

Messenger and Visitor.

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Peace Expected. Advices during the week from London and from Pretoria in reference to South African affairs have been generally favorable to the conclusion that the war is practically over and that peace is about to be established. In the House of Commons on Friday, the Government leader, Mr. Balfour, stated that he hoped to be able by Monday to announce the result of the peace negotiations in South Africa. He could not however be absolutely certain of this, and until that was the case he did not consider it expedient to take up the budget. As the budget was arranged to meet the conditions which would be involved in a continuance of the war, the assurance of peace would doubtless lead to some modifications, and the opinion is freely expressed that, with the war terminated, the Government would seize the opportunity to drop the unpopular import tax on grain and flour. The Boer delegates who had been in consultation with Lord Kitchener and Lord Milner for some days at Pretoria, left there on Wednesday night to return to Vereeniging, the scene of the conference of the Boer delegations. The Pretoria delegation included the chief military and other leaders among the Boers, and it is believed that among the delegates there was practical unanimity in their willingness to accept the terms of peace which the British Government has conceded. It is apprehended however that there may be some difficulty in bringing all the Boer delegations to this point of view, and that accordingly there may be some delay in the announcement of peace. As to the terms of peace embodied in the British Government's ultimatum there is no authoritative information.

A Defence of General Warren. Those who attentively followed the despatches from South Africa during the earlier stages of the war will remember that the attack upon the strategic position of Spion Kop in which the British forces suffered so severely was under the immediate direction of General Sir Charles Warren, acting under General Buller, then in supreme command. A few weeks ago General Warren publicly complained that his military reputation had suffered by the publication of certain documents and the withholding of others bearing upon the operations, and that as things stood a quite incorrect view of the matter had been given. That complaint has been followed by the publication of a book having reference to General Warren's action at Spion Kop. The author conceals his identity under the pseudonym of "Defender," but is understood to express Sir Charles Warren's own views respecting Spion Kop and the responsibility for the disastrous repulse suffered by the British troops. The contention of "Defender" is, according to Mr. I. N. Ford, that Spion Kop was considered by the Boers to be, and really was, the key of the situation in Natal, and that the blame for the failure does not justly rest on General Warren who ordered the situation to be taken, but on Colonel Thorneycroft who abandoned it without consulting him and without sufficient reason. Serious mistakes were made, it is contended, on the summit of the Kop for which the General was not responsible. So far as General Warren was concerned everything was ready and action would have been taken during the night in regard to all points mentioned by General Buller, had not the retirement prevented it. It was known on the top of the Kop that guns were to go up, but quite possibly Colonel Thorneycroft was not aware of this circumstance, as he did not place himself in position to know anything but what was taking place in the firing line, and at sundown, when everything should have been done and could have been done, he ordered the withdrawal. The writer says the general result of all information is to make it clear that Spion Kop was the key position domin-

ating the country, and that no one was more astonished at the unauthorized abandonment than General Warren except the Boers themselves.

A Geologist's Report Concerning Martinique. Professor Robert T. Hill, United States Government geologist, who has been making an examination of the part of the island of Martinique affected by the recent volcanic eruptions, reports that the zone of the catastrophe contains on land, about eight square miles of destruction. There were three well marked zones, first a centre of annihilation, in which all life, vegetable and animal, was utterly destroyed. The greater northern part of St. Pierre was in this zone. Second, a zone of singeing, blistering flames, also fatal to all life, killing all men and animals, burning the leaves on the trees and scorching but not utterly destroying the trees themselves. Third, a large outer, non-destructive zone of ashes, wherein some vegetation was injured. The focus of annihilation was the new crater midway between the sea and the peak of Mont Pelee, where now exists a new area of active volcanism, with hundreds of fumaroles, or miniature volcanoes. The salient topography of the region is unaltered. The destruction of St. Pierre was due to the new crater. The explosion had great superficial force, acting in radial directions, as evidenced by the dismounting and carrying for yards of the guns in the battery on the hill south of St. Pierre, and the colossal statue of the virgin in the same locality, and also by the condition of the ruined houses in St. Pierre.

Rosebery Emphatically for Free Trade. The London correspondent of the *New York Evening Post* is unable to see any immediate future for the scheme of an Imperial Customs Union for which Mr. Chamberlain, the Colonial Secretary, is supposed to be working. Lord Rosebery's speech, delivered May 23rd, is regarded as having sealed the fate of such a scheme. Not more than two-thirds of the Ministerialists, this correspondent believes, would follow Mr. Chamberlain in support of such a scheme, while Lord Rosebery's emphatic opposition makes it certain that it will have no sympathy or support from any section of the Liberal party. "For good or for evil" Lord Rosebery declared with strong emphasis, the Liberal party is bound to free trade. "So strongly," says the *Post* correspondent, are the best voices of the nation speaking out against the protective tariff round the empire which Mr. Chamberlain foreshadows, and which Canada and Australia seem to desire, that it would not be surprising if a speedy conclusion of peace in South Africa should lead the Chancellor of the Exchequer to announce that the consequent reduction in the prospective expenditure would enable him to dispense with the \$12,000,000 from the new wheat and flour duties, which consequently would be repealed. If, on the contrary, Mr. Chamberlain persists, then, as an ex-minister declared yesterday, no government could withstand the agitation which the prospects of a dear loaf would provoke up and down the country. Instead of one election defeat, as at Bury, this month, there would be dozens."

Severely Critical. A second volume of the *London Times'* 'History of the War in South Africa' has just been issued, and is attracting much attention on account of its unsparing criticisms of the British Generals and the War Office. According to the account of the book given in London despatches, no enemy of Great Britain could more frankly expose and denounce the blunders on the British side. Generals Buller and Gatacre are handled with particular severity, and even General

White comes in for a share of adverse criticism. That officer's last fight before he withdrew to Ladysmith, the author considers was in reality a serious defeat of infantry badly handled by the officers in command, who proved quite unfit to grapple with the difficult situation in which, largely by the mistakes of others, he was placed. The cavalry was as bad as the infantry and the situation was only saved by the heroism of the artillery. Touching the crowning misfortune at Colenso, the author says: "Just as in the hour of battle General Buller had failed the men whom he led, so now, in the hour of trial, he was to fail his country, which had intrusted the fortune of the war into his hands. He utterly lost heart. Not only did he despair of doing anything himself, but he despaired for others." It would not be surprising or especially significant that so severe a criticism of the men and methods of the war should be written by an Englishman. What chiefly gives the book significance is the fact that it is published under the auspices of *The Times*, England's most representative newspaper and one which is more than friendly in its attitude toward the present administration. The fact seems clearly to indicate that in 'The Thunderer's' opinion the criticism, severe as it is, is not unjust and that the interests of the nation demand that it should be frankly expressed.

Making Churchmen With Non-Conformist Money.

The very large majority of 237 by which the Government Education Bill passed its second reading in the British House of Commons has been somewhat disheartening for the opponents of the measure, but has not caused them to despair as to the ultimate outcome. For it is recalled that the Education Bill of 1896 passed its second reading by a still greater majority, and yet the opposition which it encountered in the Committee stage proved fatal. It is quite possible for a measure to receive the endorsement of the House when its general principles only are under consideration upon a second reading, and to suffer defeat when its provisions come to be considered in detail. Remarking upon the discussion preceding the vote on the second reading the *Baptist Times* of London says:

"Such speeches as those of Mr. Bryce, Sir William Harcourt, Mr. Asquith, and more than all, that of Lord Hugh Cecil, will have a profound and far-reaching effect. In some reports Lord Hugh's speech was the finest delivered. It was marked by courtesy, moderation, honesty and loftiness of ideal. We regret more than we can say that a man of such brilliant powers and of so fine a spirit should not see the injustice inflicted by the Bill on those whom he asks to be the allies of the church in the great struggle against materialism and worldliness. No criticism of the measure hitherto is comparable to Sir William Harcourt's for incisiveness and clearness. He put the whole religious difficulty into a nutshell. Lord Hugh Cecil frankly avowed that the object of the supporters of the Bill was to attach the children to a denomination, *i. e.* is to make them Churchmen. That is all very well, as Sir William Harcourt forcibly said, for the denomination to which they are attached, but what about the denominations from which they are detached, and which have to pay for the process? An alliance for spiritual ends between the church and the Nonconformity is the wish and the ideal of every earnest man, but an alliance cannot be cemented with injustice. Equality is the only sure basis of alliance. This brings us to the root of the whole matter. The Establishment is the real cause of the religious difficulty. And one effect of this Bill, if it passed into law, will be to revive and reinvigorate that campaign for complete religious equality which in recent years has shown some signs of languishing. As Dr. Horton said the other day, it will be a nail in the coffin of the Establishment."

A Heathen Festival.

IV. HOW WE PARTICIPATED IN IT.

Dear Boys and Girls of the Mission Bands:—As we witnessed all that went to make up this heathen festival, Paul's words in Eph. 6:12 were impressed on me as never before: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness, against spiritual wickedness in high places." But when we descended those temple steps to make war upon that citadel of Satan, another message was given, namely: "Fear not, for they that be with us are more than they that be with them." I Kings 6:16. "Be not afraid or dismayed by reason of this great multitude, for the battle is not yours but God's." II Chron. 20:15. Then we realized that it was not we three against twenty-five thousand, but the Divine Three, the Almighty God, the loving Christ and the ever-present Holy Spirit opposing Satan and his host. How thoroughly humble we were to be on the Lord's side, and to have a humble part in this great battle of the ages!

Encouraged, strengthened and inspired by this thought we returned, and having selected a suitable spot just outside of the village, where we hoped to catch the comers and goers, we took our stand in the name of our Lord and Leader. Here the magic lantern did good service. Again and again a clear picture on the Life of Christ, thrown on the large white screen, would attract the passers by, and hold the attention of those already gathered, when any earthly spoken message would have entirely failed.

It was 11 p. m. when we began to herald the glad tidings of great joy. Our audience of six persons soon increased to as many hundred. Some were intoxicated with toddy, others with excitement. Many remained only long enough to hurl insults at us; some longer, to argue against all the good we were preaching. Others, however, were really interested, and seemed pained at any disturbance that interfered with their hearing our message. It was after 2 o'clock on Sunday morning when we showed our last picture. It was of the Christ, and is called "Warning and Invitation." In it the Saviour is represented as standing with outstretched hands, extended to welcome all who would come unto him. On his brow is the crown of thorns to remind of the shame, the wounds and the death he suffered for sinners. In his countenance is pictured that mysterious combination of love, pity, mercy and justice, appreciated only by his friends. As we directed that thoughtless crowd to him, "The Lamb of God that taketh away the sin of the world," we could almost hear him say to the Telugus as he once said to the Jews, "How oft would I . . . but ye would not."

While we were emphasizing the great love of Christ and the awful results of rejecting him, a man came forward and said, "I want to be saved, please tell me how." Such a request is not unusual. But this inquirer seemed unusually sincere. This led us to indulge the hope that he might accept Christ. What a joy to us if even one of that great gathering would whole-heartedly turn to the Lord then and there! But such was not to be. Little by little as the conversation proceeded his hypocrisy became manifest, and finally he threw off the mask and showed his true colors, which proved him to be a hater of truth, a mocker of the living God, and a veritable child of the evil one. This hypocrite furnished material for our last message, a solemn warning to all. And then tired out, our throats aching and two of us so hoarse that we could scarcely speak above a whisper, we retired to our tree. But we could not sleep, because Satan's devotees did not discontinue their ruthless revelry until sunrise. Then, as the noise gradually died away, the village began emptying itself of its thousands. Into the large tanks near by they plunge and perform their sacred bath. Then they scatter in all directions to prepare their morning meal, and now they may break their fast which has continued a day and a night.

In the meantime we took make our toilet, and sit down around God's open word to partake of our spiritual food. Then we open the lunch box and feed the physical man. At about 8 o'clock we provide ourselves with Bibles, books and tracts, and start off to visit the village again. Guriah and Appalarasiah go in one direction, I in another. Not being very successful in finding hearers, I at length enter the main street where we were the night before. What a different appearance it presents now! Not more than a hundred people are visible. A few rods from the temple steps is a little group of people evidently much interested about something. As I approach I see they are in front of the Brahmin's dwelling-houses. The Brahmins are there by the dozen. Look at them! Beardless faces, closely shaven heads and fat bodies! Scrupulously clean, uncommonly intelligent, shamefully idle and wickedly wily, they cannot be mistaken. Just now they appear greatly excited. Perhaps you can guess the cause, for standing between the common people assembled in the road, and their proud priests the Brahmins seated on the verandah we see the Christian preachers. They are in a hested discussion with these lords (?) of creation. All is confusion. A dozen are talking at once, and no one can understand

anyone. So I venture to assume the position of moderator, and suggest that the Brahmins appoint one of their number as their spokesman, and at the same time name Appalarasiah to represent us. Appalarasiah begins by stating that practical Hinduism is harmful, and that the Hindu scriptures do not present to sinful man a pure God or a pure teaching. He does not proceed far, however, before he is interrupted, and several volleys of red hot ridicule are hurled at him. The preacher simply smiles at their scathing sarcasm. But at this stage our opponents are plainly told that we came there neither to abuse nor to be abused; that ridicule however polished it may be is not reason; and, moreover, that if they continue the discussion in this unkind spirit we will take no further part in it. Here the scoffing ceased, and for nearly two hours our dear brother, in a truly masterful manner, argued with this educated Brahmin, proving as he started out to do, that Hinduism utterly lacked a pure gospel and a pure God; and that it was absolutely powerless to lift sinful man to a holy life, and assure him of eternal salvation. Then he turned to the Christian's Bible and the Christian's Christ, and in the spirit of the Master emphasized the purity of our teaching, and the power of our Saviour to transform character and to save from sin. As we again sought the shade of our friendly tree, I thanked God for the morning's victory, and for the human agent through whom he had glorified himself.

At 2.30 that afternoon we left Ramateertham to return to Raiga, our tenting-place. True, we were physically tired and our heads were aching on account of the heat and glare of the sun, but our hearts were far sorer than our heads, and more weary than our bodies. For some time we all were silent. Then Appalarasiah spoke: "If only we had baptized one thousand of those people today, we would not think of our weariness," and then he said sadly and half to himself, "Will such a great day ever come for my Telugu brothers?" This led to a long talk about the apparently helpless condition of the people, and the great hindrances to their becoming Christians. Humbly speaking, their way to Christ is blocked by barriers which no power but God's can surmount or remove. He alone is able to cast the mountains into the midst of the sea, to fill up all the valleys, and bridge all the gulfs and to make the dead to live.

In conclusion let me remind you dear boys and girls, that you, one and all, have a part, and an important part too, in the deliverance of these people from the bondage of idolatry. And let me ask you if you will not earnestly pray God to hasten the time when such heathen festivals as I have very imperfectly described, will be forever a thing of the past, having given place to sane, soul-satisfying, God-honoring worship of himself through his own Son our Saviour.

His and yours,

Bimlipatam.

R. E. GULLISON.

Besetting Sins.

BY REV. THEODORE L. CUYLER, D. D.

Let us lay aside every sin which easily entraps us, and so wraps us round as to trip our feet and cause us to stumble. That is a very fair rendering of the first verse in the twelfth chapter of Hebrews. In our common version it reads, "The sin that doth so easily beset us." A besetting sin is the one that chimes in with a person's strong inclinations. Does he love mirthfulness? Then he must be careful lest he run into excessive levity, and play the harlequin. He will be tempted to make jests of sacred things, and to crack jokes on serious occasions. A minister ought not to be a monk; but neither should he be a social comedian.

Does a man love ease? Then he always interprets those providences in his own favor which allow him to shirk hard work, and swing in his hammock. Does he love flattery and eclat? Then he is tempted to covet applause, and to imagine that he is serving God when he is only burning incense on the altar of self-worship. The ardor of love may easily kindle into unholy passion, and become "hot coals of fire" in the bosom. The most dangerous enemy is the one which wears a fair face and has a smooth tongue. Look out for selfishness! It is the "old Adam" lurking behind every hedge. It will always keep pace with you if you give it the upper hand. Make no league with it; for Christ will never abide in the same heart with that subtle and greedy tyrant. A Christian is never safe, never strong, and never true to his Master unless he is constantly "collaring" every sinful and selfish lust, and forcing it into unconditional surrender.

The test question which Jesus Christ proposes to every one at the very start is this—will you lay aside the sins that easily beset you, and follow me? Will you make a clean break with sinful practices? The sin may be very dear; it may have ensconced itself in your heart; no matter, put it away! While the love of any sin remains, the heart cannot love the spotless Saviour. There is no room for both; Christ will not accept one corner, and leave Satan the "chief seats" in the soul. "Ye shall seek me, and find me, when ye search for me with all

the heart." If a true Christian life is a race, then no one can win it if handicapped with besetting sins. Here is one cause for shallow conversions and stunted religion; they began with a compromise with favorite sins. The old encumbering weight was not laid aside, the entangling and entrapping garment of sin was not stripped off. If this article falls under the eye of any one who is awakened and anxious to begin a real Christian life, I would say to him or her—pray for a deep conviction of sin, and, with the Spirit's help, for a thorough uprooting of evil principles, inclinations and habits. Unless you "abhor that which is evil," you will not "cleave to that which is good." A true follower of Christ must not only do a great deal of sincere loving, but also a great deal of honest hating. Dr. Johnson used to say that he liked a good hater. Until you so hate sin as your real enemy, and as Christ's enemy that you lock it out, there will be no room for Jesus to come in and dwell in your heart. The weeds must come out before the good seed can take root in the soil of your soul. It makes no odds what the sin or sins may be that so fatally beset you. A man may be crushed by an avalanche, or he may be poisoned by an atom of strychnine; each one takes life; and the sin that keeps you from Jesus, takes your soul's life for this world and the next!

The command to "lay aside every weight" means that you are not to take up with a cheap and easy religion. Some preachers and teachers in their desire to commend the freedom of the gospel offer, the simplicity of the faith-process, hold out the delusive idea that "it is the easiest thing in the world to be a Christian." These rose-water teachers make no allowance for the weakness of human nature or the power of the adversary, or the surrounding multitude of temptations. Such false preaching is pretty sure to either hoax its recipient into self-deception, or to make him a crude half-converted professor to the last. Of such shallow experiences, grand old Samuel Rutherford said, "Many people only play with Christianity and take Christ for almost nothing. If ye never had a pained soul for sin, ye have not yet lighted upon Christ. But if ye would quit all the world for him, that proveth that the work is sound." Jesus himself put repentance before faith, for he knew that no man could cleave to his sins, and lay hold on a divine Saviour with the same hand. The only effectual repentance is to lay aside the sins that entrap you; the only effectual faith is to begin with the Spirit's help, to keep Christ's commandments. "Looking unto Jesus," says the Apostle who wrote this direction how to win the race. That is the secret of success after all. Looking unto Jesus! The one sure way and the only way to get sin out of our daily lives is to, get sin out of our hearts; the only effectual way to do that is to admit Christ Jesus there. Looking unto Jesus! A victorious life is no child's play. We won't get to heaven on a feather bed. The grip on Jesus loosens the grip of sin; and every mile on the race-course brings us nearer to the crown.—Evangelist.

Extracting the Sweets From Life.

BY REV. CHARLES A. S. DWIGHT.

Life is bitter-sweet. It is neither all bitter nor all sweet. It is a blend of many flavors, an interweaving of many strands. It requires the cultivated taste to detect the fine flavors, it takes the educated eye to discern the lovelier tints. Christianity develops this sense of the beautiful, this instinct for what is admirable and noble. Plato, that high-minded Greek, had of old some inkling of this, as expressed in his famous formula of "the true, the beautiful, and the good," but it was left to Christianity clearly and fully to reveal the wisdom and wealth of a life devoted to "whatsoever things are true, honest, just, pure, lovely and of good report."

It is perfectly true that there is the bitter in life, and a great deal of it, too. This bitter element in existence is the streak of sin which has passed into the mass of human nature. Sin is gall and wormwood wherever it comes. Sin can never be sweetened. It is a subacid, it is always vinegary, always an acidulator. Yet it is not well to enlarge too much either in thought or speech on the bitter and tart elements of life, but to dwell more upon the sweetening and sanctifying forces that are at work upon it. The sweets are there if we can only extract them, there is honey in the comb if we can only get hold of the comb. It is the province of the gospel to tell us how to get the sweets out, that is by putting the sweets in. We obtain from the world largely what we bring to it. If our hearts are full of the ennobling grace of God we find that in a spiritual sense everything we touch turns to gold. A positive spiritual force is needed to replace the bitter elements that now are so plentiful in human speech and society. Says Professor Drummond in his booklet, "The Greatest Thing in the World," "Souls are made sweet not by taking the acid fluids out, but by putting something in—a great Love, a new Spirit, the Spirit of Christ." This has been the great work of Christianity in the world, to sweeten souls, and so to sweeten society. Tertullian records that anciently, among the heathen, professors of Christianity were

called not "Christians," but "Chrestiani," from "Chresto," a word signifying sweetness and benignity of disposition. Certainly a Christian should always be identified as such by his or her kindness of disposition and loveableness of character—by thorough good nature, in the deepest and most spiritual sense.

There is music latent in the social system that spreads out around us, only in order to bring that music out we must understand the art of spiritual harmonization. George W. Cable tells of a young man who went to a musician and said: "Tell me how to play the Sonata of Beethoven in that true spirit." "What do you play now?" asked the musician, "Nothing," was the reply. "My friend," said the master artist, "how shall I tell you how to play Beethoven when it is not your habit to play anything at all? To know how to play Beethoven you must know how to play." In order to appreciate and to develop the soul of harmony that lies back of the whirl and whirl of this rushing modern life, we must first know how to play with a deft moral touch and a spiritual sympathy which amounts almost to a genius for impression and expression.

