

Messenger and Visitor.

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No. 22.

For the Adjustment of Difficulties. Sir Louis Davies, Minister of Marine and Fisheries, went to Washington last week to take part in negotiations between the State Department of the Washington Government and the British Ambassador, Sir Julian Pauncefote, as a preliminary step toward a convention or treaty between the Governments of Great Britain and the United States, for the purpose of clearing up several long pending controversies in which Canada is especially interested. The attitude of Congress has heretofore been unfriendly to such a convention, and it is doubtful whether anything of great value will result from the attempt now being made, which, however, is understood to have the cordial support of President McKinley, and in view of the very general expression of friendly feeling between the two countries, the present is considered an opportune time to make another attempt to remove the causes of friction, so that in the future there may be as little as possible to disturb the good international feeling which now happily prevails. The more immediate object of the present negotiations is understood to be the revision of the regulations concerning pelagic sealing, which, in accordance with the finding of the Paris tribunal of 1893, must be revised every five years. It is expected that another member of the Canadian Government—probably Sir Richard Cartwright or possibly the Premier—will take part in the negotiations. It is stated that, after having organized at Washington, the Commission may adjourn to Ottawa.

Better Without It. It is becoming more and more clearly demonstrated, not only that alcoholic beverages are unnecessary to human health and well-being, but also that, if men would undertake arduous tasks under the most favorable conditions for success, they must let alcohol severely alone. To those who engage in important athletic contest and to those who set out upon polar expeditions and the like hazardous undertakings, in which so much depends upon men keeping their physical health up to the highest standard possible under the circumstances, alcoholic liquors are prohibited. Military commanders are also beginning to recognize alcohol as a hindrance rather than a help where arduous service is required and to act upon that principle. During the Soudan campaign, says the Montreal Witness, spirituous and malt liquors of all kinds have been prohibited. "The military authorities did not issue the order against these beverages on any abstract moral grounds, but simply because physical endurance and all soldierly qualities are found by experience in greater degree among those in the field who abstain from them than among those who drink. Even the enforcement of total abstinence under trying circumstances on those accustomed to drink is not found to be at all a source of danger. There is nothing new in this, but we still actually find very intelligent people telling us that prohibition is wrong, seeing that some alcoholic stimulus is necessary to health. Since Col. Wolseley's Red River campaign, in which alcoholic drinks were for the first time absolutely cut off from a British force, his regimen has been more and more daringly experimented upon with unvaryingly satisfactory results. In the present campaign spirituous liquor and beer have been absolutely cut off from officers and men alike. The result is seen in the perfection of discipline, in good health in one of the most trying climates in the earth, in coolness in action, steadiness on the march, stubborn endurance under heavy fatigue, and a 'morale' described by old war correspondents as far above anything ever before known in an army engaged in active service. From this simple statement of facts it is only reasonable to

conclude that what promotes physical prowess and moral stamina in soldiers would produce the same results in civil life. But, after all, this is only a re-statement of an old truism. Everybody can see for himself and can say whether those of his acquaintance who drink are healthier, better or happier than those who do not."

Wheat. A gentleman who has given much study to economic questions writes us that there was no reason outside the minds of speculators for the recent great advance in the price of wheat, and that, in view of the results of the recent harvest in the southern hemisphere and the prospects of the growing crop in the northern hemisphere, it seems certain that the price must come down to normal figures. In the Argentine Republic, where for two or three years past the wheat crop had been a failure, so that last year breadstuffs were being imported into the country, it is hoped this year to have 40,000,000 bushels to export. Chili and Australia, it is said, will also have wheat to export, and India's export crop is estimated at 37,000,000 bushels. If these estimates are correct, Europe may be able to obtain from 70,000,000 to 100,000,000 bushels from the southern hemisphere. The crop prospects in Europe are said to be good, and the outlook for the crop in North America is highly encouraging. As we remarked a few weeks ago there is no reason why a war between the United States and Spain should have any great effect upon the price of wheat, and, therefore, unless present probabilities shall be reversed, there is no reason to anticipate that the world's market will not be abundantly supplied with the great food staple during the coming year.

Mr. Gladstone. Mr. Gladstone's body is to rest in Westminster Abbey in "the Statesmen's Corner." The family are said to have hesitated to consent to a public funeral and the posthumous honor of burial among England's most famous dead, because of Mrs. Gladstone's desire that her body might at last rest beside her husband's at Hawarden. Her feeling in this matter is a very natural one and everyone must appreciate her desire that they whose lives had been so long and happily united might in death sleep side by side. Nothing seems more indicative of the nobility of Mr. Gladstone's personality than the effect which the announcement of his death has had upon both his former colleagues and his former opponents in Parliament. Writing on the 21st of May, the London correspondent of the New York Evening Post says: "Nowhere in English history can we find a parallel for the spectacle in the House of Commons yesterday. There was the scene of Mr. Gladstone's bitterest political conflicts. In every part of the House but one were those who had been his unbending foes, yet there was but one thought. England's deep and abiding loss was brought home to all parties as almost a personal grief. Nothing but Mr. Balfour's keen personal affection for Mr. Gladstone would have carried him through the ordeal, weak at heart and ill as he undoubtedly is. Sir William Harcourt, who followed, could not trust himself to speak of his personal relations with his dead chief. He spoke of them only to refute the story told by men who 'knew him not at all,' that Mr. Gladstone was overbearing in council. 'Of all chiefs,' he said emphatically, 'he was the most kind, the most tolerant, the most placable.' Then he passed to the passage from 'The Life of Pitt,' until he came to the words, 'No man was more beloved by his friends.' Here he completely broke down for a minute, says one who witnessed the scene. There was a pause which almost became

terrible. The House watched him in complete silence. There was a short struggle, and then in broken voice came the words, 'or more inspired those who had the happiness to live in his society.' Then, in a few softly spoken words, as if he scarcely dared to trust himself, Sir William brought his speech to an abrupt close. In the House of Lords, too, where Lord Rosebery made a passing reference to Mr. Gladstone's last letter, penned with almost dying hands, to Lady Salisbury, expressing his personal sympathy after the carriage accident to Lord Salisbury, the Premier himself, bowed with age and many burdens, wept like a child. As one newspaper says today, 'Such tears give salt to public life in England.'"

