been received from H. E. Sharpe, Esq., Chairman of the Transportation Committee.

Delegates will pay the regular first class all rail fare to Winnipeg, take a receipt for money paid and receive a standard Railway Convention Certificate from the office issuing the ticket. On their return journey they will be furnished with tickets back to starting point free.

Parties wishing to travel by the Lake route will be charged \$4.50 extra for meals and berth and \$9.00 extra if the Lake route is taken in both directions. The above rates will apply to delegates and wives and daughters of delegates. Sons of delegates who are under age and who are at school or college at the expense of and under the full control of their parents will also be entitled to delegates' rates.

Tickets can be purchased in the east from June 25th to July 31st limited to reach Winnipeg July 5th, good to return to reach starting point Aug. 15th. Delegates will travel over the Canadian Pacific Railway system east of Winnipeg.

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

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

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

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

Let as many as possible plan to go and especially it is urged that the Churches send their pastors.

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

Notices.

The Annapolis County Conference will meet at Melvern Square, in special session with the King's County Quarterly meeting on Monday night and Tuesday, the 14th and 15th of May. Important business makes it especially desirable that all pastors of the county should be present.

E. L. STREVEN,
Pres. of the Conference.

Mr. Geo. A. McDonald at 120 Granville St., Halifax, is the regularly appointed agent of this paper for Halifax city, and our subscribers there may pay subscriptions to him, receiving our receipt for all payments on our account.

The Queens Co., N. S., Quarterly Meeting will convene at Port Medway on May 15th and 16th next, first session on Tuesday at 2.30 o'clock, p. m.—A good programme is being prepared, and a large attendance expected. W. L. ARCHIBALD, Sec'y

The Western Association of N. B., will convene with the Blissfield Baptist Church, at Doaktown, N. B., Friday, June 22nd, 2.30 p. m. All churches which desire to forward with their letter a donation for denominational work, are requested to register the same. All letters are required to be sent to my address, before the 15th

A Book for Every Woman and Girl.

THOUSANDS WRITING FOR THE ILLUSTRATED

Diamond Dye Rug Book.

Mat and Rug making in the home is now commanding the attention of thousands of women and girls in Canada. The new illustrated "Diamond Dye Rug Book," showing the latest designs and giving full information as to how the patterns can be procured, will be sent free to anyone interested in the fascinating work of making hooked mats and rugs. Send your address to Wells & Richardson Co., 200 Mountain Street, Montreal.

WHEELER'S BOTANIC BITTERS

A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eye bright and skin clear. Cures headache, dizziness, constipation, etc.

Purely Vegetable, large bottles, only 25 CENTS.

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

A trial of Wheeler's Botanic Bitters will convince you of their value as a system regulator.

of June to enable me to prepare a digest. C. N. BARTON, Clerk.

Meductic, York Co., N. B.

A joint meeting of the Kings County District Meeting and the Conference of Annapolis County, will be held (D. V.) at Melvern Square, May 14th and 15th, for the purpose of mutual consultation, respecting a re-grouping of some of the churches within these counties. The first service will be held on Monday evening. On Tuesday evening, (the 15th,) exercises will consist of addresses on Sunday School work, etc.

M. P. FREEMAN, Sec'y.

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

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

The First National Baptist Convention will be held in Winnipeg, July 5th to 13th, 1900. The Baptist Young People's Societies of Canada will have one day on the programme for their national meeting. Address all communications as to transportation rates, etc., to Henry E. Sharp, Esq., Winnipeg, and other communications to Rev. Charles A. Eaton, 34 Roxborough St., W. Toronto.

TEACHERS' TROUBLES.

How Teachers May Prevent the Breakdown of the Nervous System which often Threatens.

The worry and work, the strain and anxiety of a teacher's life are such as to tell severely on the nervous system. Time and again teachers have had to give up good positions on account of run down health



and shattered nerves. To such we confidently recommend Milburn's Heart and Nerve Pills, and in doing so we are supported by the testimony of Mrs. Reilly, Colborne Street, Chatham, Ont., who made the following statement:—"Milburn's Heart and Nerve Pills are, beyond question, the best remedy for nervousness and all exhausted conditions of the system I know of. My daughter, as a result of over study and close application to her duties as school teacher, became much run down and debilitated and was very nervous. Two months ago she began taking Milburn's Heart and Nerve Pills. They acted quickly and effectually in her case, making her strong and building up her entire system." Milburn's Heart and Nerve Pills cure Palpitation, Nervousness, Sleeplessness, Anæmia, Female Troubles, After Effects of Grippe, Debility, or any condition arising from Disordered Nerves, Weak Heart or Watery Blood. Price 50c. a box.

SPRING OF 1900

Church Envelopes

Just received and on sale a new lot. 100,000 Collection Envelopes for Current Expenses and Convention Funds.

SPECIAL!

We will supply ENVELOPES, PRINT the name of the CHURCH, NUMBER, OBJECT—Convention Fund or Current Expenses, Sunday School, etc.—and mail to any address 1,000 Envelopes, in neat box, on receipt of \$1.50.

NOTE.—We can't print Name of Church and Objects on less than 1,000 Envelopes. Envelopes plain, without printing, are mailed at \$1.00 per thousand. A number of our churches have adopted this system of raising funds for various objects, and with united voice say, "It is the simplest and best."

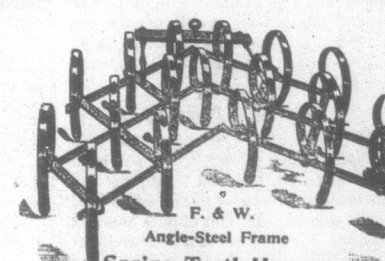
The Treasurer's CASH BOOK, in which every Sunday's collections are placed, nicely bound and ruled, with Dr. and Cr. acc. in the back of book, \$2.50, mailed. GEO. A. McDONALD, 120 Granville Street, Halifax, N. S.

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Light, Strong, Stiff.

Does not bend! Does not break!



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

ARE GOOD HARROWS

The TEETH ARE

Well Tempered

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Don't get loose! Don't break!

St. John, N. B.

The Frost & Wood Company LIMITED

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Agents Everywhere.

Constipation, Headache, Biliousness, Heartburn, Indigestion, Dizziness,

Indicate that your liver is out of order. The best medicine to rouse the liver and cure all these ills, is found in

Hood's Pills

15 Cents. Sold by all medicine dealers.

WHO HAS NOT HEARD OF Kendrick's Liniment. Thousands have used Kendrick's, the best for The household And stable.

Burdock Blood Bitters, The Best Spring Medicine.

Removes all poisons and impurities from the system. Gives strength and vitality in place of weakness and languor.

The most wonderful blood purifier, restorative and strengthener known to science.

Mr. Geo. Heriot, Baillieboro, Ont., says: "Two years ago I was very poorly in the spring, had no appetite, felt weak and nervous, not able to work much and was tired all the time."

"I saw Burdock Blood Bitters highly recommended, so got a bottle.

"I started taking it, and inside of two months I was as well as ever I was in my life."

"I cheerfully recommend B. B. B. as a splendid blood purifier and spring medicine."

You will not regret it if you always keep Kendrick's Liniment in the house.

INDIGESTION

CAN BE CURED.

An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO., Middleston, N. S.

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

Invigorating Syrup.

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

Yours truly,

(REV.) F. M. YOUNG,

Pastor Baptist Church, Bridgetown, N. S.

Sold Everywhere at 50 Cents per Bottle.

OUT OF SORTS?

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

Puttner's Emulsion.

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

Always get PUTTNER'S it is THE BEST.



The Home

How to Make Peppermint Lozenges.

Put two ounces of water in a smooth enameled saucepan and add a pound of granulated sugar. Set it over the fire and allow it to nearly boil, stirring it continually. Do not let it boil, but remove it from the fire just as the bubbles begin to rise to the surface. Allow the syrup to cool a little, and still continue stirring it. Add strong essence of peppermint to suit the taste, then drop the syrup on sheets of oiled confectioner's paper or on tin sheets, and let them stand in a warm place for a few hours to dry. To color the lozenges, add a few drops of carmine to the syrup and stir it well through.

How to Make Sussex Pudding.

Sussex pudding, to be eaten with roast meat or mutton, is certainly excellent. Take three-quarters of a pound of flour, a teaspoonful of salt and one ounce of dripping; work all these ingredients together, then with cold water make it into a good, stiff dough, kneading it as hard as possible; tie up in a cloth, plunge into boiling water and cook for an hour and a half; take up the pudding, cut it into slices an inch thick and roast under the joint, basting frequently; turn the pudding during this process, so that both sides will brown nicely.

How to make Brazilian Stew.

