

Messenger and Visitor.

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Heat from the Stars. It is declared that the question whether or not the earth receives any heat from the stars has been settled in the affirmative. By the aid of an instrument, exceedingly delicate and so sensitive as to be capable of measuring the heat of a candle a mile away, constructed by Prof. E. F. Nichols of Dartmouth College, it is demonstrated, we are told, that the planets and some of the fixed stars give to the earth an appreciable quantity of heat. The quantity of heat received in this way, however, is not so great that, if by any contingency it should be shut off, the earth's coal bill would be seriously increased. The poets will not probably be accused of falsifying the facts of science if they shall continue to allude to star light as "the cold light of stars."

Potations and Exports. United States newspapers are boasting of the tremendous volume of that country's exportations, and certainly Uncle Sam may be excused for indulging a feeling of complacency as he contemplates his great and growing business operations. According to figures taken from the United States Bureau of Statistics, the monthly exportations of the country for nine months ending with March 1901, amounts to \$124,497,853, while England takes a second place with \$117,816,246. It exceeds Germany's monthly exportation by nearly 50 per cent. and is more than double that of France. Still, if the 'American Grocer's' estimate of the drink-bill of the United States is accepted as correct, the sum total of the value of all exports from the United States for the nine months ending with March *ultimo*, amounting to more than \$1,120,000,000, falls short by nearly \$160,000,000 of what the people of the United States are spending every year for intoxicating drink. The sacrifice of national wealth which the drink traffic involves—to say nothing of the sacrifice of more valuable things—is certainly appalling.

Canada's Fisheries. Canada's sea harvest is, in comparison with its land harvest, of somewhat less relative importance than it has been in the past, but the fisheries continue to be for this country one of the chief industries and sources of national wealth. This is of course especially true of the maritime parts of the country, both east and west. The eastern sea coast, extending from the Bay of Fundy to the Straits of Belle Isle and covering some 5,600 miles, is still largely exceeded by that of British Columbia, which, with its many bays and islands, has a sea coast of more than 7,000 miles. According to returns furnished the Maritime and Fisheries Department of the Dominion Government, the total catch last year was valued at \$21,891,706. Nova Scotia takes the lead among the Provinces, with a catch valued at \$7,347,004; British Columbia makes a record of \$5,214,074; New Brunswick, \$4,119,891; Ontario, \$1,590,447; Quebec, \$1,953,136; Prince Edward Island, \$1,043,645, and Manitoba and the Northwest Territories, \$622,911. The Maritime Provinces fisheries find their chief markets in Great Britain and the United States, while a larger proportion of the British Columbia catch is marketed in the Dominion. Nova Scotia exported to the value of \$5,007,798, which record included a considerable quantity of the New Brunswick catch which was shipped from Nova Scotian ports. The export record of British Columbia was \$3,443,037, and the total export from all the Provinces was \$11,169,083. Of this important line of export Great Britain took \$4,071,136 worth, and the United States was the next best customer, with a record of \$3,688,935. Exports to the British West Indies aggregated \$957,958; to France, \$526,187; to Brazil, \$427,732; to Cuba, \$326,413, and to Australia, \$203,444.

British Population. The census returns for England and Wales, which are practically complete, show a total population for the two countries of 32,525,716. This is an increase of 3,523,191 over the population of 1891, a gain of 12.15 per cent. during the ten years. The increase is a very satisfactory one, exceeding that of the preceding decade. The census of 1891 showed an increase of 11.65 per cent. Much interest attaches to the returns from the agricultural districts. Forty-eight counties show decided gains. These include the cities and manufacturing towns, while fourteen counties, mostly confined to agricultural interests, show decreases. The figures for Scotland and Ireland are not yet complete. The population of the United Kingdom, taken at the last census in 1891, was 38,104,975. This total was divided as follows, exclusive of the Channel Islands, and the army and navy abroad:

	Males.	Females.	Total.
England	13,291,402	14,192,088	27,483,490
Wales	761,499	757,536	1,519,035
Scotland	1,942,717	2,082,030	4,024,747
Ireland	2,318,953	2,385,797	4,704,750

The progress of the population in Great Britain and Ireland during the last fifty years is shown by the following table:

1851	27,745,942
1861	29,321,288
1871	31,845,379
1881	35,241,482
1891	38,104,975

The estimated population of the United Kingdom and its colonies at the present time is 388,000,000. The following table shows the populations of the great powers at home and abroad from the latest census and estimated figures:

	Colonial.	Home.	Total.
U. K.	347,000,000	41,000,000	388,000,000
France	56,000,000	39,000,000	95,000,000
Germany	15,000,000	56,000,000	71,000,000
Russia	3,000,000	130,000,000	133,000,000
Austria	2,000,000	45,000,000	47,000,000
U. S.	10,000,000	76,000,000	86,000,000

Who Wrote it? There has been a good deal of speculation as to the authorship of an article on Queen Victoria, which a few weeks ago appeared in the London Quarterly Review. The portrait of the late Queen which the author of the article drew indicated both ability and discrimination. Evidently it was not prompted by the desire of flattering either the living or the dead. It did not indeed lack appreciation nor fail in generous and loyal recognition of the strength and virtue of the late Queen's character, nor did it draw a veil over certain royal idiosyncrasies. The author, whoever he was, seems to have believed that Victoria was great and good enough to make a real picture of the woman and the Queen acceptable to both King and people. It is evident that the article reflected an intimate knowledge of the Queen,—her methods of thought, action and speech. The King is said to have been deeply impressed with it, and, though it has been subject to critical scrutiny, its statements remain unchallenged. Among those whose names have been connected with conjectures as to the authorship of the article are those of Lord Salisbury, Sir Theodore Martin, the Bishop of Winchester, a prominent lady at Victoria's Court and Mr. Prothero, the editor of the Quarterly Review. The London correspondent of the New York Tribune is, however, convinced by internal evidence that the author is Mr. Edmund Gosse and that he has been supplied with information for it by more than one person of the highest standing at Court. The literary style, the use of certain characteristic expressions and the mode in which the portrait is built up betray his handiwork. Without doubt, says Mr. Ford, Mr. Gosse wrote the article, and had at least two coadjutors, a man and a woman, who supplied the

material from a large fund of personal reminiscence of Queen Victoria.

St. John Prison Reform.

At a meeting of the St. John City Council on Wednesday last, when the question of expending twelve thousand dollars in the enlargement and improvement of the jail was under consideration, Councillor Christie is reported as having said that, "according to the ideas prevailing, there seemed to be a desire to furnish the scrapings of the earth with accommodations equal to the Russell House or the Windsor Hotel. The next thing demanded for the hoboos would be palace cars and a French cook. Where was it all going to end when fancy baths were proposed for jail birds. To submit the average specimen of this class to a daily bath would kill him. These were men many of whom had washed only every three or four years." Such remarks as these, with certain incidental references to "hysterical pulpit occupants," do not strike us as indicating the temper of mind to be desired in men who are expected to deal seriously and judiciously with questions of so much importance as that which the Council had under consideration. Whether or not the expenditure of so large a sum upon the present jail be the wisest practicable course is a fair question, and one demanding certainly the most careful consideration of the Council, but we can see no reason why insulting language should be used towards the ministers of the city on account of the interest which they, collectively or individually, have shown in the matter of prison reform, or that there should be any such absurd caricature of what has been asked for in the interest of such reform as the words above quoted embody. We submit that the function of government towards criminals is not merely punitive but also reformatory. The inmates of our jails are doubtless for the most part of vicious propensities and many of them with very bad histories. They may have settled objections to baths and to many other sanitary influences both physical and moral. But that does not justify society in trampling these men and women beneath its feet as if they were altogether less than human. Our duty to these wrecks of humanity is not discharged by heaping scornful epithets upon them and constructing our prisons and prison discipline on a plan adapted to send them forth from prison ten fold more the children of vice and crime than when they entered. To call these men and women "hoboos," "jail-birds," "the scrapings of the earth," and to pen them up in jails under the most unwholesome conditions, may be the cheapest, and therefore possibly in some quarters the most popular, way of dealing with them, but does this satisfy the conscience of a Christian community or the demands of a Christian civilization? How much has our present jail system had to do in making the hardened denizens of our prisons what they are. A system which takes the youthful criminal, convicted of some petty offence, and incarcerates him in company with those who have become old and hardened in vice, leaving him there in idleness, and uncleanness physical and moral, to receive in this college of crime such an education as the enemy of all good might rejoice in, is surely not one which any member of the St. John City Council can afford at this time of day to defend. Is it too much to demand in the interests of prison reform that the men and women prisoners shall not occupy cells on the same floor, that youthful prisoners and those convicted of a first offence shall be kept separate from the old and hardened class, that personal cleanliness and work of some kind shall be compulsory and that there shall be an effort to promote the best moral and religious influences among the prisoners? How such reforms may best be accomplished we do not discuss here, but that they are not to be ignored is beyond question.

John Jasper, the Negro Preacher of the Ante Bellum.

BY W. E. HATCHER.

It has been the study of the ages to determine the secret of the orator's power. The problem still defies solution. Who can tell what is that subtle charm that makes some men masters of assemblies? It needs not be said that it is not the possession of natural graces which makes the orator. It is not denied that a kingly physique, a full, rich, resonant voice, a brilliant, penetrating eye, and a responsive face are pleasing and effective accompaniments of a public speaker. But they do not make the orator. Men possessing all these are often stupid and tiresome. Sometimes men of contemptible stature, misshapen, shrill of voice and clumsy in movement are found to have the orator's mystic spell.

Nor is it art at its utmost refinement that imparts the orator's power. As a fact, art if discovered is fatal to the highest achievements of the platform. I heard Edward Everett deliver his famous address on Washington. The vast audience sat in mute admiration, for every word was aptly chosen, every gesture the result of long practice, and even his smiles and tears were made to march in on time. But the lecture lacked the essential thrill of true oratory. It revealed a superb actor, but it was wanting in the burning heart. Plain and weaker men have sometimes stirred me far more deeply.

I have a story to tell of an eloquent man who died in Richmond, Va., a few weeks ago. He was a negro preacher and his name was John Jasper. It is utterly beyond me to state with authority what it was about him that made him the king of the platform. Indeed there were many things about him which would have been condemned in advance as fatal to his success as a speaker. He was an odd and absurd organism. He consisted principally of arms and legs, with sufficient trunk to hold these appendages in place and to afford them perch for action. His hands were long, narrow and thin. He was high of cheek, with a nose without a hint of strength, a face black without alloy, a forehead in full retreat, and a mouth undistinguished except in its use. His shoulders dropped from his neck as if overcome with fatigue, and sloped away along the curves of his arms. His voice was misused until it was cracked, wheezy, and terrible in its grunts and noisy breathings. Nor did his motions or dress add anything to his appearance.

And yet I declare that this man was almost peerless on the platform. He carried the keys to the hearts of his people. They fell easy victims beneath his resistless charms. He knew exactly where the chords of their hearts were and he swept them with a master's hand. At one moment he would stir his audience to uproarious laughter, the next he would inflame them with indignant fire; the next he would subdue them to tears, and the next he would have them shouting, leaping, dancing and singing with ecstatic raptures. His pictures were so radiant that the spectator forgot the speaker and stood entranced before the creation of his flaming fancy.

It was known that I was an ardent admirer of this unique product of the ante-bellum civilization. Two of my friends once chided me for flattering the old negro preacher by my frequent attendance upon his ministry. They thought that he was eccentric and unworthy of countenance. My answer was a demand that they should hear him before they delivered their verdict, and they consented to go. We went in company and reaching the church late we were put on the platform in front of the pulpit, with our backs to the speaker. One of my friends had brought his ten-year-old son with him. The preacher's topic was the "Raising of Lazarus," and as he approached the point of bringing forth the dead from the grave, his imagination took fire. He grew intensely dramatic, and his canvass glowed under the light of his soul until the painting was fast becoming real to the audience. The little boy was sitting next to me and he turned with a pained face and asked that we would "go home." I whispered to him that the sermon was almost finished and that he must wait a little longer. Meanwhile the old preacher was coming to white-heat, and once more the boy insisted with much feeling that we should go at once. His father noticed the lad's uneasiness and drew him into his arms and quieted him. After the service was concluded and we had reached the street I said to the boy somewhat brusquely that I would like to know why he was in such a swivet to leave before the sermon was over. "Oh, my," said the still excited boy, "I thought he had a dead man under the pulpit and was going to take him out, and I wanted to get away." Demosthenes never had a higher tribute to his oratorical power. The other gentleman who had chided me for frequenting Jasper's church was silent for a season after we left the church, but finally stopped suddenly, and fixing his eyes on me, declared: "I never saw a man with such matchless mastery over the hearts of men as that man has." It was no exaggerated compliment.

What made him so resistless? I know not, and yet there were facts in the case which I was forced to note. He saw things with a cloudless eye. What he read became living facts to him. If his theme was Knoch walk-

ing with God, he saw the two together and made you see them. If he told of the death of Moses, he saw him ascend the mountain, saw his spirit in its sudden flight, saw the burial and saw the angel guarding his tomb. He was never obscure in his conceptions. His sermons were visions. The true orator must be a seer. He will never make things plainer to others than they are to him—hardly so plain. Those who cannot see truth in its proportions and relations cannot teach others. Just to the extent one sees what he says, will he be able to communicate it to others. In this respect Jasper was pre-eminent. He came to his pulpit with his message full and clear before his own eyes. Indeed he was instinct with his sermon—it was wrought into his personality, and went out of him in the currents of his own life. He and his message were one. It was this thorough identification of himself and his subject that helped to clothe him with the orator's dash and fire.

Jasper was a glorious hater. The power to hate is a part of humanity's title to honor. In speaking of the doctrine of the Nicolaitanes—whatever that was—Jesus said: "Which things I hate." No man can move people who does not hate things. Of course all depends on the things hated. Jasper hated injustice, hated sham, hated treachery, and did not lack much of hating his enemies in moments of heat and fight. It was something terribly sublime to witness the volcanic bursts of his wrath and to see what bolts of vengeance he could hurl at those who dishonored God. He was of the Elijah sort, and David's denunciatory Psalms were good reading for him. His moral aversion to things evil and mean was fearful. It may at times have been mixed with personal feeling and colored by his prejudices, but not in a measure to weaken him seriously. Those who heard him could not fail to see the persuasive religious strains in all he said. He was jealous for the honor of his God, and his fight was for the truth. This imparted strength to his utterances.

This fine old man had a great soul. He was a fountain of tenderness. The things of God and the sorrows of men "got hold upon him," and his whole being trembled and melted before the truth. If he preached on the cross he was there at Calvary, saw it all, and cried like a little child before the spectacle of dying love. If he preached on grace, his own sense of that grace would overpower him and his sermon was made of shouts and tears. If he preached on heaven, he stood inside of the gate of pearl, saw the throne, the living creatures and the redeemed, and carried his people with him far out of sight of earth. If he preached on the Judgment, he stood uncovered, a sinner at the bar, asking for pity and glory. If it was a funeral, his soul went down to the mourners, wept with them, anointed them with heavenly balm and told them of glory to come. A tender heart is an orator's best equipment.

Thousands of things in the Bible puzzled him, but no doubt as to the truth of the Bible ever vexed him. In his eyes the Bible has no blemishes, there was nothing common or unclear in it, and his soul ate it as bread. Men who have no positive convictions as to the truth of the Bible cannot preach. They may deliver discourses and be sprightly entertainers, but it takes convictions with long roots to make preachers. Jasper's unmeasured love of the Word of God made him mighty in preaching it. He could not serve the gospel in the modern restaurant style dressed in herbs, on flowered dishes, and silver-ware, but he put it up in the old way and always served it hot. Those who went to him for food and not for the dishes found Jasper's table the place to eat.

His vocabulary was limited, but his gestures, tears, smiles and odd movements were his vernacular, and were always available when his dictionary failed him. He could construct a syllogism out of a laugh, administer rebuke by the crook of his long finger and fix a truth into a sure place by a pause or a look.

This strange man—so out of joint with his times—was nearly ninety when he died. He was almost fifty when the Civil War came and had already been a preacher for twenty years. He never fell in with the new dispensation, and was of the old order to the day of his death. Jasper had no school education, but he had the good fortune to be reared in a refined family, to have contact with choice and cultured people. He also learned to read and lived with his Bible. Those things made him an educated man. When the new order came and the school-taught man came to the platform they sneered at him and he had no pride in them. This brought war between the old and the new, and the old won. He was the prince of the house, made so not by ignorance nor prejudice, but by genius, simple loyalty to the truth, and an honest use of what he had.

What would he have been if born under the reign of freedom? I cannot answer the question. He was a distinct product of the old civilization. Take him as he was, and show a greater than he if you can.—The Baptist Standard.

Who would not enter into God's plans and purposes? He will bless those who will.

Delightful Studies.

JESUS BEFORE AND AFTER.

BY M. E. SHAW.

It is confidently affirmed by some that our blessed Lord was radically changed in many important particulars by his experience in death and resurrection. Before his death, they say, he was subject to limitations, and liable to make mistakes, and only lived up to the light he had.

An illustration is sometimes gravely used, in the two instances of a miraculous draught of fishes. Before his death, as recorded in Luke 5:6, there was a great multitude of fishes "and the net brake." After the resurrection, as recorded in John 21:11, the fishes were "an hundred and fifty and three and for all there were so many, yet was not the net broken." It is astonishing how far this kind of an argument will go down with some "learned" men. But let us examine this proposition a moment. Before and after, he was anxious that his disciples have peace. In his last recorded conversation in the upper room he said: "These things I have spoken unto you, that in me ye might have peace." His first recorded words to the eleven: "Peace be unto you."

He was always troubled at the unbelief of the disciples. Before his death time and again he chided them because of their lack of faith. After the resurrection it was just the same. He chides Cleopas and his companion, and to the eleven he says: "Why are ye troubled? and who do thoughts (reasonings) arise in your hearts?"

In that last evening before his death Jesus ate with the disciples. He partook of bread and the fruit of the vine. In that first evening after the resurrecting, taking a bit of broiled fish, and a piece of honey-comb, he ate before them.

But, most important, as a nut to be cracked by our "learned" friends, is the fact that Jesus regarded Moses and all the prophets in exactly the same light before and after his passion. Again and again in his ministry he endorses all the Old Testament worthies,—Moses, Job, Jonah, and all the rest. After his resurrection he delivers two discourses in the same day, that first day, with the text: "Beginning at Moses and all the prophets." See Luke 24:27, 44.

Jesus had the same spirit of zeal before and after. Before his death he was always on the move, going to Samaria, Nazareth, Sarepta, Perra, Gadara, and the cities of Juda. After the resurrection he says, "that repentance and remission of sins should be preached among all nations beginning at Jerusalem."

What did the angels mean when they said, "This same Jesus?" It must have been, that, "Jesus is the same yesterday, to-day, and forever."