Every Christian is in duty bound to be an optimist of a discriminating, sober type, searching out the lines of life and of light wherever they may be found crisscrossed in the network of earthly existence. Galileo, if we may believe a picture in the Cologne Museum, worked out his astronomical problems by the aid of a single ray of light that was shining into his cell. Bunyan, languishing for twelve years in prison, during which time he was cut off from the active labors of the gospel ministry, meanwhile sang his song of the Pilgrim's Progress which has since been echoing the world over. If we cannot work for God in the light, we can work in the dark, and like Paul in the dungeon at Philippi sing amid the shadows.—New York Observer.

From Heart to Heart.

BY PASTOR J. WEBB.

The Christian religion is not something that we can put into words in the form of a catechism. It is not something which can be taught in our colleges. A student cannot become a Master or Doctor of the Christian religion—the Christian religion is an "experience"—it is something that the poor, the unlearned and the sick may grasp and enjoy as well as the rich, the learned and the strong.

Doctors of Theology, Science and Philosophy may have a great feast spread before them which their cultured minds can enjoy, but if they have not also a deep spiritual, experimental knowledge of God their soul profiteth little. On the other hand, a man may know no other book than the Bible, and that very imperfectly, but if he lives in touch with God, and feels the influence of the Holy Spirit, and enjoys the friendship of Jesus, he is capable of greater flights of joy and of greater attainments in spiritual life than those whose minds are stocked with knowledge but whose soul-life is undeveloped.

There are many good things in this life which the poor, the unlearned and the afflicted are deprived of—but what a blessing it is that none are deprived of the best things! Riches will take to themselves wings and fly away. The mind, though richly cultured, will become enfeebled, and all men, even the strongest, must return to the dust; but he who is rich in spiritual things has possessions which he will enjoy forever. The Christian religion is "to know God." Our Lord said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Nicodemus, a Master in Israel, and Simon, a rich Pharisee, could not enter into the experience of Mary who wept at the feet of Jesus, and of the publican who prayed in the temple. The jailor grasped more of the Christian religion in one hour than many learned philosophers have in a whole life-time of study. Our Saviour lifted up his eyes to heaven and said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father: for so it seemed good in thy sight."

There is much in the Bible which cannot be understood until we are brought into the "secret place of the Most High. None but a heaven-born soul can enter into David's experience in the 23rd Psalm. There is no such thing as "want" to him who can say, "The Lord is my Shepherd." There are green pastures and still waters where the weary soul can feast and rest. There is a faithful hand to lead and a loving heart to draw—there is a living, loving friend always by his side. What an experience! Even in the hour of death there is nothing to fear, for—

"There'll be no dark valley when Jesus comes To gather his loved ones home."

The Christian religion means comfort for the mourner, and peace for the troubled, and heavenly manna for the hungry, and water from the smitten rock for the thirsty. The Christian religion brings to the poor afflicted shut-ins a key by which they may open their prison-doors, and wings by which they can soar heaven-ward and back

in the beautiful sunshine of God's smile. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. New Canada, Lun. Co., N. S.

Revivals and Prayer.

Sometimes one reads over the narrative of the descent of the Spirit at Pentecost with a feeling of incredulity. The experience of the disciples in Jerusalem seems to be utterly foreign to anything that is now taking place in our own churches. Can such things take place today so that the preaching of the Word will awaken deep convictions and repentance and faith? And yet every once in a while we get reports like that we published last week from a small town in Maine. When we learned of the revival in Springvale, we sent at once to the pastor of the Baptist church there for an account of it, for we knew that nothing could be more helpful and inspiring to our readers than a sympathetic record of such an event.

There were few Christian readers of Mr. Cochrane's description who did not have their hearts warmed anew as they realized what had been taking place there, and they said to themselves, "Oh that our church and community might experience just such a spiritual blessing!" Here is a paragraph from his letter:

"All classes have been reached. I have baptized representatives of the professional men, college and university graduates, our leading business men, many young men, whole families, parents and boys and girls. The atmosphere of such a work of grace is simply indescribable. God has seemed to be all about us, the whole place filled with his presence. It has seemed to us as if the life and experiences of apostolic days were being repeated here. Inasmuch as we had nothing in the way of machinery or of special conditions only what any church or community may have and many do apparently enjoy, unless it be in the lack of the remarkable unity of the churches here, I do not see why a work of grace like this in Springvale may not come to hundreds of communities in New England during the present winter."

We have only one suggestion to make in regard to this matter, and that is that a genuine work of grace is not to be worked for, so much as to be prayed for.

By this time, in full view of the results of man-made attempts to secure revivals of religion, observant people ought to be thoroughly convinced that there is a supernatural element in a genuine and widespread religious awakening that no human effort can command. It comes only from God, and the way to gain the blessing is to ask God with pure motives and with simple faith to bestow it.

But obvious as the Scripturalness of that suggestion is, about the last thing that many people think of is that a revival comes in answer to prayer. The spontaneous impulse of many of us, when this matter is broached, is to think of choral choirs, of union services, perhaps in a hall or tent, of famous evangelists. But suppose that instead of resorting to these devices we simply come to God, and ask Him to bestow the one gift that Christ says He is more willing to impart than earthly parents to give good gifts to their children.

The old Latin maxim "to labor is to pray," is not always true. When human effort supersedes and displaces prayer, there is no worship or devotion in the work. The labor that is equivalent of prayer is inspired by prayer, and easily, as soon as the pressure of some necessity is removed, springs back into prayer.

The title, "The Week of Prayer," was happily chosen. It was given under the impulse of the revival of 1857, which emphasized pre-eminently the power of prayer. The best uses to which our churches can put this week is to make it true to its title.

This is the only counsel we can give on securing a revival of religion. Pray for it. The various patented devices for arousing men to spiritual sensitiveness have all been tried and worn out. The only resource that has not been exhausted is the willingness and power of God to fulfil his promises and bless his people in answer to prayer.—Watchman.

Heart-Keeping.

Heart-keeping is very much like house-keeping. There must be continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—Theodore L. Cuyler, D. D.

The Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2.

We are still in the dispensation of the Spirit. He still commands. Do we as promptly obey? Notice—That every objection to modern missions is here answered by the Holy Ghost himself.

(1). There was 450,000 unconverted ones at Antioch, as there are many now in Christian lands. And there always will be till we obey God and preach the gospel to every creature. (2). "All the men and means are needed at home." But the missionary spirit brings more men and means to the home work than if none went as missionaries. (3). "What a waste of men." But the Holy Spirit selected the best men in the ancient church for this foreign work. In late years, how often the Holy Spirit mightily called our most promising young men for foreign work, but the extreme selfishness and blinding greed of the home churches has defeated the Holy Spirit's call. (1). By holding out flattering inducements to stay at home. (2). And principally by neglecting to furnish the means to send him abroad. Shall we who have so often repeated this insult to the Holy Ghost expect his mighty, refreshing, saving power in our churches at home?

Obj. (4). "The heathen are well enough off without the gospel." Why then did the Holy Spirit send Paul to them? Therefore the same obligation rests on us, as on this ancient church, to send the gospel to the heathen.

Peloubet adapted by,

DIMOCK ARCHIBALD.

P. S.—Having read the above to a friend, she suggested, "Do you not speak too strongly of the action of churches in defeating the Spirit's call? I desire to speak wisely, yet faithfully. How does the matter stand? Christ on the Throne of the Universe sends his executive agent—the Holy Spirit—to call that young man to go to India. Is it not a crime of crimes for lovers of the Christ to wickedly frustrate his plans for saving the heathen, in order to avoid being called upon to support the missionary? 'Father, forgive them, they know not (do not realize) what they do.' Again—Would the Christ have called that young man to go to India if he had not already put those churches in possession of an abundance of money which they could use to support him in India?" D. A.

Spring Late.

The Spring is nearly over,
And lingers reluctant youth,
She hides her blushing roses,
For fear we guess the truth,
And yet, with pussy-willows
She beckons from afar,
The coming form of Summer,
Whom she would not debar.
Meek dandelions, and violets,
Give place to daisies' reign,
While butter-cups and blue-bells,
All follow in her train;
But still, she hides her roses,
By matrons only worn,
And balls, with throbbing bosom,
Her dawning nuptial morn;
And now with orange blossoms,
And dress of apple-bloom,
She yields, midst showers of petals,
Her name unto her groom;
And he, upon her bosom,
Still graced with lilies pure,
Has placed the fragrant roses,
And call her Spring, no more.
And robins swell their little throats,
In a sweet, native song,
And turtle-doves coo sofly,
Of wedlock, all day long.

Marysville, N. B.

R. A. M. F.

June.

The buds are giving up their treasured boon
Of scents and beauties 'neath the waking ray
Of summer's sun: under the murmuring play
Of boughs, the dewy roses speak of June,
The lilies lift their thirsty cups at noon,
And 'neath a fragrant load of blossoms gay
The apple trees are drooping; and all day
The balmy air doth make the senses swoon.
The growing grass is waving on the seas
In dewy freshness; and new raptures swell
The robin's heart, and sweeter melodies
Are ringing clear from every grove and dell.
Oh, season of delicious memories,
Oh, rosy-hearted June. I love thee well!

AKABUR D. WILMOT.

Our Burden Bearer.

The little sharp vexations
And the briars that catch and fret
Why not take all to the Helper
Who has never failed us yet?
Tell him about the headache,
And tell him the longings, too;
Tell him the baffled purpose
When we scarce know what to do.
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.
—Phillips Brooks.

Messenger and Visitor

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S. McC. BLACK

Editor.

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About Non-resident Members.

A glance at the statistical tables published in connection with the minutes of the meetings of our Associations shows that a very considerable percentage of the total membership of our churches is reported as non-resident. The statistics in this matter, as in most others, can only be considered approximately correct, and perhaps less nearly correct on this point than on most others. What the number of non-residents really is cannot therefore be definitely determined. It is pretty certain, however, that it largely exceeds that indicated by the statistical statements, since the returns are incomplete. Certainly not less than one-quarter, and perhaps nearer one-third, of the total membership reported is to be classed as non-resident. This means that from 12,000 to 16,000 of the 50,821 members which the Year Book for 1901 gives as indicating the strength of the denomination in these Provinces are not now in connection with the churches on whose books their names are found and further that they have not transferred their membership to any other Baptist churches. This signifies a condition of things that demands improvement. The question of what can and should be done to effect such improvement has indeed engaged the attention more or less of our Associations. No doubt some useful efforts have been put forth, and yet the evil complained of continues and the percentage of non-residents does not appear to be sensibly diminished.

Where are these hosts of non-resident members which our churches are reporting to the Associations from year to year, and what are they doing? Not a few of them, we may be sure, have finished their earthly course, and have entered, let us trust, into the joy of their Lord. But the churches to which they belonged, having received no intelligence of their death, keep on reporting them as non-resident members. But a very large number,—the great majority doubtless—are still living, very many in the United States, others in the Northwest or scattered through the different Provinces of the Dominion. There are a large number too—how many it is impossible to say—who are still within the bounds of one or another of our Associations, and accordingly in situations where they should be in full and active membership in some one or other of our churches. A pastor once complained to us—“There are thirty-five Baptist non-resident members of other churches within our church bounds, who are practically no good to any church.” That certainly indicated a lamentable condition of things—thirty-five persons who had trusted in Christ and had made a solemn public profession of love and loyalty to Him as their Saviour and Lord, and whose names were still on Baptist church books, but yet so indifferent to the cause of Christ in the community in which they were residing that they refused to connect themselves with the church there, and living in such a way that the pastor felt moved to say of them that they were no good to any church! No doubt there are non-resident members of a different kind from these. There are those who, while they hold aloof from membership in the church where they are living, yet show their interest in it by a regular attendance upon its services and by contributing toward its support. One would not wish to say that there are never cases in which persons may be justifiable in retaining membership in the church with which they first united, while for a time living in another locality and taking an active interest in the church life and work there. Such

cases must, however, be rather exceptional, and when one's lot has been definitely cast in a particular community, it would seem to be a plain duty to enter into the fullest fellowship with the church life there. Too frequently, however, it would seem, merely sentimental or even less worthy motives are allowed to prevail to prevent the severing of the tie of membership with the old church home. One cannot but respect and sympathize with the affection for the old home, but that affection should not be permitted to keep one from identifying himself in the fullest and most unreserved way with the church where his lot is cast, nor can it justify one in setting an example which obviously cannot be commended to others.

How is this non-resident church-membership evil to be dealt with? The problem is not an easy one. Shall our churches be advised to excise from their books the names of those who have removed and who have not after a reasonable time of say three months or six months failed to indicate their intention to unite with another church. This would be a radical and rather severe remedy. If generally applied it would doubtless diminish the number of non-residents very effectually, but our churches would hardly be persuaded to take so extreme measures, and the results might on the whole be more undesirable than the evils which we would correct. Along other lines we may not indeed expect a complete removal of the trouble, but we may hope for abatement. Much may be done by the clerks of the churches, by keeping a sharp watch in respect to removals and reporting them to the church, also by keeping in touch with absentees through correspondence and thus keeping them within the church's knowledge and sympathy. An occasional report from the clerk as to absentee members would be an interesting and valuable feature of a conference meeting. Pastors also may do very much, and we should not wish to believe that any are indifferent or unwilling to do what they can in this connection. It is a matter too in connection with which the deacons may do excellent service. Whenever Baptist church-members move in from another community they should be assisted and welcomed. They should be made to feel that the church is a home for them and a sphere for Christian influence, and that their sympathy and co-operation in all the life and work of the church will be welcomed and warmly appreciated. It should be considered that if one moves from his old church home within the bounds of another and receives no welcome, but finds the church cold and unsympathetic, he will need to be a person of somewhat heroic faith and denominational loyalty in order to push his way into the membership of such a church. It will be an immense step toward the solution of this problem if each of our churches will make its fellowship so warm and loving, and its welcome so hearty, that no Christian man or woman who comes within the circle of its influence can fail to feel its strong attraction.

Then, again, when a brother or sister or a family moves away, let them not go unnoticed. Let them carry with them the benediction of the church and its commendation to some other church whither they are going, with kindly admonition to seek, as soon as practicable, a new church home in their new place of residence. A few lines from the pastor to some brother pastor in the place where those removing are to make their home will be likely to insure them a prompt welcome. Some of our churches are, we think, endeavoring, and with some success to do the things here suggested, while others, we fear, are making small effort in that direction. We would commend them to all as worthy of consideration.

Editorial Notes.

—The Mount Allison Institutions have completed another prosperous year. The closing exercises in connection with the several departments were held last week. Principal Borden of the Ladies' College, regards the past year as having been perhaps the most successful of the seventeen years during which he has been connected with the school, and, all things considered, one of the most satisfactory in its history. Principal Palmer of the Academy and Commercial College, also reports a successful year. The attendance at the school was the same as last year. In the College fourteen were graduated B. A. and the M. A. degree was conferred upon two graduates.

—The General Assembly of the Presbyterian church of the United States at its recent meeting in New York City accepted by a practically unanimous vote the recom-

mendations of its committee on the Revision of the Creed. As these recommendations involved important modifications the unanimity of the Committee in advising them and of the Assembly in their acceptance is remarkable. The changes adopted, although important, are not of a radical character. They consist partly in amendments to articles of the Confession and the Declaratory Statements and partly in a “Brief Statement,” or short creed of 16 articles, intended to embody in a briefer form the faith of the church, so expressed as to avoid certain extreme statements in reference to the doctrine of election and certain other points of belief and so as to be as far as possible generally acceptable to Presbyterians of the present generation. The amendments to the Confession and the Declaratory Statements will have to be sent down to the Presbyteries for approval, but the “Brief Statement” does not require to be submitted, but stands as adopted by the vote of the Assembly.

—Two subscribers to the MESSENGER AND VISITOR have sent us their remittances for the year, but have forgotten to send their names, so that it is impossible for us to know to whom the money should be credited. In each case the remittance was by postal note purchased in Charlottetown, the amount being in each case \$1.50. One note bore date of Feb. 7th, and the envelope bore a Charlottetown postmark, the other was dated May 9th, and the postmark was that of Pownal, P. E. I. We hope that this may meet the eyes of those who sent the remittances and that they will communicate with this office in order that they may receive the proper credit on our books. Perhaps we ought affectionately to caution our friends against the indulgence of absentmindedness, for in some cases the trouble tends to assume a more serious form, so that a subscriber will not only forget to send his name and address with his remittance, but will even forget to send the remittance. When this trouble becomes chronic—as it tends to do—it is indeed a sad affliction. We believe that absentmindedness in regard to newspaper subscriptions, if taken in hand in its early stages will yield to treatment, but when it becomes thoroughly seated it would seem that nothing short of a surgical operation could effect a cure.

—Alluding to the great Sunday School Convention soon to be held in Denver, Col., *The Sunday School Times* says: “No political convention ever held exerts such an influence upon the deepest life of this and other nations as the International Sunday School Convention. It is the central human power-house for the supreme agency of the church,—for the saving and the training of character. Few previous Conventions of the series have had more serious questions to face and to solve than this Tenth Convention. Perhaps none since that of 1872, when the International Lessons were inaugurated has been a more critical and epoch-making Convention than this is likely to be. The leaders and the delegates need insight, wisdom and divine guidance. For this may the prayers of all Sunday Schools go up between now and the time of meeting.”

—Among the questions which will demand consideration at the Denver Convention may be mentioned that of Incorporation. In the judgment of some at least of the leaders in the work, the time has arrived when the Convention should be an incorporated body, with the sphere of its operations and the duties of its officers clearly defined, and also clothed with legal authority to hold and administer the funds necessary for the prosecution of its work. An increased income is also felt to be necessary in order to an extension of the work, and it is believed that men of large means would be more inclined to contribute generously to the work of the Convention if it were an incorporated body with its officers legally bound to a faithful administration of the funds intrusted to them. Then there is the important question of the make-up of the Lesson Committee, and the choice of a chairman of its executive, upon which not a little depends. And most important of all, perhaps, is the question as to the continuance of the present uniform lesson system or the introduction of a graded system. The Uniform system has obvious advantages in respect to simplicity of management and in respect to providing lesson helps, but it certainly has disadvantages which are at least equally obvious and which are so serious that it would seem reasonable to expect that some modification of the present plan of having the same series of lessons for little children and persons of mature years will be attempted.

Acadia Anniversary.

Anniversary week at Wolfville appears to become increasingly attractive to our people. The number of visitors in attendance this year from different parts of the country is unusually large. St. John, Fredericton and other parts of New Brunswick are well represented. Those who have come find that Wolfville and its surroundings have lost none of their attractiveness. It is the season of blossoms and the bloom of the orchards is remarkably abundant. So far the weather has been all that could be desired and there has been nothing to interfere with the comfort and pleasure of those who have come up to the annual celebration.

The Anniversary proceedings may be said to have begun with the delivery of the baccalaureate sermon on Sunday morning. The day was one of bright sunshine with a wholesome breeze blowing and just warmth enough to make it comfortable. Many persons living within driving distance took advantage of the favorable conditions to be present. As the ordinary congregation during the time the schools are in session pretty well fills the house, it is no wonder that, even after all possible provision had been made by placing seats in the aisles, it was found quite impracticable to accommodate all who wished to obtain admission to the church.

President Trotter in college regalia presided, and with him on the platform were Rev. W. A. Newcombe of Thomaston, Me., and Rev. H. R. Hatch, pastor of the Wolfville church. The students of the Graduating Class in their gowns occupied the centre pews immediately in front of the pulpit. The exercises of the hour were of a highly interesting and elevating character. The Scriptures were read by President Trotter and Mr. Hatch offered prayer. The great congregation joined heartily in the singing of the hymns and the special music by the choir was well chosen and well rendered.

Rev. Wm. A. Newcombe, M. A., was introduced by President Trotter as the preacher of the baccalaureate sermon. Mr. Newcombe is personally known to many of our readers. He is a graduate of Acadia of the Class of 1872, and of Newton Theological Seminary. He is a man of fine ability and culture and of independent thought, and is highly and most deservedly esteemed in the Baptist ministry of the State to which his services have been chiefly given. Mr. Newcombe was heard with great interest on Sunday morning as he spoke upon Essentials in Christian Education, basing his remarks upon I Sam. 17:38-42; Prov. 3:13, and some verses in the twelfth chapter of John. The thoughts of the preacher gathered around two leading ideas—*First*, The Importance of Self-discovery, and *Secondly*, The Importance of Self-forgetfulness. On the one hand, in order to the best results, one must distinguish between real knowledge and convictions which are the fruit of real study and experience, and that which he has merely heard or read. The aim of every man should be to recognize, respect and develop his own personality. It is but a poor thing to be a mere echo of some other man's thought and experience. One must know and feel for himself that he may be able to speak with the authority that personal knowledge and experience give. Then, on the other hand, one must learn to forget self. The highest education demands the elimination of self-consciousness. One must be able to do, without conscious effort, what it has cost almost infinite pains to learn to do. The highest education comes only through self-sacrifice. To face the world with the question—How much can I get out of it? indicates a poor and unworthy ideal of life. Life becomes worth living only when we regard it as an opportunity for self-sacrifice and for giving to it the fullest measure of our ability. The sermon was a thoughtful, strong and impressive presentation of great truth, and was heard with deep interest.