Cleanse and slice one-half turnip, one-half carrot and one onion; cut one-half pound of coarse lean beef into small pieces and dip them in vinegar; place in an earthenware jar with the vegetables on the top of the meat, adding pepper and salt; tie a piece of brown paper well greased over the top of the jar, place in a slow oven and bake for four hours, or the jar can be placed in the saucepan half full of cold water and allowed to steam for four hours.

How to Make Bacon Pudding.

Line a greased basin with a good suet crust. Ingredients—three-fourths of a pound of flour, three ounces suet, chopped, and a teaspoonful of baking powder. Work up with water into a rather stiff paste. Fill the interior with onion cut in slices and pork cut into small pieces. Season with pepper and salt and a little sauce, if you have it. Put the top crust over, tie the pudding securely in a cloth and boil for three hours without stopping.

How to Make Clam Chowder.

One pint of clams, heads chopped, fry two slices of salt pork, slice one onion, two or three potatoes cut small; put in a layer of potatoes, then a layer of clams and one of onion and the pork cut small, and so on till you have all in. Sprinkle with pepper and salt, add the clam liquor and as much water as will more than cover them. Cook about 20 minutes or until potatoes are done. Just before serving add one pint hot milk; add two common crackers broken in halves.

How to Make Spiced Beef.

Chop four pounds of round beef very fine, remove all the fat and add to it three dozen of small crackers rolled fine, four beaten eggs, one cup of milk, one tablespoonful of ground mace, two of black pepper and one tablespoonful of melted butter. Mix well and put it in a tin pan that just fits it, packing in well. Baste with butter and water and bake two hours in a slow oven.

Baked Apple Dumpling.

Sift together one quart flour, two teaspoonfuls baking powder, a little powdered sugar and a pinch of salt. Into this rub one large tablespoon of butter, add a well beaten egg, one-half pint of milk and mix quickly. Roll out thin into circular pieces the size of a saucer, inclose two pieces of apple, well sugared and dotted with cinnamon, fold up snug and crowd together in a deep pan. Half cover with water and bake a half hour.

How to Prevent Sleepwalking.

A device to prevent sleepwalking is said to be to lay upon the floor, by the somnambulist's bed, a sheet of iron, zink or other

metal wide enough to insure that he will step upon it. When the sleepwalking fit comes upon him, his foot touches the cold surface of the metal, and he instinctively draws the leg into bed again. After two or three attempts the somnambulist gives it up and settles down in bed.

How to Boil Rabbits.

Wash the rabbit well and let it lie in salt and water for half an hour; then truss it by cutting the sinews under the back legs, bring the legs flat to the side and fix them there by a skewer passed through the right fore leg and body; put it in boiling water and boil slowly for an hour; dish and cover with onion sauce.

Dried Apple Pie With Raisins.

Rub a quart of well-stewed dried apples through a colander, add a cupful of steamed raisins, sugar to sweeten, and bake with two crusts. This is sufficient for two pies.

Cocoonut Pie.

Steep one-half cup of cocoonut in a pint of milk for one half-hour. Strain out the cocoonut and add sufficient fresh milk to make a pint. Allow it to become cold, then add a cup of sugar and two well-beaten eggs. Bake with an under-crust only. When done, the top may be covered with a meringue, if desired.

A Women's Burden.

THE STORY OF A WOMAN ADDRESSED TO WOMEN.

It Tells How Those Weak and Despondent Can Obtain New Health and Strength at a Small Expense—The Facts Fully Verified by Investigation From the Mail, Granby, Que.

The reading public have evidence put before them almost every day of the healing powers of Dr. Williams' Pink Pills. It is sometimes asked whether these cures are permanent, and in reply to this we would say that a case which recently came to the attention of the Mail indicates that the results following the use of this medicine are as lasting as they are beneficial. Some years ago Mrs. Robert Webster, who is well known in Granby, passed through a very serious illness in which her condition very nearly bordered upon collapse. Her blood appeared to have almost turned to water. She was very weak, her appetite sickle, and she suffered from severe headaches. Mrs. Webster had the benefit of excellent medical advice, but apparently without avail, as she seemed steadily growing worse. The least exertion would fatigue her, and finally she was for a time unable to do her housework, and was confined to bed. Her husband suggested the use of Dr. Williams' Pink Pills and purchased a few boxes. Mrs. Webster had not been taking the pills long before she found herself growing stronger. Her headaches disappeared, her appetite improved, new blood appeared to be coursing through her veins, and her nerves again became strong and active. After using the pills for a couple of months she felt as well as ever she had done in her life, and could do her housework without feeling the fatigue that had formerly made her life so miserable. This, as already indicated, happened some years ago, and in the period that has elapsed Mrs. Webster has enjoyed the best of health. She says that if she feels at any time a little run down she takes a few doses of Dr. Williams' Pink Pills and is soon all right, and she thinks there is no medicine to equal them. Mr. Webster, speaking of his wife's cure, says Dr. Williams' Pink Pills did her a thousand dollars worth of good, and friends who knew her condition before she began the pills and saw the effect upon her, say the same thing. There are a number of others in this vicinity who have used this great medicine, and so far as the Mail can learn the results have always been beneficial. There are thousands of women throughout the country who suffer as Mrs. Webster did; who are pale, subject to headaches, heart palpitation, and dizziness, who drag along frequently feeling that life is a burden. To all such we would say give Dr. Williams' Pink Pills a fair trial. These pills make rich, red blood, strengthen the nerves, bring the glow of health to pale and sallow cheeks, and make the feeble and despondent feel that life is once more worth living. The genuine are sold only in boxes, the wrapper bearing the full name "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or by mail at 50c a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Save Your MONEY.

To save your money, by getting more for it, ask your dealer in medicine to show you the new 50 cent size bottle of JOHNSON'S ANODYNE LINIMENT. It contains over three times as much as the old 25 cent style, which is a great saving to those who use this valuable family medicine. The superior quality of this old Anodyne has never been equalled.

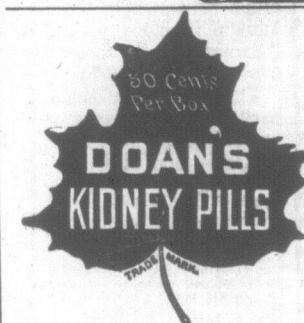
JOHNSON'S ANODYNE LINIMENT

Fifty years ago this month, Dr. Johnson left with me some Johnson's Anodyne Liniment. I remember him distinctly, and could tell you just how he was dressed on that day. I have sold Johnson's Liniment ever since. Can truly say it has maintained its high standard from that time to this. No medicine today possesses the confidence of the public to a greater extent. JOHN B. RAND, North Waterford, Me., Jan., 1891.

As a family remedy it has been used and endorsed for nearly a century. Every Mother should have it in the house for many common ailments, Internal as much as External. Our book on INFLAMMATION free. Price 25 and 50c. I. S. Johnson & Co., Boston, Mass.

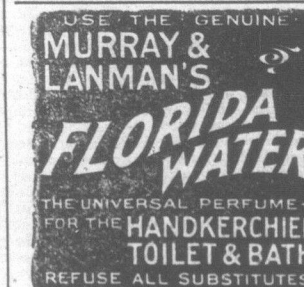
Try KENDRICK'S LINIMENT.

EARN! This beautiful Lady's Wash by selling only 3 doz. packages of Sweet Pea Seeds at 10 cents each. Each large package contains 60 most fragrant varieties. All colors. Write and we send seeds. Sell them, return money, and we mail your watch all charges paid. The season is short so order at once. Premium Supply Co., Box Toronto, Can.



In these days of imitations it is well for everyone to be careful what he buys. Especially is this necessary when a matter of health is involved.

There are so many imitations of Doan's Kidney Pills on the market—some of them absolutely worthless—that we ask you to be particular to see that the full name and the trade mark of the Maple Leaf are on every box you buy. Without this you are not getting the original Kidney Pill, which has cured so many severe cases of kidney complaint in the United States, Australia and England, as well as here in Canada. The Doan Kidney Pill Co., Toronto.



Cowan's Royal Navy Chocolate and Hygienic Cocoa are always the favorites in the homes The COWAN CO., TORONTO.

MONT. McDONALD BARRISTER, Etc. Price 50c St. John

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

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Second Quarter.

PARABLE OF THE SOWER.

Lesson VIII. May 20. Matt. 13: 1-8 and 18-23.

Read Matt. 12: 22-13: 23; Luke 8: 1-3. Commit Verses 22, 23.

GOLDEN TEXT.

The seed is the word of God, Luke 8: 11.

EXPLANATORY.

A BUSY DAY IN THE LIFE OF JESUS - Vs. 1, 2. Jesus had been making a tour of Galilee, accompanied by the twelve and by certain women who had been healed by him and now aided him in his work (Luke 8: 1-3). He returned to Capernaum. There he entered upon the day on which this parable was spoken, one of the most busy and eventful recorded in the life of Jesus. Note his works as recorded in Matt. 12: 22-13: 53; Mark 3: 19-4: 41.