"The Religion of Humanity."

Mr. Frederic Harrison, the great English positivist, is expounding the principles of the religion of which he stands as chief representative, on the platform and in the press of this country. He is too great and too excellent a man to have any slight or slur made upon him or his cause. He preaches a religion with God left out of it, for he believes that a conception of God or a belief in a hereafter is not essential to religion. He seems to cling to the word "religion," and has no sympathy with those who would extirpate religion from the world. Why he should be so insistent in calling his code of ethics and scheme of life a religion is hard to tell. But he likes to do it and why should we object? He labels a thing religion which is little more than morality, with some philanthropy added to it. The end of it is the progress and good of humanity, therefore it is called the religion of humanity. He thinks that a theological religion, with a creed that includes supernatural facts and transcendental truths, can have little to do with human life; that it is lacking in sympathy with the world weighted down by its wants and sorrows.

Let us see how far this is true. In last week's Literary Digest all this is set forth in Mr. Harrison's own words quoted from his article in the North American Review. And then in a contiguous column we find a summary of the activities of a single church in New York, a church which believes in God, in the supernatural and in the world to come. Among the works of humanity wrought by this single church are missions and fields for Swedes, Germans, and Chinese; loan associations; employment bureau; saving fund; clinic which treats 7,000 persons in one year; fresh air fund, and numberless charities and ministers for the poor, sick, friendless and helpless in the districts around the church.

We could not help comparing such a church ministry to the world in the love of God and because of the love of God, with other societies which have no belief in God or a revealed religion, but simply preach ethical humanitarianism. We are inclined to think the church we refer to, subscribing to the apostles' creed and calling Jesus Lord, is doing more for humanity than all the positivists of Christendom put together, though they claim theirs is a religion of humanity. Real humanity springs from a belief in God who is the Father of us all. They who most firmly believe in the supernatural, and live as serving the invisible, are the best friends and helpers of the race. It is common to decry creeds but it is a fact that nearly all the work for the fallen, the outcast, and the barbarian is done by those who hold most strenuously the articles of faith which are found in the word of God. Those who love God most serve man best. A genuine humanity has its roots in a spiritual life and a personal aith in Jesus Christ.—The Commonwealth.

Snapping Bonds.

C. H. SPURGEON.

Like Samson, the Christian man, when he is as he should be, is wondrously strong in snapping his bonds. It may be that the attempt is made to strap the Christian down tightly with the bond of custom. "This is the rule in the trade." "This is the manner of buying and selling which is current in dealing with this kind of merchandise." The true believer will break that bond as Samson snapped the seven green withes with which Delilah bound him. "No," he will say; "I cannot and I will not lie; neither will I act the part of a deceiver, whatever others may do." Perhaps an attempt will be made to entrap him into sumptuous forms of worship, glittering with show and fascinating with all manner of sweet musical sounds; and for a while his ear may be entranced, and his feet may be almost gone; but presently he remembers the words of his Master to the woman of Samaria: "God is a Spirit and they that worship Him must worship Him in spirit and in truth." In an instant, away go the bonds of ritualism and Romanism, and the man is free once more.

Possibly he is bound for a time with the fetters of fear of man, which is a snare to many. He is in the presence of one of whom he is afraid; so, for a while, he holds his tongue and does not reveal his own sentiments with regard to Christ and His cross. Or else he has the fear of losing his business; or—such fools are many in England—the greater fear of "losing caste in society." It is that fear which makes slaves of half of our population—the fear of not being thought "respectable." But the true man of God very soon snaps that bond, for he regards it as an honor to be accounted dishonorable for Christ's sake; he feels that, if it be vile to be a servant of the Lord Jesus Christ, he will be viler still; and that if the fact that he is a Christian will bring him into contempt, he will be willing to be in even greater contempt, for he will serve his Lord.

If you want a good specimen of a spiritual Samson, snapping his bonds, look at Martin Luther. In that day when he rose up from the Santa Scala, and would no longer go up and down those stairs on his knees in the vain hope of winning salvation by his own good works—in that moment he snapped his bonds. At the gates of Wittenberg, on that cold December day when his friends had piled together a little heap of wood, and it was blazing away right cheerily, Martin thought that nothing would make the fire burn so well as one of the Pope's bulls, so he threw it on, amidst the wondrous gaze of all the spectators of the daring deed, and the hope or fear of some that he would drop down dead while performing so dangerous an action. He was, by that defiance of the Pope, a real Samson, breaking all bonds that still held him to Popery. And such freemen should all Christians be. If they were, you would not see them—as so many of them still are—fettered with absurd notions about holy days, and holy places, and priests, and I know not what beside, of Papistical trumpery. The true believer in Christ breaks away from all his nonsense and error, and goes forth, even though he stands alone, and says: "The Son of God hath made me free, and I am free indeed." I might give you many other illustrations of the way in which the Christian uses his God-given power, but I will simply repeat what I have already said, that he is, through the grace of God, made to be a man of great strength.

Be of Good Courage.

All ye children of God who are under the peltings of poverty, or the downpour of disappointments, or the blizzards of adversity, "think it not strange as though some strange thing had happened unto you." Millions have had the same experiences before you. No storm ever drowned a true believer, or washed out the foundations of his hope. The trial of faith will be found unto praise and honor and glory at the appearing of your Lord and Saviour Jesus Christ. Two things ought to give you courage. One is that our Lord loves to honor and reward unwavering faith. He permits the storm to test you, and then sends the smile of his sunshine to reward you. Another thought is that the skies are never so brilliantly blue as when they have been washed by a storm. The countenance of Jesus is never so welcome and lovable as when he breaks forth upon us—a sun of consolation and joy after trials.

Long years ago, on a day of thick fog and pouring rain, I ascended Mount Washington by the old bridle path over the slippery rocks. A weary, disappointed company we were when we reached the cabin on the summit. But towards evening a mighty wind swept away the banks of mist, the body of the blue heavens stood out in its clearness, and before us was revealed the magnificent landscape stretching away to the Atlantic Sea. That scene was at the time, and has often been since, a sermon to my soul. It taught me that Faith's stairways are over steep and slippery rocks; often through blinding storms; but God never loses his hold on us.—Theodore L. Cuyler, in Watchman.

The Fatal Sleep.

Some time ago a vessel had been off on a whaling voyage, and had been gone about three years. The father of one of the sailors had charge of the light-house, and he was expecting his boy to come home. It was time for the whaling vessel to return. One night there came up a terrible gale. This father fell asleep, and while he slept his light went out. When he awoke he looked toward the shore and saw a vessel had been wrecked. He at once went to see if he could not yet save some one who might still be alive. The first body that came floating toward the shore was, to his great grief and surprise, the body of his own boy! He had been watching for that boy for many days. Now the boy had at last come in sight of home, and had perished because his father had let his light go out!

I thought, what an illustration of fathers and mothers to-day that have let their lights go out! You are not training your children for God and eternity. You do not live as though there was anything beyond this life at all. You keep your affections set upon things on the earth instead of on things above, and the result is that the children do not believe there is anything in Christianity. Perhaps the very next step they take may take them into eternity; the next day they may die without God and without hope.—D. L. Moody.

A Subtle Temptation.

A subtle temptation of educated people is to attach an exaggerated importance to common ideas as a basis of happiness and fellowship. Frequently children who have enjoyed the best educational advantages, on returning home find that they have intellectually grown away from their fathers and mothers and other members of their families. Unless there is great care unhappiness ensues on both sides; but the care is chiefly to be taken by those who have had the best opportunities. You cannot have everything in this world, and if intellectual sympathies are denied with those who are nearest, there is a vast realm of common ideas, experiences, and aspirations that may be freely shared. Those who have enjoyed peculiar advantages, instead of using them to widen the breach between their less fortunate kindred, should use them to lessen it. A sure indication of a mean and narrow nature is the inability to form good relations with other people on a common human basis. No one ever stood, intellectually and spiritually, so far above his intimate friends as did our Lord, and yet how natural and wholesome his relationship with them was. A good deal is said to-day about following Christ. One way of following him that is often overlooked is not to suffer our attainments to isolate us from those who are nearest to us.—Selected.

New Every Morning.

BY REV. JOHN R. MACDUFF.

It is said of some Oriental kings that they never appear in the same garment to those who seek an audience. Moreover, that whatever be the garment in which they are attired themselves, their attendants have a duplicate gift ready to present to the stranger or supplicant. It is even so with the Shepherd King of Israel. He ever comes to his needy people arrayed in the garb of some new promise or specially adapted blessing. He comes with the robe of righteousness to the spiritually naked. He comes with a garment of healing for the bruised and broken. He comes with the garment of praise for a spirit of heaviness. For every sorrowing thought of the heart He has a counterpart and corresponding comfort.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think a-ldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and spirit, in God's out-of-doors—these are little guide-posts on the foot-path of peace.—Henry Van Dyke.

We Reach.

O cherish in thy heart, as very life,
The oft returning, soul-uplifting dream
Of immortality: we reach, and reach
In vain to grasp the substance of this dream,
But still, star-like, it leads us ever on.

ARTHUR D. WILMOT.

Those who attain any excellence commonly spend life in one common pursuit; for excellence is not gained upon easier terms.—Samuel Johnson.

Victoria.

Feb. 1901.

Still lives our noble Queen,
Long shall Victoria reign,
Our gracious Queen,
O'er death victorious,
Crowned still and glorious,
Still she reigns over us,
Beloved Queen.

Reigns by example fair,
Influence fell-far and near,
For righteousness,
God's holy Word her guide,
Her trust "The Crucified,"
Over her Empire wide,
She reigned to bless.

In countless hearts she reigns—
Still her pure life restrains—
Her good deeds live.
She reigns wrongs to redress,
To make earth's sorrows less,
Still, still for righteousness,
Victoria reigns.

"Defender of the Faith,"
Faithful e'en unto death,
Our Christian Queen,
Still over land and sea,
'Gainst slavery, tyranny,
She reigns majestically,
Empress and Queen.

The twenty-fourth of May
Shall be Victoria's Day,
Each coming spring,
Wave—ensign she held dear,
Ring—bells she loved to hear,
Boom—cannon far and near,
God save the King.

That sacred holiday,
Prayerfully keep away,
As did our Queen,
With loyal hearts and true,
Do good that she would do,
To Christ, her King be true,
As was our Queen.

So shall old England's might,
Wielded for God and Right,
Still stronger grow,
Her Empire still extend,
Her supremacy ne'er end,
Jehovah's Power, her Friend,
Will foes o'erthrow.

Wo lfvile,

BESSIE R. COGSWELL.

Learning.

What have you learned by living?
Have you learned to be good and true?
Have you learned to follow the right away,
If skies be dark or blue?
What have you learned by living—
To be as a little child?
To take what thy God sends thee,
With spirit great and mild?

What have you learned by living?
For life is given to learn,
Have you learned to work for ever,
Have you learned to weary never?
Have you learned to keep on singing,
Though your way be clouded o'er—
And to trust him more and more,
Dearly trust him more and more?

What have you learned by living?
Have you learned dear heart to love?
Yea, in your little measure,
As God loves up above?
To love him first and always,
Who loves thee most of all,
And then to love thy brother-man
And lift him if he fall?

Hast not yet learned life's lessons?
Then live them o'er and o'er;
For life is learned by living,
As love is learned by giving;
And when thou hast thy lessons,
The Master, from earth's sessions,
Shall bid thee: "Come up higher,
To learn and love yet more."

—Miss Genevieve Hale Whitlock in the New York Observer.

Workman of God, O Lose Not Heart.

Workman of God, O lose not heart,
But learn what God is like:
And in the darkest battlefield
Thou shalt know where to strike.

Thrice blessed is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

Blest, too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

God's glory is a wondrous thing,
Most strange in all its ways:
And of all things on earth least like
What men agree to praise.

Muse on His justice, downcast soul,
Muse, and take better heart:
Back with thine angel to the field,
And bravely do thy part.

For right is right, since God is God;
And right the day must win;
And doubt would be disloyalty,
To falter would be sin.

—Sel.

Messenger and Visitor

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Notable Words by Eminent Men

The published reports of the annual meetings of the Baptist and Congregationalist Unions lately held in London are of great interest. It is remarkable that the presidents of the two assemblies should be two men of equal eminence in their respective denominations,—men standing foremost too among the great preachers of their day; for are there any men now preaching the Gospel in the English tongue who are worthy to take precedence of those two Christian ministers whose names have become household words in every evangelical community—Dr. Joseph Parker of the City Temple, London, and Dr. Alexander Maclaren, of Manchester? The two joint meetings of the Unions were of course occasions of great interest, and President Parker's address on "The United Congregational Church" was a very noteworthy deliverance. The eminent doctor scattered his seed with a courageous hand. What response there may be to his eloquent appeal for union remains to be seen.

President Maclaren's address dealt with quite a different kind of subject. His theme was "The Preacher and his Work." The vigor of thought, the purity of diction, the flashes of humor, the earnestness, the ripe wisdom and heart power which characterize the discourse bear evidence that, after fifty years of preaching, there is no suggestion of a dead line in the path of Maclaren of Manchester. The address is every way so excellent and valuable that, though it is longer than we can well find space for, we hope to be able to reproduce it in the pages of the MESSENGER AND VISITOR.

Among other men eminent for scholarship and Christian faith who spoke before the Union were Principal Robert Rainy, D. D., Moderator of the United Free Church of Scotland, and Principal A. M. Fairbairn, D. D., of Mansfield College, Oxford. Naturally both alluded to the subject of union and both recognized its desirability and value, but without manifesting any disposition to ignore the fact and the importance of differences of opinion and practice between the different bodies of evangelical Christians. Speaking of the Baptist and the Congregationalist ideas of Baptism, Principal Fairbairn said: "To each of us it expresses a great difference and from it we learn a great number of spiritual truths. For the Baptist it is the symbol of conversion; which only the adult can realize; the mark of a consecration he alone is competent to feel, the sign of a complete public confession the mature mind alone is able to experience and make. To me baptism, on the other hand, speaks of a nature sanctified from the very womb. It speaks too of a birth-mark in the beginning of a life that is within rather than without the kingdom; and it bears witness to the transcendental unity where parents who live within the church welcome, as heir to all their spiritual heritage, the soul God has made and Christ has redeemed." Doubtless Dr. Fairbairn meant to be fair in stating the Baptist idea of baptism, but we fancy that Dr. Maclaren would not speak of baptism as a "symbol of conversion," but rather as a symbol of the union of the believer with his Lord in His death to sin and His resurrection to eternal life. That baptism stands as a perpetual symbol and witness of the resurrection is a most important consideration from the Baptist point of view. However, we meant principally to point out that Dr. Fairbairn recognizes the distinctions between the Baptist and the Congregational view. But he holds that each view is reasonable, in each the symbolism of baptism bears witness to high and noble things. "And it is because it bears these high witness to us that we are able, as brothers, to differ; and as brothers, still to agree."

Both of these eminent men emphasized the witness borne to liberty in the religious views and the

deeds of Baptists and Congregationalists. "Looking at this great audience, as I am doing now," said Principal Rainy, "I seem to see before me the embodied representatives of a great principle—the principle of liberty. It seems to me that in England and all down the history of England, you stand first and foremost as the guardians of liberty. I think it is a most honorable charge and a most honorable history. I go on to recognize that it is no liberty of any kind and of every kind, but a liberty that connects itself with the gospel and with the truths of Christ. . . . I believe that the political liberty of England, as well as the religious liberty of England, owes all but everything to the stand which your fathers made and which you would be prepared, if need were, to make for liberty, under the emancipating influence of the Gospel of Christ."

Principal Fairbairn said: We are twins and we were born of the impulse that created Pentecost. We lisped in language spoken by the tongues of flame. We make no claim to infallibility, because we have a far higher claim to make. We claim the freedom to renounce and to confess the errors of the past; we claim the freedom to profess and to obey the truths of the present. We have in our very blood the love of freedom. It came to us from fathers who loved it, who cradled it in storm and stress, ever living as those who had often to surrender their own liberty that they might secure the larger liberty for the people who were still to be. Then, brethren, we have memories in common, memories innumerable. The past has had its battles and they have been won; won not without dust and heat, pain and blood. . . . We are free. Free for what purpose? Free in order to make men obey a supreme Law-giver; free in order to bring others under the empire of a conscience that will not be denied. . . . And we are free, not that we may speak of the things of our own glory or confess things to our own shame; we are not here to create new prescriptive rites and advance loud-sounding claims. We are here to organize England after the law of Christ; to treat in her homes love of man, to create in her councils righteousness and peace. What need we as a Parliament, save magnanimity? What need we as a people, save supreme obedience to the law of Christ? And I appeal to you as representatives of the Free Churches, without any office to guard, but with a Christ to preach, without any succession to maintain, save the succession of eternal life in mortal men; without any aim, save the aim of supreme obedience to our invisible and Sovereign Head! Then rise up in your thousands—resolved to build Christ's Kingdom in England's green and fertile land."

Editorial Notes.

—We have always had a high appreciation of the ability with which the St. John Globe is conducted. Recent changes, by which the daily edition of the Globe becomes an eight page paper with a considerable enlargement of space, make it more valuable than ever to its readers and patrons.

—These words of Dr. Alexander Maclaren are well worth pondering: "The great evangelical doctrine of full and free forgiveness through Jesus Christ produces a far more vital, vigorous, transforming recoil from transgression than anything besides. 'Do we make void the law through faith? God forbid! Yes, we establish the law.'"

—Notice of the special rates on the Railway and Steamboat lines in connection with the Anniversaries at Wolfville will be found on our ninth page. The trip across the Bay and up through the valleys of the Annapolis and Cornwallis, filled, as they are wont to be at the first of June, with the beauty and fragrance of apple orchards in full bloom, is an ideal one. And the half-rate fares make it inexpensive. Wolfville, with its beautiful scenery, its abundance of bloom and foliage, its schools and educational work, is sure to prove a delightful surprise and an inspiration to one who attends the anniversary exercises for the first time. After such a visit, Baptists are apt to feel a new sense of the standing, the resources and the responsibilities of the denomination with which they are connected. Those who desire hotel or boarding house accommodation in Wolfville at Anniversary time would do well to speak for it in advance, as at such time the demand for rooms is apt to be fully equal to the supply.

—There is now in the city of St. John an ordinance which forbids expectoration upon the sidewalks, and certain persons have been brought recently before the Police Court charged with an infraction of the law. One could wish that the sidewalks of the city were more

generally in a condition which in itself would suggest the impropriety of spitting upon them. However this is doubtless a salutary ordinance, and its enactment an evidence of advancing civilization. One may even hope that in time civilization will reach and regulate the conduct of the cuisine as well as the human denizens of the city in reference to the use of the sidewalks. At present it is quite painfully evident that there is no ordinance in force against dogs polluting the sidewalks and everything found thereon. The attention which this privileged class is wont to pay to the boxes of goods with which our grocers adorn the sidewalks may or may not be important from a sanitary point of view, but considering the bearing of the matter upon the supplies for the larder and the dining table it seems worthy of some consideration.