On Sunday evening the annual address before the Y. M. C. A. of Acadia, was delivered in College Hall by Rev. H. F. Waring of St. John. Mr. C. K. Morse, of the Junior class, president of the Society, presided. President Trotter and Dr. Keirstead also occupied seats on the platform and participated in the exercises. Music was furnished by a select choir. It was a fine and inspiring audience. The hall is said to seat a thousand persons and it appeared to be comfortably filled. The subject of the address was, "Religion, what it is and what it does." Space is not available for even a brief summary. It is none too high praise to say that seldom from that platform has an address of higher order been given. It was strong in conception, rich and full in development and impressive in delivery. The speaker was at his best, and his best is very good indeed. Further account of the Anniversary proceeding must be reserved for next week.

From Halifax.

Many thanks to the editor for his kind reference some weeks ago to my illness. Words fitly spoken are highly appreciated and remembered. I may say that I am not yet able to use the pen to any extent, but can dictate to another an account of some matters of interest in the city.

The Rev. G. W. Schurman, after serving the Tabernacle faithfully and successfully, has retired from its pastorate, but still remains in Halifax and, with others, supplies the pulpit. Just now he is at New Glasgow, where a pastor is much needed.

The Rev. W. E. Hall is wholly confined to his bed and has no encouragement whatever to believe that he will recover. His daughter, Miss Isabel, after finishing her year's work at Toronto, has returned to assist the family in its affliction. Brother Hall and his family have a host of sympathizing friends.

Since the Rev. Mr. Kemp left the West End for Westport, the Rev. W. W. Rees has been supplying that church.

The Rev. L. D. Morse closed his labors with the First church in April. He and Mrs. Morse are spending May with their friends in Boston. Mr. Morse received from the members of the First church tokens of their appreciation of both himself and his good work. Dr. Trotter, Dr. Keirstead, Rev. C. Day and Rev. G. R. White have been heard with pleasure and profit as supplies since Mr. Morse left.

Supplies for the First church are announced as far ahead as July. The Rev. Mr. Cutten, of football fame when a student at Acadia, will occupy the pulpit next Sunday and the following one. After him comes a young man from New York highly recommended by the Rev. James Francis, pastor of the Clarendon Street church, Boston.

Rev. Dr. Kempton, a man of all work, takes a general interest in the churches now pastorless, in visiting their sick and in other ways expressing his paternal sympathy.

The Rev. Mr. Clements, of the Cornwallis Street church, is succeeding well in his work.

The Rev. Mr. Jenner also is giving good satisfaction in the Fourth church.

I have noted with interest all you have published referring to the life, character and passing away of, the Hon. A. F. Randolph. Through the kindness of Fredericton friends I have read what has been said by the press of that city. Like the communications in the MESSENGER AND VISITOR, the editorials and reports of other papers published in Fredericton, have spoken of Mr. Randolph in the most unqualified way. To people unacquainted with him these statements might seem extreme, but they do not seem so to me. The editorial in the Fredericton Gleaner, to my mind, set in clearest view Mr. Randolph's business talents and habits. In that department of life he was versatile, precient and great, but more extensive references have been made to him in his doings in other spheres of life. I read with profound satisfaction the sermon by his pastor, the Rev. J. H. McDonald, and the fine tribute by a former pastor, the Rev. John Freeman. I do not think their utterances exaggerate him in any degree, not even the startling suggestion of Mr. Freeman of Mr. Randolph's physical resemblance to his Saviour. For the last twenty years at various times I have been his guest for many weeks and had the opportunity of seeing him in his business, —and in one case in particular when the circumstances were a heavy stress—in the church, in the community and of course in his household. Invariably his face was a face of an angel among men. I, too, never saw the like of him, nor do I expect to on earth.

The Rev. F. B. Crawley in far away India, for many years his pastor, will, I am sure, agree with all that has been said and will add his hearty tribute to the memory of one he loved so dearly and by whom in turn he was loved. One lesson of Mr. Randolph's life should not be lost. He began when a boy to exercise his benevolence and made giving to worthy objects, and they were many, a part of the business of his entire life. In this respect, especially, I associate with his name that of the venerable deacon John W. Bars, so lately removed to his heavenly rest. From the earliest time in his life until its close, Mr. Bars practiced this virtue of benevolent giving with a liberal hand. By the removal of these two men the denomination has been heavily bereaved.

Referring again to the editor's kind expression concerning myself, I may say that late in March I was attacked by sciatica brought on directly by a drive into the country to preach. It was this disease that attacked my venerable predecessor the late Rev. William Chipman, after he had co-operated with me for seven years in the pastoral work in West Cornwallis.

He so loved to preach the gospel that he drove hither and thither over the large field and to Long Point and Aylesford and preached without sparing his strength and forgetting that he was eighty years old. This overtaxed his physical strength and he was seized with sciatica which, after months of extreme suffering, resulted in his release from earthly pains and labors. I shall not soon forget that beautiful July afternoon, standing with his family around his dying bed waiting for his departure. A gleam of sunshine fell upon his dying bed just as he breathed his last, suggestive of the burst of glory into which he entered. E. M. S.

Notes by the Way.

Some further notes were promised in regard to Salt Springs and Hampton station. A pleasant Sunday was spent here with services at the above mentioned places in the morning and evening, and at Titusville in the afternoon. At present the people are looking forward eagerly to the coming of their new pastor, P. C. Reed, of the graduating class of Acadia College. The field has been without pastoral care, and with the exception of an occasional supply without preaching, since last October. The new pastor will find a people not numerous or wealthy, but kind, warm hearted, and hungering for the gospel. They may not be quite satisfied with what in some places would pass as gospel, but careful exposition of Scripture truth is always received with keen appreciation.

While the MESSENGER AND VISITOR is not taken on the field as generally as the interests of our denomination demand and its own merits deserve, the rain prevented me making as full a canvass as desirable. Some future time a few days may again be spent in this section.

On Monday I returned to St. John where a few days

were spent in the office picking up the loose ends of the work, and preparing for another trip. I had hoped to spend a few days in doing a little work up the Annapolis valley which had been too far from the railroad to be reached last winter. This would have brought me within easy distance of Wolfville about the first of June, and an opportunity would thus have been afforded of spending a day or two at Acadia during Commencement week. But the continuance of the rain upset all calculations, and reluctantly this plan was abandoned, and Thursday found me at Fredericton. Here I arrived in time to attend the closing exercises of the University of New Brunswick. It would not be well to draw any invidious comparisons, but to one who is familiar with the closing exercises at Acadia, the contrast is somewhat striking. One feature that would be remarked is the comparatively unimportant part taken by the graduating class. There was a valedictory and a short extract from a prize-winning essay, and a brief Latin translation also a prize winner. But apart from this and the reception of degrees and prizes the graduating class remained silent and not very interested observers. The number of honor certificates and class distinctions was also somewhat surprising to one who knows with what difficulty such things are obtained at Acadia. The class graduating this year was a large one, consisting of fourteen in the B. A. course, and five in the Civil Engineering course. Among the recipients of degrees was Prof. C. C. Jones of Acadia, who received the degree of Ph. D. upon the completion of the prescribed course.

Much of this letter may be somewhat apart from my regular work, but I hope will be of interest to some few. Other notes in regard to Fredericton will be reserved until the work here is completed. R. J. COLPITTS.

Fredericton, May 31.

How One Sunday School Raised the Twentieth Century Pledge.

The School is one of those that too frequently go into winter quarters as soon as the snows descend. At its palmiest, balmy days it numbers not more than thirty. Situated in one of the wide rural districts, it is sometimes difficult to undertake any enlarged work. When the pledge slip came it had not taken on renewed life, but the old superintendent said, "we'll return the pledge and get it somehow." Since the first of April the school has been at work, and the scholars began at once on a concert exercise. The superintendent distributed the envelopes sent by Bro. Adams, urging the scholars to bring them the night of the concert. Last evening we were favored with beautiful weather, a crowded house, —seventy-five at least were seated—and one of the best missionary exercises the writer has ever seen. It was given in a manner that was exceedingly beautiful and instructive. The proceeds were beyond expectation, \$12.40. This was done where the sugar maple blows in N. B. X.

How the Eruptions Affected Barbados.

The following letter, written by a Toronto lady who resides in Barbados, appeared in a recent issue of the Toronto Globe. It was written on May 8, the day on which the city of St. Pierre was destroyed, but before the news of that terrible catastrophe had reached Barbados. The terrific character of the explosions on St. Vincent and Martinique may be judged by the effects of them experienced at so great a distance.

"You will probably hear to-day of the terrible volcanic eruption at St. Vincent and of the slighter one of Martinique on the 6th. We cannot as yet hear anything of them, as all the telegraph lines are broken. But it must be something awful, as we are ninety miles away, and yet about half-past 3 o'clock yesterday afternoon I heard five rapid explosions. I thought nothing of it, as I imagined it was cannon being fired in our harbor by men-of-war. But it was the eruption from St. Vincent. About 4 o'clock a terrible black cloud came from the west, which we thought was a big storm. At 5 o'clock, when it came, it was nothing but grey dust, and in a moment or two the whole place was pitch dark. We hurriedly shut up everything and went in doors. But indoors the dust still came, and we were breathing and sneezing dust. About 7 o'clock we had thunder and lightning; only a couple of claps were very near, and it passed away in an hour. We were most afraid of tidal waves, as they say they completely wash a whole town away. In the afternoon, before the explosions were heard, we had two waves of enormous height, which the weather bureau called earthquake waves. We are most fortunate to escape so easily, only a rain of dust and a thunder storm with no rain. What the poor people of St. Vincent have suffered must be terrible, if any of them are alive. I feel as if I could never get the house clean; the dust is blowing in clouds. Our hair, clothes and beds are full of it. The floors are so gritty. All the time the dust fell it sounded like a gentle rain, but not a frog, a bird or a cricket sounded; even the mosquitoes disappeared, and there was an unearthly stillness except for the thunder. Even the sea was perfectly still after the earthquake waves passed. You can imagine the night it was with the intense heat, the heavy rain of dust, and the thunder, and our anxiety as to whether we would have an earthquake or tidal waves. The sulphuric smells all night also were horrible. L— has been analyzing the dust which fell here, but finds it only full of minerals, and no use for fertilizing the soil, as the planters thought it would do. A dust fell here in 1812, which caused Barbados to have a better crop than ever before. It also came from Soufriere of St. Vincent."

❀ ❀ The Story Page ❀ ❀

A Song of Toil.

I take the little kiss she gives when I go forth at morn,
I take the little farewell wish upon the breezes borne;
I take her little arms' caress and in the morning light
Go out into the world of toil, the battle for the right.

Ring, anvils, with your clangor!
Barn, forges, fierce and far!
The night shall bring the world of home,
Where love and goodness are!

I lean to little lips she lifts to my rough lips of love,
I read the mother-hope that shines in eyes that gleam above;

I hear the roaring city call, and unto it I go
Light-hearted for the stress, because a child heart loves me so.

Swing, hammers, with your clatter!
Whirl, wheels, and shaft and beam!
The light of love shall guide me home
From out this shroud of steam!

I take the little rose she holds and pin it on my breast,
I take the tender memory of her word that cheered and blest;

I face the urgent purpose of the labor that is mine,
Filled with her trust and patience, her youth and faith divine.

Plunge, cities, with your thunder
Of traffic-shout and roar!
I take the task and do the deed,
While she waits at the door!

I take the task, I face the toil, I deem it sweet to be
Bound to the labor that is love for love's fine liberty;
From morning unto eventide, remembering her I go
Under the bending wheel that glides forever to and fro.

Sing, mills, your clattering chorus,
Down where the millions sweat!
I bare my arms and give my strength
And joy in what I get!

I give and take, and give again, and unto dark am bent
Beneath the burden of the task for which sweet life is spent;

But, ah! the wage so dear to have, the little lips that wait,
The hearts that ring, the arms that cling, when I unlatch the gate!

Clang with your mighty revel!
Roar, cities, with your strife!
And God be praised for strength to toil
For wage of love and life!

—Folger McKinsey in Baltimore News.

Keeping Grandmother Markham Company.

BY MABEL GIFFORD.

Grandma Markham was lonely; that was the beginning of it. She wrote a letter to mamma, and mamma began to read it aloud.

"Dear children and grandchildren," that is the way she begins. "I am as well as usual." She never was ill in her life, really ill, so she could not see to her house. She told me so herself when she was here last winter. "John is as well as usual"—he's her hired man—"Eliza is as well as usual"—she's her hired woman. "Dr. Thompson is laid up with a sprained ankle"—he is grandma's doctor. "Minister Parlah worked too hard during his vacation, and now is able to do only his necessary duties. So I have no calls from either. I miss them much. I am very lonely. I"—

Mamma stopped reading aloud, and, after reading a moment to herself, looked at us. Then she thought a little.

What could grandma have written? Perhaps she had sent for mamma to make her a visit, and she was thinking whether it would do to leave us to keep house. I should think so, indeed; four of us!

"Grandma wants me to send one of my girls to keep her company this winter."

"Oh-h-h!"

You see it was this way: Grandma lived in a big house in the country. It was a delightful place in summer, but the dreariest place in winter.

"She is an old lady, and she is lonely; she needs some one to cheer her up," said mamma, looking at each of us to see who would offer to go.

"I couldn't leave my studies," said Marian. "Mamma wouldn't allow me to, would you, mamma?"

"I should not permit the studies to stand in the way, if you were willing to go," said mamma.

"Send Carry," said Marian, "she can go as well as not; and she would do better than I at the cheering-up business."

"Oh, I couldn't go, possibly," said Carry, quickly. "I have a class in the Sunday School, and my name is down for half a dozen different things in the Young People's Society. And besides all that, mamma could not spare me, could you, mamma?"

"Yes I could manage somehow to do without you, for grandma's sake," said mamma with a smile.

"Oh, mamma, send Blanche," begged Carry; "she has no school and no church affairs to keep her at home, and she never touches the housework, so you would not miss her."

"Indeed!" said Blanche, giving her head a little toss, "what will you and the others do for gowns and hats,

Miss Carry, if I desert you? And then I am in the midst of my painting lessons. It would be a waste of money and time and labor to stop now and get out of practice and forget all I have learned. You could not get along without your darning and patcher, your dressmaker and milliner, could you, mamma?"

"I think I would for three or four months," said mamma gently.

Then mamma looked at me, and I knew she wished me to go.

"I will go and keep grandma company, if you think I will do," I said; and I was frightened at the very thought of it as soon as I began to speak.

Marian and Carry and Blanche looked at each other queerly, and then at me. They did not want me to go, yet they could not make up their minds to go in my stead.

It was settled next day that I should go. I did not wait to get there to be homesick; I was homesick before I started. But I did not mean any one should know it.

If grandma had been a jolly kind of a grandma it would not have been so bad; but she was so stately and dignified! Her skirts stood out and took up a good deal of room, and rustled when she walked. She never said things for fun, she never smiled when other folks did.

Grandma met me at the platform. I was trying so hard not to cry, but I looked at her and gave her a smile. Trying to smile made it worse, somehow, and I wished I hadn't. But when she smiled back at me, such a kind smile, I couldn't hold out any longer, and I put my hands over my face and cried.

You see I was not expecting that smile, I never saw her smile like that before. How I did feel to be crying before grandma, the very first thing too! Thinking of this made me cry all the harder.

"Why, my dear!" said grandma—"why, my dear! did you not wish to come?"

"Oh, yes," I said; it's pretty hard work talking when you are crying. "I wanted to come, I am glad I have come. Please don't think I am crying because I have come."

I thought she looked displeased, and that she was wishing one of the older girls had come. I made up my mind I would not behave like a baby any more. I would try to act as old as my sisters and be just as good company as I possibly could.

We did not go into the dining-room to eat supper, Grandma had a little table set right beside the fire, and it was so cosy. But, after supper, grandma sat and looked into the fire, just as if she had forgotten I was there. I heard the hall clock going tick-tack so solemn, and black shadows danced up and down the walls.

Grandma had had the lights carried out, because she wished to sit in the firelight a while.

"How do you get along with your music lessons?" asked grandma, just as I was wondering if she had gone to sleep, and thinking how terrible it would be to have an evening like this every day.

"This is my third year," I told her, "and I love it grandma, I just love my music."

"There is no piano here," said she.

"No," I said, "because you were so kind as to let mamma take it for us to practice on."

We talked music all the evening. I did not know grandma could be so interesting.

When I had been with grandma a week she asked me if I thought I could stay with her all winter. I told her I thought I could, and asked her if she thought I would do. "You are a dear little companion," she said.

I have tried to be grown up like my sisters, and had not cried, except after I had gone to bed.

"But," said grandma, "I do not like to see you so quiet. Young folks should be gay and happy."

"I thought"—I began, and then stopped.

"Oh!" said grandma, smiling a very bright smile, "you thought I wanted a little old woman for a companion." Then she laughed, and I began to think she might be a jolly grandma, after all.

The next week she began to invite the young people in the village to visit me, and sent her carriage for them; and just after Christmas she asked me how I would like to have a New Year's party. Now, wasn't that good of her? I was afraid it would be too noisy for her.

"Be as merry as you can," she said; "it will do me good."

I shall remember that New Year's Day as long as I live. It was sleighing, and the brightest and sunniest winter day. We began it with a sleigh ride. Twelve boys and girls were invited. Some of us went in grandma's sleigh, and the rest in a big pung filled with straw. Coming home we changed about.

In the evening, just before it was time to go home, grandma said: "I am going to give Millicent something to begin the new year with, and I think you would like to see it."

She unlocked the music-room door and pushed it open. The room was lighted with colored candles, and decorat-

ed with grandma's ferns and begonias; and there, right before my eyes, was a splendid upright piano.

I gave a little scream, and ran right to it and began to play. I was just starved for my music.

How I played! It seemed as if I never wanted to stop. But all at once I remembered the party, and whirled around on the music stool. They were looking so surprised and delighted. They began to cheer and clap their hands.

As I caught a glimpse of grandma standing behind them I wondered she had not allowed me in the music-room before. Then I remembered she had told me there was no piano there. I was too bewildered to do any more thinking, and we had some singing before the party went home.

Just as they were going out of the room I remembered grandma was going to give me something. I felt very much ashamed at having been so taken up with the music as to forget it. I ran up to her and asked her as quick as I could.

How they all laughed. "Is it this good time?" I asked, puzzled.

"It is this good piano," said grandma.

"Why, you blessed Grandma Markham!" I said, and hugged her round the neck and cried.

I never knew a lovelier minute after that, and that winter, instead of being the dreariest of my life, was one of the brightest.

But I have not told the whole story yet. Grandma sent me to the city to the Conservatory of Music twice a week; to take lessons. I was the happiest girl in the land.

When I went home in the spring, to stay until we all went to grandma's for the summer each of my sisters said to me: "I wish I had gone."—Ex.

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Grandma's Foot-Stove.

The children had been rummaging in the garret, and they brought down such a funny looking thing—a tin box set in a wooden frame, with little carved pillars.

"What's it for?" asked Jack.

"And what's its name?" asked Patty.

"That is a foot-stove," said grandma, looking over her glasses. "We used to fill it with hot coals and carry it to church to keep our feet warm. You see, there was no fire in the church, and it was very cold in winter. The frost on the windows was often so thick that they looked like ground glass.

"I remember the first time that our folks let me carry a foot-stove myself. Mother was sick, and father stayed home to take care of her, so I went to church alone. How grown-up I felt, as I marched up the aisle, holding the foot-stove in my mittened hand, and sat down by myself in one corner of the family pew!

"The backs of the pews were all so high that I could not see any one except the minister, away over my head, in the pulpit. He was a very wise man, and used long words that I couldn't understand at all; and I soon grew tired of watching his breath make little clouds of vapor in the cold air while he was speaking.

"Then I thought how nice it would be to curl up on the seat and take a little nap. Nobody was in sight but the minister, and he had taken off his glasses and laid them in the hymn-book, and I knew without them he never could see me when he was out on his morning walk, and passed me on my way to school. So I tucked my big muff of gray squirrel's fur under my head and put the foot-stove to my feet, and felt so comfortable that I fell asleep in one wink.

"When I awoke I was surprised to see the pulpit empty and the sunset sparkling through the frosty west windows. I was astonished to find that I must have slept a long while, the people had all gone away without noticing me, and I was locked up alone in the church!"

"O, Grandma, weren't you afraid?" said little Patty.

"Yes, for I knew it would be quite dark before evening service, when the church would be unlocked again. It was stinging cold, too, and I put my little numb fingers on the foot-stove and tried to get the tingle out of them.

"Pretty soon I heard some one unlock the door. I thought it was the sexton and stood up on the seat to see, peeping over the back of the pew. Oh, Patty and Jack, how I felt when I saw it was the dignified old minister himself! He had left his glasses in the hymn-book, and came back to get them. How I wished that I had never taken that naughty nap!"

"However, I told him just how rude I had been, and how I went to sleep in the middle of his sermon. I cried pretty hard as I told the disgraceful story, for I thought he would scold me, and all in dreadfully long words, too, but he never said a thing except 'The poor little pussy!' and then he picked me up in his arms, foot-stove and all, and carried me safe home.

"But what an ashamed little girl he set down on our doorstep!"—Youth's Companion.

Queen's May-Day.

BY ALICE MAY DOUGLAS.

Mamma had seen Queeny putting her pretty straw basket down the well, and had told her that she must never, never, never, do so again. But Queeny forgot one day, and tied a rope to the basket, and lowered it into the well, just to see how far down she could let it go, when—O dear! dear! dear!—she did not hold on to the string tight enough, and then—splash! splash! splash! Ah! we know what happened. So did Queeny. Oh, yes; her tears showed that she did; but no one could see her tears, for her head was buried upon her arms, which were leaning against the well curbing.