1. THE SAME DAY IN WHICH THE FIRST THREE EVENTS NOTED ABOVE OCCURRED. WENT JESUS . . . AND SAT BY THE SEA SIDE. He seems to have loved the country and the sea.

2. GREAT MULTITUDES WERE GATHERED TOGETHER UNTO HIM. From every city (Luke), including every variety of character represented in the parables spoken. Most of them had heard him and seen his miracles, or heard of him. Great expectations were aroused concerning the Messiah and his kingdom that was at hand, and these needed both encouragement and correction. So that he went into a ship. A fishing boat. Here he sat as in a pulpit, while the multitudes stood upon the circular shores of the bay, which rise up as they recede from the water, thus forming a great amphitheater crowded with people, of which Jesus in the fishing boat was the center.

SPEAKING IN PARABLES.-V. 3. AND HE SPOKE MANY THINGS (taught many truths) IN PARABLES.

The group of eight parables spoken at this time (seven in Matthew and one other in Mark) were concerning the kingdom of heaven in various aspects, and should be read and studied as a group, in order to obtain a view of the drift and burden of Jesus' teaching at this time.

SUBJECT: THE PARABLE OF THE SOWER.

I. THE SOWER.-V. 3. A SOWER WENT FORTH TO SOW. "Whoever soweth the word of God in the hearts of the people is represented by the sower in the parable." But most especially Jesus Christ, who brought the Word of God from heaven, and by his teaching, his life, and his gospels sowed the good seed in the hearts of men.

II. THE SOWING.-"Went forth to sow." (1) The farmers of Palestine, then as now, lived in villages as a protection against robbers, and went forth to the open fields when they would sow. So Jesus went out from heaven to sow good seed in this world. He went out to the people all over the country. So did the apostles go out all over the world scattering the good seed. We must not expect the field to come to us; we must go to the field to be sown. "Go out into the highways and hedges and compel them to come in."

III. THE SEED (Luke 8: 11) is the Word of God. It is living seed. "Good seed has tremendous vitality. It can handle a million times its own weight of matter, transmuting it from death to life. Hence it is a most expressive symbol to convey the unspeakable vitality of God's words."

IV. THE SOIL is the soul of man, including heart, conscience, mind, memory, his whole nature.

V. THE CULTURE. God gives us only the seeds of the truth, the seeds of his kingdom, the seeds of holy joy and heavenly character, the seeds of usefulness and success, together with all the help we need for their growth and culture.

VI. GOOD SEED BY THE WAYSIDE - Vs. 4, 19. 4. SOME SEEDS FELL BY THE WAYSIDE. "The grain fields are rarely fenced, though the landmarks are definite and plain. There are little paths leading through, hither and thither, some being the highways along which the horsemen ride and asses carry their burdens. AND THE FOWLS (birds) CAME AND DEVOURD THEM, because they were in sight. "Birds in Syria, and especially about the Lake of Tiberias, are extraordinarily numerous. As Syria is the winter feeding ground of many migratory birds from Northern Europe and Asia, this marsh (of the Huleh Lake) is then filled with a greater variety and multitude of waterfowl than I have ever seen elsewhere."

19. HEARETH THE WORD . . . AND UNDERSTANDETH IT NOT. For the heart is unprepared to receive it. A thousand cares, and pleasures, and worldly interests have tramped over the heart; so that the good seed cannot sink into it.

THEN COMETH THE WICKED ONE (the devil [Luke]), AND CATCHETH (snatcheth)

AWAY THAT WHICH WAS SOWN. The great adversary uses various means for this purpose: evil thoughts, selfish interests, doubts, criticisms of the teacher's manner, thoughts of pleasure or of work suggested during prayer or amid the most solemn appeals, neglect to obey the truth heard, which leads to the loss of the truth.

VII. GOOD SEED ON ROCKY PLACES.-Vs. 5, 6, 20, 21. 5. SOME FELL UPON STONY (rocky) PLACES, WHERE THEY HAD NOT MUCH EARTH. Seed on such soil sprang up sooner than the rest, because the dry, underlying rock drew and retained the heat of the sun, and made it, for a time, like a forcing house, or hot-bed, so that FORTHWITH (straightway) THEY SPRUNG UP.

6. WHEN THE SUN WAS UP, THEY WERE SCORCHED. The sun soon dried up the hot surface soil, which could draw up no moisture from the deep earth, and the roots had no depth of soil into which to run and drink in the moisture.

20. THE SAME IS HE THAT HEARETH THE WORD, AND ANON (straightway) WITH JOY RECEIVETH IT. Their emotions are touched, but the word does not reach their moral nature; and their will and character are unchanged. HATH HE NOT ROOT IN HIMSELF. No deep principle, no real change of heart, no fire within, but only warmth from without.

21. WHEN TRIBULATION. This word "tribulation," both the English and the Latin equivalent of the Greek, is derived from the Latin tribulum, which was the threshing instrument or roller whereby the Roman husbandman separated the corn from the husks; and tribulatio in its primary significance was the act of this separation.

VIII. GOOD SEED AMONG THORNS.-Vs. 7, 22. 7. AND SOME FELL AMONG THORNS. In good soil, but preoccupied with the roots of thorns. "These thorns are not brier bushes or brambles, but an aftergrowth of a variety of thistles, which come up quickly in every wheat field of Palestine, but the natural time for them to appear is after the wheat is ripened."

A Warning To All.

Mrs. Elizabeth Berry Stopped Taking Dodd's Kidney Pills after only Trying One Box.

Not Being Cured Instantly, Was Disappointed-Three Years After Tried Dodd's Kidney Pills again Twelve Boxes Completely Cured Her.

BEAR RIVER, N. S., May 7th.-A great number of worthy people, both in Nova Scotia and the other maritime provinces have in time past fallen into the error of thinking that Dodd's Kidney Pills will cure their diseases-often of long years' standing-almost instantly. They follow the directions and take Dodd's Kidney Pills regularly for the first few days, and are then disappointed if their health is not restored.

Dodd's Kidney Pills are the promptest and most speedy remedy for kidney diseases ever known on this earth and they have almost performed miracles in snatching people out of the very jaws of death, but they will not do impossibilities. No medicine ever invented will cure kidney disease like Dodd's Kidney Pills. But they want a fair chance. A doctor doesn't cure a patient of a fever in two or three visits. It takes time. So with Dodd's Kidney Pills.

The case of Mrs. Elizabeth Berry, of Bear river, published recently, is typical of hundreds of others throughout the country. Impatience to be cured, lack of perseverance in taking the medicine, foolish belief that it will cure chronic diseases in a few days-these causes are responsible for the only disappointment ever occasioned by Dodd's Kidney Pills. If they are given a fair, honest chance, Dodd's Kidney Pills will cure Kidney Disease every time. There is no question about it. They have done it a hundred thousand times before.

FOR Impure Blood, Thick Water, Swellings, Fever, Cough, Lost Appetite, Etc.



USE THE RELIABLE GRANGER Condition Powder

THE BAIRD COMPANY, Limited, Proprietors.

BICYCLE TRUTH

That should not be ignored

when purchasing WHEELS.

It is a fact that the five most prominent makes of Bicycles ridden in Canada to-day, viz - Welland Vale, Brantford (Red Bird) Massey-Harris, Cleveland, Gendron,

are Canadian Wheels manufactured by a distinctly Canadian Company, using Canadian capital and employing Canadian labor.

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

CANADA CYCLE & MOTOR CO., LIMITED.

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

What Cured Your Cough?

ADAMSON'S BALSAM! No cough can stay after being treated with it. It simply soothes it out of existence. There is nothing harsh or imperative about



It heals the sore parts, tones up the irritated air passages and strengthens the bronchial tubes - thus stopping the sources of the cough.

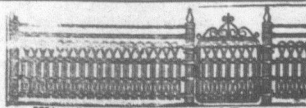
AT ALL DRUGGISTS, 25c.



The beautiful Heavy Gold or Silver Plated Chain Bracelet, for selling only one dozen packages of Sweet Pea Seed, at 10c. each. Large package contains 50 most fragrant varieties. All colors. Write and we send seeds. Sell them, return money, and we mail you bracelet absolutely free. The season is short, so order at once. Premium Supply Company, Box 7, Toronto, Can.

CURE ALL YOUR PAINS WITH Pain-Killer.

A Medicine Chest in Itself. Simple, Safe and Quick Cure for GRAMPS, DIARRHOEA, COUGHS, COLDS, RHEUMATISM, NEURALGIA. 25 and 50 Cent Bottles. BEWARE OF IMITATIONS. BUY ONLY THE GENUINE. PERRY DAVIS'



KITSELMAN ORNAMENTAL FENCE. Fences in strength, beauty and durability. Made of steel and iron. Cheaper than wood. 50 Designs. Catalog free. KITSELMAN BROS., Box 311, Ridgville, Ind. Sir Henry M. Stanley, the explorer, will not seek re-election for parliament.