—The laying of the corner-stone of the Mount Sinai Hospital in New York City, on the 22nd of the month, prompts 'The Independent' to call attention to the immense amount of charitable and communal work done by the Hebrews of that city. The grounds and building of the new hospital alone will cost two and a quarter million dollars. All the money was subscribed by Hebrews of the city, and includes a number of subscriptions varying in amount from \$50,000 to \$200,000. Next in importance to the Mount Sinai Hospital is the Hebrew Orphan Asylum. There is also the Montefiore Home for Chronic Diseases, the Home for the Aged, the Baron de Hirsch Home, the Technical Institute and the United Hebrews' Charities. Then, most important of all in some respects, is the Educational Alliance where are combined activities of many sorts,—"kindergarten-sewing, cooking, typewriting classes—religious schools, synagogues, lecture courses, gymnasium, 'roof gardening, social rooms and interests innumerable." These are only some of the leading undertakings. There are many others. Besides all the city work, there is a country Sanitarium for consumptives, also a large Sanitarium for Hebrew children at Rockaway Park, Long Island, where seventeen thousand were taken on excursions last summer and where the little ones are kept and cared for. In connection with all this expenditure of money for the welfare of the Hebrew community in the great city, it is especially gratifying to note that wealthy and leading Hebrews are not only giving their money but also their time and thought freely for the promotion of these great philanthropic enterprises.

—President Trotter's article in another column, outlining the scheme of study in theological subjects, which is to be undertaken at Acadia in accordance with the provision made for it in the Payzant bequest, will doubtless be read with interest. The problem of connecting the new with the old in the curriculum and of so economizing resources as to do the best for all concerned, under the conditions imposed and in all the circumstances of the case, seems to have been worked out very successfully. The instruction in theology which the College will be able to give under the new arrangement, will not of course, as Dr. Trotter plainly intimates, meet the needs of those who are able to supplement their Arts course with a full course in theology. But it should enable the graduate to take up his theological work in the seminary at a somewhat more advanced stage, and it should be of considerable practical value to him as a preacher during his vacations and for the year or two which, in the case of some, will intervene between graduation from the College and entering the Theological Seminary. But the course of study now provided for at Acadia will be of value especially to a class of men who believe themselves called to the ministry, and who, though lacking that intellectual discipline and special preparation for their work which are so desirable, yet feel that a prolonged and complete course of study is entirely out of their reach. The provision now being made at Acadia, with the assistance which the Payzant fund supplies for the support of theological students, ought to make it possible for a number of such men to spend at least a year or two at Wolfville in studies which would result in great and life-long advantage to themselves and to the churches to which they shall minister.

Biblical and Theological Work at Acadia.

Dear Mr. Editor:—I wrote you last week that the Board of Governors had decided to appoint a second professor upon the Payzant foundation, and had adopted a scheme of biblical and theological work to engage the two professors supported by the Payzant Fund. As it is an important matter, in which many will be interested, I promised to forward for the benefit of your readers a full account of the work in contemplation. This I now beg to do. I will outline the scheme of work, and then add a few comments for the fuller elucidation of the same.

SCHEME OF WORK.

There will be organized upon the Payzant foundation: 1. Four classes in English Bible, each class meeting two hours a week for one term, and providing a consecutive survey of the historical and topical contents of the entire Bible. These classes will be open to general students who may come desiring theology; they will also be

utilised for senior requirement.
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utilized for meeting the freshmen, sophomore, junior and senior requirements as to Bible study in the arts curriculum.

2. A class in Apologetics, two hours a week for one term, open to general students desiring theology, and to be utilized for meeting the senior requirements as to Christian Evidences in the arts curriculum.

3. A class in the Hebrew Language, four hours a week throughout the year, open to general students desiring theology, and open to senior students in the arts course as an elective on their regular course. By this means a senior will be qualified, on entering a theological seminary, to enter at once the advanced class in Hebrew.

4. A class in Homiletics, once a week throughout the year, open to general students desiring theology, and compulsory in the case of ministerial students of the freshman class in arts who are applicants for aid from the Payzant Beneficiary Fund.

5. An advanced class in Homiletics, once a week throughout the year, open to general students desiring theology, and compulsory in the case of ministerial students of the sophomore class in arts who are applicants for Payzant aid.

6. A class in Christian Doctrine, once a week throughout the year, open to general students desiring theology, and compulsory in the case of ministerial students of the junior class in arts who are applicants for Payzant aid.

7. A class in Pastoral Theology and Church Polity, once a week throughout the year, open to general students desiring theology, and compulsory in the case of ministerial students of the senior class in arts who desire Payzant aid.

8. Additional special classes each year, for the general students desiring theology, the subjects to be chosen yearly from the following list, as may be deemed most advantageous to the particular students in attendance: English Exegesis, New Testament Greek, Church History, Practical Ethics.

The foregoing scheme of work will be in the hands of the president, and the new professor yet to be appointed.

The president has been designated G. P. Payzant, Professor of Apologetics, Homiletics and Pastoral Theology. He will teach the subjects thus indicated, also the senior Bible work, and some special class as may be required. The new professor will be designated G. P. Payzant, Professor of Hebrew Language and Biblical Literature. He will teach the Hebrew, three classes in English Bible, the class in Christian Doctrine, and such special class or classes as may be required.

COMMENTS.

1. It will be observed that in the foregoing scheme there is no pretense of offering a theological course to men of youth and capacity who are seeking adequate preparation for the ministry in these days of high demand. Such men ought to take the full arts course, and then to go to one of the theological seminaries and take the full course there; and they will continue to do so, not only with our full consent, but with our urgent advice.

2. While the Payzant bequest has not made it possible for the Board to organize and announce a theological course, it has made possible the announcement of a highly useful group of classes in biblical and theological studies, which should be of great value to men who have entered the ministry without academic or theological training, or who with the ministry in view are debarred by insurmountable obstacles from getting the full preparation that is so desirable. The work that is offered will be taught with the best ability the professors can bring to their tasks, and as far as it goes will be sound and thorough. With such an opportunity, at a minimum of expense, and with substantial aid available for worthy men from the Payzant Beneficiary Fund, it ought not to be possible for any man to allow himself to enter upon, or continue in, ministerial work, without taking advantage at least of this limited but useful provision. Two or three years of a composite course, embracing the biblical and theological work offered, together with certain selected subjects from the arts course, would greatly help and enrich some of our brethren who are already in the ministry. I should very much like to hear from this class of men. It is to this class that the scheme refers in its use of the phrase—"General students desiring theology."

3. To make provision for the class of men just named has been a distinct purpose. Since, however, that class will in the nature of the case be comparatively small, there has been an equally positive purpose to organize the Payzant work so as to relate it helpfully, in one way or another, to all ministerial students who are in attendance at the college. This has been done, as will be seen by reference to the scheme, by arranging certain theological studies for the ministerial students of the arts course, to be taken concurrently with their arts work. These studies will demand of them only one hour a week in the class-room throughout their course, but they can be made very useful to them, and will at the same time bring these students into legitimate relations with the Payzant Beneficiary Fund. Indeed by arranging, as the scheme does, to have all arts students take their Bible work and Christian Evidences in the Payzant classes, it gives to

the new provision a reach of influence which embraces every student in college.

4. There is a further distinct merit in the scheme as one thinks of the Payzant professors. By being brought into class-room relations with the entire body of students, as they will be in the two branches of work just alluded to these professors will enjoy a normal position, practically co-ordinate with that of other members of the Faculty, in the teaching work of the institution.

5. In view of a slight advantage to the arts department, by the non-ministerial students of the arts course taking their Bible work and Christian Evidences in the Payzant classes, and with a view to scrupulously observing the terms of the Payzant bequest, the Board has voted to pay from the arts treasury to the theological fund yearly such an amount as shall maintain the equity of the arrangement. This amount will not be large.

6. No tuition fee will be charged ministerial students for work offered in the Payzant classes; but in view of the fact that the Payzant bequest makes no provision for the general expenses of the theological work, nor for the purchase of books for the theological library, and in view of the further fact that there are no other funds available for these purposes, the Board will, for a time at least, be obliged to impose upon ministerial students who are taking work upon the Payzant foundation, and receiving aid from the Payzant Beneficiary Fund, a special fee to cover these expenses. Out of the sum realized from these special fees, the theological fund will pay to the arts fund a certain amount as yearly rental for the use of the arts building and facilities. Thus, while the arts department will pay something to the theological fund to maintain the equity of the arrangements before described, there will be no actual loss to the arts treasury, the theological fund being under obligation to pay back a similar amount as rental.

We believe that as the above representations are carefully studied, the scheme will be regarded as a sound and wise administration of Mr. Payzant's bequest, and as embodying a valuable enlargement of the permanent work of the college.

T. TROTTER.

Wolfville, May 13th.

From Fredericton.

PASTORS OF FREDERICTON CHURCH.

The two fourteens—In 1814 at the house of Jarvis Ring in the city of Fredericton, fourteen brethren met together; and, having had the advice of the Rev. James Manning, and the presence and assistance of the Rev. Elijah Estabrooks, they were organized into a Baptist church which continues until this day.

In their letter to the Association which met at Chester they said:

"The dissenters in this province are generally classed in two societies—the Methodists and Newlights. Not that we wish to speak reproachfully of either; but we know that the tenets and morals of many of the latter with whom we have always had the misfortune to be classed, are so far from corresponding with his unerring word, and so derogatory to the Saviour's name, that we feel it our duty, as we are commanded, to come out from among them, and touch not the unclean thing; and though we have endeavored to do so, and, are we trust, laboring in a good cause, yet we jointly crave your able association; and we can adopt the Macedonian cry, come over and help us. As the Baptist Associations heretofore held in this Province have been rather out of the public view, we think it would be for the glory of God and for the advancement of his kingdom in the world to have the association for the next year appointed at Fredericton. We think that if the next association were held here, that when the public come to see our Reverend and religious body together, to behold the order of God's house, to mark well her bulwarks, and duly consider her palaces, that they would own that God is with us of a truth, and fully agree that the highest had established her."

At this association the first collection was taken "for the poor heathen."

Eighty-seven years ago the Fredericton church was not prepared to annihilate associations. To them they were full of majesty and power. One session in the Forest City they thought would forever free the church from the reproach of Newlightism whose morals were frayed and smeared.

Dr. Smith, in his History of the Methodists, tells us that some of the Newlights on the St. John River went into religious exercises madly grotesque. Among their pranks they rode on each other's backs; and as one of them said after being delivered from the delusion, "We rode each other and the devil rode us all."

The same gala of fanaticism swept over some parts of Cornwallis and Yarmouth. If when Harris Harding was preaching, some visionary sister in the church decided that he was not sufficiently in the spirit of the work, she would glide up into the pulpit and slap him on the back and cry out, "Where have you been gleaming to-day?" This was of course an allegorical form of speech, a form common at that day. As late as 1815 the sober Thomas Handy Chipman in a sermon at Nictaux, to which Charles Tupper listened, said that the parting of the hoof of the clean animal signified the parting of the old and the new natures in the Christian. This seemed to the young disciple—Tupper—a little far fetched.

Not the next year, but not long after this the Associa-

tion met at Fredericton and the city saw it. We assume the result fulfilled the hopes of the church expressed in their letter.

Elijah Estabrooks was their first pastor. Thirteen years and a half before the organization of the Fredericton church, Joseph Crandall had immersed this Elijah and the greater part of his church. This took place at Waterbury, or Waterborough. About 1821 T. S. Harding of Wolfville preached for them one year. Help in the pulpit after this was received from Elder David James, Elder D. Dunbar, Elder E. Scott and Elder D. Harris. Then followed the pastorate of the noted Robert Davis about whom Father Manning praved. He got his dismission from the church with difficulty. Richard McLearn did good service as a supply after Davis left.

In 1834 the Rev. Frederick William Miles became pastor. T. S. Harding was present at his recognition services and preached the sermon. In 1832 this good man passed away in the 37th year of his age. He was converted while studying at King's College, Windsor, united with the Baptist church in St. John, got a license to preach from that church, took his theological course at Newton, Mass., became pastor at St. John; and subsequently at Fredericton. He led in founding Fredericton Academy, and was its principal as long as his health permitted him to work. Richard S. Burpee was licensed to preach by this church. Charles Tupper, like Mr. Miles, acted for about three years, as pastor of the church and principal of the Seminary. He subsequently declined an invitation to the pastorate. Mr. Moody, from England, in 1839, acted as pastor for six months. In 1840, I. E. Bill became pastor and was very popular. The salary paid by the church bounded from \$400 to \$900.

In 1841 a meeting house 70 feet by 41 was finished. July 1841, William Hall and a Mr. Sandford were ordained in the church as evangelists. The former acted as pastor at Fredericton for some months after Mr. Bill returned to Nictaux. Mr. Bill was urged to return; but declined. Then Mr. Hall accepted a call to the pastorate. In 1845 Samuel Elder accepted a call to the pastoral office. In 1851 he declined a call to the Germain street church, St. John. Rev. J. D. Casewell followed Elder, who, like Mr. Miles, was taken away to his eternal rest in early manhood. T. H. Monroe got a license from this church to preach. The pulpit was supplied by John Francis for a time, after Mr. Casewell resigned. George Seeley and H. P. Gullford followed each other in the pastorate. After this a Mr. Dewhurst and David McKeen were invited to take the pastorate, but both seemed to have declined.

For some years J. C. Hurd was the shepherd of the flock. He resigned in 1864. Then followed the joint pastorate of Dr. Spurden and Dr. J. E. Hopper. After this came T. H. Porter and S. J. Stevens. Miles, Elder, Porter and Stevens, four young men of remarkable worth, were cut down in their youth. Their names are fragrant. Only yesterday I took the Bible in a lowly family to read for prayers. In that Bible I saw a circular distributed at the time of the death of A. J. Stevens. I quote from this circular—"His first sermon to the church was from the text—'I count all things but loss,' etc." His last sermon—text—"To die is gain."

"Faithful in visiting his people, not willingly neglecting any; but sure to go where his kind offices were most needed. Hence the poor, the sick and the troubled were ever the objects of his solicitude."

Then came F. D. Crawley and Mr. Freeman, both loved and remembered. Now the church is praying in public and in private for the pastor who has gone to Germain street, and the one who is coming to Fredericton on the first of July. Mr. Macdonald can rest in the assurance that he is coming to a united people, hearty in calling him, and who will be hearty in co-operating with him. Mr. Crawley and Mr. Freeman live here in the hearts of the people; but there is abundance of room for Mr. McDonald and his family. The field is large and inviting. There is much to be done; but active co-operation is the normal state of the church; and no pastor is expected to work alone. Among those who are looking with pleasure for the Rev. J. H. McDonald is Mr. Randolph, whose health seems quite as good as it was last July. He can sit on his veranda on fine days; and expects soon to drive out in his carriage. His interest in the church is just as full and sweet as ever. Other invalids, among whom are the widow of Deacon David Estabrooks and the wife of Deacon Clark, will be glad to make the acquaintance of the new pastor who will cheer them with his visits.

R. P. REPORTER.

Notes From Newton

I have just learned that in addition to the Province men studying here to whom reference has previously been made in these notes, the name of Mr. H. A. Calhoun, a graduate of Brown University and a member of Newton's present graduating class, should be noted. Mr. Calhoun is a native of New Brunswick.

Much sympathy has been felt for Mr. S. C. Freeman of the middle class, in the death of his only sister, Mrs. Dr. Morse of South Natick, Mass. Mrs. Morse was a young lady of exceptionally estimable qualities. The blow is a very sad one for the young husband and brothers and parents whose home is at Brookfield, Q. Co., N. S.

Since last writing two prominent lecturers have addressed the school—Dr. Cameron, of Providence, editor of "Watchword and Truth" and Dr. Lorimer, of Tremont Temple. Dr. Lorimer spoke of the Apostolic ideal in the ministry; the ideal of manhood, message and method. The eloquent doctor is always heartily welcomed on the Hill.

A Newton student, Mr. F. L. Church, has been awarded the prize in the State Prohibition Oratorical Contest. Students from Harvard, Boston University, etc., competed. The prize consists of a free trip to the Pan American Exposition at Buffalo.

Rev. W. H. MacLeod has received and accepted a unanimous call to the important and flourishing church at Hutchinson, Kansas.

A. F. M.

74 Bower st., Newton Centre.

* * The Story Page * *

The Girl Nobody Liked.

She was sure that nobody liked her. She had told herself so again and again, with a queer tightening about her heart that was like a real pain. And then she had tossed her head and set her lips in a defiant little smile. Nobody should know that she cared. Never!

It was on her eighteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little. It was such an odd idea—so like Aunt Elizabeth!

"Then I'm to 'hold up' everybody I meet till I've said something brilliant?" she observed.

"Not exactly," and Aunt Elizabeth smiled, untroubled. "But I've noticed that you pass your acquaintances with a mere nod or a curt 'good morning.' I wish you would try the experiment of saying something pleasant to each one, unless there is some good reason against it."

"It will grow rather tiresome," said the girl, and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and, rather to her own surprise, the girl found herself promising.

She came very near forgetting her pledge when she met Mrs. Anderson on the street, the next morning. In fact, she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind. She prided herself on being a girl of her word, and she turned quickly.

"How is Jimmy to-day?" she said, speaking out the first thing that came into her head.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse. Mrs. Anderson poured out her story as if it was a relief to find a listener, and as she talked on, that particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some old scrap-books which Jimmy might enjoy looking over, and Mrs. Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant.

At the very next corner was Cissy Baily, and the girl wondered if her promise covered the washerwoman's daughter and people of that sort. But she did not let herself wonder very long.

"It was very kind of you to bring home the clothes so early last week, Cissy. I was in a hurry for that shirt-waist."

Cissy Baily did not know what to answer. She smiled in an embarrassed way, and looked up and then down. But the girl whom nobody liked had seen something in uplifted eyes which warmed her heart, and made that one-sided conversation something to remember.

The day went by, and she did not find opportunity to say anything very brilliant. She stopped Mrs. White to ask her if she would like to read the book she had just finished, and she patted little Barbara Smith's soft cheeks as she inquired if the new baby sister had grown at all. When she could think of nothing else, she said, "Hasn't this been a beautiful day?" and her earnestness rather surprised some people who had not had her opportunities for realizing that there was anything unusual about the day.

By the time the week was over, the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord struck in another. It is not a new discovery, since long ago it was written in a certain wise book: "A man that hath friends must show himself friendly;" yet this is one of the truths that each person must rediscover on his own account. And the girl who was learning to love every one, and was tasting the joy of being loved, thanked God that she had not waited any longer before finding out the wonderful secret for herself. —Young People's Weekly.