Now Queeny did the very best thing in the world, she went right into the house to her mamma.

"But I forgot," she sobbed. "I didn't mean to disobey."

Mamma kissed away the tears, then said, "You remember that I told you that you could not go on the May party if you put the basket down the well."

It was a long time yet before May Day would come, and, although papa had bought Queeny a new basket, she knew that she could not go with the other children on the picnic, and fill it with the fragrant arbutus blooms—the wee pink darlings that hid under their glossy green leaves just to make the boys and girls hunt for them, when the boys and girls did not want to be hunting for them at all, but just picking, picking, picking all of the time.

"I feel as bad to have you stay at home as you do to stay," said mamma on May morning, "but little girls must remember to mind."

"I know it," said Queeny; "but long's I didn't disobey on purpose, I'm going to try and have a good May Day all to myself."

That was just the best thing in the world for Queeny to do.

Queeny went first to the barn, to hunt for hens' nests. She looked into the stall where Dinah always stood, and there, half hidden among the hay, she saw something that she wasn't looking for.

"Can it be? Can it be?" she cried right out loud.

The old rooster answered from a beam, "Cock-a-doo-de-do!" which must have meant "yes."

"But where did it come from?" she said, "my own basket that I lost down the well?"

"Bah! Bah!" answered a lamb from its pen.

"And what is in it?" asked Queeny, really holding on to the side of the barn, she was so excited.

"Mew! Mew! Mew!" came the answer from the basket.

"What's up?" shouted Dick, the hired man, as he drove into the barn with the oxen.

"Oh, there are four baby kittens in the basket I lost down the well," replied Queeny. "And how did the basket get out of the well?"

"Oh, I fished it up last week when I cleaned out the well," said Dick. "I threw it into the old stall with the rest of the rubbish."

Then Queeny petted the kittens, and said: "Oh, you little, fluffy, duffy, live, meowing, furry Mayflowers! I guess God sent you to me 'cause he knew I didn't mean to forget, and he knew more than mamma how sorry, sorry I was 'cause I did disobey, for I told him 'bout it every night when I said my prayers."—Western Christian Advocate.

Forgetting to Thank Mother.

Of course, you boys and girls are not the kind who forget to say "Thank you" when anyone does you a favor. When you were very small, before you could so much as talk plainly, father and mother taught you these two little words, and ever since you have been careful about using them at the right time.

There are a good many people who are careful to say "Thank you" when somebody passes them the bread at dinner, or lends them a book to read, but who receive other and greater kindnesses without saying a word.

"Where are my gloves?" cries Jack, as he is about to start for school some cold morning. "Oh, dear! I wish folks would let my gloves alone!"

"Here they are, Jack," mamma says, quickly, as the sound of the impatient voice comes to her ears. "I put them away for you when you left them lying about."

And perhaps Jack says, "Oh!" and perhaps he says nothing at all. It is not likely that he says "Thank you." We fear his mother is used to it, however. Most mothers are.

How many boys and girls think of saying "Thank you" for the hours mother spends mending their torn clothes, or for her care of them when they are sick, or for any of the little sacrifices she is making all the time? If they want any help on their lessons, mother gives it as a matter of course, and they usually forget that it is anything for which to thank her. They take it for granted that whatever they want, mother will give them, if she possibly can. And so she will, but her willingness and her love and her usefulness are no excuse for their being ungrateful and discourteous.

Start this very day to say "Thank you," whenever mother does you a kindness. Perhaps you will be surprised to learn how many chances there are in a day to use those little words. And you will be even more surprised to see how much it means to mother that you do not forget them.—Great Thoughts.

The Young People

EDITOR, J. W. BROWN.

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

Daily Bible Readings.

Monday, June 9.—Revelation 16. True and righteous are thy judgments (v. 7). Compare Rev. 15: 3.

Tuesday, June 10.—Revelation 17. The Lamb is Lord of lords and King of kings (v. 14). Compare I Tim. 6: 14, 15.

Wednesday, June 11.—Revelation 18: 1-20. Rejoice for God has passed judgment (v. 10). Compare Rev. 19: 2.

Thursday, June 12.—Revelation 18: 21-19: 10. The fourfold Hallelujah (vs. 1: 8). Compare Psalm 148 (margin).

Friday, June 13.—Revelation 19: 11-21. Faithful and true, the Word of God (vs. 11, 12). Compare Rev. 3: 14; John 1: 1.

Saturday, June 14.—Revelation 20. "And books were opened" (v. 12). Compare Matt. 16: 27.

We direct special attention to the article below from our transportation leader, Rev. M. A. McLean. The advantages of the trip and Convention are well set forth. We trust that many of our Unions will be represented at the gathering.

Prayer Meeting Topic—June 8.

Upheld, Sustained, II Corinthians 12: 9, 10; Isaiah 41: 10; 58: 11.

I Am With Thee.

Then there is no place for fear or dismay. Those who look to dumb idols for help, or who confront the forces of nature with no faith in the mighty and holy God, may well tremble in the presence of danger, but the servant of Jehovah hears above the shouts of thronging foes or the roar of belching volcano the reassuring promise of the faithful God, "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." We shall not faint, for he will strengthen us; we shall not suffer defeat, for he will help us; we shall not fall, for his righteous right hand will hold us up. Jehovah is a God near at hand, and not afar off, a very present help in trouble.

Jehovah Shall Guide Thee.

Not for a brief moment, but continually. If he leads through dry places, from his plenteous stores he will "satisfy thy soul" and keep thee strong. One whom Jehovah leads may well be likened to a well-watered garden or a perennial spring. He refreshes the souls of his saints, his salvation being a fountain, springing up unto eternal life. Hidden joys make the believer sing even amid dangers and physical sufferings. Earth's greatest thinkers will never be able to understand this, apart from personal fellowship with the living God and his Son, Jesus Christ.

My Grace is Sufficient for Thee.

The loving God may decline to remove what vexes and weakens us; he may throw us into prison or lay us on a bed of illness or rob us of our greatest and most shining gift of body or of mind. He may drive a stake through our quivering flesh, and yet make our suffering and weakness work together with all other things to our spiritual growth and to our highest usefulness.

Our very weakness may afford a field for a more signal display of the power of God. As Paul lay prostrate on the ground he seemed to see the strength of Christ spreading itself like a tabernacle over him. He was so transported with the vision of Christ's strength overshadowing his weakness that he began to take pleasure in his distresses and injuries, since these weaknesses brought to him such a sense of the Saviour's presence and power in his life. Possibly some who read these lines can testify out of their own life history that the greatest influx of spiritual power has come to them in seasons of weakness and sorrow. Our God will not forsake us when we most need him. When we are brought low by disease or crushed by bereavement or disappointed in personal ambitions, then the sympathetic Christ spreads over us the tent of his power, and we rise to serve our generation more gloriously than we ever could have done in our own strength.—John R. Sampey, in Baptist Union.

International B. Y. P. U. Convention.

Is our Maritime Union to be represented at the Twelfth International Convention to be held at Providence, R. I., July 10th-13th?

Let me mention a few reasons why this question should be answered in the affirmative.

1. Because of the accessibility of the place. For the first time the Convention will meet in an Eastern State. Heretofore the Convention has met in places so remote

from the Maritime Provinces as to involve a considerable expenditure of money to reach them. This difficulty does not exist this year?

2. Because of the historic interest of the place. Providence is the second city in New England, with a population of 175,000, or, including suburbs, 250,000. It is of peculiar interest to Baptists as the home of Roger Williams, the cradle of religious liberty, and the home of the mother church of all the Baptist churches of America. It is also the seat of Brown University, the oldest Baptist institution of learning in the country, and withal it is said to be one of the most beautiful cities in the Republic.

3. Because of the attractive side trips for which arrangement has been made. These include a sail on Narragansett Bay, a visit to Newport, that great summer resort, a trip to Boston, to Plymouth, Concord, Lexington and other places.

4. Because one single fare for the round-trip has been granted from all points outside of New England. This brings the trip within reach of many.

5. Because the rates of entertainment are very moderate. Rates in private homes are 25c. for lodging, and 25c. for each meal. Rates at hotels vary from one to three dollars per day.

6. Last but not least, attendance at this Convention will mean lasting inspiration to those who attend and to the churches which they represent. Indeed the echo from this great gathering could be heard by all our churches at our annual Convention. Are you planning for a holiday trip this summer? Here is a rare opportunity. Plan to "take in" Providence and all the incidentals July 10th-13th.

If you plan to attend this Convention, write at once to Mr. J. W. Baker, Pawtucket, R. I., for registration card. Sign and return the same, with registration fee of 25c., and place of entertainment will be assigned, and certificate for the same returned.

Yours very truly,

M. A. MACLEAN, Transportation Leader for N. S. Turo, N. S., May 26.

Inductive Book Studies of the Bible

BY PROFESSOR HENRY CHURCHILL KING.

The following directions were prepared originally for the use of students in the Bible classes of Oberlin College, and have been thoroughly tested. The interest of the students, and the really excellent character of the work done by them under these directions, have made it seem worth while to hand on these suggestions to a larger number.

In spite of its miraculous unity, it is obvious upon the face of it that the Bible is still a library of individual books or pamphlets, written by individual men under definite circumstances for definite purposes, just as books are now written, and one turns to their prefaces to get their drift.

These books of the Bible, then, are natural wholes, and from these wholes the most thorough study must begin. The fundamental method must be by book studies, and upon such study all the more fragmentary methods should be based. Even the "higher critic" needs to take account of the fact that the books, just as they now stand, seemed to their final redactors to be unities.

The aim, then, is to master each book, as one would seek to master a college text; then, from the knowledge of the single books, to work forward to a conception of the collection as a whole, and backward to a knowledge of the details. The method is avowedly analytic, rather than synthetic. It assumes that it is safer to start from the concrete whole of the book, and work back to its elements, rather than by microscopic study of its assumed elements to work forward to a knowledge of the book. Does not thought go by paragraphs, rather than by phrases? Will it not be safer to follow essentially the order of growth in the writer's mind, rather than an assumed order of our own? May it not be that Bible students have often made a mistake, like that made by most psychologists when, instead of beginning the subject with the whole concrete consciousness of man, they assume that its elements are sensations, and fit their description of the facts to this assumption?

However one may answer these questions, no genuine Bible student is likely to deny the value of book studies as at least one method of Bible study, and the writer hopes that the definite directions followed may persuade some for whom the Bible has, perhaps, seemed somewhat unreal, and far off from life, to attempt a more comprehensive study of the Bible, that will enable them to know these books as they know their individual friends. The directions are given in the concise form in which they have been put into the hands of students.

(Continued next week.)

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JUNE.

For Palkonda and its lonely missionary, that he may be cheered by seeing many souls saved and the little church greatly prospered. For our Associations, that a great blessing may attend these gathering and new interest be awakened in all our churches.

Notice.

In connection with the Central Association a W. M. A. S. meeting will be held at Bridgewater, N. S., on Saturday, June 28th, at 3 p. m. A similar meeting will be held at the Western Association, N. B., at Rockland Carleton Co., on Saturday, June 28th, at 3 p. m. All Aid Societies and Mission Bands are requested to send delegates or written reports. The Societies of the West-ern will send reports to Mrs. W. S. Saunders, Woodstock. Let all the sisters pray earnestly for a blessing on these meetings.

The W. M. A. S. in connection with Western Association, N. S., will have their meeting at Port Maitland, Yarmouth Co., on Saturday, June 21st, at 3 p. m.

The Mission Societies of P. E. I., will have a meeting at Charlottetown on Saturday, 28th at 3 p. m.

We regret to state that Mrs. Harrison, mother of our missionary, Miss Maude Harrison, has passed from earth. After a long and painful illness she has entered into the rest that remaineth for the people of God. Will all our sisters remember in prayer our sorrowing missionary in her loneliness and loss, asking that the Saviour may be preciously near and fill all the vacant places with his presence, who can make bright the darkest hour.

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

Dear Sisters:—Enclosed you will find financial statements from Miss Archibald, Miss Harrison and Miss Newcombe, also estimates for '02-'03 from Miss Archibald. Miss Archibald is taking a much needed vacation in company with her uncle and aunt, Rev. I. C. and Mrs. Archibald on the Hills, which we pray will impart to all these workers, the necessary strength for the months of busy toil to come. Mrs. A. has been working with the Hospital Bible classes with her old-time vigor, and Miss Martha Clark shall soon meet with us to report what she has to say of the work. Miss Harrison has just returned from an extensive tour—visiting the same sections she worked in last touring season—and also some new villages. She writes, "Many of the people seemed pleased to see us, and invited us to their homes." In another village we met a poor Relli (lowest of the out-castes) widow, with two small children, and she repeatedly asked to be baptized, but we feared that a hope to be supported was the source of her desire for baptism. Two little orphan boys—little waifs of about four and seven—of the same caste and village, wanted me to adopt them, and perhaps I shall. The elder one seemed to understand that Christ was the Saviour and that he would hear prayers. I really felt sorry to leave the little fellows, but it was then the beginning of my touring and I had no place for them. In another village a woman from the leather dealers caste (really outcastes) seemed to be believing, and when we came away she told us that her heart would be with us even tho' she remained behind. We have since heard from her and she says she is believing in Christ and will not worship the sun and idols. At Aldu where we made our greatest friends last year, we found that this year they were a little afraid of us. A number were thinking seriously of being baptized, and their caste friends hearing of the matter objected so strenuously that their courage failed. However I believe that some of them will surely obey Christ some day. A school-teacher near there is believing in Christ, I think. He invited me at his school and at his home, and asked me to teach the children and those in his home. His wife and sister listened very attentively, and asked questions intelligently. Apparently they know a good deal about Christianity. Two brothers, both teachers, have New Testaments in that home. These are some of the bright places in my tour. You will pray for them too, I am sure."

Miss Newcomb writes encouragingly concerning her school work and is in good health. As she has written so recently for the MESSENGER AND VISITOR and for Tidings, there is nothing of special interest for the executive at present.

The Home Mission Committee held their third Quarterly Meeting in the parlor of Prince St. Baptist church, Truro, Wednesday p. m., the 7th inst., with a goodly number present. After the Scripture reading from Luke 24: 44-53, Acts 1: 8, a season was spent in prayer, and truly Jesus was in our midst. If the work of this committee is measured by their earnest pleading at the throne of grace, surely much shall be accomplished.

Through the efforts of its efficient Secretary, Mrs. W. P. King, the committee are brought face to face with the

great needs of the North West Mission, Grande Ligne, and of our destitute churches. Plans were talked over for appealing to all our Baptist women attending the Associations, etc. Where it is possible some representative of the H. M. Committee will attend. Otherwise appeals will be sent through the Provincial Secretaries and the Directors. The committee urge strongly the collecting of at least twenty-five cents from every Baptist sister for Home Missions. As this matter will come more directly through "Tidings," also some proposed special work for Grande Ligne, it is unnecessary for me to write more at this time. Praying the dear Lord may direct you in all your efforts for the promotion of his cause.

Yours in loving service,
A. C. MARTELL, Cor. Sec'y. W. B. M. U.
Great Village, May 12th, '02

The "Carrie Hammond" Mission Band, 2nd Chipman church, gave an entertainment on the evening of May 23rd. The first part of the evening was taken up with an exercise—"The Conquering Cross," which was very well rendered, reflecting great credit on the leader, Mrs. E. E. Crandall, the organist, Miss Ethel Orchard, and other members of the band. At the close of the exercise, the audience listened to an address by Mrs. J. W. Manning, President of the W. B. M. U., which was given in her usual pleasing manner. The Secretary, Miss Maggie Stevens, then, in behalf of the Band, presented Mrs. Manning with an address of welcome, and a Life Membership certificate of the Mission Band for which the Band received Mrs. Manning's warmest thanks. The collection amounted to \$32.00.
E. C. Chipman.

The Liverpool W. M. A. S. held a public missionary meeting on May 13th. The programme consisted of music, papers and addresses. The papers were prepared, one by Mrs. Mack of Milton, on "The Object of the W. M. A. Society," the other by Mrs. McPherson of Brookfield. The address was presented by Rev. J. H. McEwen, returned missionary of the Congregational church in Brazil. Both papers and address were very helpful and much appreciated by the audience. Miss N. I. e. Nickerson rendered "The Home Land" very appropriately. The sisters of this Society are maintaining their interest in this department of the Master's service.
MRS C. W. CORRY.

Receipts 20th Century Fund.

Elgin 1st, Rev H H Saunders, \$5; Bessie Godard, \$5; Tolbut Horsman, \$1; J M Colpitts, \$3; Mapleton S S, \$12.40; W A Colpitts, \$2.50; H H Horaman, \$1; Mrs Downing, \$2; Mrs Heaton, \$1; Geo Stewart, \$2; Lois Saunders, \$5; Mrs Fitzpatrick, \$3; Mrs F Colpitts, \$1.—43.90
Salisbury, Boundary Creek Collection, \$1.18; W T Jones, \$2; T A Steeves, \$1; Jas D Gibson, \$1; Warren I. Steeves, \$1; Mr. and Mrs I Crossman, \$1.50; J P and Mrs Jones, \$3; Chas Steeves, \$1; Jas Brown, \$1; Eudaley Lutes, \$1; Hazen Crossman, \$1; Alphonso Lutz, \$1; William Brown, \$1; Truman Lutes, \$1; S A Lutes, \$1; King Steeves, \$1; R W Jones, \$1; Lottie A Nicholl, \$1; Collection at Steeves Mt, \$4.06; Jordan Crandall, \$1; J M Crandall, \$2; Alfred Lutes, \$1; A C M Lawson, \$1; Rev J E Tiner, \$1; Coll at Corner, \$6.71.—38.45
Hopewell Cape, W C Newcomb, \$2; A W Burns, \$1; Chas Ayer, \$2; C L Carter, \$2.50.—\$7.50.
Petitcodiac, D A Jonah, \$1; Sunday School, \$10; Dr McDonald, \$5; R R Smith, \$1; Mrs McFarlane, \$1; Stanley Kinner, \$1; Rev N A McNell, \$5; Bliss McMackin, \$1; Mrs G F Fowler, \$2.—\$27.
Elgin 3rd, Wallace Smith, \$1; G R Geldert, 25c.—\$1.25
St Stephen, Collection, \$8.69.
Sussex, Rev W Camp, \$5
Blissville, C J Mersereau, \$5.
Forest Glen—Chas Colpitts, \$2; Wylie Wood, \$4.—\$6.
Coverdale 1st—Turtle Creek S S, \$5.—\$5.
Avondale—Sunday School, \$5.—\$5.
Marysville—Sunday School, \$5.—\$5.
Dorchester 1st—Mrs Willard Crossman, \$1; Martin Crossman, \$1; Mrs Emmerson, \$5; A A Steeves, \$1; Sunday School, \$5; Dewhurst Sec. coll., \$4c; Walter, Charles and Frank Crossman, \$3.—\$16.84.
Dorchester 2nd—Collection, \$1.72; John B Tingley, \$2.50; J A Hicks, \$2; Ezra Hicks, \$2.—\$8.22.
Woodstock—S Estabrook, \$2; Mrs Ruth McLellan, \$1.—\$3.
Tryon, P E I—Sunday School, \$5.—\$5.
Dundas, P E I—Sunday School, \$5.—\$5. Total, \$524.30.
Before reported, \$820.41. Total to May 23, \$1,344.71.
J. W. MANNING, Treas. 20th Century Fund.
St. John, May 23, 1902.

Special Donations to Foreign Missions.

A Town light, \$25; Mrs Martin Smith \$10; Pulpit Supply, \$40; Bedford Sunday School, \$4; L E D \$50; Miss Bancroft \$25; Coldbrook Sunday School, \$37.93; Billtown Sunday School, \$35; N A Rhodes, \$25. Total, \$251.93. Before reported, \$1595.11. Total to June 1st, \$1847.04.

SUPPORT OF MR. GULLISON.

Bessie M. Eaton \$5; A friend, N. B. \$5; Angie Ellis, \$10. Total \$20. Before reported \$72. Total to June 1st, \$92.
J. W. MANNING, Secy.-Treas.
St. John, May 31st, 1902.

From Heart to Heart.

BY PASTOR J. WEBB.

In this world of evil we need a refuge. The Psalmist said: "God is our refuge." Is God your refuge? If he is you are greatly blessed, you are rich indeed. There

are thousands, yes, millions of our fellow-creatures who have no refuge or hiding-place. You may have many troubles, but those troubles, if sanctified, are like so many cords drawing you to your place of retreat.

Perhaps some poor sufferer will say: "Nobody knows how I am troubled, or what deep waters I am passing through!" That may be true, but it is also true that there is 'One' who knows all about you—"God knows."

When I look around and abroad and behold the dark clouds, and the storms, and the battles, and the crushing defeats, and the misery, and the sorrows that so many of the human race are wading, battling, struggling through, my heart aches. There are thousands of heart broken ones, and spirit-crushed ones, and disappointed ones, who are looking to governments and societies and friends for help, but they are looking in vain—there is but one refuge.

"God is our refuge." What a refuge! With God around the children of Israel they were safe from the plagues of Egypt, and from the sword of Pharaoh and his army. Surrounded by God they were safe in the open wilderness; but when the presence of the Lord departed from them, though folded within mountains, and armed with weapons, their strong-holds and bulwarks crumbled at the approach of their enemies.