New Books.

The Standard Bearer; By S. R. Crockett. Toronto: William Briggs.

The author in a "foreword" describes his book as "a book iron-grey and chill . . . the tale of times when the passions of men were still working like a yeast sea, after the storm of the Great Killing." It is a tale of the old Covenanter days which succeeded the death of Richard Cameron, when men who were of the same spirit were ready to fight for their faith and seal their testimony both with their own blood and the blood of their enemies. The book may be "iron-grey and chill" in some of its aspect, in sympathy with the men of the stern Cameronian spirit and the mountains and moss bogs of the country they loved. But there is no page of the book which is dull. It exhibits Scottish life in some of its ruder, sterner aspects, but it is life full of the strength of the indomitable Scotch character, softened by its homely sympathy and humor, hallowed by its stern piety and its love. For there is love in the story, of course. Not only between mother and son, and brother and sister, but between man and maiden. The story is as wholesome as it is interesting. The publisher has done his part well and given the story a handsome setting.

A Lover in Homespun, and other stories; By F. Clifford Smith. Toronto: William Briggs.

That Mr. Smith has had the rare good fortune to get the popular ear at his first venture in literature, is proved by the fact that a third edition of his first book, *A Lover in Homespun*, has just been issued. The book has received much favorable and well-merited praise from the Canadian press, and the London Literary World declares that Mr. Smith's stories "compare favorably with similar selections in which Scotch, Welsh and Irish rural life have been exploited." The author commands an easy, pleasing style and shows a good deal of imaginative and dramatic power. The picture which appears as a frontispiece of the latest edition of "A Lover in Homespun" shows Mr. Smith to be quite a young man. A young author who has done so well at his first venture is likely to be heard from again, and, judging from what he has done, we are inclined to think that very good things indeed may be expected from his pen.

Short Stories of Familiar Bible Texts; By Blackford Condit, D. D. Chicago: Fleming H. Revell Company. Price \$1.00.

This book is divided into three parts. Part I. treats of familiar Bible texts which are misunderstood on account of being mistranslated; Part II., of texts which are misused on account of being misinterpreted, and Part III. of texts which are abused on account of being misquoted. The author's purpose may be said to be to save the Bible from its friends. Not unfrequently good people of much intelligence utter phrases under the impression that they are quoting from the sacred Scriptures, when, as a matter of fact, the words (and perhaps the sentiments) are not to be found within the lids of the Bible. "We are prone to sin as the sparks are to fly upward," "We roll sin under our tongue as a sweet morsel," "A merciful man is merciful to his beast" are instances. Another more serious error is the misapplication of passages because of a popular misconception as to their meaning. Again there are errors of translation which have led to misconception of certain passages. The author of the book has been at the pains to collate these different classes of passages and point out their erroneous use. It may be that his readers will not all agree with him in respect to every passage considered, but the book as a whole will be found helpful, and a general and careful reading of it would tend to promote a better understanding of many passages and save many persons from doing violence to the meaning of the Sacred Word.

Ontario Letter.

REV. P. K. DAYFOOT.

Hamilton is a city of 50,000 people. It is located on the western arm of Lake Ontario. Its streets lie along the land that slopes back from the lake for a mile and a half. Back of the city stands "the mountain," a ridge of rock towering 300 feet above water level, from the summit of which the streets and squares and parks and gardens of the city may be seen spreading in all directions. In this city there are four Baptist churches, with a membership ranging from 506 to 31; and aggregating 1051 baptized believers. In the noble edifice of the James St. church in this city, the delegates of Baptist churches of Ontario and Quebec, met in annual convention May 16th to 20th. We were royally received by Pastor Gilmour and the warm-hearted people of the church. Every convenience of post office, cloak room, etc. had been provided. Reception committees were at the station and the church. The billeting committee planned wisely and well. The delegate who could not find himself was guarded by special messengers and piloted to safety.

THE FIRST SESSION

opened Monday evening with devotional exercises. After some discussion on Rules of Order, and the adoption of a code of by-laws, Pastor Ira Smith of London, Ont., delivered the annual address, on "The Church of God." It was a noble utterance. It sounded forth strongly and clearly the fundamental principles of New Testament faith and practice. It was heard with delight by a large audience. Instead of choosing the officers by open nomination, a nominating committee of 17 was appointed, being one from each Association, to present a list of officers. This did not prevent any brother from making nominations, and several were made. As a result of the double system, the following officers were chosen:—President, Prof. Farmer, Toronto; 1st vice, Rev. W. H. Cline, Paris; 2nd vice, Pastor D. Grant, Montreal; Sec-Treas., Pastor D. M. Mifflin, St. George.

CHURCH EDIFICE WORK

was presented on Tuesday morning. This is the handmaiden of the Home Mission Society. As the Home Mission work advances the demand for new buildings increases, especially in outlying districts such as Wabigoon, Michipicoten, and Rainy River. Loans during the year aggregated \$1,300. Several churches repaid their loans, and others reduced their indebtedness. Receipts were \$1,850.85. Disbursements were \$1,346.44. Balance on hand, \$504.41.