Two Ways.

After Sammy had eaten his dinner, he went out behind the barn to feed the chickens, and there he saw Peter Drew out in his garden. "Halloo!" he shouted, "what are you going to do this afternoon, Peter?"

"Don't know," answered Peter, with a scowl; "spect it's pick apples."

Sammy laughed. "I've got mine all finished," he said, joyously. "I filled five sugar barrels this morning. Mother says I'm a regular beaver for working. Did you work like a beaver, too, Peter?"

Peter sniffed. "I sat on the stone wall 'most of the morning."

"Restin'?" inquired Sammy.

"Yep," answered Peter, and then he scowled again.

"I'm goin' nuttin' for my rest," said Sammy. "Nut trees an' woods an' squirrels are heaps better for restin' than stone walls, I think."

Peter did not answer.

"I wish that you could go nuttin'!" exclaimed Sammy, earnestly. "Do you s'pose you'd work like a beaver pickin' up your apples if another beaver should come over to help you?"

Peter smiled. "I might try," he said, quickly.

So over the wall jumped Sammy, and away to the orchard ran the two little boys; and, oh, how fast they did work! I do not believe that there ever was a fat, furry beaver who did his work any faster. And at last the barrels were filled, every one of them, away up to the tip-top. Not one single rosy apple was left in its grassy bed. And then off to the woods ran the two little boys, and somehow they both felt very happy.

"I think I'll make-believe I'm a beaver every day when I have got to work," declared Peter with a smile, which was a very good thought indeed.—Mayflower.

A "Come-to-Pass" Dream.

BY CHARLES H. DORRIS.

Saturday night late, when mamma put up her work, every bone in her body ached. Her head and her eyes ached. All over and through her she ached—except her heart and her conscience.

"The children have not a thought of care," she mused, as her weary head touched the pillow. "Their rooms and beds are comfortable and their little stockings, dresses and trousers are all in shape for Sunday. I know they do not realize how much it costs me to do for them, but they are such good children. There never was a better little brood than mine, and I love to work for them!" Then mother fell asleep, and just before morning she dreamed—dreamed that little Clara got up, tiptoed to brother's room and whispered.

"Oh, Clarence, wake up and let's dress and go down and get the breakfast for mother. You know she worked just awful hard for us yesterday!"

"What—what you say, sister?" asked the sleepy little boy, rubbing his eyes.

"Hurry and dress, and let's go down and get the breakfast," answered Clara.

"And surprise mamma? Oh, that will be jolly. Let's see who gets dressed first."

Ten minutes later mamma dreamed that she heard the stairs make telltale creaks, and that some one whispered: "S-h-h, or we'll wake up mamma!" Then, later still, with her eyes wide open, she got up, dressed and in a great hurry went down and into the dining-room, for it was getting late, and she must needs hasten, or they would not be ready in time for church. And, lo, the breakfast was already partly on the table!

Then she heard some one out in the kitchen giggling! Then the half-suppressed giggles turned into merry peals of laughter. Then two voices in unison shouted: "Oh, mamma, we've got the breakfast ourselves, all alone, and it's almost all on the table."

And what a beautiful breakfast it was, too. "The best tasting meal I ever ate!" said mamma.

That Sunday morning they all got to church in time to catch the very first note of the opening voluntary.—Ex.

Jamie's "Means of Grace."

Little Jamie Danforth sat in a chair by the fire, dangling his legs and every now and then giving vent to a rueful little sigh, that somehow seemed out of keeping with the bright face.

There did not seem to be much in his surroundings to cause unhappiness; the room in which he sat was very comfortable, and he looked a rosy, well-cared-for little boy; still the sighs were quite heavy at times, and a little pucker showed itself between his eyes.

"Jamie," called his mother from the hall, "will you come, dear, and rock baby a while for mother? I want to get things ready for tea."

"But it is time for our Band meeting, and Miss Haven said she wanted us all to be there today, 'specially, because we are going to finish our scrap books for the children in India, and mine is nearly done, so I don't see how I can," said Jamie, coming out into the hall with his cap in his hand.

"But, dearie, don't you think mother needs you quite as much as the children in India need the books?" asked Mrs. Danforth, stroking the curly head tenderly.

"But your needin' me isn't a 'means of grace,'" said Jamie, "and Miss Haven told us that if we were going to be truly Christian soldiers we must lay hold of the means of grace, and going to band meetings and doing thines of that sort are doing it, and I haven't missed one meeting this year."

"Well, run along, dear," said the mother, knowing that the wisest and surest way was to let Jamie's conscience settle the matter for him, and Jamie, with a lingering look and an undecided air, went out.

All the year, ever since he and the other boys in his class had taken a stand for the Master, he had been trying very hard to be a real Christian soldier, and he had been very regular in his attendance at church and Sab-

bath school, and, as he said, had not missed a single meeting of the Boys' Band, never allowing anything to interfere with his being present when they were in session; but just now he had become a little troubled and his conscience bothered him.

Was it just right to go off always and leave his mother, who often looked tired lately, to take care of baby and do all the housework by herself? And yet, Miss Haven said, we must lay hold of the means of grace; and it's so hard for a fellow to know what to do, he thought desperately, as he sat on a fence railing to think it over, tossed about between his desire to go to the meeting and the sad little look he had seen in his mother's face. His warm heart was conquered by the remembrance of the look, and he got down and went resolutely back. It's too bad to miss the meeting, but I guess I'll take care of the baby, he said to himself.

His mother, hearing the door open, came out into the hall as he came in. "Did you forget, something dear?" she asked.

"No," said Jamie; "I only thought I wouldn't go to the band meeting today; but would rather take care of the baby for you; so I came back," and the mother understood and kissed him tenderly.

"I guess Jesus means boys to help their mothers; he makes 'em feel so happy while they are doing it," he said later. "And I guess it makes you feel better, too, doesn't it, mother?" noticing how her face had brightened and that she sang as she went to and fro through the rooms in her work.

"Yes, darling, mother does feel better, and you have helped me very much, and helping mother is a very great 'means of grace,' dear, although you thought it was not," and after a few trials Jamie knew that it was.—Ex.

How Rover Saved Punch.

BY ANNA GUILBERT MAHON.

Kathleen stood at the window looking down at the snow. It was the biggest snow-storm she had ever seen; she was sure it was going to be a blizzard such as she had heard her father and mother talk about. The wind was blowing a terrific gale, hurling the snow into high drifts in some places and leaving the ground almost bare in others. She wished with all her might she could be out in it, plunging through the soft drifts with her little rubber boots and feeling the soft, cool flakes on her face. But Kathleen had a bad cold and a sore throat, and the doctor said she must stay in the warm bedroom.

"Well, I declare!" exclaimed the little girl, "if there isn't Punch! How in the world did he get out?"

Punch was about as small as it is possible for a black spaniel to be. He was Kathleen's great pet, and was very much spoiled in consequence. He had the prettiest bed to lie on and the daintiest food to eat; he scorned what an ordinary dog would like, and he thought himself twice as good as any other dog in the neighborhood.

Next door the boys had a big Newfoundland, and he and Punch were sworn enemies. Punch growled fiercely if Rover even walked past the house, and if he could snap at the big dog's heels and then run to a safe distance, he felt very proud indeed. Rover treated his little neighbor with lofty scorn, although once, when Punch was very annoying, he caught him and gave him such a shaking that the little dog was thoroughly frightened and did not venture near him for many a day.

"Mother! mother!" called Kathleen, "Punch is out, call him in!" But there was no response from the kitchen.

Meanwhile Punch was enjoying himself to the fullest extent, climbing over mounds of snow and shaking the flakes from his back. But his fun was soon to end, for, as he started to cross the street, he stepped suddenly down the curb into a huge drift of snow and went down, down, until there was no little black dog to be seen.

Kathleen turned pale with fright.

"Mother! mother!" she screamed, but her mother was too far away to hear.

Kathleen looked up and down the street. There was no one in sight. What should she do? The doctor said she must not leave the room and her mother had expressly forbidden her to go into the cold hall. Punch would be buried in the snow bank and there was no one to save him!

Just then a big black object came running up the street and went straight to the place where Punch had disappeared.

"Rover!" cried Kathleen, and watched breathlessly the big dog as he commenced to scratch at the snow bank. How fast he worked, first with one big black foot and then with the other; clods of snow flew in all directions.

The minutes seemed hours to Kathleen, but finally the big dog's efforts were rewarded and a small black ball rolled out; and Punch, very cold and frightened almost

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to death, shook himself and crept slowly toward the house, with Rover jumping up and down beside him, wagging his great tail and barking joyfully.

Rover and Punch are now the best friends it is possible for two dogs to be. The great black Newfoundland and the tiny spaniel are often seen walking and playing together, and any one in the neighborhood can tell you how the big one saved the little one from freezing to death in the snow bank.—Selected.

The Dog That Went to School.

Nero was a large Newfoundland dog. He belonged to a boy who lived in a small village in Maine.

Nero was very fond of his young master. When the spring term of school began Nero always went with Gilbert to the school-house door. He would then lie down on the steps, or on the grass in the yard, and wait patiently for school to close at noon. He was nice and good-natured, and when the children came out to play at recess he would get up and join in their frolics, and he seemed to enjoy it all as much as any of them.

It was very pleasant to lie and sleep out in the soft grass in the shade of the apple trees, through the spring, and even through the first weeks of autumn. But when chilly winds began to blow, and the frost had withered the leaves, Nero found it rather cold work to wait at the school-house hour after hour.

He bore it quite well, however, until there came a blustering day, when the snow fell steadily. That day, about ten o'clock, Nero pushed open the entry door which was slightly ajar, walked in, and scratched gently at the inner door. The teacher heard the sound, and opened the door to see what made it. Nero wagged his tail, shivering, and gave a pleasing whine as if he would like to say: "Please let me come in and get warm."

"Yes, you may, if you will be a good dog," the teacher answered.

Nero walked in past her, and lay down near the big stove, giving a deep sigh of content.

After that day Nero always came in with the scholars when the bell rang, and took his place by the stove in a serious and dignified manner that might well have been copied by many of the pupils.

Just before the spring came, Gilbert went away to work in a big city. Nero was very, very lonely without him.

One morning in April, as Nero lay sunning himself on the piazza, he noticed the school-children passing, with their books and slates. He sprang up, ran into the house, sniffing and whining at Gilbert's school coat and cap, that still hung in the hall.

Then, as if he had a sudden wild idea that he might possibly find Gilbert at the school house, he bounded off down the street as fast as he could.

The same teacher was again teaching there, and she warmly welcomed Nero when he scratched as usual at the door. He came in and at once settled down quietly in his old place, after casting a glance around at the children's faces in vain.

Nero had, it seemed, made up his mind to be a regular attendant at school. He came every day, rain or shine. He soon knew the meaning of the bells, and when the children rose to march out at recess, he, too, was up in a moment, and stood waving his plumy tail until the last one had passed out. Then he rushed out after them, much like any fun-loving school boy.

Nero was never known to make any noise in school excepting once. That was the time when some cattle broke through the fence into the school yard. Nero saw them through the window and sprang up, barking furiously. He would have broken the big panes of glass in his hurry to get at them, if the teacher had not quickly raised the window and let him jump out. He soon drove the cattle away into their own pasture, and came back with an air of pride in having done his duty.

For years Nero came to school. He never missed a day until he grew very old and feeble; and even when his poor old legs refused to carry him beyond the piazza, he would lie there, and wistfully gaze after the children as they passed by.

The boys and girls of that school have never forgotten their good and noble school-mate. They often speak of Nero, "the dog that went to school."—Annie Lewis Pinfold, in Little Folks.

The Message.

I lie at ease in the valley, More blessed than song can say Beholding the skies bend over The beautiful hills of May.

They are pluk where the orchards flower, They are white where the dogwoods away, Or blue where the violets cover The beautiful hills of May.

They are low that the heart may love them, They are far that the thought may stray, They are near that the feet may climb them, The beautiful hills of May.

Though better than song be silence, Vet, ah! that song could convey To December news of the beauty That blooms on the hills of May.

—Fanny Kemble Johnson, in the Youth's Companion.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—A Promise and a Prophecy. Psalm 2.

Daily Bible Readings.

- Monday, May 27.—(2 Chron. 4); 2 Chron. 6:12-42. Solomon's great prayer. Compare Ex. 32:30-33. Tuesday, May 28.—(1 Chron. 6:1-30); 2 Chron. 7. Dedicated to God (vs. 5). Compare 2 Chron. 26:16-19. Wednesday, May 29.—(1 Chron. 6:31-53); 2 Chron. 8. "As the duty of every day required" (vs. 13). Compare John 9:4. Thursday, May 30.—(1 Chron. 6:54-81); 2 Chron. 9. The Queen of Sheba's explanation (vs. 8). Compare 2 Chron. 2:12. Friday, May 31.—(1 Chron. 7:1-19); 2 Chron. 10. Rehobam stirs up rebellion (vs. 8, 11). Compare Prov. 29:20. Saturday, June 1.—(1 Chron. 7:20-40); 2 Chron. 11. Rehobam's respect for God's prophet (vs. 2-4). Compare 2 Chron. 34:22.

Prayer Meeting Topic—May 26.

A Promise and a Prophecy. Psalm 2.

As I am writing the Salvation Army is passing, with banner flying, and drum beating; They are only a small band of five. How insignificant and how small they appear among all the crowd thronging the streets of this wicked place. The first question that naturally arises, is this: Is this little band with all this human parade, the magnificent fulfilment of all the promises and prophecies of the Old and New Testament we are taught to believe that God is making? It is hard for human eyes to see and consent to this; and yet it is true. "For God moves in a mysterious way his wonders to perform," and God is in this Salvation Army. Every one of his great promises and prophecies were made for this little band, and it has cost the life of the peerless Son of God to manifest it to them; and kneeling there in that muddy street, they can claim every one of them; and instantly ten thousand legion of angels will be summoned to their relief. The same promises are made for all other Christian workers, of whatever kind or sort, so long as they are willingly walking in line with His great purposes. Jehova was in all Judaism, and Christ is in all Christianity.

In the first place note the amazed confidence of the Psalmist. He bursts into utterance bold and abrupt; it is the overflow of a full heart, moved by the license of sin. I like the faith of the singer. It is like the faith of Noah who preached one hundred and twenty years, without a convert; or like the faith of Enoch, who walked with God in an age when the only other true worshiper of Jehova, Able had been slain by the hate of his own brother. What a black night of history that was, and how little there was to cheer the gloom of that awful darkness, compared with what we have to-day. Could the Psalmist but stand where we now stand, and see how abundantly his predictions have been fulfilled, he would be transported with delight; even as those who stand for the first time at the foot of the throne of God in his glory—"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." This Psalm gives the reason for the singer's confidence. (1) He saw God enthroned as king. He knew him by the declaration of all his acts, and by experience and faith which transcends knowledge. (2) He saw the impotent rage, and the accompanying persecution of the heathen; and he knew it was because they were heathen. (3) He breaks out into the exclamation "Why do the heathen rage," etc. We find they are raging to-day in India, in China, and even in these Maritime Provinces. Wherever you find a heathen there you will find him raging.

God's answer to all this is the reaffirming of the sovereignty of Christ; vs. 4-6. Here is revealed God's way of carrying out his great missionary enterprise. It is accomplished by declaring the authority of Christ's churches, and mission boards, "Ask of me and I will give thee the heathen for thine inheritance;" and "Thou shalt break them by the preaching of this Jesus as Saviour, because he is Lord and Christ." "In the name of the Lord will we set up our banner," and we expect to take the world for Christ.

In the last place note the admonitions of the Psalm. (1) Be wise kings; (2) Be instructed judges; (3) Serve the Lord with fear; (4) Rejoice with trembling; (5) Kiss the Son; (6) Trust for the blessing. God's warnings are intended to prepare the way for mercy.

HOWARD H. ROACH. Annapolis Royal, N. S., May 13.

North Brookfield, B. Y. P. U.

Some few months have passed since our Union reported through our B. Y. P. U. column. During these months, the blessing of God has rested upon us. Our Sunday night meetings are well attended, and as a rule are very interesting, made thus, by the members doing the part, whatever it may be, which they feel the Master would have them do. We had a "Roll-Call" on the evening of May 5th, at which about forty-five testimonies were given, several of these by letters from absent members.

We now number sixty-two active, and twelve associate members. Since the first of this year we have sent forty dollars away for benevolence. Thirty of this went to denominational work. It is but fair to say that part of this money was on hand at the beginning of the year. Hoping that God's richest blessing may rest upon all the Unions of our Convention. I am

Yours in common interests, NELLIE M. BARSS, Cor. Sec'y.

Isaac's Harbor, N. S., B. Y. P. U.

The Union of this church is growing spiritually and numerically. A few weeks ago we elected the following officers: President, Miss Rita Giffin; Vice President, Mrs. Aaron Hodgson; Secretary, Miss Bertha McMillan; Treasurer, Wm. Pride.

During the past month eleven of our young people have been baptized, and to them we look for valuable assistance.

Our pastor is keeping before us the needs of our denominational work. In order that we might become more deeply interested he distributed pledges, urging each one of us to contribute at least one cent a week toward the Convention Fund. Already quite a large amount has been pledged. This money will be collected each week by a committee from the Union.

On the last Tuesday of April we held a missionary meeting. This was largely attended. The following programme was carried out:

Devotional exercises: Paper, Our work in the North West, Rita Giffin; Chorus: Paper, The Grand Ligne Mission, Grace B. Sinclair; Recitation, Lillian McMillan; Duett; Address, Our Home Mission Work, Pastor; Chorus.

At the close, an offering amounting to six dollars, was taken. This money has been handed over to the church treasurer, to be forwarded to Rev. A. Coburn for denominational work.

Preparations are now being made for our May meeting. Papers on our work amongst the Telugus are being prepared and we look forward to a helpful service.

We would like to see more Union news in our column in the MESSENGER AND VISITOR, but we cannot find fault with other Unions, as we have neglected this matter ourselves. However this communication is long enough to cover a good many neglects of the past, and possibly our worthy editor may use his blue pencil, if he does we will forgive him. ASS'T. SEC'Y. May 8.

A Change of Heart.

BY MARY F. BUFTS.

"I care for nobody, And nobody cares for me," Sang Tommy at play in the sweet new hay, Where nobody could see.

So his mother made the fire, And searched for the old hen's nest, While the sun from its place high overhead Went sliding into the west.

She filled the water-pail, And picked the berries for tea, And wondered down in her tender heart Where her little boy could be.

Alone in the dim old barn, Tommy grew tired of play, When the cows come home and the shadows fell Over the new-mown hay.

So into the kitchen he ran, With a noise, hi! yi! yi! His mother had made him a frosted cake; She had made him a saucer pie.