If God is our refuge there is nothing that can harm us, for, "Who can separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us."

Is it not strange that many professing Christians know so little about this refuge? They try all the false refuges, one after the other, but all in vain. God was in the midst of his people, yet they called upon Baal to send them rain and prosperity. Are we not, even in these gospel-enlightened days of ours, too apt to try other refuges, refuges of lies? As a rule we do not know much about this refuge until we have tried in vain to hide in all the false refuges that we can find. There is no rest for the weary, suffering, troubled soul until, like John, we lay our heads on Jesus' breast. When the tired, fainting, child of God feels the presence of his loving Father, and hears the gentle, endearing paternal voice, how sweet to him is that refuge! Then he can say:

"Other refuge have I none;
Hangs my helpless soul on thee."

If God is our refuge, he is ours to enjoy. The soul that comes to this refuge will find it stored with the riches of God's grace: all the fulness of Christ is there for his safety and comfort. This refuge is large that we can dwell in it: it is the "better part" which shall not be taken from us. The Psalmist says: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

How many there are who are needing this refuge! I know of many whose names I could write down here.

A poor woman, with a family of little children, has received the sad news that her husband was lost at sea. She is heart-broken now. A mother received a letter from the States, telling her that her son was killed while working in a saw-mill, and that the casket is on its way to her house. What sudden sorrow!

A young mother has just closed the eyes of her darling infant child. It is so hard to look upon the cold, still form: so hard to have it taken away from her. This refuge, poor heart, is for you: it is your only refuge. Flee unto Him with your tears, and your breaking hearts, and your bewildered minds: He is waiting and calling for you. Listen to his gentle voice saying: "Come unto me all ye that labor and are heavy laden and I will give you rest."

Are you sick? Are you overwhelmed with trouble? Do you feel that you are not capable to fulfil all the responsibilities that are resting upon you? Are you tempted to give up the struggle for the mastery over the world and a sinful heart? Are you becoming discouraged in regard to church, Sunday-school, and missionary work? God is your refuge! Go to him. He will give you health, or strength and grace to bear it. He will speak one word to your troubled heart which will hush the raging storm and bring about a beautiful calm. He will pour his love into your heart, and will stand by your side, and then the enemy will retreat, and the dark clouds will disperse, and your soul will become rested and your mind will become invigorated, and then you will be able and willing to make a fresh start in the Christian life and in Christian service.

"Dear refuge of my weary soul,
On thee, when sorrows rise,
On thee when waves of trouble roll,
My fainting hope relies."

New Canada, Lun. Co., N. S.

Eczema

It is also called Salt Rheum. Sometimes Scrofula.

It comes in patches that burn, itch, ooze, dry and scale, over and over again.

It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Cuthbert, Ga., fifteen years.

These sufferers testify, like many others, that they were speedily and permanently cured by

Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system.

The Messenger and Visitor

is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

For CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

District Meeting.

The District Meeting of Guysboro Co., Antigonish and Port Hawkesbury convened with the Goldboro church, May 20th, 2.30 p. m., Pastor E. Quick of Guysboro in the chair. After singing "To the Work" prayer was offered by Bro. J. Whitney, (lic). The reports from the Sunday Schools showed many encouraging features in connection with this part of our work in the district. A. C. Berrie, (lic.), presented the report on the state of the denomination in which he said much good work was being done in many of our churches, but deplored the want of consecration in others. Several spoke to the report showing their interest in the work of the denomination by calling for Christian consistency in all our churches. The reports from the churches which were given by the Chairman and delegates present were mostly encouraging. Some fields were reported pastorless, a condition of things which seems to be growing more prevalent in these parts. A. C. Berrie and Rev. E. Quick were appointed a committee to arrange for place and programme of next district meeting. Deacon Nichols having invited the Guysboro West District Association to meet in September with the Goshen church, Brothers Nichols, Atherton and the Secretary were elected a committee to arrange the programme of meeting. After the appointment of a committee to draft a resolution asking all the churches in the district to send their pastors to the quarterly meetings, the session closed with prayer by the pastor. In the evening at 7.30, A. C. Berrie preached a sermon from the words "One thing thou lackest," which was followed by a testimony meeting led by the Chairman. May 21st, 9.30 began a soul-refreshing devotional service led by Dea. S. R. Giffin. The meeting then resumed the business of the day. Addresses were given on Home and Foreign Missions. The subject of temperance was taken up by Bro. J. Whitney, who spoke of the evils of strong drink considered according to physical, moral and spiritual law. Session closed with prayer.

At 2 o'clock, p. m., there was a short business session. The report (of the committee appointed to draft a resolution asking the churches in the district to send their pastors) was read and adopted. The W. M. A. S. work of the Goldboro church was then reported by Sister Mrs. W. McMillan. Next on the programme was Church Discipline. The subject was opened by the secretary and spoken to by a number of others. In the evening we went over to the Isaac's Harbor church, where Pastor Quick preached from the words "It is finished." The collection amounted to \$4.80.

O. P. BROWN, Sec'y.-Treas.
May 26th.

Another Successful Acadia Boy.

The following is copied from the "Manilla Times" of April 2, 1902: "Contract Surgeon James B. Pascoe has been promoted to Captain and Assistant Surgeon of the Army."

J. B. Pascoe is one of the graduates of the class of '90. He studied medicine in New York and at the opening of the Philippians war was given an appointment as one of the surgeons. He has made a creditable record for himself as the above shows. He is the son of Rev. Joseph Pascoe, retired Methodist minister, living at Petitcodiac. N. A. MACNEILL.

Personal.

Professor Cecil C. Jones, of the department of Physics and Mathematics, Acadia, has received from his Alma Mater, the University of New Brunswick, the degree of Ph. D. in course.

The many friends of Dr. E. M. Saunders will be glad to hear from him this week through the letter "From Halifax," and will hope for his complete and speedy recovery from the painful and disabling disease from which he has been suffering.

LITERARY NOTES.

The issue of The Outlook for June 7th is the Thirteenth Annual Recreation Number. The leading features are "Hunting Big Game with the Camera," by A. G. Wallihan; "When You Meet a Bear," by W. J. Long; "Mountain Climbing," by Charles E. Fay; "Camping for Women," by Martha Coman; "Lost in the Woods," by George Kennan; "Behind the Guns," by James Barnes; "The Salmon Leap," (a beautiful picture illustrating a passage from Izaak Walton); and "Winning a Y," by Walter Camp. There are also Dr. Hale's "Memories," an illustrated article on Jane Austen's Home, a good story, and interesting, timely portraits. The number is richly illustrated with drawings by Charles S. Chapman, Philip R. Goodwin, Henry Sandham, J. Conacher, and F. C. Gordon; and photographs by A. G. Wallihan, J. Horace McFarland, and others.

The June number of the Homiletic Review completes volume 43 of that standard publication. It is full of interesting material from the opening article by Professor Sayce to the ample index of the volume at the close. The Oxford professor brings "Freshest Light from Egypt"; Dr. D. J. Burrell treats appreciatingly of "Talmage the Preacher," and Dr. Meredith of Boston, of "John Wesley as a Preacher for the Present Time"; Professor Wilkinson tells of "Our Continuing Need of Paul," and Dr. Pick completes "Life of Jesus Literature in the Nineteenth Century."

Notices.

Quarterly Meeting.

Carleton, Victoria and Madawaska Quarterly Meeting, will convene with Good's Corner Church, the 2nd Tuesday of June, (10th), at 2.30 p. m. We expect a good session. Will all the churches bring an offering. Rev. J. A. Cahill will preach Quarterly sermon.

R. W. DREMMINGS, Sec'y.-Treas.
Quarterly Meeting.

The Picton and Colchester Quarterly, will convene, D. V. with the church at New Annan, on Monday and Tuesday, June 16th and 17th. The introductory sermon will, it is expected, be preached by Rev. Mr. Lawson, of Bass River, on the first evening at 7.30. An interesting program is being prepared, and it is hoped that a large number of pastors and other delegates from the churches will be in attendance, so that with the divine blessing, this gathering may be made very helpful to the new Annan church and its esteemed A. E. INGRAM, Sec'y.

CHILD'S MEDICINE— WHY?

Because Scott's Emulsion relieves such an extraordinary variety of children's diseases all the way from slight colds to the serious hip disease.

Because Scott's Emulsion is as harmless as milk. Well borne even by the delicate stomachs of babies.

Because children respond so quickly to its action. A medicine peculiarly suited to their sensitive nature. It is wonderful how rapidly delicate children improve in every way while taking Scott's Emulsion.

Because children like the taste. Most of them like Scott's Emulsion at once. The rest soon learn to like it. Little daily doses bring the results.

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

Southern Association.

The Southern Association will meet with the Tabernacle Baptist church in St. John on the 5th of July. Will all the churches please be prompt in sending in their letters to J. F. Black, Fairville.

A. T. DYKEMAN, Moderator.

N. S. Western Association.

The fifty-second annual meeting of the N. S. Western Association will meet at Port Maitland, Yarmouth county, on Saturday, June 21 at 10 o'clock, a. m.

W. L. ARCHIBALD, Clerk of Asso.

Intending delegates to the N. S. Western Association are requested to forward their names to either of the undersigned before June 15 that arrangements for their entertainment may be duly made. Also state on what day coming, and whether by private conveyance or by train to Ohio station where coaches will be in waiting to convey you to place of meeting.

W. J. RUTLEDGE, Pastor.

H. P. CROSBY, Clerk.

Port Maitland, N. S., May 30.

P. E. I. Association.

Will the churches, sending representatives to the P. E. I. Baptist Association, (meeting with the Charlottetown church, June 27 to July 1), kindly forward the names of their delegates to the undersigned, not later than June 23, in order that entertainment may be provided.

Delegates can obtain return tickets from any station on the P. E. I. Railway to Charlottetown by payment of one first class fare and presentation of certificate, signed by the clerk of the Association. Tickets good for return up to and on Wednesday, July 2nd.

A. W. STERNS, for Committee.

The N. S. Central Association.

The Central Association of N. S., will convene with the Bridgewater church, June 27th, at 10 o'clock, a. m. To meet for business Friday morning will give delegates an opportunity to take the early train Monday, a. m.

May 20. H. B. SMITH, Sec'y.

N. S. Central Association.

This Association meets at 9.30 a. m., on Friday, June 27th, 1902, at Bridgewater. All delegates are requested to forward their names to the undersigned not later than Wednesday, June 18, 1902, so that arrangements may be made for their entertainment. Please state date of arrival and probable conveyance.

HENRY T. ROSS, Sec'y. Com. Entertainment.
Bridgewater, N. S., May 24, 1902.

Delegates to the Central Association, to be held at Bridgewater, N. S., June 27-29 who purchase single tickets and secure certificates at starting point, will be returned free over the lines of the Dominion Atlantic and Central Railways.

The Midland Railway will return delegates for one and one-third fare. Steamer Bridgewater will issue a return ticket to delegates for one fare. If 20 or more tickets are sold, Steamer Bridgewater will sail from Halifax, calling at Chester, on Thursday, June 26th, instead of Wednesday, the 25th of June, as usual.

Tickets for this trip may be had of Geo. A. McDonald, 120 Granville St., Halifax, and of Rev. R. O. Morse, Chester.

C. R. FREEMAN.

Chairman of Com. of Arrangements.

N. B. Southern Association.

To the Churches of the N. B. Southern Association.

BRETHREN:—As no invitation was extended by any church, to the Southern Association, at its last session, to meet with them this year, the undersigned would be glad to hear from any church that is prepared to entertain the said Association at its annual gathering, commencing July 5th.

Signed, A. T. DYKEMAN, Moderator.
J. F. BLACK, Secretary.

Fairville, N. B.

P. E. Island Association.

The 35th annual meeting of the P. E. Island Baptist Association will be held with the Charlottetown church, commencing on Friday, 27th June, at 10 o'clock, a. m. All church letters to be sent to Rev. J. C. Spurr, Pownall, ten days before the date of meeting.

ARTHUR SIMPSON, Secretary.

Bay View, 17th May.

N. B. Western Association.

The New Brunswick Western Baptist Association will convene (D. V.) with the Rockland Baptist church, Carleton county, on Friday 2.30 p. m., June 27th. We hope to see a large delegation from the churches.

C. N. BARTON, Clerk.

Debec Junction, May 8th.

The Queens County, N. B., Quarterly Meeting will convene with the Upper Jemseg Baptist church, beginning on Friday evening, June the 13th, at 7.30 and continuing through Saturday and the Sabbath.

J. COOMBS, Sec'y.
May 15th, 1902.

Over 40 Years

—Ago the Manufacture of—

WOODILL'S GERMAN BAKING POWDER

was commenced. It has held against all competitors and today is unexcelled. Could you desire stronger recommendation?

SHERIFF'S SALE.

There will be sold at Public Auction on Saturday, the thirtieth day of August, A. D. 1902, at twelve o'clock, noon, at Chubb's Corner (so called), in the City of Saint John, in the Province of New Brunswick, all the right, title and interest of William Chittick, in and to all that lot, piece and parcel of land described in the deed thereof to the said William Chittick from one Edward Thompson and wife as— Situate in the Parish of Musquash, on the westerly side of the Dipper Harbor road, beginning at the big gravel hole, thence west, north and east to the said Dipper Harbor road, containing one acre, together with the buildings thereon. The same having been levied on and seized by me under our execution issued out of the Saint John County Court against the said William Chittick at the suit of James H. Gould.

Dated this twenty-second day of May, A. D. 1902.

ROBERT R. RITCHIE, Sheriff of the city and County of St. John.

COWAN'S PERFECTION COCOA ROYAL NAVY CHOCOLATE PURE HEALTHFUL

The Whole Story in a letter: **Pain-Killer** (PERRY DAVIS). From Capt. F. Lyle, Police Station No. 5, Montreal: "We frequently use PERRY DAVIS' PAIN-KILLER for getting in the stomach, rheumatism, all kinds of neuralgias, sciatica, and all ailments which I feel men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy I have near at hand." Used Internally and Externally. Two Sizes, 25c. and 50c. bottles.

THE TWENTIETH CENTURY FUND \$50,000.

Address of Field Secretary is H. F. ADAMS, Fredericton, New Brunswick. Box 150.

Notice to Churches and Pastors.

At our last Home Mission Board Meeting, April 14th, after filling applications and supplying vacant mission fields as best we could, we found that we had the names of several worthy young brethren left on our list, who desire to work for the Master. Now if any of our churches would like the services of one of these brethren or any of our over-worked pastors would like an assistant for the summer vacation, please apply at once to the Board. Our young brothers want to work for the Master and they want the temporal remuneration. Such work brings to help them in obtaining their education. Let the churches and pastors come to their assistance.

M. W. BROWN, Rec. Sec'y.
Pleasant Valley, Yar. Co., N. S.

At the Home Mission Board meeting convened in Yarmouth Sept. 10, a provisional committee of the Board was appointed to take charge of the work hitherto carried on by Bro. Cohoon, until such time as his successor could be obtained or a permanent satisfactory disposition of his work be arranged. Correspondence upon all Home Mission questions should be addressed to me during this provisional arrangement. Any correspondence forwarded to me, will be immediately submitted to the members of the committee.

W. F. PARKER, Sec'y. Prov. Com.
Yarmouth, P. O. Box 495.
P. S.—I would like it to be understood that I have nothing whatever to do with the finances of Home Missions. Do not send any money to me, but to A. Cohoon, Wolfville, N. S. who is still Treasurer of Denominational Funds for Nova Scotia, and he will see that the Home Mission portion reaches our Treasurer in due time. This will save trouble and prevent mistakes.
W. F. P.

The Peoples' Holiday.

A Cheap Fare from Everywhere to—
Canada's International Exhibition,
St. John, N. B.

August 30 to Sept. 6, 1902.

Over \$12,000 offered in prizes, also a number of interesting specials.

Live Stock enter on 30th August and leave on 6th September.

Entries close August 18. Late entries pay double fees.

Exhibits carried at low rates.

Live Stock Judges will explain their awards, and spectators will find seats beside the ring.

For entry forms, prize lists and all information, address

W. W. HUBBARD,
Manager and Sec'y, St. John, N. B.
D. J. McLAUGHLIN,
President.

Easy Home Dyeing

It is surprising how easy you can dye successfully at home with Maypole Soap, which washes and dyes at one operation. "No mess, no trouble." Brilliant and fadeless colorings— you can dye to any tint with it.

Maypole Soap. Sold everywhere
10c. for Colors. 15c. for Black.

Use the genuine

MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume."
For the Handkerchief
Toilet and Bath.
Refuse all substitutes.



DR. FOWLER'S EXT-OF WILD STRAWBERRY

FOR
**DIARRHOEA, DYSENTERY,
COLIC, CRAMPS,
PAIN IN THE STOMACH,
AND ALL
SUMMER COMPLAINTS.**

ITS EFFECTS ARE MARVELLOUS.
IT ACTS LIKE A CHARM.
RELIEF ALMOST INSTANTANEOUS.

Pleasant, Rapid, Reliable, Effectual.

EVERY HOUSE SHOULD HAVE IT.
ASK YOUR DRUGGIST FOR IT. TAKE NO OTHER.

PRICE, - 35c.

Wanted Everywhere

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.
Address to-day the
VARIETY MFG CO.

The Home

HOW CLARA BARTON KEEPS YOUNG.

She is one of the most interesting women in the world. Over sixty-five years old, slight built, sensitive and nervous—and though she has seen more suffering than falls to the lot of most women, she is still young.

Her prescription for youthfulness is interesting and well worth trying.

"How do I stand all this wear and tear? Economy. That's it, economy. I save my strength. When I'm not working at the business which is my very life, I either rest or play. I don't putter. That's what ages women—puttering. When I see a teacher breaking down, or a trained nurse giving up with nervous prostration, I wonder when women will learn to stop puttering.

"I wouldn't sew a button on to one of my shoes for all the kingdoms of the earth. I can't afford such luxuries. A woman can't be a fine teacher, an excellent dress-maker, an expert cook, a shoe-cleaner, a glove-mender, a nurse, and a domestic economizer all at once. The minute she tries to do it, she breaks down, and then some one writes a brilliant article on 'Why American women break down.'

"Sleep is a great thing for women. Half the women I know don't sleep enough. I've cultivated the accomplishment of napping. I shut my eyes and go to sleep whenever there is a lull in my work.

"It isn't work that wears women out; it's fretting and puttering. The way to keep young? Stop worrying and go to work. Throw yourself, heart and soul, brain and nerve, into some one thing; make a fetish of it; throw every bit of energy you've got into it—housekeeping, taking care of children, teaching, writing, nursing—it doesn't make a bit of difference what you do; it's the way you do it that counts. Copy the first young looking man you see; do the way he does; work when you are working, but when you are not working cultivate the art of being amused."—Sel.

ELEMENTS OF SUCCESS.

Neatness of dress is one of the essentials to success, whether in business or in the home. With this comes neatness in other habits, and all help to mark the commercial value or its opposite in the young man or woman who wants to make a living, at home or with others.

"I had rather board three men like Frank than one girl like his sister Anna," was the statement of a boarding-house keeper.

I was curious, as usual, to know the "why" of this.

"It is just because Frank is as neat as wax, about the house and his room, in his person and in his dress, while his sister is just the reverse; and she therefore makes both my girls and self a great deal of work. I never like to introduce her to my friends, while I am always proud of her brother."

That helped to settle the value which they put upon themselves, as well as upon neatness. One was benefited by his way, while the other was simply tolerated for hers. And there is a vast difference between the degrees of "welcome" and "toleration" in any home or office.

The matter of neatness in dress and person speaks for itself, and is a mute testimonial which has been known to carry more weight than written recommendations in the case of more than one office boy, shop girl, or teacher who was looking for a place. In a recent examination for teachers two stood equally well and led all the rest. They were both called before the board of education for personal examination, and the one whose gloves were soiled, shoes unpolished, and skirt pinned to her waist, was not selected; while the more neatly attired candidate was given the place.

It sometimes happens that a very little thing will decide your case, for or against; and it is well to, have the little things in your favor. Neatness is one of the things

which you alone can control for yourself. See to it that teeth, nails, and skin are kept spotlessly clean, hair well brushed, shoes and clothing in order. And even a boy may learn to mend, and neatly, rather than go untidy because his mother has not time to look him over every day and see that he is rightly equipped for his work or business.—Northwestern Christian Advocate.

THE REST CURE.

Fretfulness is the certain indication of the need of rest. It is the cry of the nerves for repose. Doctors have recognized this need by establishing rest cures, where one may gain from silence and repose the strength which can be gained in no other way. Life to-day is strenuous, even for those who most crave peace. We live in an atmosphere of noise and bustle, and it leaves its impress upon our minds and bodies, even when we are unconscious of it. The strain upon us is never ending, and men, women, and children show the tension in irritable speech and gesture. Rest sanitariums, with their attendant expenses are out of the question for many of us who have duties at home and work that must be done, but it is possible for each of us to have our own rest cure. There is no home so poor that within it is no room where one may go for an hour and drop the cares that are heavy "as the weight of dreams pressing on us everywhere." The greater the rush, the greater the need of the resting time, and the resulting vigor with which one will attack the tasks which were dropped for a time.

In the so-called idle minutes one pulls one's self together, and can start again almost as fresh as if the day were just beginning. Woman's way of resting, by turning from one task to another, from baking to darning stockings, or to doing fancy work, is no rest at all. Every thought, every motion, however trifling, uses up a certain amount of force. Change of work simply taxes another set of nerves and muscles, whereas rest allows all nerves and muscles to relax, thereby gaining tone. The rest cure should be part of the system of living. For the woman who is trying to hold back her fleeting youth there is no such aid in this effort as rest. Rest is wisdom; it strengthens the worker and it sweetens life.—Western Christian Advocate.