GRANDE LIGNE

was well represented by Rev. A. J. Lebeau. He spoke gratefully of the past year and hopefully of the coming year. At the Feller Institute there were 135 pupils, and about 50 applicants could not be accommodated. The school in Coaticook was broken up by illness during part of the year. Of 63 pupils, 26 were Romanists. He urged the need of bi-lingual, which will soon be taken up by pastors Hunter of Coaticook and McFall of Rockland. Pastor Stobo of North Bay made an urgent plea for evangelistic work in the Northern districts that are so rapidly filling with French Catholic settlers. Pastor Bullock of Maskinongé spoke briefly and told of the forward movement in Quebec in the direction of gospel wagon work, tract distribution and general evangelistic work. Secretary Bosworth pleaded for the completion of the Feller Institute buildings. Then, he urged evangelistic work by young men of English extraction, who will master the French language. The report was unanimously adopted.

FOREIGN MISSIONS

occupied Tuesday afternoon and evening. Special mention was made of the going of Rev. A. B. Reekie to Bolivia as the pioneer missionary to that land. Bro. Robert Routledge, a graduate in Arts and Theology, has been appointed to the same field. These brethren are maintained by special offerings and do not draw on the ordinary funds. Mr. and Mrs. Craig and Mr. and Mrs. Davis, have returned to India. Mr. and Mrs. Brown are still on furlough and Mr. and Mrs. Walker are now on the way home. In future, all contributions for native pastors are to be assigned to a special fund, so that the treasury shall not be disturbed thereby. The income was \$32,537. The expenditures were \$35,979.46. The income exceeded that of last year by \$2,270.99. Baptisms on the fields numbered 400, but in many cases there was a careful revision of church rolls, so that the total membership was slightly decreased. Educationally, the work has been most encouraging. The village schools number 60. In the boarding schools several lads have been baptized. The Seminary sent out 15 men, of whom 6 were Theological graduates, 6 were Literary graduates and 3 were partial course men. Dr. Smith attended 1917 patients, and his sister Mrs. J. E. Chute, M. D., 1666. A dispensary costing \$250, is to be built shortly.

CHURCH DEBTS

was the subject of a paper by Prof. Tracy of Toronto (Provincial) University. Dr. Tracy stated and vigorously defended the following propositions: 1. Church debts are out of harmony with the teaching of Scripture as to financial honesty. 2. Church debts are hurtful to the spiritual life of the churches. 3. Church debts interfere with the missionary work of the church. 4. Church debts instead of attaining the object for which they are incurred, tend to drive people away. The paper was received with great appreciation. The first speaker of the evening was Rev. Joshua Denovan. It goes without saying that the address was a powerful plea for missions. As a sample take this. "The Maritime Province Baptists gave last year for missions 36 cents per member, and Ontario Baptists gave 74 cents per member while the little Moravian body gave \$12.75 per member. Had we given in the same ratio, we would have given \$1,500,000 and we would have sent 7,500 missionaries."

Bro. Robert Routledge was then introduced, and gave an account of his call to Bolivia.

Bro. Bullock of Maskinongé gave a glowing review of the sixty years of work in Grande Ligne, and emphasized the critical condition of the land that obtains at present.

HOME MISSIONS

made a good showing. During the past year 12 chapels have been built, 8 churches organized, and 708 baptisms have occurred. The women of Eastern Ontario support missionaries in 7 fields, and the Western women do the same for 11 fields, beside giving \$1000 for student service. A great deal of evangelistic work was done by the co-operation of pastors and deacons. Missionaries are on the way to six fields where none have labored before. The income was \$22,298.89. Disbursements were \$23,821.95.

MANITOBA AND THE NORTHWEST

was on the programme for Wednesday morning. At a cost of \$1000 the Grant Scandinavian Memorial church has been opened in Winnipeg. Superintendent Vining has entered upon his work with great vigor. The denomination has undertaken the support of Missionary Davies and wife in India; and has sent \$156.00 to Grande Ligne. Twenty-six preachers have travelled over parishes averaging 250 square miles; and in about one half of these fields there have been gracious revivals. Moreover, several young men are pressing on toward study while 9 others have been accepted by the Mission Board and will soon be located for the summer, and 14 new fields have been opened east of the Rocky Mountains. Emigrants numbering 14,000, have already poured into Winnipeg, of these, 7567 are Ontarians, 1640 Americans, 1260 English, 61 Irish, 192 Scotch, 260 Germans, 146 Swedes, 93 French, 384 Austrians. As to occupation, there are 3000 farmers, 3457 laborers, 1049 mechanics, 506 clerks, and thousands are unclassified.

British Columbia was presented by Pastor McEwen and a map. He spoke of the Kootenay and Yukon districts, and of the great need of evangelizing the throngs pouring through Vancouver and other coast cities. Every church lately dedicated in that Province, has been free of debt.

Indian work was reported on by Mrs. Dr. Rand. The committee raised \$900 last year. Stations are maintained in Portage La Prairie, Fairford, Little Saskatchewan; and these are worked by Henry Prince, John Sanderson, Alfred Daffee, Mrs. Wilson, all of whom are Indians or half-breeds. There have been 150 baptisms, and an expenditure of \$1850. The total income last year was \$8,100.

An overflowing audience gathered Wednesday evening. After an uplifting song service, a platform meeting was held. Pastor C. A. Eaton of Toronto spoke on "Baptists and the Canadian West;" who urged, 1st Evangelistic work, and Educational work, for the West. Pastor White of Claremont spoke of "The Heart of Jesus and Missions." Pastor D. Hutchinson, Brantford, discussed "Reasons for aggressive work." Pastor McEwen again turned to his map and took us up and down the coast of British Columbia, and told us of the great perils and great opportunities.