So he gave her a loving hug— "I will help next time," said he, "I care for somebody, And somebody cares for me."

—Our Boys and Girls.

Gathered Thoughts.

In a calendar which Bishop John H. Vincent sends as a New Year's greeting to his friends, is found this helpful resolve of which he is himself the author. To those who appropriate it every day may be a fresh beginning—a new start. "I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust and a childlike trust in God. And as I cannot in my own strength attain this measure of wisdom and power, I make humble and firm resolve to seek all these things from my heavenly Father in the name of his Son, Jesus Christ, and through the mystic and mighty energy of his Holy Spirit."—Daily Witness, Montreal.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

For Palconda and its bereaved missionary. For the church just organized that the little one may become a thousand. For the work among the Savaras that the native preacher lately appointed may be greatly blessed and the workers speedily multiplied.

Great Village, N. S.

The Executive of the W. B. M. U.

Dear Sisters:—Within the last quarter communications from all our single lady missionaries have been received, also letters from Mrs. Sanford and Mrs. Churchill. Miss Blackadar writes most encouragingly concerning her prospect for being permitted to remain, and of giving many years of seed sowing in that country where so many women are dying without knowing Jesus Christ is their Redeemer. Mrs. Sanford also refers to Miss Blackadar's improvement in health, and of their hopes for her future usefulness. The latest from Miss Harrison, April 1, says: "We have been surprised to learn that Miss Blackadar has been able to study five hours a day. It may be that all her trouble will turn out to be only acclimation." Miss Harrison says concerning herself: "The Lord has blessed me again with excellent health, so that I have been able to spend almost two whole months of this quarter on tour. We visited many villages that no Christian women had ever entered, and during the last few weeks I met unlimited kindness from the villagers near whom we had encamped. They invited us to dinner at one of the most prominent houses, and men, women and children assured us that they would be so sorry to have us go, and that it was a great pleasure to have us there. They heard the gospel again and again, but we did not have the joy of knowing that one soul was saved, and unless souls are saved I am not satisfied, and hope I never may be on this side Jordan."

Miss Nowcombe, April 2nd. Greatly desires more helpers. I do long for a good efficient Bible woman of experience, and am going to make yet further efforts to secure at least one. The new converts of whom I wrote you are my only help at present. They are doing nobly, but for their sakes I need a woman of experience. Had I but one she could go into the town with some of these women while I would have the others. But I am endeavoring as the Lord gives me light and wisdom to be faithful, and I am certain he will not allow his work to suffer."

Miss Clark, April 1st, writes that she had a very interesting tour of eight weeks, especially among the Savaras. "I wish I could convey to you the interest the Savaras showed in the message. They are much more free than the Telugus and have not the fear of caste. We are so glad that Bro. Sabriadh has felt called to the Savaras and that he goes as the Telugu missionary to those needy people. We hope ere long the F. M. Board may be able to take up this work and send out a missionary especially for the Savaras."

During Miss Clark's absence from Chicacole, Miss Archibald has in addition to her regular work carried on work in the hospital. She says, "We have such good meetings there, the women are so much more approachable. In the evening we visit the homes of the patients. Last evening we had a wonderful cheering time. We were admitted into the living room of a caste house! Eleven women gathered round and we talked and answered questions and sang many hours. How pleased you would be to hear these women sing and to hear them repeat Bible stories. Through the hospital we are making friends with many caste women and we hope some of them are learning to love Jesus."

We certainly have much to encourage and stimulate us in our work. May we not by our works of love and our faith in God expect an abundant harvest.

Yours in His name,
A. C. MARTELL, Cor. Sec'y. W. B. M. U.

May 13th, 1901.

For a long time nothing has appeared in these columns of missionary interest from New Cornwall, for the simple reason that we had nothing to report.

Our W. M. A. died a natural death years ago, because our members were few and scattered. But last Sunday, May 5th, through the efforts of our pastor, W. B. Bezanson, we organized a Mission Band of over 30 members, with Miss Della Hallmore as president, and Miss Sophia Rafuse, who has the missionary spirit, as vice-president.

We have adopted the name of "Busy Workers" and have no doubt that as we learn the needs of the world and willingly submit ourselves to the service of Christ, we will find ample opportunity to be consistent with our name. Our outlook is very bright, and we hope we shall be able to render years of faithful service.

LEAH M. SPIDELL, Sec'y.

Financial Statement of Mission Bands, Quarter Ending April 30th, 1901.

	F. M.	H. M.	Total.
Received from Mission Bands, N. S.	\$ 148.97	\$ 6.00	\$ 154.97
Received from Mission Bands, N. B.	130.99	30.25	161.24
Received from Mission Bands, P. E. I.	39.25		39.25
Received from Sunday Schools, N. S.	39.88		39.88
Received from Sunday Schools, N. B.	8.82	3.53	12.35
Received from Junior Unions, N. S.	5.00		5.00
			\$ 412.69

Dr.
Paid Rev. J. W. Manning, Treas. F. M. Board. \$ 372.91
Paid Mrs. Mary Smith H. M. 39.78
\$ 412.69

MRS. IDA CRANDALL, Treas. Mission Bands.
Chipman, May 9th, 1901

Monies Received by the Treasurer of the W. B. M. U. FROM MAY 1ST TO MAY 15TH.

Lunenburg, F. M., \$7.50; Granville, F. M., \$5.50; Moncton, F. M., \$40.25, H. M., .25, Reports, 25c; Antigonish, H. M., \$7.95, Tidings, 25c; St John, Germain street, F. M., \$24.95, H. M., \$3. Reports, 50c.; Bridgetown, F. M., \$9.30, H. M., \$10.70; Chelsea, F. M., \$2.25; North Brookfield, H. M., \$4; Onslow East, F. M., \$3.50, H. M., 50c.; Port Greville, F. M., \$4.75, Tidings, 25c.; Surrey, Valley church, F. M., \$2.50, H. M., \$2; Lakeville Tidings, 25c.; Amherst, special, F. M., \$6.25, H. M., \$6; Lewisville, H. M., \$10.42; Little River, F. M., \$4; Somerset, Tidings, 25c.; Hawkesbury, F. M., \$6.45; Hopewell Hill, F. M., \$8, G. L. M., \$1; Farmington, Tidings, 25c.; Osborne, H. M., \$8; Campbellton, F. M., \$5, H. M., \$5; Indian Harbor, F. M., \$3, H. M., 50c.

MARY SMITH, Treas. W. B. M. U.
Amherst, P. O. B., 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Missionary Beginnings.

Trace the influence upon the world at large of a humble and consecrated Baptist minister, possessed of a great idea. William Carey preached the missionary obligations resting upon Christians, and gave himself to missions. Follow the results. As the first, the Baptist Missionary Society formed at Kettering, England, in 1792, which sent out Carey and his two companions. Then Dr. Ryland, of the Baptist College at Bristol, England, showed to some friends the inspiring letters he had received from Carey, telling of his voyage and the first weeks in India. Among those who heard the letters was Dr. David Bogue, of the Presbyterian Theological School at Gosport. He was fired with enthusiasm, and published an "Address to Professors of the Gospel" on their duty to support missionaries that so stirred them that on Nov. 4th, 1794, a meeting of evangelistic ministers of all denominations was held, Carey's work was made known, and, after a year of agitation, the London Missionary Society was founded Sept. 21st, 1795. See what other organizations followed that: The Scottish Missionary Society, 1796; the Glasgow Missionary Society, 1796; the Netherlands' Missionary Society, 1797; the Church Missionary Society, 1799; the British and Foreign Bible Society, 1804; the National Bible Society of Scotland, 1809; the American Board of Commissioners for Foreign Missions, 1810.

Note what has come from these beginnings, which reach back to Carey. The London Missionary Society which represents the Nonconformists of England, now has 150 ordained missionaries, 400 ordained natives, 4,500 native preachers, 90,000 communicants and 750,000 native adherents, and over 100,000 boys and girls in its schools. Its income is over \$700,000. Among its heroic missionaries are to be named John Williams, the martyr; Robert Morrison, first translator of the Bible into Chinese; Robert and Mary Moffatt, and their son-in-law, David Livingstone. Read Stanley's account of finding Livingstone.

Henry Martyn was the greatest missionary of the Anglican Church society, which has an income of over \$1,000,000 a year, and sustains missions in all parts of the world. Read Martyn's biography if you would have a revelation of spiritual power.

Along with the missionary societies go the Bible and Tract societies. In 1799 the Religious Tract Society of England was founded. It now prints the gospel in 166 languages. In 1804 the British and Foreign Bible Society began its existence. It has probably issued 120,000,000 copies of the Bible; and has promoted the translation and printing of the whole or parts of the Bible in 267 languages or dia-

lects. Rev. Joseph Hughes, a Welsh Baptist, originated the idea of world distribution of the Bible that led to the founding of the society.

Missionary zeal was stirred in America by the news concerning Carey. Some money was raised and sent to help Carey in his work at Serampore. Samuel J. Mills, a Williams student, converted in 1802 at the age of nineteen, was the first American who felt himself called to the foreign field. He gathered a group of fellow students, including Adoniram Judson, and their appeal for support led to the organization of the American Board of Foreign Missions in 1810. In 1812 five missionaries were sent to India. Judson and Rice become Baptists on the way, and this so impressed the American Baptists that the Missionary Union was one of the providential results. Taking the whole missionary effort of the world today into account, how marvellously has God blessed the movement started by his servant, William Carey.

Ontario Letter.

REV. P. K. DAYFOOT.

The special event of this month was the closing of McMaster University. The exercises began on Sunday morning, May 5, when the annual sermon of the

FYVE MISSIONARY SOCIETY

was preached in Bloor St. church, by Rev. Wm. Hartley of St. Thomas, who spoke out of his own experience and acquaintance with the honored man for whom the society is named.

THE GRADUATES

with their friends and a large audience gathered Tuesday evening at 8 o'clock in the Walmer Road church and listened to the baccalaureate sermon. The preacher was Rev. S. S. Bates of College St., Toronto, and his text was "Go ye into all the world and preach the gospel." The sermon was a plea for personal witnessing for Christ in every sphere of life.

THE BANQUET

was spread in the lecture hall at Walmer Road, Wednesday, and at 4 p. m. the tables were filled with students and guests. In addition to the various class speakers, addresses were delivered by Hon. John Dryden, Dr. Eaton, D. E. Thompson, K. C., Dr. Clarke of Trinity University, and others.

CONVOCATION

took place at 8 p. m. in the auditorium. The ordinary degrees numbered 35, being B. A., 26; M. A., 3; B. Th., 6. There was but one honorary degree conferred, that of D. D., which was given to Pastor Bates, who has faithfully held the difficult post of pastor at College St. for fourteen years.

EX-PRESIDENT WHITMAN

of Philadelphia was the orator of the occasion. He is a Canadian, and I think a Nova Scotian; hence his visit was fitting and timely. His topic was "The Mission of Culture." This he defined as the absorption of the best thought and speech of the world, and the use thereof in right living. The address was brilliant, and enthusiastically received.

DR. EATON

spoke his farewell words to the students, addressing them on the realities of life, and the need of relating these to Christ. It was an impressive occasion, as all felt that in the removal of the speaker, the church, the city and the college are suffering a loss not easily repaired.

FIFTY STUDENTS

have gone to their summer fields. They are scattered from Dakota to Quebec, and from New Ontario, to Lake Erie. Their brief service will mean much to many on outlying district.

ORITER.

Rev. J. L. Gilmour, of Hamilton, has accepted the call of the Olivet church, Montreal. He has had a large field in the Hamilton pastorate and he will have an opportunity equally great in the eastern city.

Rev. W. E. Norton, who for the past eight years has been the faithful pastor of the Owen Sound church, has been appointed Supt. of Home Missions in place of the late Supt. McEwen. To this position Mr. Norton brings wisdom, energy, and a thorough knowledge of our denominational needs.

(Continued on page 9.)

Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood.

Their radical and permanent cure, therefore, consists in curing the blood.

Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils; Mrs. Della Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

These sufferers, like others, have voluntarily testified to their complete cure by

Hood's Sarsaparilla

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

JESUS OUR HIGH PRIEST IN HEAVEN.

Lesson IX. June 2. Hebrews 9: 11-14, 24-28.

GOLDEN TEXT.

He ever liveth to make intercession.—Hebrews 7: 25.

EXPLANATORY.

The letter to the Hebrews "is intended for those who felt as though under the new dispensation they had lost all that was most dear to them. Judaism, with its splendid ritual and elaborate priesthood, was stricken root and branch, and was passing away. The writer of this letter teaches the fact that it is only the external elements of Judaism that are going, and that something infinitely better is taking its place,—something that contains all that was essential and eternal in the old system."

I. THE HIGH PRIEST AMONG THE JEWS.—If we understand the mission and duties of the high priest in the Jewish economy, we will be better able to realize what Jesus does for us as a high priest.

The basis of all his duties was mediatorship between God and man.

- 1. He was appointed by God.
2. He was the mediator, the connection between God and man.
3. He was the representative of the people before God, presenting their prayers and offerings.
4. The high priest was to reveal God's will to men, and teach them divine things. The priests were the teachers of the people.
5. He offered sacrifices for their sins, not to propitiate God, but to help them to realize by outward signs and symbols the greatness of sins, the need of repentance, and that God actually forgave the sins of the penitent.

II. CHRIST OUR HIGH PRIEST.—Vs. 11. AN HIGH PRIEST OF GOOD THINGS TO COME. The new blessings which he was yet to bring to men, beyond what he brought when on earth. There is always more to follow. The new dispensation was to be far better than the old. BY A (THROUGH) THE GREATER AND MORE PERFECT TABERNACLE. The heavens through which Jesus passed, in contrast with the tabernacle into which the Jewish high priest entered. NOT OF THIS BUILDING (CREATION); NOT OF EARTH.

III. THE HIGH PRIESTLY SACRIFICES.—Vs. 12-14, 14-28. The great work of the high priest was accomplished through sacrifices, on the great day of atonement, which gathered into itself all that was typified by the sacrificial work of the priesthood; forgiveness, access to God, consecration, religious service.

Sacrifice for the sins of the people: atonement, forgiveness, cleansing. A restoration of the covenant fellowship between the people and God.

WOULDN'T SELL IT.

Her Pure and Clear Complexion Not For Sale.

A Cornell girl was put on a Grape-Nuts diet and discovered some facts. She says: "While a student at Cornell I suffered from improper diet. The banquets and other social functions—with their rich refreshments—served to completely upset a stomach already weak from rich pastry, highly seasoned meats, and confections furnished by loving parents at home.

I became irritable, nervous and my appetite became more and more capricious. Only rich, highly seasoned food suited me, and this further wrecked my health. I was sallow, having lost my pink and white complexion. I became dull eyed and dull brained, the victim of agonizing dyspepsia and intestinal trouble.

I was finally forced to leave school and came home an irritable, wretchedly sick girl. The plainest food disagreed with me, and I bade fair to starve to death, when a physician advised my physician to put me on Grape-Nuts Food diet. To make a long story short, the transformation from wretched ill health to good health was marvelous. I liked the new food so well, and it agreed with my tortured stomach perfectly, regulated my bowels, my headaches left, and the color of the skin gradually grew better. In 8 months I found myself rosy, plump, and strong.

I would not sell my clear complexion, bright eyes and general good feeling for the costliest, richest mess of Delmonican potage.

I returned to Cornell, finished my course, and can now study, think and live. The food that enabled me to regain my health I shall never forget." Name furnished by Postum Cereal Co., Ltd., at Battle Creek, Mich.

BLOOD OF GOATS AND CALVES. By which outward rite there came an outward purity and admission to the temple, a participation in the services, and a place among the people of God. BUT BY HIS OWN BLOOD. His life given, atonement made, a spiritual work, working in the heart and life that which was typified by the animal sacrifices. INTO THE HOLY PLACE. Typified by the Holy of Holies into which the high priest entered: the heavenly character, the presence of God. ONCE "for all," not yearly as did the high priest. HAVING OBTAINED ETERNAL REDEMPTION. A sacrifice whose power never ceases to act. It is spiritual. It pertains to character. It expresses an eternal principle.

The argument is, that if the outward and earthly sacrifices availed for outward and formal results, how much more will the sacrifice of Christ avail for spiritual holiness, forgiveness of sins, and a new life in the service of the living God. PURGE (CLEANSE) YOUR CONSCIENCE. Which was defiled by sin, so that the love of sin, and the consciousness of sin, would be taken away by forgiveness and new life. FROM DEAD WORKS. Works without love, without the pulses of spiritual life, works which leave a sense of impurity and defilement.

The intervening verses (15-23) show how Christ was the mediator of a new covenant, the covenant of grace.

FIGURES OF, or "pattern to." The sacrifices of the Jews were types and symbols of spiritual truths, and they could never avail unless men learned these truths which they were meant to teach.

PUT AWAY SIN BY THE SACRIFICE OF HIMSELF. See on Lesson XII, First Quarter. The sacrifice of Christ is the greatest known power for the taking away of sin. The history of the world is the witness to this fact.

The argument here is this: men end their earthly work by death, but death does not end all. There comes after death a resurrection, and the issues and results of that life, punishment for the ungodly, and eternal life and blessedness for the good. So Christ died, but that is not the end of his life and mission. He was raised again; he still lives, and he will return again UNTO SALVATION, the success and completion of his work, "not only the removal of sin, but also the attainment of the ideal humanity.

"Blood of atonement." The blood of Christ shed for us means that he "poured out his life from its source and fountain head. There is nothing in man more precious than blood. If he gives that he gives the best he has to give. His blood is his life—his all; and it is a noble act when a man is ready to make this supreme gift for others." "The blood poured out is the energy of present human life, made available for others."

"NUMBER ONE."

"He is a number one boy" said grandmother, proudly. "A great boy for his books; indeed, he would rather read than play, and that is saying a good deal for a boy of seven."

"It is certainly," returned Uncle John, "but what a pity it is that he is blind."

"Blind!" exclaimed grandmother, and the number one boy looked up too, in wonder.

"Yes, blind, and a little deaf, also, I fear," answered Uncle John.

"Why, John! what put that into your head?" asked grandmother, looking perplexed.

"Why, the number one boy himself," said Uncle John. "He has been occupying the one easy chair in the room all the afternoon, never seeing you, nor his mother when she comes in for a few minutes' rest. Then when your glasses were mislaid, and you had to climb upstairs two or three times to look for them, he neither saw nor heard anything that was going on."

"Oh, he is so busy reading," apologized grandmother.

"That is not a very good excuse, mother," replied Uncle John, smiling. "If Number one is not blind nor deaf, he must be very selfish indeed to occupy the best seat in the room, and let older people run up and down stairs while he takes his ease."

"Nobody asked me to give up my seat nor to run errands," said "No One."