FOR SALE

A very fine property at Berwick, Kings County, N. S., consisting of 21 1/2 acres of land, abutting on the railroad land at the station on the north, and nearly touching the camp ground on the southeast. The whole block is under cultivation, with about 700 choice fruit trees, 8 years old. A large portion of them are now in bearing. A part of the land is good grass land and produces a good crop. The buildings are modern in style and are all new. If not sold before May 10th next it will be offered at auction, either in block or in sections. Enquirers can be supplied with printed plans of the block, showing roads, location of buildings, the parts occupied by trees, etc., etc. In part payment the taking of a small house and premises in some small town or village will be considered. Address:

H. E. JEFFERSON, J. P., Berwick, N. S.

P. S.-This property is considered to be one of the most picturesque, healthy and fruitful locations on the line of railway in the Annapolis Valley. H. E. J.

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

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From the Churches.

Denominational Funds.

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

BRUSSELS STREET.—Two more were baptized last Sunday. H. F. W.

AMHERST.—Baptized two Sunday evening, April 29. B.

MAUGERVILLE, SUNBURY COUNTY.—Our usual spring services have closed, adding 14 to the church; eleven of these being baptized by us. Unto God through Christ be all the praise. O. P. BROWN. May 1st.

BRIDGEWATER, N. S.—I baptized seven candidates last Sunday, April 29th, morning, three men and four women. Between two and three hundred people had assembled on the river's bank to witness the ceremony. E. P. CHURCHILL.

SUSSEX, N. B.—Baptized one on the 22nd, Miss Hattie Biggar, and gave the right hand of fellowship to two who came to us by letter on the 29th ult. Work encouraging. W. C. Sussex, N. B., May 5th.

COLDSTREAM, N. B.—The church of God in this place has been much revived. Some who had wandered away have returned to the Shepherd of their souls. Eight have been baptized on a profession of faith in Christ as their Saviour. Others have requested baptism. May the Lord continue to carry on His work is our prayer. J. D. WETMORE.

PORT LORNE.—Five more were baptized by me last Sunday. The good work still goes on. Many have been blessed and the church greatly strengthened and encouraged. Bro. Wallace was with us again part of last week and remained over Sunday with us rendering the pastor and people much assistance. E. P. COLDWELL. May 3rd.

FREEMPTON, N. S.—Four persons put on Christ in baptism April 22nd. Last Sabbath evening in the presence of a large congregation they, with two others, who came by letter, were welcomed into the church. Fifty-one have united with us. The blessed work continues with great power, and the cry of new-born souls is yet heard in the sanctuary. A number of persons are awaiting baptism. E. H. HOWE.

CARLETON, ST. JOHN, N. B.—After a pastorate of over two years, Bro. M. C. Higgins severed his connection with the church and we are now looking forward to another leader. In many ways we are enjoying divine favor as the outcome of Decision Day. A number of our young people have been brought from the teachings of the Sabbath School to a knowledge of the needs of a Saviour and we are looking forward to a number of others who are anxiously considering that important question. Any pastor who thinks of engaging in a new field of labor or without a pastorate will receive the attention of the church by communicating with E. L. STRANGE, Church Clerk.

TIVERTON, N. S.—We are glad to report victory for God in Tiverton. The special meetings we have held there have resulted in the revival of the little church, wanderers have returned and sinners have obtained a hope in Christ. Last Sabbath thirteen persons were baptized and others will put on Christ in baptism at our next appointment there. We have closed the series of special efforts which have extended over four months in Freeport and Tiverton. The displays of God's grace and power in those places can never be forgotten by pastor or people. E. H. HOWE.

CANTERBURY, N. B.—In the month of January the churches of the Canterbury group extended a call to their pastor to remain with them another year. We have been greatly encouraged during the year 1899. Forty-six have been baptized, thirty have been added to the churches by letter and experience. The interest has been good in four of the churches. Improvements have been made in church property, debts cut down and paid. In the month of March we commenced a series of special services, and have been continuing them to the present time and expect to all summer. Five have been received into the fellowship of 1st Canterbury church, four by baptism and one experience. On April 29, two united with the Lower

Woodstock church by baptism. To God be all the praise. Yours in Christ, C. N. BARTON, Pastor. Meductic, May 2nd.

LOWER AVLESPORD CHURCH, N. S.—Our pastor, Rev. J. Webb, started for England on the 7th inst., to visit his parents, Rev. William and Mrs. Webb, who reside in London. It is nearly sixteen years since Brother Webb and his family left the old country. During his stay with us on this side of the Atlantic his labors have been greatly blessed. We are glad to state that our brother is very highly esteemed by the people of this church and congregation, and that they are in perfect sympathy with him in regard to his visit to London, as was fully shown by the handsome donation which was given to pave his way across the sea. His many friends both here and in the other fields where he has labored, wish for him a pleasant voyage and a safe return. At the expiration of about two months from the time of his departure, we hope to see him back to his work looking and feeling the better for the journey. We are also glad to report progress in regard to the spiritual health of the church. Harmony has a new and vigorous B. Y. P. Union, which is a great help to the young people of that section of the church. Special meetings have been held during the year in all the branches with gratifying results. A harvest is expected in the near future.

ALONZO BANKS, Church Clerk.

ANNANDALE, P. E. I.—Nothing has been heard through the MESSENGER AND VISITOR from this church for about two years, so a word at this time might be read with interest by some. I am closing the second year of my pastorate here among a kind hearted and appreciative people. Although we cannot report additions we believe that some progress has been made. We have a good Sunday School, prayer meeting and B. Y. P. U. Our preaching services are all well attended. We purposed holding special meetings this winter but were hindered by the almost impassible roads. At a recent conference Bros. James Mills and John Howlett were elected deacons. As we cannot report additions it will not be out of place to report our losses. By the removal of Bro. Howlett's family to Dundas we lose our senior deacon and organist. Quite a number of our young people have gone to seek their fortunes in the United States. During the year several have been removed by death, among whom is our aged sister, Mrs. John Nichols, who is so widely known by her gifts to the Lord's work. At her death she remembered the Annandale church by a gift of three hundred dollars and two beautiful communion cups, the St. Peter's Bay church by three hundred dollars and the Home and Foreign missions by one hundred dollars each. The churches gratefully acknowledge these gifts. The Mission Boards no doubt are also grateful. A. C. SHAW.

TABERNACLE, ST. JOHN, N. B.—As we look back over the last year of church work it seems almost a miracle to us that from what seemed barren ground has grown a sturdy church. Since Brother Stackhouse took charge of the work, less than eleven months ago, upwards of fifty have professed faith in Christ by baptism, and about twenty have been received by letter and experience, making a total of over seventy added to our membership, five of the number renouncing Romanism. Their lives and consecration justify us in believing that they have been born of the Spirit. Our building, which for two years prior to the pastorate of Bro. Stackhouse seemed large enough to accommodate our congregations, suddenly appeared to shrink. We were obliged to say we must have a new building, or call a halt in our work. After mature consideration we cautiously advanced this subject to our people and found them more than ready to respond. Their response to the call for funds took a very practical turn and footed up the sum of over six hundred dollars at the first note of the bugle call. In sympathy with our members we have a host of stalwart friends who with them will throw into the work not only good will but considerable of the sinews of war. We have about secured a site in a position of advantage and hope so on to begin operations. The sister church of west side has generously come forward with the sum of sixty dollars to aid us in our work, as a church in this locality is absolutely necessary. A. H. PATTERSON. St. John, N. B., May 7th, 1900.

Denominational Funds N. S.

FROM APRIL 18 TO APRIL 30.
Canning church, \$15; Wolfville, \$10.55; River Hebert, \$20; Port Clyde, "a Baptist," Portapique, Newfoundland, \$50; Forbes' Point, \$6.25; Pleasantville church, \$5; Westport, \$43.30; Westport, special, \$7.20; Wolfville, \$3.18; Brazil Lake, S. S. Mite Boxes, \$8.10; Goldboro church, \$19; Pugwash, \$10; 1st Baptist church, Truro, per Mrs Thos Johnson, 3rd of Lower Village, Truro, \$200, one half for H M and half for F M; Canard church, \$30; Falmouth, \$9; A H Baker, Mr. Gullison's salary, \$5; Chester church, \$13.20; Chester Basin, \$7.80; West Shore, \$1.—\$469.58. Before reported \$7949.27. Total \$3418.85.
A. COHOON, Treas. D. F., N. S. Wolfville, May 1st, 1900.

Cash for Forward Movement.