B. V. P. U. A.

Took charge of the morning session of Thursday. The reports of the President and Secretary were most encouraging, organization has been vigorously prosecuted, and rallies have been largely attended. The Recording Secretary reported 194 Societies, 6613 active, and 1394 associate members, 8988 in all. There are 22 Junior Societies. The Treasurer reported receipts \$152,767; expenditure, \$107,12; and a balance of \$45,64. The remainder of the session was given to hearing reports from Associational representatives.

EDUCATION.

Chancellor Wallace moved and presented the Report, on Thursday afternoon, expressing his appreciation of his colleagues in respect of diligence, enthusiasm, and devotion. Enrollment in the University was 173, of whom 51 were in Theology and 122 in Arts. Of the Theological students, 5 were ladies who took special Bible studies. In the three-year English course there were 13, in the four-year course 5, and in the B. Th. Course, 13. The graduating class numbered 33; being, B. A. 15, B. Th. 4, M. A. 11. Four-year Course 1, Three-year Course 2. The spiritual condition was excellent. But four of the students were unconverted at the close of the year. The interest in missions was deeper than ever before. In Woodstock Boy's College, the attendance was 122. Boarders 97, day students 25. These came from India, England, Scotland, Michigan, Texas, Illinois, Montana, New York, Ontario, Quebec, British Columbia, Manitoba, Newfoundland. Thirty students are ministerial. Fifty-one students took the Manual Training Course. Prof. Clarke spoke with much enthusiasm of the benefit of this training to the minds, bodies, and morals of the boys, and denies that this in any way affects the class room work.

In Moulton Ladies College there were 152 enrolled. Literary work claimed 81, Music 11, Art 60. Thirty were boarders and all but 3 were Christians.

The report was seconded by Hon. John Dryden. Principal McCrimmon of Woodstock opened the discussion in a thoughtful address, and soon after the report was unanimously adopted.

THE SUPERNANNATION FUND.

Has come to a new development. The church contributions are to be retained for the present claimants, and all who in future, applications shall be received for what is really an insurance scheme, with graded assessments, and a proportionate annuity. Two classes of premiums are afforded, larger and smaller, giving two classes of annuity. No minister will be accepted over 45 years of age, or of unsound health.

In the evening a rousing song service, and a house filling audience. Two addresses were given, McMaster University, and the churches, by Supt. McEwen, and "University Ideals" by Prof. Farmer. Then came Dr. Chivers of Chicago who spoke persuasively and eloquently on B. V. P. U.; and received an ovation from the great assembly. After speaking of the sympathy given by British subjects to the U. S. in the present Cuban struggle, the Dr. proceeded to discuss the three great principles, Federation, Education, Denomination.

SUNDAY SCHOOLS.

Were considered Friday morning. The report showed that we have in our schools 37,000 pupils, average attendance 25,300, teachers and officers 5,352, joined the church during the year 1069. Volumes in libraries 45,988. The schools received from the churches \$189,26. The schools gave to Home Missions \$1648.40, Foreign Missions \$1421.

73, Manitoba \$653.93, Grande Ligne \$1170.00, other objects \$891.62, spent at home \$14,940.11, total giving \$18,776.38, or an increase of \$1,245 over last year. It was suggested that a committee be appointed to select and catalogue a suitable lot of books for the libraries; and that a special effort be made to secure the attendance of parents and church members at the sessions of the school.

Pastor J. W. Weeks, Guelph, spoke on "Libraries." Pastor Norton, Owen Sound, discussed "The Home in the School and the School in the Home."

In the afternoon, when the Convention had cleared away its arrears of business, Dr. Goodspeed gave his report on "The State of Religion in the Churches." It was a monument of industry in the gathering and sifting of statistics, and laid before us many interesting and important facts. It could not be summarised in the limits of this letter.

The evening audience was somewhat smaller than those of preceding nights, as many of the delegates had gone home. A general missionary meeting was held.

Pastor L. S. Hughson spoke on "The Missionary Ideal." Pastor W. W. Weeks gave one of his characteristic addresses on "Our need and the world's need."

The Convention was in every way a success. Work usually spread over eight days was crowded into four. That meant, that steam was up all the time, and nobody was allowed to waste time in useless talk. But the business was done, and well done; and though we had little opportunity for the devotional and expository exercises which Baptists dearly love, and though we missed the uplift of the usual Sunday services. We accomplished the purpose for which the Convention was called.

A cablegram of sympathy was sent to Mrs. Gladstone. A fraternal message was sent to the American Assembly at Rochester, N. Y., which elicited the at present significant response, Ephes. 2:19-22.

HAMILTON, May 20th.

The Two Trusts and the Two Keepings.

BY REV. ALEXANDER MACLAREN.

I . . . am persuaded that he is able to keep that which I have committed unto him against that day . . . That good thing which was committed unto thee keep by the Holy Ghost.—2 Tim. 1:12-14.