"That should not have been necessary," urged Uncle John. "What are a boy's eyes and ears for, if not to keep him posted on what is going on around him? I am glad to see you fond of books, but if a pretty story makes you forget all things except amusing 'Number One,' better run out and play with the other seven-year-old boys, and let grandmother enjoy the comfort of her rocker in quiet."—Youth's Evangelist.

THE CRISIS IN RUSSIA.

Prince Kropotkin, who has just been making a visit to this country, is the author

of a timely article in the May number of the North American Review upon "The Present Crisis in Russia." He explains the circumstances out of which arose the recent disturbances among the students at various universities, and shows how they took on a political complexion and are not unlikely to lead to the consummation of the hopes of those who have been striving for the establishment of a constitutional government in Russia. Prince Kropotkin's article sheds a lamplike light upon the spirit in which the duties of the ministry of education have been discharged. All Russia, from the log hut to the mansion, has been clamoring for education, but the ministry has turned a deaf ear to the national prayer, the ministers of education since 1862 having been appointed not to spread education throughout the country, but to prevent its spreading.

While even now we have in European Russia only one school for each 2,230 inhabitants, and while only one child out of every twenty or thirty children of school age goes to school (as against seven in England), the ministry of public instruction for years in succession under Alexander II., returned every year to the state exchequer one-half of the poor allowance of \$4,000,000 a year for the primary schools, which was inscribed in the budget. It found no use for the money! And if the ministry of public instruction spends now its budget allowance in full, it is because it has hit upon the following plan: It does not open schools of its own, but spends the money in subsidies to the village clergy, who, leaving aside their general ignorance, keep schools mostly on paper only. Their time being fully taken up by their regular duties (marriages, burials, etc.), they generally pay quite ignorant cantors, or retired soldiers, to attend to the schools. All this is perfectly well-known in Russia. It is continually mentioned and repeated in the press, in the provisional assemblies and in the local school boards. And yet no heed is taken by the central government of this permanent, standing cause of growing discontent."

Edith (to Ethel, who has just returned from Europe)—"Oh, Ethel, were you seasick?"

Ethel—"Seasick! Why Edith, I went into the stateroom and sat down on my best hat—and I didn't care."

Little Girl (who has been disturbed by a mouse, in a stage whisper to her sleeping sister):—"Wake up, oh, wake up and mew, Amy, mew for your life!"

Small Ethel was showing a playmate her birthday presents. "This," said she, holding up a pin set with a rhinestone, "is a present from papa; it has a grindstone in it."

Look ahead and go ahead; some people need blinkers more than horses do.

Cheerfulness by resolution is much higher virtue than cheerfulness by temperament of circumstance.

There are beauty and use in strength; there is a beauty and use in feebleness, alike. God, who cuts no two leaves upon a tree after the same invariable model, shapes also his soul-work after his own will, invariably.—A. D. T. Whitney.

Mrs. Cobwigger—So they are not in your set?

Mrs. Grundfuit—No, indeed. They go to a g. mnasium, while we attend a physical culture class.—Judge.

An Irishman fell from a scaffold to the ground. A fellow laborer called out: "Mike! Mike! I are ye dead?" "No, not dead," replied Mikey, "but speechless."

When is a clock on the stairs dangerous? When it runs down and strikes one.

In a College Town.—Student (to servant at the door): "Miss Brown?" Servant: "She's engaged." Student: "I know it. I'm what she's engaged to."—Rx

First Passenger—What book has helped you most in life?

Second Passenger—The city directory. "The city directory?"

"Yes; I'm a bill collector."—Syracuse Herald.

Druggist—Pills, my young man?

Young Man—Yes.

Druggist—Antibilious?

Young Man—No—uncle.

Do you ever think that each of us receives the same amount of happiness that we make for others? Make a person happy, and it is bound to reflect in your own life. Many a poor man's wife who gives her life to her family is happier than the banker's daughter who lives for self. As a rule, we do not blame ourselves as we should when life appears a blank and we are unhappy; we think some one else is to blame. Let us this day resolve that we will make every one we meet as happy as we would like them to make us. As you measure for your neighbor, he will measure back to you.—Houskeeper.

Piles Cured. Edward Dunellen, Wilkes-Barre, Pa.: "For seven years I was scarcely ever free from the terrible torture of itching piles. I tried all sorts of remedies. Was told a surgical operation might save. One 50 cent box of Pyramid Pile Cure entirely cured me." All druggists sell it. Free book by mail on Piles, causes and cure. Pyramid Drug Co., Marshall, Mich.

NOTICE. We hereby notify the public that as previously intimated, we have closed WHISTON'S COMMERCIAL COLLEGE, which we purchased on December 31, 1900, and all classes are now conducted in the classroom of WRIGHT'S MARBLE BUILDING. We have a staff of seven experienced instructors, a modern and practical curriculum. No expense will be spared to keep our institution abreast of the times. Send for free calendar to KAULBACK & SCHURMAN, MARITIME BUSINESS COLLEGE, HALIFAX, N. S.

EQUITY SALE. There will be sold at Public Auction, at Chubb's Corner (so called), in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, on SATURDAY, the twenty-second day of June next, at the hour of twelve o'clock noon, pursuant to the directions of a Decreeal Order of the Supreme Court in Equity, made on Tuesday the nineteenth day of February, A. D. 1901, in a certain cause therein pending wherein Thomas A. Godsoe, is plaintiff and William Haselhurst is defendant, with the approval of the undersigned Referee in Equity, the Mortgaged premises described in said Decreeal Order as: All that lot or tract of land, (situate and being in the City of Saint John, in the City and County of Saint John), bounded as follows: beginning at the North Eastern angle of a lot leased to William Haselhurst on the line of a reserved street laid out along the grounds of the Victoria Skating Rink thence along the said street northerly one hundred and seventy six feet or to the line of lands of the European and North American Railway, thence along the said line westwardly one hundred feet or until it reaches the rear of a lot leased to Isaac M. Sharp, thence along the rear line of Sharp's lot and the rear line of lots leased to Sarah and Elizabeth Van, Robert Craig and George W. Currie to the Northwestern corner of the lot leased to William Haselhurst, thence easterly along the line of Haselhurst's lot to the place of beginning conveyed to David Magee and Matthew F. Manks by William Jarvis by deed bearing date the twenty-eighth day of September one thousand eight hundred and sixty-six; together with all and singular the buildings, improvements, privileges and appurtenances to the said premises belonging or in any wise appertaining." For terms of sale apply to the Plaintiff's Solicitor. Dated the 15th day of April, A. D. 1901. AMON A. WILSON, Plaintiff's Solicitor. CHARLES F. SANFORD, Referee in Equity.

Important New Books! Modern Criticism and the Preaching of the Old Testament. By Prof. Geo. Adam Smith, D. D., LL. D. \$1.50. The Influence of Christ in Modern Life. By Newell Dwight Hillis, D. D. Cloth, gilt top, \$1.50. The 20th Century New Testament, 50c. In parts 16mo cloth. Part I.—Four Gospels and Acts. Part II.—Paul's Letters, (just issued). Part III.—Remaining Books, (in preparation). The New 20th Century Library, 60 volumes, just what your school needs. Net \$25.00. The Kingdom of Song,—for Sunday School. Sample copy, 30c. GEO. A. McDONALD, 120 Granville St., Halifax, N. S.

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.

JDDORE, EAST AND WEST.—A few weeks ago I baptized two persons in the likeness of our Lord's baptism, who united with the east side church. Last Lord's day, May 11th, I administered the same rite to 7 others who united with the west side church.
ALLAN SPIDELL.

UPPER QUEENSBURY, YORK COUNTY, N. B.—Group of churches is now without a pastor, and are in want of one to take charge and would be glad to hear from any who want a situation to write me.
DAVID C. PARRETT,
In behalf of the churches.

MAHONK, N. S.—With us the Lord's work goes steadily forward supported by a noble band of believers who love the cause of Christ. All the services of the church are well attended. Last Sabbath in the waters of this beautiful "Bay" Miss Jessie Ernest and Miss Jessie Dauphine were planted in the likeness of their Saviour's death and resurrection. By these expressions of divine favor our hearts are much encouraged.
W. B. BEZANSON.

DORCHESTER, N. B.—An old time revival of far reaching influence is in progress here. Every night witnesses some new evidence of convicting and saving power. Last Sabbath, May 12th, in the presence of a great audience I baptized four believers. Two young men and two young women. This week the fathers and mothers are being reached. Under all the circumstances this is an extraordinary work.
B. H. THOMAS.

FIRST ST. MARVS, SONORA.—The work on this part of the Port Hillford group has been well sustained. Early in April we had Evangelist Wolden with us for a series of helpful meetings. Since which time the services have been of more than usual interest. Baptized two on the 12th. Two others have been received, and others are expected. My regular work with this group was concluded last of March, and I would be glad to correspond with any of the churches, either for settlement or special work.
WARD FISHER.

MUSQUASH, N. B.—We have been without preaching services since Pastor Field left us first of February. Our prayer meetings are kept up in most sections and are large and interesting, we trust helpful. Our hearts were indeed refreshed on last Sabbath, May 5th, by having Rev. J. D. Wetmore preach for us. He had three services, Maces Bay, Dipper Harbor and Chance Harbor. The day was wet but the congregations were large. All were made glad to hear Bro. Wetmore once more. He still preaches the gospel with much power and acceptance.
D. THOMPSON, Clerk.

Chance Harbor, N. B.

NHW MINAS, KINGS COUNTY, N. S.—In common with other churches near here, we have been graciously revived by the presence of the Master. Since the beginning of the year there has been a perceptible growth in grace in many of the members. Circumstances prevented us from having a series of meetings, with the exception of one week, during which Rev. J. Dimock Spidell of Gasperau, preached for us, with the power of the Holy Spirit, as a result souls were converted, and four of whom were (on last Lord's Day, May 12th) buried with Jesus in baptism. To God be all the praise.
PASTOR GEO. TAYLOR.

CHEBOGUE, N. S.—Our work here moves on very satisfactorily. Our last quarterly offering for denominational work showed a most gratifying increase over any previous quarter of the past year. The young people gave a most creditable and successful missionary concert on the evening of the 5th inst., toward the support of the boy whom they are educating in India. Three were baptized on the 12th and others have recently professed faith in Christ, and will no doubt be received ere long. We thank God for these evidences of his gracious favor on our work.
R. J. GRANT.

Arcadia, May 13.

2ND AND 3RD ELGIN, ALBERT COUNTY, N. B.—Since coming to this field of labor which is going on my 4th year, I have had many reasons to praise God. As an outcome of special prayer meetings, it was our happy privilege on Lord's day, April 28 to baptize three willing young men, also on May 12th one young woman and three young men and received one on experience and others are seeking the way (8 in all). At 2nd Elgin three have been received for baptism and others are enquiring the way to eternal life. Brethren pray for us.
I. NEWTON THORNE.

FLORENCEVILLE, N. B.—Evangelist Marple spent three weeks with us at East Florenceville and a week at Florenceville. April 21st we baptized at East Florenceville Hiram Scriver, Stafford Banks, Joseph Tompkins, Leon Tompkins, Roy Saunders, Nellie Tompkins, Rose Banks, Ella Tompkins, Viotta Bell, Beatrice Gigg, Maude Elliott. These with another young brother who was received on experience were taken into the church in the evening. Twenty in all were added to the church in three weeks. Bro. Marple left us on the 29th of April. Last Sunday, May 12th, we baptized at Florenceville Herbert Lee, Mrs. Lottie Cox, Mable Estabrooks, Margory Upton. We baptize again to-morrow 19th at Florenceville. God be praised for these mercy drops.
A. H. HAYWARD.

UPPER CLEMENTS, N. S.—Having closed my labors with the New Canada and Chelsea Baptist churches the latter part of January, I have been engaged in evangelistic work since that time, and supplying other pulpits. During the months of February and March I held special meetings in the Upper Clements section of the Clementsport Baptist church with good results. We had the assistance of our very esteemed brother, Rev. J. T. Kaston, in some of our meetings, and on the 4th Sunday in March I had the pleasure of baptizing three young men and three young women in the Lord's appointed way, and received seven into the church. Rev. Josiah Webb having closed his labors with the Lower Aylesford Baptist church the first of May, has settled with the New Canada and Chelsea churches, and I am now supplying the pulpits of the Lower Aylesford Baptist church for a time.
Yours in the good work,
JAS. A. PORTER.

TEMPLE CHURCH, YARMOUTH.—The W. M. A. Society of Temple Church, Yarmouth, N. S., held a reception in their vestry on May 14th, 5 to 7 p. m., for our returned missionaries, L. D. Morse and wife. All the W. M. A. Societies of the town and county, and the Baptist pastors and wives, were invited, and this invitation was quite generally accepted. A very pleasant time was spent by all present, and warm greetings were given Mr. and Mrs. Morse on every hand. An efficient corps of ladies served a bounteous tea in one of the class rooms off the vestry which was tastefully decorated for the occasion. Sociability was a prominent feature throughout. At 8 o'clock a public meeting was held in the auditorium at which a very practical and interesting missionary address was delivered by Mr. Morse to the large and attentive congregation present. God be praised for the safe return home of these faithful workers in his vineyard. We are glad to have them with us again.
W. F. P.

KENTVILLE, N. S.—The Rev. Charles H. Day, M. A., who came to the Kentville church a few months ago in somewhat impaired health has wonderfully improved and in the bracing atmosphere of this valley it is confidently expected he will be fully as strong as he was during his college days when he was one of the "Athletes." Mr. Day has won an exceptional place in the hearts of the people of this town and is beloved by those with whom he has come into close contact. Of an unassuming disposition and without attempting to be great he is really one of the most powerful and accomplished speakers in our denomination. His sermons have the true gospel ring, couched in choice language and having as a background the result of magnificent opportunities in the way of education gained on both continents it is not surprising he charms his listeners as he gives expression to the thoughts of a well trained mind. The church under his administration is in a splendid condition. New members are coming in and both the spiritual and financial conditions are excellent.
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SALISBURY, N. B.—We are trying to do what the farmers all over the country are doing at this season of the year, sowing the precious seeds and looking to God for the harvest. We expect to open our new house of worship, "The Father Crandall Memorial," the first Sunday in June. Rev. D. Hutchinson of the First Moncton Baptist church, will preach the dedication sermon. Rev. M. Addison of the Valley church, Hillsboro, will preach in the afternoon, and Rev. E. B. McLatchey, of Sackville, will preach in the evening. A good time is expected.
J. E. TINER.

NICTAUX, N. S.—We have reason to be grateful to God for the manifold tokens of his love. The members of the church united with the pastor in special services for several months at different places on this extensive field, and we are glad to be able to report progress. There seems to be an increase of zeal and faithful effort on the part of many of the older Christians and some of the young people have decided to live for Christ. The names of those recently baptized are:—Andrew C. Whitman, Margaret Banks, Ethel M. Marshall, Maggie V. B. Pickles, Sophie N. Bartheaux, Edith Bartheaux, Clayton Annis, Raymond Acker, Addie M. Ritcey, Mamie T. Ritcey, Sophie Parker. We are making an effort to increase our contributions to the "Convention Fund," and we hope to make advance along the line of evangelical missionary endeavor. Our aim is to adopt only such methods of supporting the cause as shall be an honor to our Saviour. Hence, all our contributions are free-will offerings. Love, harmony, and a fair degree of self-denial exists among us, yet we are conscious that the perfect standard of righteousness required by God is still unattained and we press onward. The uniform kindness received by the pastor and his family from the members of the church and congregation serves to lighten life's burdens. Brethren, pray for us, that our ideals and our service may glorify the Lord Jesus.
W. M. SMALLMAN.

The Carleton Church has completed sixty years of history. Special services, having reference to the fact, were held on Sunday last. At the morning service, Rev. Dr. Manning was the preacher; in the afternoon, there was a meeting at which an historical sketch covering the past ten years was read by Pastor Nobles and interesting addresses were delivered by Rev. H. F. Waring and Rev. Perry J. Stackhouse, and in the evening Pastor Nobles was the preacher. The recent renovation has made a material improvement in the interior appearance of the church building, and we understand that certain exterior improvements are in contemplation. Pastor Nobles is laboring faithfully and hopefully for the welfare of the church and we trust that the desires of his heart may be realized in the large spiritual blessings for the church as well as in the improvements effected in its place of worship.

Quarterly Meeting.

The Westmorland Quarterly Meeting convened with the Port Elgin Baptist church, Rev. R. Barry Smith being the pastor on the 14th instant pursuant to notice. Delegates were present from the Salisbury, Havelock, Dorchester, Sackville, Cookville and Port Elgin churches. The officers were elected as follows:—President, Rev. J. W. Brown; Vice-president, Deacon Charles A. Read; Sec'y-Treasurer, F. W. Emmerston. The subject of procuring supply occasionally for the pastorless and weak churches within the confines of this Quarterly Meeting was discussed and a committee composed of Rev. E. B. McLatchey, Rev. J. W. Brown and F. W. Emmerston was appointed to look after the same.

At the Tuesday evening session the President, Rev. J. W. Brown, preached a most excellent sermon from the text Isaiah 59: 1, at the close of which a short evangelist service was held, led by Brother Frank O. Erb, (Lic).

On Wednesday morning a devotional meeting of half an hour, led by Bro. Chas. E. Knapp was held.

The Sec'y-Treas was directed to forward all funds of the Quarterly Meeting on hand at the close of these sessions to the Treasurer of the Denominational Funds in N. B., to be divided equally between Home and Foreign Missions and to specify in his report to said Treasurer the several amounts paid at each of the Quarterly Meetings—less the respective expenses thereof.

Rev. J. E. Tiner and our officers were appointed an executive committee to secure a place of meeting for our next sessions and to prepare a program therefor. The following motion was unanimously passed, viz:

"That an executive committee be appointed from the Quarterly Meeting, whose power as far as this Quarterly Meeting is concerned shall be to give all information desired as to destitute fields within their borders—amount of financial assistance really needed to support preaching among them—and to investigate as far as they are able, the character of men who may be desirous of settling with them." The executive of this Quarterly Meeting were appointed said committee.

Pastor McLatchey delivered an able address on "How can we best reach young men with the Gospel." A discussion followed participated in by Brothers Knapp, Tiner, Allen, Erb and Emmerston.

In the afternoon President Brown spoke on "The Model Bible Class." Pastor J. E. Tiner on "How to Secure the Home Church to be interested in the Salvation of Souls," and Rev. W. A. Allen on "How to get the young People of our Churches interested in Church Work." Considerable discussion followed each of the said addresses and was taken part in by Bros. McLatchey, Smith, Erb, Lennox, Kinnear and Emmerston. A vote of thanks to the good people who had so pleasantly entertained the delegates was unanimously passed by standing vote.