W J Schaffner, \$5; Mrs M O Wheelock, \$2.50; J H Barnstrad, \$1; D H Bates, \$12.50; Mrs D Price, \$5; Walter Killcup, \$5; W C Hicks, \$1; Miss Hannah Gaw, \$3; Mrs R K Patterson, \$7.50; Rev J A Gordon, \$6.75; O P Goucher, \$5; Silas Daniels, \$5; Mrs Susau Neily, \$2; D H Armstrong, \$1.25; Caleb Miller, \$1; Miss Alwilda E Black, \$7.
Collections for April have been discouragingly small. Only \$354.10, while \$1200 were needed. Friends of Acadia please help. Yours truly, WM. E. HALL. 93 North Street, Halifax.

Acknowledgment.

I wish to return thanks to the person (we know not whom) who so thoughtfully sent us some "leaflets" and "picture lesson" cards for our Sunday School. This gift proves a great help to us and we feel most grateful.

MRS. C. W. GRENIER. Weymouth, N. S., May 3rd.

The McMillan Company announces the early publication of the second volume of the Encyclopedia Biblica. It will deal with the subjects falling under the letters from E to K and will contain some dozen maps and many illustrations. Among the contributors are Professors Cheyne, A. B. Davidson, C. H. Toy, W. H. Müller, W. R. Smith, K. Budde, C. P. Tiele, I. Benziger, R. H. Charles, W. H. Bennett, A. Jülicher, W. Robertson Smith, Peritz, Welhausen, M. Jastrow, G. F. Moore, O Cone and Nöldeke.

Personal.

The Main St. Baptist pulpit was very acceptably occupied on Sunday last by Rev. J. A. Ford, of Eastport, Me.

Rev. W. M. Smallman, known to many of our readers in these Provinces, wishes his friends to know that his address is now 31 Upton St., Boston, instead of Winthrop, Mass., as formerly.

Rev. E. J. Grant and Mrs. Grant were in St. John on Friday on their way to Arcadia, Yarmouth, Mr. Grant having accepted a call to the church in that place. The removal of Bro. Grant from Summerside will be felt as a loss to the cause on the island, to which he has rendered valuable service.

Rev. Isaiah Wallace and Mrs. Wallace passed through St. John on Monday on their way to Emerson, Man., where they will make a visit to their daughter, Mrs. Rev. H. G. Mellick. We are pleased to know that the health both of Mr. and Mrs. Wallace has improved of late. Their hosts of friends will hope that they may enjoy a delightful visit in the West.

Rev. A. H. C. Morse is one of the graduating speakers at the Rochester Commencement, May 9th, having for his theme, "Imagination in Preaching." His many friends will be pleased to learn of this deserved honor for Mr. Morse, and also that his pastorate at Corning, N. Y., begins with a gracious revival. Ten have already been baptized.

We were favored early last week with a call from Rev. Trueman Bishop, who was on his way to Vancouver, B. C., where he has accepted a call to the pastorate of the Mount Pleasant church. Mr. Bishop was accompanied by his eldest son, Mrs. B., who remains at Harvey for the present, will follow them later. We shall all hope that they may enjoy good health and many blessings in their western home.

Rev. J. W. and Mrs. Manning returned on Saturday last from the United States, having been in attendance upon the meetings of the great Ecumenical Missionary Conference in New York City. They have greatly enjoyed their trip, and speak of the New York Conference as a grand inspiration.

Admiral Dewey has decided not to accept the invitation extended to him by a delegation of representative Canadians to visit Canada in July.

Royal

BAKING POWDER

Absolutely Pure

Makes light, flaky, delicious hot biscuits, rolls, muffins and crusts. Makes hot bread wholesome. These are qualities peculiar to it alone.

I have found the Royal Baking Powder superior to all others.—C. GORJU, late Chef, Delmonico's.

MARRIAGES.

BABBITT-COWPERTHWAITTE.—At Gibson on the 25th ult., by Rev. J. B. Champion, Deacon T. E. Babbitt to Mrs. Mary E. Cowperthwaite, both of Gibson, York Co., N. B.

RANDALL-NELSON.—In Amherst, May 2nd, by Rev. Welcome E. Bates, Elisha Randall and Almira Nelson, both of Sackville, N. B.

MASON-EATON.—At the residence of Mrs. Sarah Eaton, Waterville, April 25th, by Rev. E. O. Read, Henry Mason, of Country Harbor, Guysboro Co., and Ada Eaton of Waterville, Kings Co., N. S.

BANKS-MARSHALL.—At the home of the bride, Mount Rose, Annapolis Co., May 2nd, by Rev. E. P. Caldwell, Wallace Banks of Brickton, to Lottie daughter of Wallace Marshall.

RHID-LOCKHART.—At the Baptist parsonage, Centreville, Carleton County, N. B., April 12th, by Rev. E. P. Calder, Elmer S. Reid of Digby, Carleton Co., to Mary M. Lockhart of Knoxford, Carleton Co.

RITTER-PRIOR.—At the Baptist parsonage, Centreville, Carleton Co., on the 1st inst., by Rev. E. P. Calder, Frederick A. Ritter of Digby, Carleton Co., to Olive M. Prior of Good's Corner, Carleton Co.

DEATHS.

HARPELL.—At West Jeddore, March 12th, Harved, son of Mr. and Mrs. Isaac Harpell, aged 7 months.

HARPELL.—At West Jeddore, April 23rd, Mrs. Annie Harpell, relict of the late Mr. Luke Harpell, aged 67 years.

DEROTHY.—Died at Medway, 13th ult., William E., aged 5 months, son of William and Margaret Derothy.

CLEVELAND.—At Medway, April 20th, Jacob Cleveland, aged 53 years. A widow and a large family mourn his death.

SYPHERS.—At Syphers' Cove, Queens Co., N. B., on 28th inst, of heart failure, John S. phers, aged 57 years, leaving four brothers.

BAILEY.—At Salmon Bay, Queens Co., N. B., on 27th inst, Sarah M., wife of Charles E. Bailey, aged 71 years. Besides her husband, three sons and five daughters remain to mourn her decease.

BARTON.—At the Range, Queens Co., N. B., on 27th inst, after a lingering illness, Rebecca, relict of the late Richard Barton, aged 79 years, leaving three sons and two daughters. Deceased was a member of 2nd Grand Lake church and highly esteemed.

BRYMER.—At Lakeville, Kings Co., N. S., April 2nd, Sarah A., beloved wife of Deacon Ephraim Brymer, aged 67 years. She has left two sisters, Mrs. James Robinson of Lakeville, and Mrs. Margaret Sullivan of Charlestown, Mass., and a daughter, Nellie, wife of Pastor, C. S. McLarn, of Ellsworth, Maine, and formerly of Rawdon, N. S. (Religious Intelligencer please copy.)

LIVINGSTONE.—At Hillsboro, April 21st, Lucella, relict of the late Hector Livingstone, aged 78 years. Our aged sister had been in failing health for some time, and being attacked with inflammation of the lungs, she soon succumbed to that disease. In her death a familiar figure is removed from this village, and she will be greatly missed. We have good reason to believe that she has joined the company of the glorified. She leaves one son and several grand-children to mourn her departure.

BERRY.—At Moncton, April 25th, Humphrey P. Berry, aged 34 years. This dear brother had for some years been a consistent member of the 1st Moncton Baptist Church. He was greatly esteemed by his many friends, who feel that in his early death they have sustained a real loss. But for him, to die, was "gain." His remains were brought from Moncton, and interred in the Salem burial ground, by the side of his wife, who had predeceased him two years ago. In life they were lovely and pleasant, and now in death they are not divided. Two children, a girl and

boy, are left to the wise and kind guardianship of their grand-parents, Deacon and Mrs. Melzea Steeves.

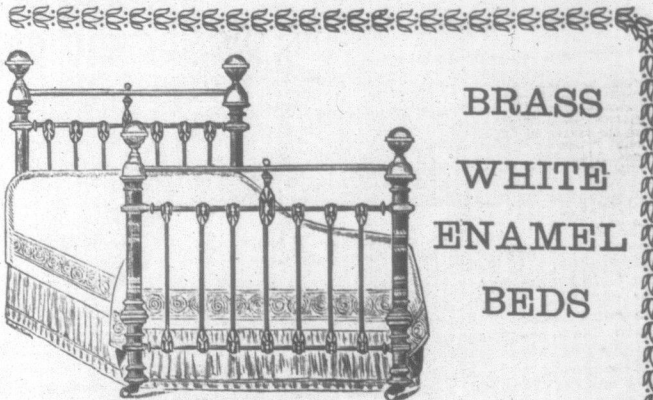
POWER.—Mrs. Eleanor Power, widow of the late John Power, of Weston, entered into rest on March 29th. She had almost completed her 88th year. Over forty years ago, she with her husband was baptized into the Berwick church by Rev. E. M. Saunders, D. D. During a long life she has adorned her Christian profession by a beautiful and consistent life. She was mother of nine children, four of whom survive her. Her funeral was held Sunday, April 1st, at which her pastor preached from a text chosen by herself, John 14:3. It was listening to a sermon preached from this text that led her to accept the Lord Jesus as her Saviour.