There is an evident intention on the apostle's part to set these two sayings in close connection with each other. It is obvious at a glance that the second of them echoes the first; but in order to understand the whole force of the words, I must trouble you with one observation of an expository kind. "That which I have committed unto him," in the first of these two verses is represented in the original by two words, which are translated in the margin of the Revised Version, "my deposit." "He is able to keep my deposit against that day." The same word is employed in the second of our texts, and represents the whole of the phrase, "that thing which was committed unto thee." The literal rendering of the clause is: "The good deposit." "Keep by the Holy Ghost." How, if you will think for a moment, you will see that the expression "my deposit" may mean either what I have committed to some one, or what some one has committed to me; and so the phrase is ambiguous, and, being ambiguous, has been differently interpreted. It has been supposed by some that the expression in our first text, "my deposit," means what was put into my charge by God, and so means exactly the same thing as the good deposit which was committed to Timothy's charge. But I do not think that is so, because it is very unnatural to represent the giver of a trust as the guardian of a trust. It is the receiver of it that has to look after it; and seeing that in the first of our texts God is the keeper, the natural thing is to suppose that in that text God is the recipient. That is to say, that the first of my texts refers to what Paul had entrusted to God's hand, and the second of them refers to what God had entrusted to Timothy's. So, if that be the explanation, which I take it to be, although there may be some difficulties about it, here we have just two things; the two trusts or deposits, and the two keepings.

I. The two Trusts. "I am persuaded." The original word is stronger than "persuaded" has come to mean with us. It implies an irrefragable conviction. "I am absolutely certain that he is able to keep my deposit"—"what I have put into his hands"—and to keep it against that day."

Paul trusted something to Jesus Christ, or to God manifest in Jesus Christ. What was it? Let us remember the word of Christ on the cross: "Father! into thy hands I commend my spirit," in which the word rendered "commend" is cognate with that of "deposit" in the text. And if we bethink ourselves of that final act of Christ's faith, and of the Old Testament basis upon which these words of our Lord rest, in one of the Psalms, we shall not have much hesitation in saying that what Paul trusted to God was himself. We have the metaphor underlying these triumphant words of a treasure which a man feels is not safe in his guardianship, and he looks about him for some strong hand into which to put it. We have a rich treasure—our own selves—and we cannot manage ourselves, nor keep ourselves safe. And so we turn round to God and say, "Father!

"Myself I cannot save
Myself I cannot keep,
But strength in thee I surely have,
Whose eyelids never sleep."

We commit to him
I shall only squander if
not be able so to guard
will corrupt it and thine
If we are wise we shall
"Take thou care!" I
me."

Thus the metaphor
associations that
simply means the old
are safe when we
ourselves to him who
to be the authors of our
the deep wounds which
be healed by Christ,
more than we can lift
learn our helplessness
reliance on ourselves,
we are in a position to
Coleridge tells some
sheaf of Unitarian pan-
back "Every Man His
way of salvation, which
other, the true way, is
mend my spirit."

The same self-surrender
appointments as to
committing the keeping
as unto a faithful Cre-
our wills to his commis-
circumstances and pro-
tection on God. He is
to him, as a banker is
If we are wise we shall
possession, ourselves,
treasure-house in heav-
into a fortress with the
when the enemy is ra-
our treasure will be safe.

Where the treasure is
great hands that shape
there will the heart be
what quiet peace, what
thus denuding myself
glorified, greatness, tr-

Well, then, if I honest
him he will honor me
"That good thing which
what was that? I sup-
is, God's self manifeste
selves to him, and he
he will give us himself
Jesus Christ. Or, if y
words, the good thing
Gospel, and of the
Christ.

Paul received it in st
er place of "the Gosp
with which I was entrus
confidence in us, of the
of the gladness with
that we have thrown u
kindred responsibility
give me yourselves to
give you this—take ca-

We have that trust h
him, and, having it, w
upon him. The two tr
And the more a man re
weight upon God, the
laid upon him a disti
and the more he feels
of his Father's wealth
keep the wealth, he ne
dowry that has been p
protective care.

II. Thus we come
The word rendered to
as armed men or guard
what we put into his h
same with reference to
that which is committe

I need not dwell upon
that delivering and pro-
that has been laid in
of self-will we are deliv
threatens to rob us of
mere metaphor, but in
life, to guard us, to pr
to, to deliver us from
evil, to be a wall of fir
"against that day."

Paul was expecting a
momentary anticipation
And, as you remember
speaks about the certai
and that there was not
of the crown of glory.
same breath, that "he
heavenly kingdom."
to the saying here: "I
committed unto him
rage; the flame of per-

We commit to him the wealth of our souls, which we shall only squander if we are left alone, which we shall not be able to do to guard, but that the moth and the rust will corrupt it and thieves will break through and steal. If we are wise we shall put them into his hands and say: "Take thou care! I cannot; but I can if thou wilt help me."

Thus the metaphor of our text, with all its sacred associations that bring back Calvary to our thoughts, simply means the old, old threadbare thought that we are safe when we exercise faith in God. We commit ourselves to him when we cease from the vain attempt to be the authors of our own salvation, and, recognizing the deep wounds which sin has inflicted, are content to be healed by Christ. We cannot save ourselves any more than we can lift ourselves by our own arms. To learn our helplessness is the first step toward abandoning reliance on ourselves, and when we despair of ourselves we are in a position to trust in God.

Coleridge tells somewhere of a humorist that had a sheaf of Unitarian pamphlets, bound and lettered on the back "Every Man His Own Redeemer." That is one way of salvation, which ends in destruction, and the other, the true way, is "Father, into thy hands I commend my spirit."

The same self-surrender will lead to accepting God's appointments, as to outward things, or, as Peter says, committing the keeping of our souls to him in well-doing as unto a faithful Creator. It will lead to our yielding of our wills to his command. We shall roll the burden of circumstances and provision for bodily needs and protection on God. He is responsible for what is entrusted to him, as a banker is for the money deposited with him: If we are wise we shall by faith deposit our most precious possession, ourselves, in the strongly built and guarded treasure-house in heaven, as defenceless peasants flock into a fortress with their poor belongings in time of war, when the enemy is ravaging the open country. Then our treasure will be safe.