At the platform meeting on Wednesday evening, Pastors Brown and Tiner spoke on Foreign and Home Missions respectively, while Pastor McLatchey delivered an address taking as his subject "Men."
F. W. EMMERSTON, Secretary.

Port Elgin, N. B., May 16th, 1901.

Personal.

Rev. C. W. Corey, M. A., of Middleton, N. S., has received and accepted a call to the pastorate of the Liverpool Baptist church. The new duties to begin July 1st next.

Rev. W. L. Archibald, Lawrencetown, N. S., has received the degree of Doctor of Philosophy, from The National University of Chicago.

Rev. J. H. McDonald, having resigned the principalship of Acadia Seminary, has accepted a call to the pastorate of the Fredericton church, and is expected to enter upon his work there about the first of July. Meantime the church is enjoying the services of Rev. Dr. Saunders of Halifax.

Rev. J. Coombs of Cumberland Point, met with the Baptist ministers of the city in their Monday morning meeting of the present week. He spoke of the Baptist interests in Queen's County and said that though there had not been so many additions to the churches as in some previous years, yet he believed there was an encouraging condition of affairs prevailing. Bro. Coombs spoke of the feebleness and suffering of Rev. G. W. Springer of Jemseg, who though weak in body is strong in faith, and asked the prayers of the brethren on his behalf.

Rev. Ingram E. Bill, Jr., of Oberlin, Ohio, son of Rev. I. E. Bill of Toronto, expects to make a lecturing tour through Nova Scotia during the month of June. His lecture on "The Empire of the Great Lakes" will be illustrated by numerous stereopticon views made from photographs taken by the lecturer, including some from the Pan American Exposition at Buffalo. President Barrows of Oberlin has recently expressed his very high appreciation of Mr. Bill's ability as a lecturer.

We learn from the Canadian Baptist that Rev. Dr. Goodspeed has gone to his summer home in Paradise, Nova Scotia. From the professional and the editorial chairs to Paradise must be a happy exchange. But that is where only the good editors go.

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MARRIAGES

HANSON-BROWN.—At the residence of the bride's father, Lepreaux, Charlotte Co., May 6th, by Rev. J. D. Wetmore, Philip S. Hanson to Emily B. Brown.

SCHAFFNER-ANDREWS.—At the residence of the bride's parents, Nictaux, N. S., March, 26th, by Rev. W. M. Smallman, Fred A. Schaffner, of Williamston, N. S., and Lidda T. Andrews, of Nictaux.

CHURCHILL-KING.—At their home, Brooklyn, Yarmouth Co., N. S., May 11th, by Pastor E. J. Grant, Charles H. Churchill and Laura B. King, both of Brooklyn, Yarmouth Co., N. S.

HOWES-BONNELL.—At the home of the bride, Westfield, Kings county, N. B., by the Rev. C. S. Stearns, Samuel Howes of Washadmoak, Queens county, to Leaven Bonnall of Westfield, Kings county.

SLOAT-HOWARD.—At the residence of the bride's father, on Wednesday, May 15th, by Rev. Geo. Howard, assisted by the Rev. J. W. Robinson, the Rev. H. E. Sloat of Milton, Queens county, N. B., and Grace E. Fisher of St. Mary's, York county, N. B.

DEATHS.

BROWNELL.—At Amherst, May 12th, Dexter Brownell, aged 53.

CARTER.—At Tyndal Road, Amherst, Elizabeth Carter, wife of Asa Fillmore, aged 58.

McNALLY.—At the home of his son-in-law, Conn A. B. Cliff, Upper Kingsclear, Alanson McNally, in the 65th year of his age. He leaves to mourn their loss, a widow, two sons and two daughters.

BISHOP.—At New Minas, Kings Co., Edwin W. Bishop died on May the 6th, aged 45 years, leaving a mother, two sisters and many friends to mourn his loss. He was buried on May the 8th at the Oaks cemetery.

ZWICKER.—At Zwicker's Island, Lunenburg Co., Bessie, aged 22 years, beloved wife of Chas. Zwicker, and daughter of Zenas and Mary Godenhzler, passed peacefully away on the 6th inst. Her faith in Jesus was strong. Her end was peace. Those bereaved have the heartfelt sympathy of the community. May the great comforter sustain them.

WHEELLOCK.—At Torbrook, N. S., May 10th, Albert Wheelock, aged 62 years. Brother Wheelock was a deacon of the Nictaux Baptist church. He was a man of sterling character and of more than ordinary ability. Faithful and exemplary in all the relations of life his testimony for Christ was a benediction to the church.

LEWIS.—On the 16th inst, our esteemed brother and sister, Charles and Sadie Lewis were called to part with their only daughter, Ada J., in her 7th year. Her bright and cheery manner had won for her many friends and the bereaved parents have the sympathy of the entire community as was made manifest by the large gathering. May God sustain them in this time of sorrow.

LOGAN.—At Leicester, N. S., May 11th, John Logan, aged 80. Bro. Logan was for more than half a century a member of the Amherst church, always by his presence and his means aiding the work of the Lord. Though afflicted with deafness, he attended the services of the church invariably giving his testimony to the divine faithfulness. Patiently he suffered all the will of his Father, was strong in faith, giving glory to God, and left a good name to be held in remembrance by his descendants.

MCPHEE.—At Lower Millstream, N. B., April 30th, after a protracted illness, Charles Gordon McPhee, aged fifteen years, leaving a sorrowing father and mother and five brothers and sisters to mourn the loss of a dutiful son and loving brother. His life shone as a beautiful example of godliness, and he had the blessed assurance that he could read his title clear to the heavenly mansions. His memory will be cherished in the home, the Sabbath School, the church and the community. The funeral services were conducted by the Rev. H. H. Ferguson.

GANONG.—At Riverville, N. Y., on May 15, Helen May, youngest child of Rev. J. B. Ganong, aged 2 years, 3 months. This is the second time that death has bereaved this home of a beloved child. Scarlet fever entered the home on the first of the month, Rolfe, the five year old little boy is recovering but because of complications there has been small hope that Helen would survive. The many friends in Colgate have very deep sympathy for Brother and Sister Ganong in their sore bereavement. (St. John daily papers and Sussex Record, please copy).

CROSS.—At Canaan at the home of his grandson, Edmund Cross passed away after being sick about a week. Mr. Cross, a native of the north of Ireland, came to this country about forty-five years ago, and was highly respected by all who knew him. The Kentville Orange lodge attended in a body, six of the members acting as pall bearers. He died on May 2, and had he lived until July would have been one hundred and three years old. He was buried at the Oaks cemetery, Kentville. He cherished the hope of salvation through Jesus Christ.

CHIPMAN.—At her home on Church St. Cornwallis, quite suddenly, May 4th, aged 54 years, Grace, daughter of the late Captain Joseph Lockhart, of Hantsport, and beloved wife of James Chipman. Two sons and a daughter mourn the loss of a kind and faithful mother, and her husband, of a gentle and affectionate wife. Of a genial disposition and domestic habits she will be greatly missed from the home circle. A large number of friends and acquaintances sympathize deeply with Mr. Chipman and his family in their severe affliction. The funeral services which were very largely attended, were conducted by Rev. C. H. Day of Kentville, and Rev. A. Chipman of Berwick.

WILLIAMSON.—Death has been very busy of late in St. George and its vicinity. Among others who have fallen asleep we would mention Mrs. Nancy Williamson of Second Falls, widow of the late Alexander Williamson, who died almost sixteen years ago. Our departed sister was baptized in early life and remained an active, useful Christian to the end of her earthly pilgrimage—her place never vacant in the house of God while she was able to attend and her testimony was always cheerfully and promptly given. She was the mother of sixteen children, three sons and thirteen daughters, sixty-five grandchildren and forty-eight great-grand children survive her, most of whom were in attendance at her funeral. Our departed sister had reached her 81st birthday.

HUNTLY.—At his home in Avonport on April 23rd, Isaac Huntly, after an illness of one year passed peacefully to his rest, aged 80 years and 8 days. Brother Huntly was baptized 40 years ago by the late Rev. S. T. Rand, and united with the Brooklyn Baptist church and remained a consistent member till the Master called him to his home above. He leaves an afflicted widow, two sons and three daughters to mourn the loss of a kind husband and a loving father, but they are comforted with the hope of reunion on the other shore. He will be missed, not only in his family where the chair so long occupied is vacant, but in the church as well. His memorial services were conducted by Rev. A. Cohoon, on Monday April 23rd, and the large congregation present gave evidence of the esteem in which he was held. May the Lord "so teach us to number our days that we may apply our hearts unto wisdom."

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it about, shaking the door while he did so. Then he looked long and earnestly through the keyhole, first with one eye and then with the other. Then he examined the hole with another finger.

During his examination of the lock a little monkey drew near and stood watching his actions attentively. The inquisitive fellow happened to turn around and found himself observed. He flew at the little monkey with a sharp cry of rage and gave him a sharp box on the ear. The poor little monkey, in great alarm, fled to the farthest corner of the cage and crouched down there whimpering. Having so defended his outraged dignity, the first monkey resumed his study of the lock.

He climbed up the bars of the cage and took views of it from above. Then he stooped down and took an observation from below. Then he peered through the keyhole, first with one eye, then with the other, as before. Then he explored it again with his finger. Presently, finding himself again watched by the little monkey, he sprang at him again and gave him another beating.

Overmuch curiosity is always punished in this world, and by and by this monkey found it out. He caught his finger in the keyhole, and, in spite of all his efforts, could not release it. He twisted and struggled, chattered and screamed. His outcries finally brought a keeper to his rescue and the finger was extricated, with loud laughter from the spectators. Seemingly much humiliated, the monkey retired to a corner of the cage, where he sat nursing his wounded finger and sulking as unmistakably as ever a cross little boy sulks. And in the opposite corner sat a much smaller monkey, and, I am sure, if monkeys smiled inwardly, that little monkey was doing that very thing.—Ex.

The white rhinoceros of Africa is nearer extinction than even the American bison. A party of horsemen in Natal lately approached a small herd of these giant quadrupeds to within a few yards, and saw a total of eight individuals—two adult males, four females and two young ones. It was thought probable that the same region contained one or two more. The maximum estimate was ten, however, and a few specimens doubtfully believed to exist in the Ukombo chain may bring the number of survivors up to about twenty.

Owing to the very serious character of Mrs. McKinley's illness, the President has definitely decided to abandon his contemplated northwestern tour and to return to Washington direct, so soon as Mrs. McKinley shall be able to stand the journey.

A TOO CURIOUS MONKEY.

One day last week a new lock was put upon the door of the monkey cage in Central Park. The monkeys watched the proceeding with great interest, and the curiosity of one monkey became particularly excited. After the workmen had finished and gone away he drew near to investigate this strange ornament to his house. He felt the lock all over with his paws; poked his finger through the keyhole and twisted

Coughing All Night.

It's this night coughing that breaks us down, keeping us awake most of the time, and annoying everybody in the house. Lots of people don't begin to cough until they go to bed. It gets to be so that retiring for the night is an empty form, for they cannot rest.

Adamson's Botanic Cough Balsam makes life worth living to such people by its soothing effect on the throat. The "tickling sensation" promptly disappears when the use of the Balsam is begun, and the irritation goes with it. This medicine for cough has't a disagreeable thing about it, and it does efficient service in breaking up coughs of long standing. It is prepared from barks and roots and gums of trees, and is a true specific for throat troubles.

Handling coughs is a science that every one should learn. Not knowing how to treat them has cost many fortunes and many lives. In Adamson's Balsam there are the elements which not only heal inflammation, but which protect the inflamed parts from further irritation. The result of this is that the tendency to cough does not manifest itself. Afterward you would not be without Adamson's Balsam at hand. This remedy can be tested. 25 cents at any druggist's.

She—"Oh, yes, I adore spring; it is so like childhood, you know."

He—"Oh, yes; very squally, for the most part."

Individual

Communion Service.

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

Henry M. King, D. D., of Providence, says: "The ordinance is a spiritual joy NOW to many who shrank from it before."

"Every argument would seem to be in favor of the individual cup,—cleanliness, health, taste,—and (now that the experimental period is past, and we have a really good and working outfit) even ease and convenience in the administration of the ordinance. Those churches which have adopted it are enthusiastic in its praise. It is the universal testimony that the Lord's Supper takes on a new dignity and beauty by the use of the individual cup."—J. K. Wilson, D. D.

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

Messrs. A. E. Ames & Co., Toronto, have secured the Truro 4 per cent. loan of \$57,500. They offered \$58,075.

King Edward will go to Hamburg towards the end of May, and will remain there for a few weeks to take the waters.

The Bank of Nova Scotia has sunk an artesian well at Sussex and struck a splendid flow of water, rising five feet above the pipe.

Six hundred and fifty-two houses, including 190 shops, have been destroyed by fire at Brest, in the province of Warsaw, Russia. The loss is given at 11,000,000 roubles.

At Fredericton, the Daughters of the Empire will on May 24 have a suitably inscribed brass tablet placed upon the building on Queen street, in which the legislature met from 1788 to 1800.

The Amherst News, speaking of Arthur B. Wilson, who for stealing a coat and a watch was given two years in the penitentiary by Judge Wells, says the prisoner stated that his father was a professor at Oxford, England.

The programme which has been issued for the annual meeting of the Royal Society of Canada, which meets at Ottawa, May 24th to 29th, contains the titles of 24 papers in the several sections of literature and science.

King Victor Emanuel instead of national festivities in the expected birth of an heir to the throne of Italy, suggested that a more suitable celebration of the event would be to expend the money collected in charitable undertakings.

Twelve Montreal booksellers are being prosecuted for selling obscene literature, mainly American papers which the Canadian government forbids the use of the mails and customs entry. One man was fined \$50 and costs.

The population of the outer ring of the suburbs of London is 2,042,705, against 1,405,480 in 1891, 950,957 in 1881 and 631,831 in 1871. The total population of Greater London, including the outer ring of suburbs, is now 6,578,784.

The governor general and family will leave Ottawa next month for an extended trip through the maritime provinces. The trip will partake of a semi official nature, and all provincial cities, towns and points of interest will be visited.

It is stated that the Hon. George H. Foster on his coming to Toronto will accept the position of manager of the Provincial Trust Company, which is being re-organized and in which Dr. Oronhyalekha, High Chief Ranger of the Canadian Foresters, has recently acquired a controlling interest.

A law has been passed by the Pennsylvania legislature and approved by the governor to prevent the free distribution of sample proprietary medicines and other patented articles, which, sometimes falling into the hands of children or other inexperienced persons, have been the cause of serious injury.

The Toronto General Ministerial Association, after a lengthy discussion on Monday, passed a resolution in view of the alarming statement of medical men as to the effects of cigarette smoking on boys, asking the government to prohibit the manufacture, importation and sale of cigarettes, and to make it a misdemeanor for any person to be found with cigarettes in his possession.

The giant Hamburg-American line steamship Deutschland succeeded in making a day's run on her last voyage which surpasses any previous day's record in the history of steam navigation. Five hundred and eighty-seven knots, or 676.61 statute miles, is the record of the Deutschland's run from noon on May 8 to noon May 9. An hourly average speed of 24.53 knots was maintained throughout the whole twenty-four hours. This is a record that has never been equalled by any vessel.

A company to be known as the British Canadian Gold Fields of Ontario, Limited, formed to take over the business of the British Canadian Gold Fields Exploration, Development and Investment Co., Limited, with capitalization of one hundred thousand dollars, has received incorporation. The provisional directors are Hon. Geo. R. Foster and Geo. Gillies, of Ottawa, and Dr. W. T. Stewart, Dr. T. Millman and W. H. Wallbridge, Toronto.

Mr. Brodrick, in the Commons on Monday, moved his army scheme providing for six corps with 50,000 militia as a reserve and increasing the Yeomanry from 12,000 to 35,000 men. Sir Henry Campbell-Bannerman moved as an amendment that while desiring to improve the efficiency of the army, the proposals largely increase the existing burdens, without adding substantially to the military strength of Great Britain. After several speeches the debate was adjourned. The civil list resolution was adopted by 248 to 40 votes and the civil list bill passed its first reading.

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16,000 Acres of Oil

Lands were purchased in the Midway District (one of the promising oil fields) of California recently by The Union Consolidated Oil Company, and will be immediately developed, and, as large producing wells have recently been struck on adjoining lands, probabilities are that this land alone will be worth more than the entire \$5,000,000 Capital Stock of the Company. The Company have also acquired two large producing propositions with an aggregate of 5,000 barrels per month, insuring large dividends on the stock by May 1st.

Of the 200,000 shares placed on the market over 100,000 have been taken during the past few days. In order to

Secure the May Dividend

subscribe at once. Present PRICE 20 Cents (par value \$1.00) fully paid and non-assessable, advances to 25 cents on 25th inst. The present income from the producing properties of the company is

More than 2 per cent. Monthly

on the entire amount invested in its stock, with most excellent prospects of doubling the production in a short time, and the opening up of several of the valuable non-producing properties acquired. Regular monthly dividends on the stock of NOT LESS THAN 1 PER CENT. on its present price will begin in May, to be continued permanently thereafter, and the financial affairs of the Company are in a most satisfactory condition. Harper's Weekly of March 23rd, 1901, speaking of the California Oil Fields, says:

"In spite of the great inundation of boomers and fortune seekers that swept over this region during the past twelvemonth, scarcely more than a beginning has been made in tapping the vast oil reservoirs of the State. The present production is at the rate of about 300,000 barrels per month, but this will be tripled before the close of the year. Even within the brief period since the field was opened a number of fortunes have been made, and men who were glad to secure employment at day wages a few months ago have found themselves suddenly transformed into millionaires."

Prospectus of the Company, descriptive pamphlet, entitled "The Oil Industry of the Pacific Coast," subscription blanks, etc., mailed free on application.

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OTHER BRANCHES. OTHER BRANCHES.

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- Kansas City, "The Heist" Building.
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- St. John, N. B., "McLaughlin" Buildings.
- London, W. C., England, Trafalgar Buildings.
- Montreal, Que., "Temple" Building.

The Farm.

VIEWS ABOUT ORCHARD CULTIVATION.

The subject of orchard treatment is one having advocates for and against cultivation. It is largely a matter of soil characteristics. The slope and depth of soil must be considered. Where a soil is but fifteen inches deep, overlaid by hardpan or bedrock, there is not much chance to hold fertility and moisture. If the depth is thirty inches or more, the holding capacity is largely increased.

The soils of the Devonian and the Silurian formations are quite shallow in many places. The limestone is commonly deep, the granite and mica schists rich in potash, and the drift formation various depths, but in many sections deep and rich in fertility so that trees will usually be thrifty and productive, regardless of treatment. If an orchard is on a slope where a cultivated soil washes badly, it would not be advisable to follow clean cultivation altogether. Surface manuring might be practised to maintain sufficient fertility for the trees to make an annual growth of eight to twelve inches.