BRIGHT BABIES

Are a Joy to Mothers and a Treasure in the Home.

All babies should be bright, good natured and well. If you have a child that is sickly, fretful, nervous, restless at night, or suffers from stomach or bowel troubles of any sort, give it Baby's Own Tablets and it will soon be well. There is no other medicine in the world will so safely and speedily cure indigestion, sour stomach, colic, constipation, diarrhoea and teething troubles. Thousands of grateful mothers speak of this medicine in words of warmest praise. Mrs. Fred Power, 18 Scollard street, Toronto, says: "My baby suffered greatly from indigestion. She was pale and very thin and would cry with pain in the stomach, and sometimes would not sleep either day or night. I got a box of Baby's Own Tablets and they have made a great change in my little one. She now digests her food readily; is not troubled with the pain in the stomach, and has grown quite plump. I do not know of any medicine that can equal Baby's Own Tablets for little ones."

This medicine is guaranteed to contain neither opiate or other harmful drugs. Children take the tablets as readily as candy and crushed to a powder they can be given to the smallest, weakest baby. Sold at all drug stores, or sent postpaid at 25c. a box, by addressing The Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

One hundred and seventy-five thousand bushels of grain have been carried from Chicago in one day, part way over the Canada Atlantic Railroad. Previously it has taken seven days.

Rain and sweat have no effect on harness treated with Eureka Harness Oil. It resists the damp, keeps the leather soft and pliable. Stitches do not break. No rough surface to chafe and cut. The harness not only keeps looking like new, but wears twice as long by the use of Eureka Harness Oil.



EUREKA HARNESS OIL

Sold everywhere in cans—all sizes. Made by Imperial Oil Company.

For 60 Years

The name GATES' has been a warrant of per excellence in medicine. During these six decades GATES' ACADIAN LINIMENT has been in public use with ever-growing popularity. All classes of workmen are now recognizing that it is the handiest and best application they can get in case of accident or colds, and the greatest pain killer in the world.

Lumbermen carry it with them in the woods for emergencies. Fishermen and Miners have discovered that they require its aid. Farmers can get no superior liniment for ailments of horses and cattle. Householders should keep it constantly on hand for burns, bruises, cuts, colds, coughs, etc.

It should be applied to a cut at once, as it heals and acts as a disinfectant, killing the disease germs which enter the wound. If you have a cold or other use for a liniment, get a bottle at once and you will be convinced that you have got the best. Sold merywhere at 25 cents.

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The best Tonic and System Regulator for Spring

It purifies the blood and improves the tone of every organ in the body.

A teaspoonful in a glass of water in the morning after breakfast.

Sold by all druggists.

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The Sunday School

BIBLE LESSON.

Abridged from Pelonbets' Notes.

Second Quarter, 1902.

APRIL TO JUNE.

Lesson XI. June 15. Acts 16:6-15.

PAUL CROSSES TO EUROPE.

GOLDEN TEXT.

Thou shalt be his witness unto all men.
—Acts 22:15.

EXPLANATORY.

I. PLANNING FOR THE SECOND MISSIONARY TOUR.—Acts 15:35-41. After their return from the Jerusalem visit described in our last lesson, Paul and Barnabas remained some time in the Syrian Antioch. Then Paul proposed to Barnabas that they revisit the churches which they had founded in Asia Minor during their first missionary tour (A. D. 45-48.) He would visit his spiritual children to see how they were growing in grace. Barnabas was quite ready to go. But when they began to form their plans of campaign, a practical question arose. Barnabas wished to take with them his relative John Mark. But Paul was unwilling to risk taking with them as a helper one who had left them in the lurch in the midst of their first journey. Each one was so decided in his own judgment that they agreed to separate.

PAUL REVISITS THE CHURCHES OF ASIA MINOR.—Acts 15:41; 16:1-5. According to the best manuscripts accepted by the R. V., v. 34 of chap. 15 is omitted, and it is understood that Silas returned to Jerusalem before he went on the missionary tour with Paul. They were to meet in Asia Minor, as the narrative implies at v. 4, where "they" is first used. Paul therefore started alone from Antioch, by land along the road leading north, and then turning west to Tarsus. Here they struck the great Roman road through the Cilician gates, the pass through the Taurus mountains to Derbe and Lystra, and afterwards to Iconium and Antioch of Pisidia.

III. THE CALL TO A WIDER FIELD.—Vs. 6-10. By this time Silas had joined Paul and Timothy. 6. PHRYGIA AND THE REGION OF GALATIA. The better reading is that of the R. V. "the region of Phrygia and Galatia," that is, the Phrygo-Galatic country, "ethnically Phrygian, and politically Galatian," that part of the Phrygian race which belonged to the Galatian province. Galatia is Gaulatia, the country of the Gauls or Kelts. AND WERE FORBIDDEN. It is not said in what way they were forbidden, whether by inward monitions, by vision or other divine communication, or by some providence as a political disturbance. Very possibly the command came in more ways than one, each confirming the other. TO PREACH THE WORD IN ASIA. They had now come within the province of Asia, the western province of Asia Minor, which included Mysia, Lydia, and Caria, and the cities Ephesus, Smyrna, and Sardis, and the others of the seven churches of Asia, but they were forbidden to preach there.

7. They therefore kept to the north across Asian Phrygia with the intention of entering the adjoining province of Bithynia, but when they were come to (opposite) MYRIA and ASSAYED (were attempting) TO GO OUT OF ASIA INTO BITHYNIA, THE SPIRIT OF JESUS SUFFERED THEM NOT.

8. AND THEY PASSING BY MYRIA, "Neglecting Mysia, that is, passing through it without preaching." They passed along Mysia, skirting it on the southern portion. "The words cannot mean 'passing by without entering.'" "Troas could not be reached without crossing Mysia." CAME DOWN TO TROAS. A seaport in the same district as Homer's Troy, but farther south. On a later occasion Paul left his cloak, books, and parchments there (2 Tim. 4:13).

9. AND A VISION, that which is seen, a sight divinely granted in an ecstasy or trance or sleep. THERE STOOD A MAN OF MACEDONIA, recognized as from Macedonia by his dress, or by his words "come over," etc. Ramsay, as Renan, thinks it was a vision of Luke whom Paul had previously known, and whom in his vision he recognized as his old physician and acquaintance who had some connection with Philippi, and whom Paul had met before somewhere in his travels. It is plain from the "we" in v. 10, that Paul found Luke at Troas. Macedonia lay to the north of Greece. Thessalonica was its capital. "It had numerous flourishing cities, of which Philippi, Thessalonica, Amphipolis, Apollonia, and Berea are mentioned in the Acts. It now constitutes a part of Turkey, and notwithstanding the oppression of the Turks, Christianity, though in a poor condition, exists to this day." PRAYED HIM. "Beseeching him." CAME OVER INTO MACEDONIA, AND HELP US. "The form of the vision is striking. It does not come

in the shape of a command from Christ, but in that of a petition from man."

10. IMMEDIATELY WE ENDEAVORED (sought means) TO GO. Paul's answer to the call was earnest and instant. ASSUREDLY GATHERING, from the various and persistent intimations, by providence, the Holy Spirit, and visions, and the finding of a new helper in Luke the good physician.

IV. FOUNDING OF THE FIRST CHURCH IN EUROPE.—Vs. 11-15. The "we" sections, one beginning with vs. 10, "are introduced for the definite purpose of marking the writer's presence with St. Paul." "They" is used again when the company leave Philippi, and the "we" section begins again at Philippi in Acts 20:5-6.

The Journey. 11. SAMOTHRACIA was an island in the Aegean, on the Thracian coast, about sixty miles in an air-line from Troas, the highest point, except Mt Athos, in this part of the Aegean, and a familiar landmark to sailors. THE NEXT DAY TO NEAPOLIS. "New city," the same word as "Naples." It was the seaport of Philippi, about seventy-five miles from Samothracia in an air-line.

Philippi. 12. THENCE TO PHILIPPI. About ten miles from Neapolis, on the river Gangites, named after Philip of Macedon, who built the city: Near it were famous old mines. It has long since disappeared. THE CHIEF CITY. Either the first of the district, to which they came, or the leading city of that part of the district, not of the whole of Macedonia.

The Conversion of Lydia. 13. WE WENT OUT OF THE CITY gates. Probably there was no synagogue. In the city. WHERE PRAYER WAS WONT (accustomed) TO BE MADE. R. V., "Where we supposed there was a place of prayer." "That the riverside should be chosen as the place of resort was very natural for the purpose of the Levitical washings." AND SPAKE UNTO THE WOMEN WHICH RESORTED THITHER "It is noticeable that in the three Macedonian towns, Philippi, Thessalonica, Berea, women are especially mentioned as influenced by the apostles' labors, and, as in the case of Lydia, the women of Philippi occupied a position of considerable freedom and social influence.

14. NAMED LYDIA, or a Lydian. Lydia was a common name among the Greeks and Romans. A SELLER OF PURPLE. "Either of the coloring matter, or more likely, with the fabric already dyed. The purple color, so esteemed in the ancient world, included many tints." "Lydia was evidently a person of some means, as capital would be required for the trade in so costly a material.

"Lydia would thus be able to help Paul in his trial." OF THE CITY OF THYATIRA. The city of Thyatira, on the confines of Lydia and Mysia, and one of the seven churches of Asia addressed in the Apocalypse, was celebrated in very early days for its purple dyes and purple fabrics.

WHICH WORSHIPPED GOD. Who was truly religious, perhaps a Jewish proselyte. She was thus prepared for further light. "To him that hath shall be given" WHOSE HEART THE LORD OPENED, i. e., in conformity with other passages (Matt. 11:25; Luke 24:45; 1 Cor. 3:6, 7), enlightened, impressed by his Spirit, made willing.

AND WHEN SHE WAS BAPTIZED. As soon as she believed, she made a public profession of her faith in the appointed way,—by baptism. There is not much depth to that faith and love which does not desire openly to confess our Lord and Saviour in the way of his own appointment. Primitive piety was not hidden piety. AND HER HOUSEHOLD. "Whether we are to understand by this term her children, her slaves, or the work people engaged in the manual employment connected with her trade, or all these collectively, cannot easily be decided." "We do not know whether she had children, or even was married." IT IS SAID TO BE FAITHFUL. Then prove it, and reward me by coming into my house, making it their home. SHE CONSTRAINED US, she used (moral) force.

THE OVERBURDENE.

The Rev. Charles M. Sheldon, the author of "In His Steps," gives in The Christian Endeavor World the following practical suggestion for church work: "Other things being equal, my experience seems to prove that one of the difficulties confronting the average preacher is the tendency in any church for a few people to be doing too many things. A few women are doing all the missionary work. A few select people are doing all the teaching in the Sunday School. A few people are bearing the heaviest burdens of expenses."

"It is something like the athletics in the average college to-day. A select number

of the brawniest, most muscular men of endurance fill up the football and baseball teams, and the rest of the college pays an entrance fee to go in and see them exercise but do practically nothing else.

"There are churches where the same set of people teach in the Sunday School, do mission work, temperance work, and Endeavor work.

"Now, this is not a fair division of labor and I have come to the point where I feel like saying to my people, 'Do one thing, and practically one thing. If you teach in the Sunday School, I will not ask you to do anything else in the way of definite work, unless, of course, you feel strong enough and able to do more. If you are fitted for the Christian Endeavor work, do that with all your might. I do not ask the same worker to work in the Sunday School. If you can do special temperance work, make a specialty of it, and we will not ask you to work in the Sunday-school or Endeavor Society. If you are gifted in the way of music, make a specialty of that, and we will not ask you to work in Tennessee town.'

"If every member of a church has something definite to do besides going to church and paying something towards the support of the church, the work will be better done if distributed through the membership, each one doing his own part that he can best do, than if a few are bearing all the burdens. A simple solution of the problem of work in the church seems to be mapping out some clear, definite programme for the church, and then letting each one do the work that he is best fitted to do, and it goes without saying that the best workers in any church are volunteers."

Weak and Helpless.

THE CONDITION OF MRS. WM. WESTCOTT, OF SEAFORTH.

Suffered from Headaches and Dizziness—
Could Not Stand the Least Exertion.

From The Sun, Seaforth, Ont.

Mrs. Wm. Westcott is well known to nearly all the residents of Seaforth. It is also well known to her neighbors and friends that she passed through a trying illness, but is now happily in robust health. To the editor of The Sun, Mrs. Westcott recently gave the particulars of her case for publication, merely in the hope that her experience might be of some benefit to some other sufferer. She said:

"For some time past my health was in a bad state, my whole system being badly run down. I was troubled with headache, much dizziness, my appetite was poor and I could not stand the least exertion. I consulted different physicians, but their treatment did not seem to benefit me, and I gradually became so bad that I was unable to attend to my household duties. I then tried several advertised medicines, but without any beneficial results, and I began to despair of getting better. One of my neighbors strongly advised me to try Dr. Williams' Pink Pills, and somewhat reluctantly I consented to do so. After I had taken the second box I began to note a great improvement in my condition, and by the time I had used five boxes I was fully restored to my former good health, much to the surprise of my neighbors and relations. I do not suffer the least now from those headaches and dizzy spells; my appetite is good and I can attend to my household duties with the greatest ease. In fact I feel like a different woman, and all this I can say is due to the use of Dr. Williams' Pink Pills. All who suffer from a rundown constitution should give these pills a trial."

When the vitality is low; when the blood needs to be replenished, enriched, and purified; when the nerves are weak and require strengthening, there is no other medicine can take the place of Dr. Williams' Pink Pills. It is because of their direct specific action on the blood and nerves that these pills cure such troubles as anaemia, nervous headache, dizziness, palpitation of the heart, rheumatism, sciatica, partial paralysis, St. Vitus' dance, kidney and liver ailments and the functional troubles that make the lives of so many women a source of almost constant misery. Do not take any but the genuine, which have the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all dealers, or sent postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



HAVE you been smoking a good deal lately and feel an occasional twinge of pain round your heart? Are you short of breath, nerves unbraced, sagging of pins and needles going through your arms and fingers? Better take a box or two of Milburn's Heart and Nerve Pills, and get cured before things become too serious. As a specific for all

heart and nerve troubles they cannot be excelled. A true heart tonic, blood enricher and nerve re-

newer, they cure nervousness, sleeplessness, nervous prostration, smoker's heart, palpitation of the heart, after effects of la grippe, etc.

Price 50c. per box or 3 boxes for \$1.25 at all druggists, or will be sent on receipt of price by

The T. Milburn Co., Limited,
Toronto, Ont.

FIRST AID
TO THE INJURED
POND'S EXTRACT

FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN.

Used Internally and Externally.

CAUTION! Avoid the weak watery Witch Hazel preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

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For **25c.** 

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To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more pkgs. are ordered we will pay postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

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Wedding Invitations, Announcements, etc., a specialty.



THAT'S THE SPOT!

Right in the small of the back. Do you ever get a pain there? If so, do you know what it means? It is a Backache.

A sure sign of Kidney Trouble. Don't neglect it. Stop it in time. If you don't, serious Kidney Troubles are sure to follow.

DOAN'S KIDNEY PILLS

cure Backache, Lame Back, Diabetes, Dropsy and all Kidney and Bladder Troubles.

Price 50c. a box or 3 for \$1.25, all dealers.

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CHURCH SCHOOLS & OTHER
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WORKS 57 1/2 CANTON ST. & PRICES FREE

From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is REV. J. W. MANNING, ST. JOHN, N. B.

MAIN STREET, ST. JOHN.—Baptism at morning service, June 1st. The right hand of fellowship was also given to seven adults at night.

TUSKET, N. S.—Received nine into the Tusket church on the 11th inst, four by baptism, three by experience and two by letter. A. C. SHAW.

AMHERST, N. S.—I baptized four young ladies last evening, May 25. Mr. Huntley closed here as assistant pastor yesterday, goes to Lower Aylesford.

SPRINGHILL, N. S.—On June 1st, I baptized two men into the fellowship of the church and in the evening gave the hand of fellowship to a sister received by letter. Others in our midst are finding the Lord. H. G. ESTABROOK.

CUMBERLAND BAY, N. B.—My predecessors will rejoice to learn the seed that was sown by them is bearing fruit. On Monday, May 19th, seven followed their dear Master in baptism. Others have found Christ and are expected to follow. Bro. McIntyre of Chipman kindly baptized for me. "I have planted, Apollos watered, but God gave the increase." To God be all the glory. FRANK P. DRESSER.

SHELBURNE.—Pastor Walter S. Martin has been with us a little over three months, and has won the confidence and esteem of the church and community. He is "a workman that needeth not to be ashamed, rightly dividing the word of truth." Six have been added to the church by immersion, one of whom was upwards of seventy years, and who rejoiced aloud in the privilege of following Christ. Our finances are also improving and much needed repairs are being made.

MEMBER.

HAVELOCK, N. B.—Sunday, May 25th, will be long remembered at Springhill, one of the stations of this field, where for several weeks special services have been held. Fifteen believers were baptized and sixteen received the right hand of fellowship. Some of these were heads of families—three of them were our own children. So that we could indeed rejoice with the people. There are some signs of hopefulness in the work on this large field, and we are looking for more abundant showings.

J. W. BROWN

Havelock, May 28th.

ST. ANDREWS.—I am pleased to be able to report that the prospect on some lines is much brighter than it was a few months ago. With commendable zeal and energy the brethren and sisters in the town church have begun repairs on the meeting house. At Cocabec the interior of the house of worship has been wainscotted, which has greatly improved the appearance and added to comfort. The congregation at Bayside has decreased of late very much and serious attention seems to be given to the word

THREE DAYS

Then Postum Saved Him.

It makes rather solid friends of people when they discover a liquid food that will save life in extreme cases of need.

Speaking of Postum Food Coffee, a lady in Toledo, O., says: "For over five years now I have used Postum Food Coffee entirely in place of the ordinary coffee or tea."

I used to have stomach trouble and every time I drank a cup of ordinary coffee suffered the greatest distress. My troubles left when I left off coffee and began using Postum.

The most severe test I know of was when my husband was down with gastric typhoid fever. His stomach would retain nothing; we tried milk and various other drinks. Everything we put into his stomach would come up in less than three minutes. After the third day of this kind of work I concluded to give him some Postum Coffee. He drank it and relished it and retained it, and for four weeks he lived on Postum and nothing else to speak of. You can depend upon it that Postum gained some good friends, for Husband would have died if it had not been for the nourishment afforded by Postum Coffee." Name given by Postum Co., Battle Creek, Mich.

preached. The prayer meetings in the last period mentioned are also well attended, averaging from one-half to two-thirds of the regular Sunday congregation.

C. CURRIE.

RIVER JOHN, N. S.—Bro. S. A. McDougall has been laboring with us for three weeks. Great interest was manifested in the meetings from the beginning to the end of the series. Bro. McDougall has proved himself a man of God, anxious for the salvation of precious souls. As a result of his labors with us two were baptized last Lord's day and received into the fellowship of the Oak church. We expect to visit the baptismal waters again in two weeks. Several who professed conversion in our meetings will unite with churches of other denominations. Scores asked the prayers of God's people, but not yet fully decided for Christ. May they soon yield to the influence of a loving Saviour. J. T. DIMOCK.

MAHONE, N. S.—We have been blest of late, not in plentiful showers, but in the "mercy drops." Special services were commenced in March. Rev. Isaiah Wallace came to the pastor's aid and for over a week faithfully preached the Word. We could not but feel that Bro. Wallace is a man of faith. His visit was a stimulus both to pastor and people. His earnest words on "preparing the way for the conversion of sinners" will not soon be forgotten. When he left Pastor Bezanon continued in the work and souls were saved. Three united with the church by baptism, others hope soon to follow. The word of God is preached from Sabbath to Sabbath with much acceptance. Rev. W. B. Bezanon will soon enter upon the fourth year of his pastoral work at Mahone. We are looking for great blessings. Pray for us.

OTNABOG, N. B.—I wish to insert the following paragraph in your paper. The young people of Otnabog, followers of the Olivet Baptist church, thought it was time to try and further the finishing of our church. We have been doing a little by degrees but were unable to finish it. We undertook to get up a basket social and with the assistance of some of the young folks of Fredericton we were able to accomplish it, and amidst many disadvantages we were able to raise thirteen dollars. With this we mean to purchase our church door. Brethren, pray for our young folks, as they have endeavored to help us in this, so may they help us to spread the gospel.

CHARLES E. JOHNSON, Llc.

HERRON, N. S.—We have just held our annual meeting, finding ourselves practically out of debt. A lady, a member of the Episcopal church, whose husband, an honored member of this church, has lately gone home to his reward, was baptized last Sunday, May 25th. This makes eleven since the week of prayer, baptized into this church. We have lost recently an elderly married couple under very peculiar circumstances. Bro. Stephen Perry and his wife were laid in one grave. They were both stricken with paralysis within a few hours of each other and in a few days passed away. The funeral was very impressive. Many remarked upon the great mercy which decreed that neither should be called upon to mourn for the other.