Where the treasure is, up yonder, lying enclosed in the great hands that shaped the world; where the treasure is, there will the heart be also. And lo! what blessedness, what quiet peace, what absolute repose there will be in thus denuding myself of myself that I may find myself glorified, grieved, tranquilized, defended by him!

Well, then, if I honor God by trusting my treasure to him he will honor me by trusting his treasure to me. "That good thing which was committed to thee." And what was that? I suppose the shortest way of putting it is, God's self manifested in God's Gospel. We give ourselves to him, and he will give us as much back again—he will give us himself in the revelation of his grace in Jesus Christ. Or, if you bring it down to more familiar words, the good thing committed to Timothy was the Gospel, and of the grace of God manifested in Jesus Christ.

Paul received it in stewardship, as he speaks in another place of "the Gospel of the glory of the happy God with which I was entrusted." It is a token of the divine confidence in us, of the divine fervor and love toward us, of the gladness with which he accepts the responsibility that we have thrown upon him, and that he returns a kindred responsibility which he throws upon us. "You give me yourselves to take care of," he says, "now, I give you this—take care of it for me."

We have that trust because we have cast ourselves on him, and, having it, we should cast ourselves the more upon him. The two trusts help one another, so to speak. And the more a man realizes that he has flung his whole weight upon God, the more will he feel that God had laid upon him a distinguishing and elevating stewardship; and the more he feels that he is entrusted with a portion of his Father's wealth, the more will he feel that, to keep the wealth, he needs to cast himself, with the rich dowry that has been put into his hands, on his Father's protective care.

II. Thus we come now to look at the two keeps.

The word rendered to "keep" is often used for keeping, as armed men or guards do. God mounts sentry upon what we put into his hands; and he expects us to do the same with reference to what he puts into ours. He keeps that which is committed to him.

I need not dwell upon all the manifold ways by which that delivering and protecting grace surrounds the wealth that has been laid in his hands. When we are denuded of self-will we are delivered from the strongest foe that threatens to rob us of ourselves. God comes to us in no mere metaphor, but in the deepest reality of the spiritual life, to guard us, to provide for us, to prepare ways for us, to deliver us from our own evil, and from all outward evil, to be a wall of fire round about us, and to keep us "against that day."

Paul was expecting martyrdom. He was living in the momentary anticipation that the end might come at once. And, as you remember, toward the close of this letter, he speaks about the certainty that he had finished his course; and that there was nothing left now except the reception of the crown of glory. And yet he says, in almost the same breath, that "God will save" him "into his heavenly kingdom." That triumphant hope is parallel to the saying here: "He will keep that which I have committed unto him against that day." Nero might rage; the flame of persecution might wax hot, the chain

that bound him to the legionary might chafe and rub and make a sore; the sword might be sharpened, and the block all but fixed on which his decapitation was to take place. But, he says, "He will keep that which I have committed to him against that day." Our hearts and anticipations go away out beyond the dark end of life; and we think of all the mysteries which, though they be magnificences, strike a chill of strangeness into our hearts, and we wonder what is to befall us out yonder in the darkness, where we have never been before, and about which we know nothing except that the thrones are to be set, and the books opened. Paul says to us, "He is able to keep against that day." So guarded in life, shielded from all real evil, preserved from temptation and from snares, brought unharmed through the hustling of the pitiless storm of death, and shepherd in the fold beyond the flood, the soul that is committed to him is safe. In that act of giving ourselves utterly up to God lies the secret of blessedness and the guarantee of immortality. He is not going to lose the treasures committed to his charge. He prizes them too much. And because we have said to him: "My flesh and my heart faileth, but thou art the strength of my heart, and my portion forever," therefore he will guide us by his counsel, and afterward receive us to glory. His hand will not let the treasures entrusted to him slip, and he will say at the last what Christ said in the upper room, only with a diverse application, "That what thou hast given me I have kept, and none of it is lost, and we shall find our souls in his hands."

So we come to the other keeping—"That good deposit," says Paul to the somewhat timid Timothy, "keep, by the Holy Ghost which dwelleth in thee." As the two trusts are related, so are the two keepings. When we trust ourselves to God he entrusts us with himself. And when he keeps us, then, and only then, can we keep that which is put in our hands. Faith is no idle virtue. The consciousness of having denuded myself, and having laid all the responsibility on his shoulders, does not mean, of course, that we have nothing to do. The great paradox that the apostle spoke in a sentence, the two halves of which have divided Christendom, is repeated here. "Work out your own salvation with fear and trembling for it is God that worketh in you." And so here he keeps me; that is the motive and the means for keeping myself, and keeping the word that he has entrusted to me.

How do I keep it? Well! there is one way of keeping it which a great many Christian people need to practice a great deal more than they do, and that is thinking about it; reading their Bibles; saturating their minds with the truths of the gospel; and carrying them about with them, as their possession, as their strength, as their peace. You do not keep that which is committed to you if, having found "salvation," as you suppose, in Jesus Christ you then live, week in and week out, practical oblivion of the great truths by which your soul is supposed to have been saved.

And there is another way of keeping them—by living according to them. And there is the other way of keeping them, which was especially in Paul's mind in the exhortation of my text, and that is by remembering that these great truths are given to us to guard, and that we are responsible for spreading them abroad upon the earth.

Unless we do these three things—occupy mind and heart with the gospel; live according to the gospel; and do our best to spread the gospel—it is vain for us to say, "I have committed myself unto him." What are you doing with what he has committed to you? That is the question. You will be kept, if you will, by the "Holy Ghost that dwelleth in you." But that good thing committed to you, you have to keep; and while it is "the Holy Ghost that dwelleth in you" who gives you power to keep it, you have to use the power. And whatsoever responsibility we have laid upon God, and removed from ourselves only brings upon us the more weightily the responsibility of keeping that good thing which was committed to us.