The difference in growth and productiveness is largely in favor of mature and cultivation. On rather poor soil I have trees twenty-two years old as large and more productive than others near by more than forty years old, not so well cared for.

It may also be questioned whether or not rapid growth of fruit under cultivation hastens maturity, so that it is more liable to drop early, or necessitate earlier picking than where the trees are not stimulated by cultivation. There is no doubt but that fruit produced by cultivation and fertilization is finer in appearance and of better quality than that produced by the common practise of giving trees little or no care.—(W. H. Stout, in American Agriculturist.

THE HIRED MAN QUESTION.

When a farmer secures a man that is a careful and painstaking workman, he should try to keep him for years. In the cities and villages we find clerks and salesmen, lots of them, who have worked in the same store ten to twenty years. They have learned that their employer's interest is theirs, and they are as much interested in building up a trade and holding it as he is, and they do not hesitate at working overtime when business demands it. They are paid extra for it, and they feel that the amount is so much clear gain. The more valuable the services of a salesman become to his employer the higher his salary rises, simply because his employer can afford to pay him more for his work. I have known men to work on the same farm up to six years and their wages were never raised one cent.

When I look back to the time I worked on a farm one year I can plainly see that my services were actually worth \$3 to \$5 a month more to the farmer the second year

OLD SOAKERS.

Get Saturated With Caffeine.

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., Mrs. S. M. Brazier, says she used coffee for about 40 years, and for the past 20 years has been troubled with stomach trouble. "I have been treated by many physicians but all in vain. Everything failed to perfect a cure. Was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach. I finally concluded coffee was the cause of my troubles and stopped using it. I tried tea and then milk in its place, but neither agreed with me, then I commenced using Postum Food Coffee. I had it properly made and it was very pleasing to the taste.

I have now used it four months, and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia.

I have found the cause of my troubles and a way to get rid of them. You can depend upon it I appreciate Postum."

than they were the first, because I knew every foot of the farm and his method of managing it, understood the stock and new how he wanted it fed and cared for; knew all about the implements, and could put my hand on anything needed at a moment's notice; knew what repairs were needed, and could if occasion demanded, go right along with the farm work for a year on the lines followed by my employer; yet he thought a raise of \$1 a month was ample for my knowledge of his farm and his methods.

One may sometimes think he is saving and yet be wasting. Farmers complain about the poor class of help seeking employment on the farm when their own sons have gone to the cities to seek a livelihood rather than become an illy paid drudge on the farm at "going wages." They have driven the brightest boys to town by undervaluing and underpaying skilled farm help.—(Fred Gundy in Farm and Fireside.

THE WHEAT TO PLANT.

"What kind of seed shall I sow?" is a question the importance of which is underrated by many farmers. Seed wheat should be pure, that is, of one variety. It should be well matured, full grown and free from smut or other parasitic or fungoid growths. It should also be free from weed seeds, especially chess, which, being exceedingly hardy and prolific, will take the field if it has half a chance, and is exceedingly difficult to eradicate when once it has infested a neighborhood. Poor, shrivelled wheat, if sufficiently matured to sprout, will, under favorable conditions, produce a good crop, but will surely cause the variety to "run out" in a very few years if continued sowing of inferior stuff is indulged in.

A farmer should have a seed patch on which to grow wheat for seed. This should be given the best of care, should be ploughed deep and early, kept free from weeds, use the best varieties and the purest seed, and from the products of this sow the larger fields. Plant different varieties and sow the general fields only with such as have proved themselves suited to the locality. Buy new seed from time to time and in that manner grow the very best quality and largest quantity. Changing seed from one locality to another is desirable; even from one neighborhood to another; still better from distant parts; usually from northern localities to southern is better than from southern to more northern.—(C. B. Hoffman, in Farm and Home.

Driving about eight miles through the country a few days ago, just as the snow was going off, I made a few observations as I passed farmyard after farmyard. Here is the result: Standing in various fence corners and against the sides of barns were one reaper, a mowing machine, several wagons, a road machine belonging to the taxpayers of the township, a number of plows and some harrows. These will all be handy to hitch to when next they are needed. So far the owners consulted their convenience when they left those tools where they have been all winter, but will they hold together, and, if they will, what kind of work will they do? Are they worth as much by a good many dollars as they would be if they had been properly sheltered? Few farmers are rich enough to stand the losses which must come from so reckless an exposure of their tools to the action of the wind and weather.

What shall we do about the fruit trees we bought a few years ago, now just coming into bearing but not at all the kind of fruit we ordered and expected? The agent is gone, our money ditto. It seems to me the proper thing to do is to enter into a solemn compact with ourselves not to buy again of any man whom we do not know, but rather order direct from some reliable house, of whom we can demand and reasonably expect any and all mistakes to be rectified.—Ex.

White Cake.—The whites of four eggs, one-half cup of butter, two cups of sugar, one cup of sweet milk, three cups of flour and three teaspoonfuls of baking powder. Beat the butter to a cream to insure lightness; add sugar, milk, eggs and baking powder well sifted into the flour. The baking may be done in a large tin or in patty-tins.

CERTICELLI SEWING SILK is a perfect silk on account of the perfectness of its parts.

Each thread is made up of one hundred strands of "silk" or "cocoon" silk.

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Every yard of Certicelli Sewing Silk must be perfectly smooth, strong, full letter A before it can get on a spool with our label.

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Ask for it and see you get it.

Spring Cloths Just Opened

Varied enough to suit all comers. Imported and Domestic Woolens for Ladies' and Gentlemen's wear. While prices are low satisfaction is guaranteed.

Ladies' Tailoring a Specialty **J. P. Hogan, TAILOR**
Opposite Hotel Dufferin.

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.

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

It is characteristic of those who are severe on others that they cannot bear severity. Dean Swift, the severest satirist of his day, was one day dining with a company of gentlemen, one of whom he had made the butt of his ridicule, with repeated sallies. At last the Dean poured upon a piece of duck some gravy intended to be eaten with a roasted goose. The unfortunate gentleman seeing this, immediately said:

"My good Dean, you surprise me—you eat duck like a goose."

The company roared, and the poor Dean was so confused and mortified that he flew into a rage and left the table.

When you are an anvil, hold you still; when you are a hammer strike your fill.—George Herbert.

Ground Plan Completed.—Naggus (literary editor)—How is your new society novel getting on, Borus?

Borus (struggling author)—Splendidly. I've got the French phrases I am going to use in the story all selected. There's nothing to do now but to fill in the English and divide it into chapters.—Chicago Tribune.

"Your face is very familiar," said the Congressman, as he shook the calloused

hand of a constituent, "but I really can't recall your name."

"I don't wonder a bit at that," said the caller. "It's all the fault of that dum fool editor of our'n. The time we had our last county fair he went and printed my picture with Bill Perkins' name under it."—Cleveland Plain Dealer.

The Teacher—But all trees do not bear fruit. In what way are the others useful? Pupil—Their good to climb.—Puck.

The Promoter's Wooing.—"That young trolley line promoter is going to marry Mabel."

"I didn't suppose he'd find time to propose."

"Yes, the second time he called he asked her if he couldn't have a perpetual option on the right of way to her heart."—Cleveland Plain Dealer.

Apple Fritters.—Make a batter with one cup of milk, one teaspoonful of sugar, two eggs, whites and yolks beaten separately, two cups of flour sifted with two teaspoonfuls of baking powder. Chop or cut fine four tart apples, mix with the batter and fry in spoonfuls in hot fat. Serve with maple syrup or a sugar syrup made by boiling one cup of sugar with one-half cup of hot water.



The Dainty White Things

that are washed with SURPRISE Soap—a little Surprise Soap and still less labor—are not only clean but uninjured.

You want the maximum wear out of your clothes. Don't have them ruined by poor soap—use pure soap.

SURPRISE is a pure hard Soap.

THE ELEVEN.

Our students who during the month of April secured good positions without waiting for their diplomas, because their employers were already satisfied with their attainments, are naturally glad they attended the right school.

Another ELEVEN obtained their diplomas during the same month and are also glad.

Our Practical Accounting, the Isaag Pitman Shorthand and Touch Typewriting are what qualify our students for their success.



No better time than now for entering. Send for catalogue giving terms etc., S. Kerr & Son

Literary Notes.

American readers will be glad to know that the important Quarterly Review article on "The Character of the Queen" will be reprinted entire in *The Living Age* for May 25 and June 1. No article regarding the Queen has made such a stir in England as this; and no other is written from so close and intimate a knowledge. The London correspondent of *The New York Tribune* writes that there is almost as much speculation as to its author as there has been regarding "An Englishwoman's Love Letters." The two numbers of *The Living Age* containing the article will be mailed, postpaid, for twenty-five cents.

There is probably no one to-day living who knew Henry Ward Beecher in a more intimate way than did the man who married his daughter,—the Rev. Samuel Scoville. The Sunday School Times has taken advantage of this fact, and has secured from Mr. Scoville four reminiscence articles on the family life and personality of the great preacher. The series opens, in the issue of May 18.

Calumet "K" A Romance of the Great West. Wheat speculation, love and business are the motives of a great serial story by Marwin Webster, authors of *The Short Line War*, which will be begun in *The Saturday Evening Post* of May 25th.

The Missionary Review of the World for May is rich in variety, interest and value. Among the lands represented are Arabia, by S. M. Ziemer; India, by Miss Abrams, Dr. John Craig, and Mr. Guilford; Laos, by Mrs. W. C. Dodd and Mrs. L. W. Curtis; Japan, by Rev. J. H. De Forest and Dr. Spencer. There are historical sketches of the S. P. O.; of Ramabal's work; of Missions Among the Telugus, and a biographical account of Frank Crossley of Manchester, England. The Science of Missions and Religion is considered in articles on Preaching to the Mohammedans; the Notable Conference in China, and Minister Wu's Confucian Propaganda. The illustrations are numerous and unique; the brief paragraphs enable one to keep up with all that is of interest in the missionary world. Each issue of the Review is of economical importance and value.

Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2 50 a year.

News Summary

A petition has been presented in the Northwest Territories assembly praying for a plebiscite on the liquor traffic.

Mrs. Lyman J. Gage, wife of the secretary of the treasury died at Washington on Friday from heart trouble, the result of grip complications.

At a meeting of the Halifax City Council Thursday, H. H. Banks was re-appointed liquor license inspector after 35 ballots had been taken.

Captain Farquhar, who is now in England had purchased a steamer called the Erik for the Halifax-Sydney route, and he will bring the steamer to Halifax.

It is officially announced that the Hungarian wheat and rye crops are medium, and that the barley is medium, except in the northern mountainous districts.

Very Rev. Francis Paget, D. D., Dean of Christ Church, Oxford has been appointed bishop of Oxford in succession to the late Right Rev. William Stubbs.

Patrick Hogan, brakeman on the I. C. R. and a native of Tatamagouche, was instantly killed while the train was being shunted at Georges River Thursday night.

United States battleship *Idiana* is scheduled to arrive in Halifax August 10th and will remain until the 15th. She will likely be accompanied by the *Chesapeake*.

An inquiry into the use of opium in Vermont has produced figures which show that the adults of the state, male and female consume on the average one and one half grains of the drug a day.

The committee which the British government appointed early in the year to consider War office reform has reported in favor of a scheme of re-organization that is almost revolutionary.

The admiralty will lay down this year three battleships of 18,000 tons each which will be the largest and most powerful vessels of their class ever built. Each ship will cost fully \$6,250,000.

Steamer *Federal* was lost off the Australian coast during the heavy gale at the end of March. Thirty-two persons perished with her. Six bodies were recovered with a boat, but no other wreckage was found. When the bodies were found wild dogs were eating them and were driven away with difficulty.

Lady Minto intends taking up the question of erecting memorial tablets over the graves of Canadian soldiers who have fallen in South Africa. Captain Graham, A. D. C., says the public will not, however, be appealed to for this purpose until the country is quieter and more settled. The graves are marked and identified.

In the court of review at Montreal, Friday, Justice Curran annulled the marriage between two Catholics, Joseph Durpe and Miss Durochia, of Bedford, Quebec, married at East Franklin, Vermont, in June, 1891, by Rev. Mr. Prouty, Protestant minister, because the marriage was not solemnized by a Roman Catholic priest. The case in principle is similar to the famous *Delpit* case.

The Pretoria correspondent of the London Times, writing Thursday, reports greatly improved prospects for the winter campaign. "The numerous surrenders of the Boers are a healthy sign," he says. "I am unable as yet to see a near date for the close of hostilities, but one may be more hopeful, especially if the results of the coming activity resemble those of the past month."

A horrible murder was committed in Ste. Cunegonde, a western suburb of Montreal, Thursday night. Mrs. Louis Lefebvre, a young married woman, was shot through the head and killed by Joseph Lepaine, thirty-six years old, who boarded at the Lefebvre house. The only explanation Lepaine would give for his deed was that he was in love and that his love was not returned.

In the British House of Commons, Mr. Brodrick made the following significant statement: "We propose to attach to the Yeomanry, I hope, at no distant date, similar forces to those colonial forces who served in South Africa." It is understood the Imperial government proposes to confer with the colonial governments as to the colonial wishes in this matter of co-operation of the colonial forces with the imperial army, through the new imperial yeomanry.

Regimental establishment changes have been announced as follows: All cavalry regiments to have a uniform establishment as follows: Four squadrons, 50 officers 30 staff sergeants and sergeants, 300 rank and file, 324 horses; the appointment of second lieutenant is abolished, and the number of lieutenants increased accordingly. Garrison artillery appointment of second lieutenant is abolished, and the number of lieutenants increased accordingly. An adjutant is authorized for second division, 1st Halifax Regiment; three officers' horses are authorized for other regiments.



To Intending Purchasers

Do you want an ORGAN of Superior workmanship. Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

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MANUFACTURERS AGENTS.

Middleton, N. S.

Note the Solid Progress of Confederation Life Association.

Year	PREMIUM INCOME (NET.)	INTEREST INCOME.	TOTAL INCOME Preme & Interest.	ASSETS.	Insurance in Force (Net.)
1873	\$45,002.38	\$3,814.64	\$49,717.02	\$113,398.09	\$1,788,680.00
1878	145,922.67	24,124.38	170,047.05	456,839.39	5,344,249.83
1883	309,376.60	64,006.01	373,382.61	1,149,427.40	11,018,625.00
1888	512,005.46	129,672.17	641,677.63	2,542,041.75	16,616,360.50
1893	796,505.04	185,894.86	982,399.90	4,520,133.04	24,288,690.00
1898	965,626.36	265,571.03	1,231,197.39	6,825,116.81	29,521,189.00
1900	1063748.59	329121.84	1392870.43	7799983.89	32171215.00

Cash Surplus above all liabilities, Government Standard . . . \$505,546 25
Capital Stock, Paid-up . . . 100,000.00
Capital Stock, Subscribed, Uncalled . . . 900,000.00
TOTAL SURPLUS SECURITY FOR POLICY HOLDERS . . . \$1,505,546 25
S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent.

MacDonald Manual Training School, Truro, N. S.

The Manual Training School for Nova Scotia opened in Truro by the munificent scheme of Sir William MacDonald and Professor Robertson, offers a vacation course of manual training in wood-work to teachers desirous of becoming acquainted with this latest development of our educational system. The course will commence on Wednesday, July 10th, and last for four weeks. Short daily lectures on the aims and methods of manual training will be given, but the time will be chiefly devoted to practical drawing and benchwork in connection therewith. The school contains an extensive collection of examples of different systems of manual training; specimens of the various woods, leaves, etc., as used in the work of the schools, and a complete library bearing on the subject. The equipment for drawing and benchwork is in the very best and latest style, and everything necessary is provided.

The course is not intended to qualify persons as teachers of the subject; but satisfactory work done during this period will be counted towards the work of the Special Training Course of six months' duration.

There are no fees whatever in connection with the school; and all teachers eligible for admission. Early application should, however, be made by persons desirous of attending, as it is anticipated that a good number will take advantage of the course. All teachers of the Province of Nova Scotia taking the full summer course will, with the consent of the trustees of their school section, be allowed extra vacation of two weeks. Applications should be addressed to the Director of the MacDonald Fund for Nova Scotia, T. B. Kinnear, Truro, N. S. who will be pleased to afford any further information required.



FACE TO FACE WITH FACTS.

A LAME, A WEAR, AN ACHING BACK INDICATES KIDNEY TROUBLES WHICH DOAN'S KIDNEY PILLS ABSOLUTELY CURE.

TESTIMONY—PILOT MOUND, Man., Oct. 4th, 1900. Doan Kidney Pill Co., Toronto.

Dear Sirs,—I suffered for some time from kidney troubles. My back was so bad that to stoop over or straighten up after stooping caused terrible pain.

I had to get up several times during the night to urinate. My urine was highly colored, contained a thick sediment, and caused a burning sensation.

I tried numerous remedies, but none did me any good until I got Doan's Pills. I took four boxes, the pain in my back has entirely disappeared, my urine is as clear as water, does not burn, is without sediment, and I can recommend Doan's Pills to all sufferers.

THOMAS PLINNEY

CANADIAN PACIFIC RY. PAN-AMERICAN EXPOSITION.

\$20.50 to Buffalo and return.

Tickets on sale until June 30, good for return fifteen days from date of issue and good to stop over at MONTREAL and WEST THERMOPOLIS.

For tourist tickets good to stop over and to return until November 1, also for rates going one way returning another, and information in reference to train services, hotels, etc., write to D. P. A., P. O. Box, St. John, N. S.

All ticket Agents issue via St. John and Canada Pacific Short-Line.

VICTORIA DAY, MAY 24.

One fare for the round trip between all points in Canada, Port Arthur and East. Tickets on sale May 15 and 16, good to return May 27, 1901.

A. J. BEATH, D. P. A., C. P. R., St. John, N. S., or W. H. C. MAOKAY, Agent C. P. R., St. John.

Pallor and leanness are the evidence of deficient nourishment or defective assimilation.

Puttner's Emulsion

contains in small compass and in palatable form a surprising amount of nourishment and tonic virtue. Thin people who take it grow fat, —pale people soon resume the hue of health; puny children grow plump and rosy.

Be sure you get **Puttner's**, the original and best Emulsion. Of all druggists and dealers.

Within the past week 58 oil companies have been chartered by the secretary of State of Texas. The capitalization of these new enterprises reaches the enormous aggregate of \$25,000,000 and the territory to be exploited is known as the Beaumont oil field.

Detectives and the police have broken up a band of American brigands who have been operating in the province of Pangasinan, near Manila. This band committed outrages and murders. The band sometimes represented themselves as American deserters, and at others as American soldiers.

Among recently granted patents was one to Samuel McIntyre, of Canterbury, York county, for a device for hitching and unhitching horses, and one to David A. Brittain, Westfield, for skidding tongues, and one to George Henry Cove, Amherst, for a propeller.