NEW GERMANY, N. S.—It cheers our hearts to hear of conversions and baptisms in various parts of the provinces, and the work in this county, and in connection with this church, is not without its visible fruits. For several weeks special meetings have been held at Farmington. Bro. Webb of New Canada was with me two evenings and rendered valuable assistance. During our meetings the Lord was present in power; backsliders were brought near to Christ, and sinners were "translated from the power of darkness into the kingdom of his dear Son." Last Wednesday evening we held a special conference at Farmington, when nine converts offered themselves for baptism and church membership. On Sabbath morning another candidate was received at the water's edge. In the presence of a large number of witnesses, I baptized the following believers: Mrs. Stephen Hubley, Mrs. John Baker, Rosanna Mossman, Jessie Sperry, Bessie Bezanon, Hannah Lantz, Bessie Smeltzer, Deborah Webber, Emery DeLong and Wilfred Dunn. All these received the right hand of fellowship at the close of the morning service. We are trying to interest our people in the 20th Century

Fund. At the present time \$124 have been subscribed and there is prospect for more. May 26.

H. B. SMITH.

SECOND ARGYLE BAPTIST CHURCH.—Such is the name of the new church recently organized at Argyle Sound, Yarmouth county, N. S. It has a membership of 43; 42 of whom were dismissed from the First Argyle church, and one joined on experience. As the two sections, Argyle Sound and Pubnico Head are united together, and each has its church building and local affairs to look after, a constitution and bye-laws have been adopted and the church double officered as follows: Clerks Mrs. Lemuel Goodwin, Argyle Sound, N. S., and Pryor C. Goodwin, Pubnico Head, N. S.; Treasurers, Mrs. Ernest Hines, Argyle Sound, N. S., and Mrs. H. Goodwin, Pubnico Head, N. S. Deacons have not yet been appointed, but will be pretty soon. We ask your prayers that this church may be greatly blessed, and made a great blessing.

E. A. MCPHER, Pastor.

BERWICK.—The pastorate of the Rev. Douglas Simpson in Berwick closed on Sunday, May 25th, when he preached his farewell sermon to a large congregation in the Baptist church from the text, "And there was no more sea." Rev. 21:1. During the seven and a half years that Mr. Simpson has been a faithful and zealous pastor of this church he has worked earnestly, and accomplished much. Upwards of 200 members have been added to the church, a debt of \$1,200 removed from that building and a handsome up-to-date parsonage built in a central location in the village. Mr. Simpson has ever shown a marked interest in temperance work and in everything tending to the welfare of the town and has had wonderful help and inspiration in the person of his wife, Mrs. Simpson, who has endeared herself to the people by her noble Christian character which has ever been exerting itself in their labors. Her great talent for teaching is manifest in the Sunday School, where both she and her husband have been faithful workers, her infant class now numbering

seventy pupils. She was president of the Woman's Aid Society and the Mission Band and an active worker in the W. C. T. U. During the past few weeks these Societies and her Sunday School class have made her several delightful surprises and presented her with tokens of love and esteem. Mr. Simpson has accepted an urgent call to Billtown. Mr. and Mrs. Simpson carry with them from this part of the county the prayers and high esteem of a host of friends who join in good wishes for their success in their new field of labor. J. WILLIS MARGESON.

May 26.

Quarterly Meeting.

A profitable session of the Westmorland County Quarterly Meeting was held in the North River Baptist church, Salisbury, N. B. There were present Pastors Hutchinson of Moncton, Saunders of Elgin, Dr. Brown of Havelock, and Pastor MacNeill, with a respectable representation of lay delegates.

Tuesday, May 20, opened with a conference held at 4 p. m., which proved a profitable introduction to the work. At 7:30 p. m. Pastor Hutchinson preached a grand sermon from 2 Thes. 3:16, "The Lord be with you all." This was followed by a social service led by Dr. Brown, in which many took part.

Tuesday morning a social service, led by Pastor Saunders, was followed by election of officers with the following result: Chairman, Pastor J. W. Brown, Ph. D.; Secretary-Treasurer, N. A. MacNeill, Rev. H. H. Saunders was added to the executive committee. Pastor Hutchinson read a paper on the "Needs of the Hour," which elicited a good discussion. A Home Mission Conference was led by Pastor Saunders, which moved a response sufficient to call forth an impromptu collection of \$4.20.

The afternoon was given to the discussion of "Importance of the Sunday School being evergreen," opened by Pastor Saunders, and "Teacher Training in relation to Evergreen Sunday School," opened by Dr. Brown. A very helpful and profitable afternoon was spent.

At 7:30 Pastor Saunders preached a soul-stirring sermon from Isa. 55:6-7. Dr. Brown took charge of a social service of more than ordinary power. This closed what the church and visiting brethren regarded as a very profitable quarterly.

N. A. MACNEILL, Sec'y-Treas.

Our Royal Guests.

A souvenir of the visit of the

Duke and Duchess of York and Cornwall

AND OTHER MEMBERS OF THE ROYAL FAMILY.

Our Royal Guests will gather up the choice fragments which remain of the previous visits of royalty—portraits, pictures of notable places, sketches, items of interest, etc., and combine them with a beautifully illustrated and complete account of the visit of the Duke and Duchess of York and Cornwall.

It will be a WORTHY MEMENTO OF A NOTABLE EVENT and everyone who witnessed any of the scenes connected with these visits should have a copy of the book for future reference.

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ALL CHARGES PREPAID.

MARRIAGES.

FORTY-MCGOWAN.—At Woodstock, N. B., May 27th, by Rev. Z. L. Fash, M. A., George Forty and Mrs. Louisa McGowan, both of Houlton, Me., U. S. A.

MORTON-WEBBER.—At the residence of the bride's father, New Germany, May 27th, by Rev. H. B. Smith, M. A., Lockhart Freeman Morton to Fanny Alice Webber, both of New Germany.

BRAY-BENNETT.—At the residence of the bride's parents, Hopewell Cape, Albert county, N. B., May 24th, by Rev. F. D. Davidson, Frederick C. Bray of Caledonia and Grace E., eldest daughter of Joel Bennett.

FORREST-ROZANDER.—In Amherst, N. S., May 26, by Rev. Welcome E. Bates, Walter R. Forrest and Jessie S. Rozander, both of Amherst.

STOKES-MCIVER.—In Amherst, N. S., May 26, by Rev. Welcome E. Bates, Alfred G. Stokes and Bessie E. McIver, both of Amherst.

CORKUM-CARLSON.—At Pleasantville on the 22nd of May, by Pastor J. E. Blakney, James W. Corkum, of Pleasantville, N. S., to Ida C. Carlson, of the U. S. A.

DEATHS.

JENKINS.—On Thursday, May 15th, Bro. Thos. Jenkins, in the 67th year of his age. His end was peace.

FAIRWEATHER.—At Cumberland Bay, N. B., May 28th, Walter Lee, aged 6 years, son of Fred and Alice Fairweather. May they find comfort in his words "Of such is the kingdom of heaven."

DAY.—At Chipman, N. B., on 29th inst., of Bright's disease, David Day, Sr., aged 77 years. A widow, five sons and six daughters are left in mourning. Deceased was a member of 2nd Chipman church, having united with it many years since.

BRANSCOMBE.—At Cumberland Bay, N. B., on 27th inst., Levina O., wife of R. C. Branscombe, aged 26 years. Besides her husband, our sister left a little child of three weeks. She was a member of 2nd Grand Lake church.

DOWNING.—On May 23rd, after a long and painful illness, Alex. R. Downing, aged 54. For many years Bro. Downing manifested some interest in the things of God, but it was not till the revival under Evangelist Marple in Belmont nine years ago that he took Jesus as his Lord and was baptized into the fellowship of the Onslow church. His faith was very clear and strong. His widow, three sons and two daughters mourn, but not without hope.

CLEVELAND.—Bert Cleveland died of consumption, May 10th, after a lingering illness, aged 21 years and 3 months. He was the eldest son of Mrs. Ed. Cleveland and much sympathy is felt for the family in this deep trouble. The father died a few years ago and about two years ago a younger brother was taken away. He was a young man of excellent character and in his sickness he expressed a hope in Christ which gave us great comfort. Rev. J. E. King, (Meth.), assisted the pastor in the services conducted at the house. His body was borne to the grave by six young men.

WITHERS.—At Granville Centre, N. S., on the evening of May 21st, Mrs. William Withers, aged 42. Our sister for years has been a worthy member of the Bridgetown Baptist church. She will be much missed by the religious life of the community. She was a teacher in the Sabbath School and for some years has been president of the Granville Centre Aid Society. Some time ago lung trouble began to appear which resulted in her death. She was much comforted during her illness by the presence of Jesus and while life was sweet to her she was resigned to the will of God. She was a woman of rare sweetness of nature and was much loved by all. She leaves behind a husband, a number of relatives and large circle of friends to mourn her departure to the homeland.

BARTON.—At Cumberland Bay, N. B., May 26th, M's Wm. Barton, aged 83 years. Our sister joined the church here many years ago, and proved herself to be a faithful follower of the Lamb by the Christian life she lived. Her sons and daughters who are left to mourn have the sympathy of all.

BRANSCOMBE.—At Cumberland Bay, N. B., May 27th, Levina O., aged 26, beloved wife of Raymond Branscombe. What makes her death particularly sad is, she leaves an infant only a few days old. Our brother, as well as the parents, brothers, sisters and all who mourn have the sympathy of the community.

BENT.—At Granville Centre, on the evening of the 16th of May, Mrs. Walter Bent, aged 50 years. Our departed sister for years has been a consistent member of the Bridgetown Baptist church. She has been a great help to the Lord's work in the community in which she lived. She was a teacher in the Sabbath School and a valued member of the Aid Society. For

some time she had been in poor health and for over a year and a half has not been able to attend the services of God's house. She endured her trials with wonderful patience and with unshaken confidence in God. An operation which was hoped would relieve her failed to have the desired result and in a spirit of entire resignation and with bright hopes she entered into rest. She leaves behind a husband and a large circle of friends to mourn their loss.

HARRISON.—At Maccan, May 22, Ella, beloved wife of Jephth Harrison, aged 55. The family mourn the removal of a good wife and mother; the church, ill able to endure the loss, is in sorrow that a devoted member has been taken away; the W. M. A. Society grieves over the departure of its leading spirit. But "Blessed are the dead who die in the Lord." Her's is the unspeakable gain. Mrs. Harrison was smitten two months ago with an obscure disease, which she bore with fortitude and patience. Christian resignation was never more manifest and unflinching trust in her Father's will continued to the end. Miss Maude Harrison, Missionary to the Telugus, is her oldest daughter. Mrs. Harrison was baptized in Wolfville, while attending Acadia Seminary, by Dr. O. Blo and united with the Maccan church. A short memorial service was held at the meeting house, close by which the remains are deposited, participated in by Rev. Robert McArthur, W. M. minister.

FORD.—On May 12, Mrs. C. W. Ford of Sackville, N. B., passed into rest aged 48 years and ten months. She was converted at 14 years of age and was baptized by Pastor Coleman at 18. From the time of her connection with the church until her death she was a toiler for God and humanity. She had been a great sufferer for some time and with her husband and friends hoped for relief in an operation at a hospital in Boston. But such was not God's plan and on Tuesday, May 13th, her beloved husband returned after 12 days of greatest anxiety with the remains of his loving and faithful wife. Her Christianity permeated her whole being and controlled the activities of her entire life whether in the home, the church, or community at large. Wherever her Master led thither she followed with helpful hand and loving heart. She was beloved by all who knew her. The attendance at the funeral was very large. The floral gifts, chaste, beautiful and abundant, from church, Sunday School and friends.

DURLAND.—At Port Maitland, Yarmouth county, N. S., on May 20, from pneumonia, Ada, beloved wife of G. H. Durland, Esq., aged 45 years. In the unexpected death of Sister Durland, the Bay View church loses a highly honored and most useful member and the community a respected and intelligent citizen. She was a faithful wife, a devoted mother, a valued friend and an earnest, hopeful Christian. She was one of the reliable members of the Aid Society and had been its Secretary for several years. Indeed she was one of God's choice gems, and by his own appreciative hands she has been transformed to her proper setting in the diadem of heaven's King. "Precious in the sight of the Lord is the death of his saints." "They shall be mine in that day when I make up my jewels." Deceased leaves a husband, three children and an aged and widowed mother to mourn an irreparable loss. But they all know whither to go for needed consolation and strength. The hand that has torn can also heal. May these dear sorrowing ones experience the healing touch of the great Physician who is affected by the feelings of our infirmities.

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Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

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The new Cereal Breakfast Food, "Wheat Marrow" gives you courage, friend, because it is a mental and physical food that builds you up.

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it send us his name and we'll send him a generous sample to deliver to you free.

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A. P. TIPPETT & CO., SELLING AGENTS, MONTREAL.

LEWIS.—At Coldstream, Car. Co., on Sabbath evening, May 25, Lydia, wife of brother George Lewis, peacefully fell "asleep in Jesus" after a brief illness of pneumonia, at the age of 65 years. Early in life she sought and found Jesus, and during all the years that have followed He has ever been precious to her son. She was baptized and united at first with the Free Baptist denomination, but after marriage with her husband united with the Baptist church in Coldstream. Residing for a number of years in the United States, Brother and Sister Lewis had taken their transfer to the Baptist church in Geneva, New York, of which our sister was a member at death. Only a few weeks since she returned to her native land, and while visiting at her sister's home was stricken down. She had been living with the end in view and was ready when the summons came. Her departure to the "home-land" was made more sad to those remaining because the husband and an only son, whom she left in the United States, were not permitted to be with her in the closing hours. But loving hearts and willing hands faithfully ministered to her, among them her only daughter, Mrs. Adelbert Belyea. The pastor of Coldstream Baptist church, assisted by Revs. H. Shaw and G. W. Foster, (Free Baptist) attended the service. The body was laid to rest in the cemetery at Mount Pleasant.

Queens County, N. S. Quarterly Meeting.

The Quarterly Meeting of Queens county assembled at Brookfield, May 20th and 21st. Pastor Langille addressed a fine audience on Tuesday evening on Gospel Temperance. This helpful service was participated in by Pastors Balcom and Corey and a large number of the laymen. Wednesday morning service was given up to reports from the churches and the appointment of officers for the ensuing year. Election of officers resulted in the appointment of Pastor Corey, Chairman, and Pastor Sloat, sec'y-treas.; Bro. E. D. Ford, vice president for S. Queens; Bro. Jabez Mc-hannen, vice president for N. Queens. All the churches reported additions by baptism during the last quarter. In the discussion of Sunday School work at the afternoon session, much enthusiasm was

aroused over the adult question. The fact was brought out that at Brookfield the adults of the congregation attend Sunday School quite as generally as the children. This is more than an ordinary record and one that is worthy of imitation on the part of all our churches. Encouraging reports from our W. M. A. Societies and from our young peoples meetings. The following resolution carries its own explanation:

Whereas Lord's day desecration is on the increase in this county, therefore resolved that the Queens County Quarterly Meeting express itself as being of the opinion that it is desirable to have a branch organization of the Lord's Day Alliance in this county, and, that the secretary call the attention of the Provincial Alliance to the matter.

The evening session was given up to sermon by Pastor Corey, followed by Evangelistic service led by Pastor Langille. A most helpful spirit prevailed in this service. We were all impressed with the large number of intelligent and touching testimonies given by the large congregation. Pastor Balcom is happily located in this respect. What he lacks in railroad communication is made up to him in intellectual, consecrated, Christian co-operation and fellowship on the part of this splendid church. The pastor and wife are filling a large and useful place in this community. Their work will be lasting for the Master. We shall not be surprised to hear of some special ingathering on this field in the near future. All the visitors present felt they had participated in sessions of the Quarterly that were of more than ordinary profit and enjoyment. All returned to their fields with renewed hopefulness. ONE PRESENT.

The London Chronicle declares that the negotiations, which will be practically concluded in the course of the present week, will witness the termination of the war in South Africa. The government has declined to grant the rebels unqualified amnesty, or to fix a date for the establishment of self-government. Against this idea of a speedy announcement of peace is the decision reached in Parliament to debate the education bill next Monday and to postpone further the debate on the budget, which seems to show that affairs in South Africa will require a greater period of time for settlement.

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Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any suffer with

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

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Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Frostbites, Chilblains, Headaches, Toothache, Asthma, Difficult Breathing. Cures the worst pains in from one to twenty minutes. Not an hour after reading this advertisement need any suffer with pain. Radway's Ready Relief is a sure cure for every Pain, Sprains, Bruises, Pains in the Back, Chest and Limbs.

IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

that instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other Fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

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Radway's Pills

Always Reliable, Purely Vegetable.

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

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

—AND— ALL Disorders of the LIVER.

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

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. Price 25c a Box. Sold by all Druggists or Sent by Mail.

Send to DR. RADWAY & CO., 7 St. Helen street, Montreal, for Book of Advice.



Is a purely vegetable System Renovator, Blood Purifier and Tonic.

A medicine that acts directly at the same time on the Stomach, Liver, Bowels and Blood.

It cures Dyspepsia, Biliousness, Constipation, Pimples, Boils, Headache, Salt Rheum, Running Sores, Indigestion, Erysipelas, Cancer, Shingles, Ringworm or any disease arising from an impoverished or impure condition of the blood.

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SOUR STOMACH, FLATULENCE, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA Promptly relieved and cured by **K.D.C. THE MIGHTY CURER**

THE UNIVERSAL HOMESICKNESS.

Can any of us hear at any time the haunting refrain of that human song, "I'm a pilgrim and I'm a stranger," without a curious response in the soul? Does not this essentially express the underlying consciousness of us all, even in our sunniest and most prosperous hours?

Our religious speech is not homely enough. Let us not talk of palaces and thrones and dominions. What the spirit of man wants is home. The highways and the high seas are well enough in their place; but what is their place? They are there to lead us home.

For myself I want—and here I am not singular, but know well that I express the universal heart—not fame, or power, or wealth, but that spirit, on the large and permanent scale, in eternity, in the universe, which I remember when I was a little child, and the fire glowed on wintry evenings, and the tea-urn sang on the table, and my mother's voice was crooning some sweet hymn; when the world of care was shut out—as if it were not—and the world of love shut in.

Poor, forlorn, and homeless creatures, we want but one thing in this lonely universe—alas! it is not to be found in this world but for a season in early youth—we want the atmosphere of a comprehending sympathy, the tone of welcome.

The Christian gospel has done three things for us, the magnitude and value of which few of us can at present realize. 1. It has defined the home-land. 2. It has lit up the long seas with shimmering paths of light which mark the way home. 3. It has brought into our hearts the experience and foretaste of our home; and has thus made even the land of our exile rich in visions, and the house of our pilgrimage jubilant with songs.

Mind you, it has emphasized the fact that life is an exile. It has written over the door of our dining-chamber this reminder. Each meal is taken in remembrance, "Till he come." We sit down gird, holding the pilgrim staff. For the haste of the journey does not allow us to settle down or to rest. But who minds the exile, if the homeland and the way home are defined?—Robert F. Horton.

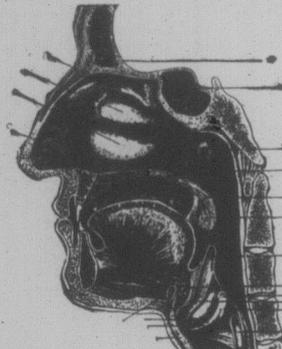
CULTURE AND CHARACTER.

It is the thought of some that character can be transformed by culture. Educate men, we are-sometimes told, and you will regenerate them. Give them culture and you will lift them out of the slough into which they have fallen. Transform their environment and you shall transfigure them. It all sounds well, but after all there is a fallacy in it.

Of course no one would deny that education and its consequent culture have an influence on the external lives of men. Neither will anyone deny that if you can better one's external condition you stand a chance of improving his character. But the influence that is exerted in each case is too largely an external influence to very greatly transform the inward character. Something of inward impulse of course is imparted by education and its resultant culture. But it is not enough to reach the centre of man's being. It is not enough to capture the citadel of his soul. Some one has said "the profoundest education cannot change a man's nature." There is no question but that this declaration is true. There is something in the human heart, something in human nature that, defies the touch of education, of culture. There is, if you will, an innate tendency to evil which will break away from the bonds of each and reveal the man in his true condition.

Now then, it is this phase of the problem of human transformation that Christianity meets. This regenerating power from the Spirit of God comes to and touches the man's inner life. He is born from above. He leaves something of the old life and takes on the new life which Jesus Christ imparts. Under this spiritual change old things pass away and all things become new. What education cannot do; what culture cannot do; what change in external environment cannot do, that the new birth in Jesus Christ can do. It changes the man's nature, it makes him over. Moreover this is not theory alone, but fact. Practical illustrations of this can be found on every hand. This is the testimony that Christianity is bearing of itself all the time. It is transforming the

DR. SPROULE ON CATARRH. The Gateway of Consumption.



The Commonest Abode of Catarrh Germs.

Twenty years ago Catarrh was comparatively unknown. Now no age, sex or condition is exempt from it, and no climate or locality is a cure for it. Catarrh is to be more dreaded than all the yellow fever, cholera, smallpox, diphtheria, and all other epidemic diseases—as it is more fatal. It is in the large majority of cases the forerunner of consumption, and vital statistics show that deaths from consumption in this country have increased more than 200 per cent. in the last five years, nearly all these cases having been traced back to catarrh as their starting point, and many physicians now contend that catarrh is only ineffectual consumption. I make the treatment of catarrh a specialty. I do cure catarrh. Catarrh has never been cured by nasal douches, washes or snuffs. Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines peculiarly adapted to each particular case. Medicine that will cure one will not cure another.

It has been determined by microscopists that catarrh has as distinct a germ as any of the noted epidemic diseases, and again and again has it been shown that a patient had been treated for some other disease when catarrhal germs have been present.