WEATHERS.—Mrs. George Weathers passed away at Cambridge, aged 90. She had been twice married; first to William West, who died leaving her with four children. After this she became the wife of Mr. George Weathers. Of this union there were six children, four of whom are living. Mrs. Weathers was baptized many years ago by Rev. William Chipman, and lived an exemplary life till called to her reward. She loved the church, and though of late years was not often permitted to worship with the people of God, continued to pray for the prosperity of Zion. At her funeral her pastor spoke from Rev. 14:13.

MCLEAN.—At Lower Montague, P. E. Island, April 24th, Mrs. Alexander McLean, aged sixty-two years, after a brief illness, passed to the home above. Mrs. McLean was for many years a most faithful and dearly beloved member of the Montague Baptist church. She lived in the closest fellowship with Jesus and so ever manifested his tender loving spirit, and helpfulness to all with whom she came in contact. When she felt that her time of departure was near, her strong faith and sure hope found expression in words of joyful anticipation and triumph. She leaves, to feel deeply her loss, a husband, four sons and three daughters. Two are well known, Rev. Malcolm McLean and Hugh McLean, evangelistic singer. May the sorrowing ones be sustained by the hopes of the gospel. Funeral services were conducted by Pastor Spurr of Pownal, assisted by Rev. Mr. McNeil. Then the loved form was committed to the tomb at Ulgg.

HAMILTON.—At Brookfield, Colchester Co., N. S., April 28th, May, beloved wife of W. A. Hamilton, aged 54 years. Our departed sister was converted when about 17 years of age and united with the Presbyterian church, and remained in fellowship with, and was a consistent and much respected member of that church till her death. Her last illness was of short duration, but it found her ready for the Master's call. The evening before her death she called her husband and family to her bedside, gave them her parting counsel and committed them to her comforter and guide. The very large attendance at the funeral service is proof of the deservedly high esteem in which she was held. The services were conducted by her Pastor, Rev. R. L. Coffin, assisted by Rev. J. J. Armstrong. She leaves a husband and four children, two brothers and three sisters, and a host of friends to mourn their irreparable loss.

MCCLATCHY.—At Weldon, Albert Co., on April 20th, John Oliver McClatchy, aged 46 years. This friend had met with an accident, a week and a half before his death, which resulted in a fractured arm. It was at first hoped that both his life and arm might be spared, but unfavorable symptoms, among others, lockjaw, supervened, and his arm was amputated. This operation, however, failed to achieve the desired effect, and the day following he passed away. Mr. McClatchy was not a professor of religion, but we trust that he availed himself of the spice afforded him for reflection and repentance. The writer of this notice saw him the day before he died, and told him that Christ was able to save, to which he responded, "Yes, to the uttermost." He leaves behind a wife, five children, aged parents, a brother and sister; nearly all of whom are members of the 1st Hillsborough Baptist Church.



BRASS WHITE ENAMEL BEDS

METAL BEDS

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

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Horse Liniment, FOR MAN OR BEAST HAS NO EQUAL

As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc. in the human subject as well as for the Horse, with the very best of results, and highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities: W. A. Randall, M. D., Yarmouth. Wm. H. Turner, Charles J. Kent, Joseph R. Wyman, ex-Mayor, R. E. Felters, Lawrencetown. Manufactured at Yarmouth, N. S., by

Fred L. Shaffner, Proprietor.

PORTER.—At the home of her daughter, Mrs. Stephen Blaney, Stony Beach, Lower Granville, Mrs. Ann Porter, in the 73rd year of her age. Mrs. Porter had married twice, but survived her second husband by several years. She was remarkably active both in body and mind until within a few weeks of her death. By a stroke of paralysis she was made helpless in body, but her mind was clear till the last. Early in life she had professed Christ, and on April 7th, 1842, publicly confessed him by baptism. She was an active worker both in the church and Sunday school. She was always faithful in supporting her pastor and his wife, always seeking to add to their comfort and happiness. Despite unpleasant weather, a large number of friends gathered in the meeting house to listen to the funeral service. She will be greatly missed, especially by her daughter with whom she lived. May our testimony at the last be as bright as hers who seemed to have a vision of her Lord beckoning her higher, and who longed to break the ties to this ear and be "at rest."

LOCKHART.—Elizabeth Ann Lockhart died April 10th at the home of her daughter, Mrs. Charles Fogg, in Hyde Park, Mass., aged 80 years and 6 months, passing away peacefully after an illness of twelve days. Her son, the Rev. B. W. Lockhart of the Franklin Street church, Manchester, N. H., and her daughter, Mrs. Fogg, were with her throughout her illness. She was a daughter of John Bezanon, deacon for many years of the Baptist church in Chester, N. S., and the wife of Capt. Nathan A. Lockhart of Leclerville, N. S. Of her children not mentioned above, two have preceded her into the "silent land," Palemon, who died in infancy, and Nathan Joseph, who was lost at sea; Arthur John ("Pastor Felix") is a minister of the Methodist church, now in Pemaquid, Maine; Albert David, a pharmacist in Hartford, Conn., and Alice, wife of John Bently, of Halifax, N. S. Mrs. Lockhart was a loyal member of the Baptist church all her life. Her character was such that her children rise up and call her blessed. She sleeps by the side of her husband and babe in the Methodist burying ground in Lockhartville, N. S.

Black Clothes. We want you people who appreciate fine cloths to come here and see what we have in Black Coatings. We carry, at all seasons, the most comprehensive assortment of these goods to be found in this Province. We've customers who come here from remote corners of the Province to buy black suits, just because they know they can get the wanted kind here. A. GILMOUR, 68 King Street, Custom Tailoring. St. John, N.B.

The Empire Typewriter. Price \$60. Why pay \$120? It is equal to any machine in the market, and is superior to all in several important features. Send for Catalog. H. C. TILLEY, General Agent 147 Canterbury Street St. John, N.B.

SILK. We've purchased all the remnants from the largest Silk House in Canada, and are mailing them in packages each containing about 100 pieces of finest silk, in newest patterns and brilliant colors, enough to cover over 300 square inches. Nothing like them for fancy work. One package by mail, 15 cents or 2 for 25c. silver, Johnson & McParlane, 110 Yonge St., Toronto.

SPECIAL INDUCEMENTS Spring & Summer MONTHS.

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

McLEAN'S VEGETABLE WORM SYRUP. Safe Pleasant Effectual

Walter Baker & Co.'s Breakfast Cocoa. "A PERFECT FOOD—as Wholesome as it is Delicious." The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand. Dominion Medical Monthly. A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application. WALTER BAKER & CO. Ltd. ESTABLISHED 1790. Branch House, 6 Hospital St., Montreal.

News Summary

The Japanese battleship Asahi, ashore at Portsmouth, was successfully floated on Monday evening.

Latest advices from Dawson City estimate the total clean up for the Klondyke district at \$18,000,000 approximately.

Officers and men of the 21st Essex Fusiliers, at Windsor, Ont., have been notified to make all necessary preparations to take the field at an hour's notice.

The Canadian Rolling Mills, Montreal, has decided to make a cut of 25 to 42 cents on wire goods, including galvanized wire, barbed wire, and wire nails.

At the annual convocation of McGill University on Monday the degree of LL. D., Honoris Causa, was conferred upon Capt. A. T. Mahan, U. S. N.

The magazines of the month, and Black and White and Illustrated London News are always on sale at store of T. H. Hall, St. John. Mail orders are promptly filled.

The House of Commons Monday adopted by 185 votes to 40 a vote of \$1,930,000 for the completion of the Uganda railroad. Upwards of \$3,000,000 has already been expended on this line.

Four Italians were charging a hole with dynamite on Murdoch's section, No. 17, of the Rainy River railway, when a premature explosion occurred, blowing all four men to atoms.

The Prince of Wales has sent to Station Master Crocius, of Brussels, who is supposed to have saved his life, a scarfpin set with brilliants and rubies. It is shaped like the Prince's coronet and bears his motto.

The American garrison of Catubig, Island of Samar, consisting of thirty men belonging to the 43rd regiment, has been attacked by rebels. Twenty of the Americans were killed. The remainder were rescued from annihilation.

Chas. G. Horetzky, C. E., who took part in the original survey of the Canadian Pacific Railway and did some notable exploration work, died at Toronto on Monday in the 62nd year of his age. Mr. Horetzky of late years has been connected with the Ontario Crown Land department.

A. A. Putnam, an electrical engineer, of Rochester, N. Y., made an oral will the other day by talking into a phonograph. He signed his name on the wax roll of the machine with a hot copper wire and the witnesses did likewise. Legal authorities say that the will is valid.