There is an old legend about an Egyptian monarch that had his treasure house built, as he thought, so as to be impregnable against thieves. But the architect had built a stone, in one corner of the wall, which revolved upon a pivot, and could be pushed round so as to give access; and he left the secret, when dying, to his sons. So night after night the sons crept in and brought away some of the hoarded wealth; and when the king, fancying his coffers to be still full, went in to count his treasures, he found them half gone. Ah! that is the kind of thing that happens to many Christians. They think that the deposit is safe, and unseen hands have fleeced it away. God keeps us, and we have to keep what he has entrusted to us; and for one man that loses it by some great crash, there are a hundred from whom it dribbles away in little unknown quantities; and who, instead of keeping that good thing which was committed to them, by some means, let it slip. "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God; looking for the mercy of the Lord Jesus unto eternal life."—The Treasury.

Tidings From Afar.

OUR NEW STATION.

Tekkali is hereafter to be frequently mentioned in connection with our work and will soon become (like Bishlipattam, Bobhill, Chicalco, Kimed, etc.) a household

word with many dear friends of the mission at home. Let me tell you something then about this place and what we are doing here. This is an historic spot. It was here that the poor old leper Christian of fragrant memory lived and died. His history and that of the little "child-widow" that he subsequently married, is vividly told in a little booklet written by Mrs. Archibald. It is called "Gurahutti and Herriama." By all means send to Mrs. Manning and get a copy. It will be of the deepest interest now that Tekkali is coming into fuller prominence. It reads like a novel. I shall just give you enough here to whet your appetite for the wonderful story. In this town is the land upon which he used to dwell, and which the native king (Rajah) took from him forcibly when he became a Christian. Here is his well—one that he dug for the benefit of all who wished to drink, but especially for the poor outcasts who were not allowed to draw from the public wells, and often had to drink foul water from the stagnant pools that were full of filth and poison. The inscription upon a stone in the side of the well may still be seen though the figures are somewhat dim. It tells who built the well and for whom the gift was intended. Driven from his lawful property, he built a hut under a tamarind tree. That tree is still standing and the mound of earth indicates where his hut stood and the little shed adjoining, where he taught school to a few boys who came from a Savara (hill-tribe) village near the town. A piece of land half a mile from the town belonging to him, and not taken from him, was given by him at his death to the mission. On one corner of that plot his bones were laid to rest. Being dead, these many years, he yet speaketh, for the sincerity of his Christian life, amid much physical suffering and persecution, is still remembered by heathen people around here. As he was buried on that plot we have made about a quarter of the field into a cemetery, and already several have been laid at rest there. Last month we buried, near Gurahutti, the remains of one of our Bible women—Sarah—who died very suddenly. She too was a Christian in whom we could rejoice. Her memory will be blessed, and we doubt not she has gone home to her Saviour to swell the number of saved Telugus who have "washed their robes and made them white" in His blood.

OUR MISSION HOUSE.

Just outside the town the Lord has given us a lovely spot for the mission house. The compound covers two acres and lies facing the town so that people coming in from the three different directions pass in front of our premises. The attention of those passing out of the town in these three directions is at once drawn to us and our locations, so we are like a city set on a hill that cannot be hid. The road that passes by us to the right leads to the sea four miles away. But we think of it chiefly as leading to the Railway Station. It makes us laugh to talk about a Railway. This is one of the blessings that we have not had until recently. The East Coast Railway crawls along in a Northeasterly direction about two miles from the Sea and four miles from us. Our Railway station is called Nowpada. It used to take four nights (we generally travel by night in this country) to reach this town from Vizianagram; now we run down in as many hours. So much better is a railway train than an ox-cart.

OUR NEWEST RAILWAY.

You see we are having a good many new things these days that make our hearts glad and prove to us that the world "do move" even in slow old India. The native Prince at Kimed lately decided to build a branch road from that town to this one and on to touch the East coast road. This new line is now under construction and again we laugh as we see the hundreds of coolie men and women (like so many black ants in the distance) building up the embankment for the rails. The line will pass behind our compound wall, at the back, within about 100 feet, and the Tekkali Railway Station will be just at the corner of our premises. This brings us within an hour of Kimed instead of a whole night. It means that our missionaries hereafter will be able to see each other a little oftener than once in three or six months as formerly. As we are men of like passions with yourselves—gregarious animals—we appreciate this privilege exceedingly.

HIGHWAYS FOR OUR GOD.

These roads and railways are being built by godless men (in many cases) for purely mercenary purposes. But behind all their money-making plans, is the plan and purpose of God whom they neither know nor fear. He is really building the roads—and for his Kingdoms sure increase. I have no hesitation in claiming that these roads are being built for the use of the missionaries as messengers of the Cross of Christ. As I watch hundreds of men and women working on these roads with not a cent of expense to us or our Board, I laugh again and exclaim: "They are building that road especially for us not especially in their purposes (for what do they care about us) but in God's purpose. So the King's highways are being prepared for the coming King of Kings the Prince of Peace. May there be many swift and willing feet in the Maritime Provinces to hasten over these roads and announce to the people: The Kingdom of Heaven is at hand! Repent ye therefore and believe the Gospel." W. V. HIGGINS.

Tekkali, April, 1898.