A remedy for catarrh must be used constitutionally, and it must possess a direct affinity for the mucous membrane, and of being absorbed by the purulent mucous wherever located. It must be homogeneous and each

If you have catarrh, answer the above questions, cut them out of the paper and send them to me with any other information you may think would help me in forming a diagnosis and I will answer your letter carefully, explaining your case thoroughly, and tell you what is necessary to do in order to get well.

DR. SPROULE, B. A., (formerly Surgeon British Royal Naval Service), English Catarrh Specialist, 7 to 13 Doane Street, Boston.

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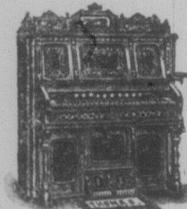
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MANUFACTURERS AGENTS.

Middleton, N. S.

natures of men so that the selfish, the base, the sensual, the covetous, the evil inclined, are turned face about and made to emulate in some measure the example Jesus Christ has set. It is this work of Christianity that in these days demands special emphasis. It is a fact that men recognize and are ever ready to acknowledge. There are speculative questions that we can well let alone, but this practical illustration of the power of the grace of Jesus Christ we want constantly to enforce.—Baptist Commonwealth.

Impatient people water their miseries and hoe up their comforts, sorrows are visitors that come without invitation, but complaining minds send a wagon to bring their troubles home in. Many people are born crying, live complaining, and die disappointed, they chew the bitter pill

which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water.—C. H. Spurgeon.

WIRE WOUNDS.

My mare, a very valuable one, was badly bruised and cut by being caught in a wire fence. Some of the wounds would not heal, although I tried many different medicines. Dr. Bell advised me to use MINARD'S LINIMENT, diluted at first, then stronger as the sores began to look better, until, after three weeks, the sores have healed, and best of all the hair is growing well, and is NOT WHITE, as is most always the case in horse wounds. Weymouth. F. M. DOUCET.

This and That

DON'T BE AFRAID TO WORK.

One thing that keeps young men down is their fear of work. They aim to find genteel occupations, so they can dress well, and not soil their clothes, and handle things with the tips of their fingers. They do not like to get their shoulders under the wheel, and they prefer to give orders or figure as masters, and let some one else do the drudgery. There is no doubt that indolence and laziness are the chief obstacles to success.

When we see a boy, who has just secured a position, take hold of everything with both hands and "jump right into his work," as if he meant to succeed, we have confidence that he will prosper. But if he stands around and asks questions when told to do anything, if he tells you that this or that belongs to some other boy to do, for it is not his work, if he does not try to carry out his orders in the correct way, if he wants a thousand explanations when asked to run an errand, and makes his employer think that he could have done the whole thing himself—one feels like discharging such a boy on the spot, for he is convinced that he was not cut out for success. That boy will be cursed with mediocrity, or will be a failure. There is no place in this century for the lazy man. He will be pushed to the wall.—Success.

GIRLS AWAY FROM HOME.

Write your home letters regularly, and keep in touch with your parents and old friends by weekly correspondence. Never let a Sunday afternoon drift out without your hour spent in an intimate and loving letter to dear mother. This is a good occupation for Sunday, and I can hardly tell you how minute and confidential and affectionate this writing should be. But there is no need. You know what you like to hear from home, and what mother and father must long for when your letters come. I follow those letters. Mother is in the kitchen washing dishes. She wipes her hands and sits down in the low rocking chair by the window where the lilac is beginning to bud. Father stands between the table and the door waiting to hear what you have said, and aware that he must wait until mother has satisfied her heart with the first reading. Then it will be his turn. To them both you are, and always will be, just their own little girl, and you can never send them a line which they will not scan with eagerness. So never put off your family at home with a scrappy, hurried scrawl, take time and tell them everything.—Ladies' Home Journal.

THE BRAIN'S FIVE SERVANTS.

Mr. Brain sits in his office in the head. He is a very busy man. He wears three coats all the time, in summer as well as in winter. He never has time to go outside even for a minute. But he knows all that is going on in the big world around him.

He has five good servants, who come to him every minute to tell him what people are doing outside. Their names are Touch, Taste, Smell, Sight and Sound.

Master Touch is a very busy fellow. He has more to do than any of his friends. He stands at every door, to tell the Brain if the body is in danger.

Master Taste is next of kin to him. He is like a brother, but has less to do. He lives in a neat little house that has a pretty ivory fence in front and red curtains at the sides. His house is called the mouth, and is fenced in by the teeth. Each day's meals are examined by Taste, to see if they are all right, and won't make the body sick.

Master Smell lives close by in a tiny house called "the nose," and keeps busy.

Sight looks out forward through two round windows that have white fringed curtains to drop over them when they are tired working. Everything that happens is seen by them and told to the Brain.

Hearing carries all sounds to the Brain, so that it is always on the lookout to keep the body out of danger.—Olive Plants.

ASLEEP FOR NINETEEN YEARS.

(From the London 'Telegraph's' Paris Message.)

Great interest is again being displayed in the case of Mile. Bouyvenal, who for

nineteen years has been in a state of catalepsy, taking neither meat nor drink, and to all appearance dead, save for the regular but almost imperceptible beatings of the heart. Marguerite Bouyvenal, who lies on a little bed on the ground floor of her mother's cottage, in the village of Thenelles, near St. Quentin, is now nearly thirty-eight years old. She has been visited by hosts of people, including a number of medical celebrities, and all sorts of theories have been put forward by way of accounting for her condition. The local physicians are of opinion that the trouble was caused by some violent emotion, and this view was set forth by an expert in his report to the Saint Quentin court, which years ago went into this very peculiar case. Now, however, the idea is started that Marguerite Bouyvenal may have been magnetized, and not having afterward been properly aroused, may thus have remained in a state of hypnotic catalepsy.

A WAY TO HAPPINESS.

Find out, as early as possible, what you can best do, and do it with all your might, and expect to succeed, no matter what obstacles you may encounter. Cultivate a philosophical vein of thought. If you have not what you like, like what you have until you can change your environment.

Do not waste your vitality in hating your life; find something in it which is worth liking and enjoying, while you keep steadily at work to make it what you desire. Be happy over something every day, for the brain is a thing of habit, and you cannot teach it to be happy in a moment if you allow it to be miserable for years.

Make yourself worthy of true friendship and lasting respect and worthy love, and if any of these emotions seem to prove ephemeral, remember, they were not the realities—the real ones will come to you, since you are worthy.

Acquire all the knowledge and accomplishments possible, and enter into studies and sports with all your energies. They help to round life out, and to keep the mind fed with a varied diet, while they open new doors of pleasure and enjoyment.

Form a habit of trying to do some little act to add to the comfort and pleasure of some living thing—man or beast—every day of your life. If you do no more than feed a starving cat, speak kindly to a lost dog, or loose the cruel check of a misused horse; you have travelled a step toward happiness, and have not lived the day in vain.—Ella Wheeler Wilcox, in Success.

"IMPREGNABLE FORTIFICATIONS."

Gen. Sterling Price of Missouri was one of the best fighters in the Confederate army, but as a writer in the Washington Post overheard a veteran say, he was "a scholar in inverse ratio." Complex tactical movements in practice did not stagger him, but the simplest problem on paper was beyond his power.

During the early days of the Civil War he visited General Beauregard, who was a graduate of West Point, an expert mathematician, a civil engineer, and an authority on military tactics and strategy.

At Corinth, Mississippi, Beauregard had opportunity to put his theory into practice, and had placed about the city a series of fortifications which he spoke of as "impregnable."

He took General Price in a carriage to view these fortifications, carefully explaining their merits. Then he asked General Price what he thought of the system.

Price straightened himself up and said, thoughtfully, "Well, I hain't never seen none like 'er but onct befo'."

"They were pretty effective, weren't they?"

"Yep, fine! I done tuk her."

AUTOBIOGRAPHY OF A BIRD.

Carol Scudder Williams, a boy of eleven, is the author of this little bit of bird autobiography in St. Nicholas:

"I am the father bird of a large family. My mate is the sweetest sparrow that ever lived, as you would all agree if you saw her. We mated early in the spring, before the time for building nests, and selected a place for our home. We went to a great many places, until finally we saw a roomy house with a large piazza, and under the eaves we found the best place for a nest that you can think of. It was large enough for a good-sized nest, and we de-

cid to take it. We saw that there was house children in the family, and perhaps they would be kind to us. And then, the branch of a big maple tree stretched out quite near it, and made a good place to sit and watch the babies. (Perhaps you think that father birds don't care much for their children, but they do.)

"Well, we built a cunning little nest, and pretty soon we had five little speckled eggs. One day, after we had been waiting and waiting so long, and tending them so faithfully, those eggs broke, and out came five featherless, hungry little birds. Then there was great excitement below. The house children got a step-ladder and peeped into the nest, but did not touch the birds. They were so gentle and kind, and never made a noise on the piazza, for fear of 'frightening the birdies away.' I have had a great deal of experience with house children, and never have seen any so kind as these were. You don't know how happy it makes us feel to know that somebody cares enough about us to want us."

A DELICATE POSITION.

Wedding presents are frequently distinguished for their uselessness, and gift-making at any time is always attended with some danger, but there is a contractor near Albany who realizes that the most generous intentions are likely to turn out disastrously. The Albany Journal tells how it came about.

A faithful Irish employee announced his desire to take a month's vacation in order to visit his brother in the West. He had worked so well and steadily that his employer not only granted the request, but made him a present of a new valise. The night before Tim was to leave he received the gift, accompanied by a few appreciative words.

Tim stared at the valise for a moment and then asked: "What am I to do with that?"

"Why, put your clothes in it when you go away, of course," answered the contractor.

"Put me clothes in it, is it?" said Tim. "An' phwat will Oi wear if Oi put me clothes in thot?"

JOHN'S BLUNDER.

A minister in Scotland who was making a call the other week upon a member of his flock whom he had not seen at church for some time asked, "What's come over you that I don't see you at church at all now?"

"Hoots, man, ye'll no' ha' seen me because I sit ahint the pillar."

"The pillar, John? Good gracious, the pillar! Why, it is two years since it was removed from the front of your seat."

THE LOBSTER AND THE CRAB.

A lobster bold and a dignified crab went out for a sail together; but the wind blew cold, and the waves ran high.

And the lobster cried, "Oh, my! Oh, my! This truly is awful weather! And away to shore I think I will hie, For if I get wet—why! why! why! why! I'd never get over it, never!"

—M. Copsby Eastman, in Christian Register.

OUT OF PLACE.

I heard dear granny say to-day What sounded very queer: "We must not try to put old heads Upon young shoulders, dear!"

It was to mother that she spoke In such a funny way, And mother only sighed and smiled, And bade me run and play!

But when I came to think of it, I thought how very strange We children, all of us, would look If we could make that change.

Suppose I had dear granny's head, Her cap and soft white hair, Upon my shoulders fixed—my word, How all the folks would stare!

I almost think 'twould even be Yet still more queerly mixed If granny had my curly pate Upon her shoulders fixed!

How funny both of us would look! We shouldn't like it, though, And so I'm glad they can't attempt To make the change, you know!

—Little Folks.

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—AT— WOLFVILLE.

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News Summary.

Australia is suffering from drought. An effort will be made to settle the coal strike by arbitration.

Joseph Deschatelets, of Ottawa county, is in Hull jail awaiting trial for the murder of Benjamin Recor, 28 years ago.

The senatorship vacant by the death of Hon. Mr. Clemow will be filled by the appointment of H. N. Bate, of Ottawa.

Mayor Planet, D. S. O., of the R. M. C., Kingston, will be appointed second adjutant of the coronation contingent.

Lord Dundonald has been appointed by order-in-council commanding the Canadian militia in place of General O'Grady-Haly.

Mrs. Edward Chute, of Albert Mines, received a telegram recently announcing the death of her husband by drowning in the United States.

A whole battalion of Turkish troops is reported to have been annihilated by rebels near the seaport of Mocha, in the south-western part of Arabia.

Snow to the depth of nearly an inch fell at places in Maryland on Tuesday. A hail storm caused much destruction to crops in and about Grafton, W. Va.

The residence of Andrew Brown, of Red Bank Ridge, Queens county, was destroyed by fire last Thursday. Only a few small articles were saved.

There have been six thousand applications for the six hundred seats allotted Lord Strathcona in the colonial stand by the imperial authorities.

Wm. J. Henjes, charged at Calgary with displacing a railway switch, has been sentenced to seven years in Stony Mountain penitentiary.

The C. P. R. telegraphers had another conference on Wednesday with General Manager McNicoll regarding their grievances, but no settlement was come to.

Wilfred Borden, 35 years old, was killed by a live wire at Montreal Monday. He met death while attempting to rescue a small boy who previously took hold of the wire with one hand.

Troopers Dymont, of Halifax, McVicker, of London, Keddy, of Quebec, and Redawell, of Medicine Hat, N. W. T., of the second Regiment C. M. R., are reported to be still dangerously ill in hospital in South Africa.

The new chamber of representatives at Berlin will be composed of 96 Catholics, 34 liberals, 34 socialists and 2 Christian democrats. The government has a majority of 20 before the elections. The new Belgian senate will contain 62 Catholics, 41 liberals and 6 socialists.

The Royal Society of Canada is in session at Toronto. Among the members in attendance are G. U. Hay and G. F. Matthews, of St. John; L. W. Bailey, of Fredericton, and Hon. J. W. Longley, of Halifax.

The Dominion government has cabled to the governor of the Windward Islands, placing at his disposal for the people in distress at St. Vincent, \$25,000 of the \$50,000 voted. The other \$25,000 was sent to the sufferers at Martinique.

The Crow's Nest Pass Coal Co. directors have authorized the statement that the company will pay all funeral expenses, relieve against immediate want and suffering and provide permanently against any destitution. They state that so far the cause of explosion is unknown. This is the first explosion that has taken place at the mines. Men were recently fined by the magistrate at the instance of the company for taking matches into the mines.

On Saturday, Alfred Tardy and Baptiste Groundy, while drifting down the St. John river on a catamaran from Edmundston, discovered the body of a man near Smith's place, at Green river, twelve miles above Grand Falls. They examined the body, and were horrified to see that the man had been shot, a bullet having entered the back of the skull, which it penetrated and passed out at the forehead. The unknown man was attired like a stream driver, and his boots were missing. From appearances, life was extinct not more than five or six hours.

A general provincial election was held in Ontario on May 29th. Previous to dissolution the Government party had a majority of eleven in the Legislature. The opposition was strong and aggressive. It was generally admitted that the contest would be a very close one, and it was difficult to say on which side victory was likely to fall. The returns show that the Ross Government has been sustained, but with a somewhat diminished majority. Returns may change the result but as the matter stands the Government is said to have a majority of four.

The End of the War.

At about 1 o'clock Sunday afternoon the war office received the following despatch from Lord Kitchener, dated Pretoria, Saturday, May 31, 11.15 p. m.: "A document containing terms of surrender was signed here this evening at half-past ten o'clock by all the Boer representatives, as well as by Lord Milner and myself." In the House of Commons Monday, the first Lord of Treasury and government leader, A. J. Balfour, announced the terms of peace in South Africa as follows:

"The Burgher forces lay down their arms and hand over all their rifles, guns and ammunition of war in their possession, or under their control. All prisoners are to be brought back as soon as possible to South Africa, without loss of liberty or property. No action to be taken against prisoners, except where they are guilty of breaches of the rules of war.

"Dutch is to be taught in the schools, if desired by the parents, and used in court, if necessary.

"Rifles are allowed for protection. "Military occupation is to be withdrawn as soon as possible and self-government substituted. There is to be no tax on the Transvaal to pay the cost of the war.

The sum of three million pound sterling (\$15,000,000), is to be provided for re-stocking the Boer farms.

"Rebels are liable to trial according to the laws of the colony to which they belong. The rank and file will be disfranchised for life. The death penalty will not be inflicted."

The Baron De Hirsch Institute at Montreal was formerly opened on Wednesday by the Governor General. The building was erected at a cost of \$100,000, and is to be used as a Jewish school and immigrant home.

A tremendous explosion of very black smoke from Mont Pelee took place on Wednesday morning. George Kennan and Robert T. Hill, geologist, before reported missing, have returned to a safe place.

Details of the murder at Little Ripon, Ottawa county, show that Joseph Deschatelets threw Benjamin Richer, his 15-year-old victim, in the river while acting under impulse of temporary insanity. He was on the best of terms with Richer, whom he had adopted four years ago.

W. Johnson, of New Jerusalem, was very seriously injured on Sunday evening by a large bull. He was leading the animal to water when it attacked him. Mr. Johnson's leg was badly broken above the ankle. Mrs. Johnson hurried to the scene with a fork which she thrust into the beast when it gave up.

There was a serious accident on the N. B. Central railway last Wednesday morning. As the train from Chipman was going over the Washademoak bridge the main span gave way, precipitating the engine and two cars of lumber to the bottom of the river, which is said to be about forty feet deep. The box car was also pulled over the bridge, so as to stand in an almost perpendicular position, with one end in the water and the other resting above the bridge. It thus acted as a buffer, preventing the passenger coaches from going over and so averting a much more serious disaster, for there were several passengers in the cars besides the train crew. Chas. F. Purdy of Hampton, the engineer, and S. F. Brand of Norton, fireman, went down with the engine. Purdy, who succeeded in breaking out the cab window and reaching the surface, was not seriously injured, but Brand was drowned. Less than two years ago a serious accident, attended with loss of life, occurred on the same road owing to the collapse of a bridge.

The Alumni Association of McMaster University has issued a pamphlet containing matter, designed to give parents, teachers and students information in respect to the character and work of that institution. It is gratifying to observe that McMaster is evidently enjoying a good degree of prosperity and obtaining recognition both at home and abroad for the thoroughness and general excellence of its work. McMaster's first class in Arts graduated in 1894. Seven classes have now followed. Of these, sixteen men have done more or less graduate work at Harvard, Chicago and Clark Universities. Four of these have completed courses for the degree of Doctor of Philosophy, and all four have excellent positions in American and Canadian Universities. Besides these others have taken graduate work and have obtained good positions. The professors of American Universities at which McMaster men have taken graduate course appear to have nothing but good to say of them.

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LITERARY NOTES.

"Africa"—dark, degraded, despoiled, yet with tremendous opportunities for good as well as for evil—forms the subject of many fascinating descriptions and stirring appeals in the June number of The Missionary Review of the World. Willis R. Hotchkiss, who so stirred the immense gathering of Students in Toronto, writes of "Africa, Old and New," and describes his thrilling experiences among the savage tribes and in the deadly climate. Dr. A. R. Cook tells of the difficulties and incidents connected with "Healing the Sick in Uganda," an ideal style of article. George C. Reed contributes a paper on "Darkest Morocco," and with a large army of facts and numerous illustrations, shows the conditions that prevail and the great need of changing the political and moral ideals and habits of the people. The history of the "Martyr Churches of Madagascar," by James Sibree, also contains much of great interest and inspiration, and the "Slave Trade in Hansaland," reveals a condition of things that calls for prompt correction. Other countries are not overlooked. There are articles on "Medical Missions in Mexico;" on Mrs. Foster, the "Tombs Angel;" on "Thirty Years in India;" "The March of Events in Pekin;" "Miss Stone's Capture and Release," etc., etc. The Bitorials, Books, and General Intelligence are up to date and world-wide in scope and view point.

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

Twentieth Century Funds, N. S.

FROM APRIL 16 TO MAY 20.

Springhill, \$16.12; Middleton Sunday School, \$10; New Tusket Sunday School, \$20; Mrs DeBlois, Wolfville, in memory of Rev S W DeBlois, \$5; A C Berrie, \$5; Mrs W A Livingstone, Truro, \$2; Canard church, viz: Mrs T W Offen, \$3; Mrs S E Burgess, \$4; Mr and M W E Harris, \$2; R K Halsey, \$5; W K Eaton, \$5; R R Harris, \$2; A Friend, \$1; Minnie Kinman, \$1; Estella Loomer, \$2; Hattie Harris, \$1; Mary Harris, \$1; Sarah Butler, \$1; W H Belcher, \$3; Anna Eaton, \$2; Mary E Eaton, 2; B Dickey, \$1; Russ Eaton, \$1; Mrs Levi Eaton, in memory of Mrs Joshua Hills, \$5; John McDonald, 50c; Mrs T A Harris, \$1; R W Rand, 50c; Rev D H Hatt, \$5; Alice M Eaton, \$5; Jennie Eaton, 25c; Leonard Eaton, \$1; Jas R Eaton, \$2; Mrs Jas E Eaton, \$2; John Magee, 50c; Mrs John Magee, 50c; Mrs Robt Chisholm, \$1; Mrs A M Borden, \$2; Mrs G W Eaton, 20c; Judson Eaton, \$2; Otis Eaton, \$2; P L Rand, \$2; Upper Canard Sunday School, \$5; Lower Canard B V P U, \$5; Gaspereaux Sunday School, \$10; Pleasantville, \$38; Osborne, \$3 75; Allendale Sunday School, \$1; Berrington Sunday School, \$2; Rev A S Lewis, Aylesford, \$5; Thelma Lewis, \$1; Nictaux \$8; Chebogue Sunday School, \$5; Falkland Ridge W M A S, \$5 30; Billtown Sunday School, \$10; North Sydney, \$125; collection at Gavelton district meeting, \$2 51; Aylesford, 50; New Canard, \$14 50; West Jeddore Sunday School, \$5.

A. COHOON,
Treas. 20th Century Fund, N. S.
Wolfville, N. S., May 21.

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