The New York, New Haven and Hartford Railroad lost two cases at Boston on Wednesday, involving total damages of \$27,000. The plaintiffs were Mary Fitzpatrick, a girl seven years old, who was awarded a verdict of \$16,000, and her uncle, James A. Fitzpatrick, who was given a verdict of \$11,000. Both were injured in the disaster at Sharon, Mass., on Aug. 21, 1898.

When James C. Flynn, Nationalist M. P., who had declared his attention of addressing a meeting of the United Irish League scheduled to take place at Newmarket, Ire., sought to enter the town on Monday, he found his way barred by two hundred police. Mr. Flynn was subsequently allowed to pass on giving an understanding not to address a meeting in Newmarket or its immediate vicinity.

Admiral George Dewey arrived in Chicago on Monday. After an informal luncheon given by the members of the general committee, a delegation of Canadians called on the admiral and presented him with a formal invitation to be present at a reception to be given in his honor at Hill Terrace, Port Stanley, Ont., on any day in July convenient to the admiral. The invitation included among its signatures the names of Sir Wilfred Laurier and Sir Charles Tupper.

The new agent general of New South Wales in London is said to be famous in Australia for one great saying. The debate was on the respective advantages of traffic by sea and land. "The railways," said the orator, "have cut the ground from under the steamer's feet." The bull is of the same nature as that of the English, not Irish, members of parliament, who said, "Depend upon it, Mr. Speaker, the white face of the British soldiers is the backbone of the Indian army."

Ellis Lever, an expert on economics, predicts that within three years the price of coal in England will be again doubled unless the exportation to foreign buyers is entirely prohibited or a heavy tax is placed upon any coal exported to be used by foreigners. He relates that only the other day an order was given by the Russian government for 500,000 tons of smokeless steam coal from South Wales for the Russian navy, and in addition some large purchases were made by the same government during the present year.

Statistics show that more people die of consumption than from any other cause. Slight colds are the true seeds of consumption. Beware of the slightest cough. Adamson's Botanic Cough Balm stands without a peer. 25c. all Druggists.



IRA D. SANKEY.



JOSIAH STRONG, D. D.



BISHOP VINCENT.

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

Ira D. Sankey

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

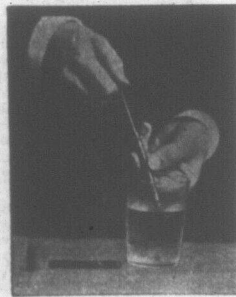
Josiah Strong

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

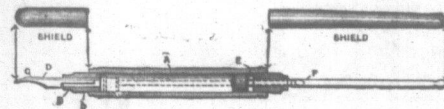
Bishop Vincent

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

A. H. Chipman



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



A GREAT PREMIUM

THE POST FOUNTAIN PEN

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

The Post Fountain Pen retails everywhere at \$3.00.

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

THREE DOLLARS.

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

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

But the Man

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

WOODILL'S GERMAN,

and always finds satisfaction.

FREE! This beautiful Little Lady's Watch for selling 2 doz. of our full-sized Linen Boyles at 10 cents each. Fine Boy's Watch for selling 2 doz. Latest and prettiest designs; sell at sight. No Money Back! Simply write and we send Boyles postpaid. Sell them, return money, and we mail your watch free. Upward Boyles returnable.

LINEN DOYLE CO.
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BE SURE

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

MILLER BROS.

101, 103 Barrington Street HALIFAX, N. S.

A terrific explosion occurred in the winter quarters of the Pleasant Valley Company's coal mine at Schfield, near Coiton, Utah, by which over two hundred people were killed and many injured. The explosion is attributed to the blowing up of a number of kegs of blasting powder.

GEM POCKET PRINTER
and LINEN MARKER.

A complete miniature Printing Office. Consisting of 2 Alphabets of Rubber Type, Type Holder, Hand Press, Ink, Linoleum Ink, Ink Pad, and full directions, all packed in a neat case. Useful in every home for marking linen, also for printing cards, envelopes, etc. Every pocket should possess one. Mailed, post-paid, for only 15 cents. An elegant specimen sent with order for three copies. Satisfaction guaranteed, or money refunded. Address: BEE SUPPLY Co., Toronto, Ont. (Please mention this paper.)

The Farm.

The Good Side of Late Snows.

Late snows are not very popular. It is quite a disappointment after Nature has put on a spring smile, and the roads have become dry, and the bluebird and robin have been seen, and we begin to think of putting in a few peas, to find some morning that there has been a revolution, and winter has upset our hopes and plans.

But, apart from this, there is a still more direct and efficient service rendered in the enriching qualities these snows possess. Snow is called the poor man's manure. Its action on the soil is beneficial, even if unaccompanied by other fertilizing agencies.

They may also be utilized to the increased efficiency of the manure heap, and the virtues they secrete be stored away for future service. If the pile is stirred up and turned over while covered with snow its fertilizing agency, combining with the other material, will greatly increase its value.

Bluegrass Pasture.

Every farmer owning and working land should, if possible, have one field in bluegrass. Where the soil is suitable there is no grass that will maintain its hold on the soil like this.

fail. When a farmer starts to secure such a pasture on his farm he should consider it a permanent thing, and count that much land out of the rotation.

The field we now use for permanent pasture has not been ploughed for fifteen years. We allowed the bluegrass to come in naturally, and slow work it seemed at first. We kept sheep at that time, and they did not allow many patches to go to seed.

Besides the droppings from the animals, liberal manure applications have been made. Last spring several loads of manure were scattered on the thick sod. A rich, rank growth sprang up, that was neglected by the stock during the summer.

In no case would we lose the benefit to be derived from a load of manure, on account of the neglect of the plow for a time over which it is scattered, by the stock. For there is always a time during the year when this rank growth becomes very acceptable to the animals.

THE VIRTUES OF Paine's Celery Compound Are Recognized by the Ablest Physicians.

IT IS THE GREAT SYSTEM BUILDER IN THE SPRING TIME.

It Produces Solid and Healthy Flesh, Makes Pure Blood and Strong Nerves.

The peculiar and distinguishing medicinal virtues of Paine's Celery Compound are fully recognized by the ablest medical men in every part of the Dominion.

In its peculiar power and ability to invigorate the body, to make new blood and to regulate the nerves, lies the great value of Paine's Celery Compound in all wasting diseases and disorders of the kidneys, liver and stomach.

At this season of the year, when thousands are tired, rundown and sick, Paine's Celery Compound comes to the rescue of the shaky and enfeebled nerves and keeps them from utter prostration and ruin, and banishes that feeling of exhaustion that is the cause of despondency, melancholia and depression among men and women of all ages.

Paine's Celery Compound makes solid and healthy flesh, pure blood and strong nerves.

Paine's Celery Compound strengthens the digestive powers, and restores the nervous system when impaired from over-exertion of mind or body.

The best test that can be applied to Paine's Celery Compound is to use a bottle or two at this time when the body needs cleansing and building up.

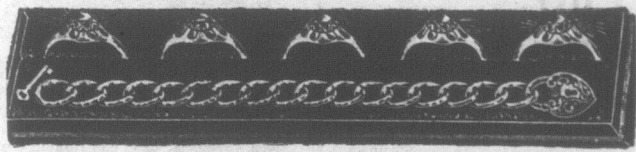
Port Mulgrave, June 5, 1897

C. C. RICHARDS & Co.

Dear Sirs—MINARD'S L NIMENT is my remedy for colds, etc. It is the best liniment I have ever used.

MRS. JOSIAH HART.

Given Away Free



In order to introduce our Assorted Steel Pens we are giving away Watches and Chains, Rings, Bracelets, Autoharps, Jack Knives, Fountain Pens, Air Rifles, Cameras, Chairs, Clocks, Skates, Sleds, and numerous other beautiful premiums.

and we will send you 13 packages of our assorted Steel Pens to sell among your neighbors and friends at 10c. per package. When sold remit us amount due, \$1.30, and we will forward premium you select from our mammoth catalogue which we mail with goods. Sent to day. Address: DEPT. H., ST JOHN, N. B.

Advertisement for LAXA LIVER PILLS and CURE CONSTIPATION. Includes text: 'You can't be healthy if your bowels are constipated and your system clogged with poisonous material. There should be a natural movement every day, and the best way to secure it is to take Laxa-Liver Pills.'

Advertisement for Dr. Wood's Norway Pine Syrup. Includes text: 'Dr. Wood's Norway Pine Syrup Heals and soothes the Lungs and cures Coughs and Colds of the worst kind after other remedies fail. Pleasant to take. Price 5c.'

Advertisement for 156 POPULAR SONGS. Includes text: '156 POPULAR SONGS WITH WORDS and MUSIC complete neatly printed and bound in one volume. A grand collection of Musical Gems, sentimental, patriotic, comic & a veritable treasury of the world's popular songs. Price 10 cents, post-paid (including our catalogue of latest music and popular books. Agents wanted everywhere. Address: ROBERT HUBBARD Co., Toronto, Ont. (Mention this page.)'

Advertisement for CANADIAN PACIFIC RY. Includes text: 'FOR PASSENGER and FREIGHT RATES and STEAMER SAILINGS to the Cape Home Gold Fields, FOR SPACE IN Tourist Sleeper From MONTREAL every THURSDAY at 9.45 a. m. FOR ALL INFORMATION REGARDING FARM LANDS IN THE CANADIAN NORTHWEST, For openings for GRIST MILL, HARDWOOD SAW MILL, CHEESE and BUTTER FACTORIES, Prospectors and Sportsmen, write to A. J. HEATH, D. P. A., C. P. R., St. John, N. B.'

Advertisement for SEND For two Copies of the 'Marked' 25c. New Testament. Includes text: 'An edition of special value, much better binding than the one sold at 10 cents. Pastors would find them especially useful. 1 doz. \$1.40, mailed. Order from "MESSENGER AND VISITOR."'

Advertisement for FREE DAISY AIR RIFLE. Includes text: 'We give the Daisy Air Rifle for selling only 2 dozen Gold Plated Collar Buttons at 10 cents each. The "Daisy" is well finished and nickel-plated—carefully sighted and tested before leaving the factory. It is invaluable for target practice or for shooting sparrows, rats, etc. Send us this advertisement with your name and address and we will forward the buttons. Sell them, return the money, and your rifle will be sent you all charges paid. Lever Button Co., Box 7 Toronto, Canada.'

Advertisement for Corticelli SKIRT PROTECTOR. Includes text: 'There is no gum or rubber or anything in Corticelli Skirt Protector that will chafe your shoes. It is made of specially grown specially spun and specially woven wool. It is better than any other skirt protector because it is made of different and better wool—it has an elastic, porous weave that dries out quickly when wet and sheds dust easily. Sewed on flat—not turned over—one or two rows of stitching—every dress goods shade. Sold everywhere 4 cts. a yard. Labeled thus Corticelli' (with image of woman in skirt).'

Advertisement for FREE AIR RIFLE. Includes text: 'We give this splendid Rifle for selling only two dozen packages of Sweet Pea Seeds at 10 cents each. Each large package contains 66 most fragrant varieties. All colors. This Rifle is of the best make and latest model, well finished nickel plated, carefully sighted and tested before leaving the factory. It is just the thing for target practice or for shooting cats, rats, sparrows, etc. Return this advertisement with your address and we will send you the seeds. Sell them, return money and we forward your Rifle all charges paid. The season for selling seeds is short so order at once. Our Sweet Pea packages sell themselves. Premium Supply Co., Box 7 Toronto.'

Printer's mark and other small text at the bottom left corner.

The Big Bicycle Concern

(OF CANADA)

have 51 lines of Bicycles to select an agency from. **WRITE us at once.**

E. & D.

TRIBUNE

RAMBLER

IMPERIAL

COLUMBIA

STERLING

MONARCH

COLUMBUS

STEARNS

SPAULDING

NIAGARA

IDEAL

CRAWFORD

FEATHERSTONE

20TH CENTURY

FAY [juvenile]

and many others.

IN

Automobiles

we keep a stock of the

"Locomobiles"

always on hand.

This is the best carriage now before the public.

Prices on application.

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National Cycle

AND **Automobile Co.**

Limited.

MARITIME BRANCH,

50 KING STREET

St. John, N. B.

News Summary

Germany has forwarded half a million marks to the famine sufferers in India.

The Lord Mayor's fund in London for the benefit of the sufferers by the Hull-Ottawa fire amounts to £36,000.

Business failures in the Dominion this week numbered nineteen, compared with twenty-three in the corresponding week of 1899.

Queen Victoria has contributed 500 guineas and the Prince of Wales 250 guineas to the Mansion House Ottawa fire relief fund.

Two Chinese vases worth \$40,000 were seized by customs officers at New York on Thursday on a French line pair for alleged evasion of the customs law.

In the parliamentary by-election at Portsmouth Thursday Mr. T. A. Bramsdon, Liberal, defeated Mr. Majendie, Conservative, by 610 votes. The seat had formerly been held by a Liberal.

Col. Ayimer, acting major general, said Thursday that there was no truth in the report from Halifax that Col. Vidal was to retire from command of the Halifax garrison and to be succeeded by Col. Cotton.

The five-year-old son of R. E. Tower, of Toronto, was burned to death Friday. The boy was celebrating his fifth birthday with fire crackers in a shed at his father's residence. A pile of rubbish was ignited and the child's charred body was found in the ruins.

As the result of a drunken quarrel a Collingwood, Ont., Wednesday, Mrs. Weldon is dead. Weldon and his son William became involved in a fight and the latter's mother attempted to pacify the pair. She was struck on the head, but by which one is not known. Both men were arrested.

Over one hundred persons are now employed in exploring the great cliff dweller's ruins at Santa Fe, New Mexico. The main building that is being excavated measures 540 x 350 feet, and is four stories or thirty feet high. There are over 700 rooms in it, 192 of which have been excavated and explored.

Mr. Philip, premier of Queensland, has proposed that the several colonies jointly contribute on the basis of their population £10,000 to the Ottawas relief fund. Premier McLean, of Victoria, has willingly agreed. Mr. Holder, premier of South Australia, thinks it would be improper to contribute without the sanction of Parliament.

United States Ambassador Choate has asked Lord Salisbury for an explanation as to the alleged abuse of international right in the case of the American ship Sea Witch, which according to the statement of her commander, Capt. Howe, was boarded by the British warship Wasp within the mile limit of Portuguese territory in East Africa.

John Lutz, of the first contingent, mentioned as among the wounded in recent fighting, is a native of Moncton parish and a son of Mr. Richard Lutz, of the I. C. R. car shops. He and his brother were among the first to tender their services in South Africa. They both passed in St. John. John Lutz is 21 years old and his brother is 18.

The town of Sandon, B. C., having a population of two thousand and located in the heart of Slocan silver lead mining district, was destroyed by fire Friday. All the business part was reduced to ashes and not a dozen houses remain standing in the residential district. The loss will exceed \$250,000. The residents, who are left without food or shelter, have appealed for relief to other towns.

Writing from Carnarvon, Cape Colony, to Bishop Courtney, Halifax, Rev. W. J. Cox, Anglican chaplain to the second contingent, said: "I had to cook our dinner for the staff. It seems and sounds grand, I suppose, chaplain to flying column, but it is funny, I have no doubt, to see the same person, booted and spurred and with dirty grey shirt on, cooking chops and onions. Fortunately, we have now a man, although I have had to buy odd grub, etc. I paid five shillings for two loaves of bread the other day."

Miss Sarah Ann Thompson has been declared entitled to \$2,000 insurance in the I. O. F. on the life of her late affianced husband, C. O. Shaver, Cooksville, Ont. Miss Thompson was named in the policy as the beneficiary. Shortly before his death, however, Shaver made a will directing that the money should be divided among his brothers and sisters. These persons brought suit to recover the amount, but Mr. Justice Meredith finds that the by-laws of the Foresters make no provision for a change of beneficiary by will. He has, therefore, dismissed their action.

THAT SNOWY WHITENESS


to which all housewives aspire can be secured most surely, most easily, and most economically by the use of "SURPRISE" Soap.

It takes all the dirt out of the fabrics, and leaves them white as snow—clean, sweet and free from streaks or discolorations.

A large cake costs but 5 cents. Remember the name—"SURPRISE".



Dykeman's { Three Entrances } 97 King st. 59 Charlotte 6 S. Market



NIGHT DRESSES, like the accompanying illustration, made from fine English Princess Cambric 75c. each, if sent by mail 10c. extra. This is the greatest bargain that we have ever had. "Princess Cambric" is different from domestic cotton, in so much as it is finished like linen and is much the same when it is washed. Send your order quickly if you wish to get some of this lot before they are all gone.

F. A. DYKEMAN & Co. SAINT JOHN, N. B.

There is a Good Chance

now to buy a Waterproof Coat or a fine Umbrella, with natural wood or fancy handle, at our Great Clearance Sale of Clothing and Furnishings.

FRASER, FRASER & CO.

FOSTER'S CORNER,

40 and 42 King Street, St. John, N. B.

Harness and Horse Furnishing Goods



Our stock of Harness and Horse Goods is now complete in every department. You will get service and style out of what we sell you, besides low prices.

We carry everything required for the horse. The largest Horse Furnishing establishment in the Maritime Provinces.

H. Horton & Son,

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You will like the flavor of Red Rose Tea

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