Messenger and Visitor

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Charles Haddon Spurgeon.*

Among the very greatest personal forces of this century, in the religious world, must be reckoned the man whose name stands at the head of this article. In many circles in which it was formerly the fashion to sneer at the message delivered so fearlessly, and in such unconventional style from Exeter Hall and the Metropolitan Tabernacle, the name and the work of Charles Haddon Spurgeon are now mentioned with profound respect. After the recent destruction by fire of the great building which for many years echoed the ringing tones in which the great preacher delivered the message of salvation to his fellow men, the *British Weekly* said: "There is not a single church, great or small, in this country, which has not been the better for his ministry. Even those who most reverence him can scarcely understand the revolution he effected in a time of indifference and ignorance. His depth, his freshness, his unconventionality, even his occasional intolerance roused attention and interest. No one has ever preached the gospel of the Apostles more powerfully, or with a more simple heart."

For some years a *Life of Charles H. Spurgeon*, has been in course of preparation by his wife and private secretary, the first volume of which has now been published. In the meantime other "lives" of Spurgeon had appeared, some of which are not without considerable merit, but all of them leaving much to be desired in the way of a biography of the man whom millions of hearts throughout the Christian world loved and revered. The latest biography is a somewhat magnificent work, embracing when complete four large volumes, printed on extra heavy calendered paper, with copious illustrations. Its cost, \$2.50 per volume, will place it beyond the reach of a great many who will no doubt greatly desire to possess it. In a literary point of view, the work is certainly not beyond criticism. It is called an autobiography, which of course it can be only by courtesy. It had been Mr. Spurgeon's intention, if time were given him, to write the story of his life, and its remarkable experiences. He had made a beginning, and at his death left material which forms a highly valuable part of the work now being issued. His sermons, lectures to his students, and other writings published during his life time contain very frequent reference to incidents and experiences connected with his personal history. It is an easy matter to transfer such passages to a book and call it autobiography, but as Mr. Spurgeon's aim in the sermons and other compositions alluded to was of course not biographical, the result, though not without interest and value, is certainly not all that could be desired in respect to unity and literary form. The experience connected with Mr. Spurgeon's conversion—his terrible sense of sin and condemnation, and his joy in deliverance when it came—was naturally the subject of frequent reference in Mr. Spurgeon's sermons. In his hands the relation of this experience was doubtless greatly helpful to many, but in this "autobiography" one finds much matter from various sources touching this subject thrown together in a way to prompt the wish, that the material could have been better digested, and disposed with a truer sense of proportion. But apart from any criticisms, to which the volume may be subject, it abounds in interest and justifies high expectations as to the character of the work as a whole.

Charles Haddon Spurgeon came of a Huguenot ancestry, a fact of which he was by no means ashamed. One of the name, Job Spurgeon, a Quaker, whom Charles H. believed to have been one of his

*Autobiography of Charles H. Spurgeon. Compiled from his *Diary, Letters and Records*: By his wife and private secretary. Vol. I. 1897-1898. American Baptist Publication Society, Philadelphia.

ancestors, suffered imprisonment for conscience sake, in the last half of the 17th century. A strong religious element appears to have inhered in the family. Both his father, John Spurgeon, and his grandfather, James Spurgeon, were ministers of the Independent or Congregational body. A part of Charles Spurgeon's childhood was spent at his grandfather's home, the old manse at Stambourne. These seem to have been good days for the boy, and he cherished a warm affection for his grandparents, and the old manse. James Spurgeon appears to have been a man of high character, and good ability as a preacher. Between him and the minister of the Established Church at Stambourne, there existed a warm friendship. Charles was a good boy and was indulgently treated by his grandparents, for whom he felt a strong affection. There was a man connected with the congregation, known as "old Roads," who used to trouble grandfather Spurgeon's heart by frequenting the public house. Little Charles felt it to be his duty to admonish the offender, and accordingly one day proceeded to the ale house, where finding old Roads, enjoying his cups, he thus addressed, with pointed finger: "What dost thou here Elijah, sitting with the ungodly, and you a member of the church, and breaking your pastor's heart. I'm ashamed of you! I wouldn't break my pastor's heart, I'm sure." The rebuke was effectual, so the story goes; "Old Roads" reformed and became a pillar in the church. The old manse at Stambourne, and the days of childhood spent there lingered gratefully in the mind of Mr. Spurgeon. Many spots in and around the old house were dear to him. Especially significant is his reference to a dark room which contained books. Here were revealed to him "the treasures of darkness." Here he made his first acquaintance with the Puritan's and their theology, which did so much to mould his thought, his preaching, his literary style, and to determine the whole course of his life and its experiences. He was suckled at the breast and dandled on the knees of the Puritan theology, and when he was fully grown he had no desire to depart from its precepts.

It is altogether a mistake to suppose that when Charles H. Spurgeon, at the age of nineteen, entered upon his work in London, as pastor of New Park Street Church, he was a raw, illiterate youth, entirely lacking in intellectual training and culture. He had not gone to college, it is true; but he had been at school most of his life, and certainly good instruction had not been wasted upon him. He was proficient in Mathematics and in Latin, had devoted a good deal of time to Greek, had studied French, and had read extensively. After his conversion too, near the close of his sixteenth year, he began to teach in Sunday School and to address meetings, preparing himself carefully for these duties. Very soon he was preaching, while he still continued his studies, and as he threw himself heart and soul and mind, into the work, to which he felt himself called of God, his magnificent powers of thought and expression rapidly developed. While his knowledge and mental culture enlarged, his power to use his acquisitions in his master's service kept pace with his advance in education.

How did Charles Haddon Spurgeon become a Baptist? It was not by any means a matter of inheritance. His father and grandfather were Congregationalists. Charles had not heard of their being such a people as Baptists, until he was fourteen years of age, and from what he heard of them then, he received the impression that they were not good people. The young man loved and reverence his father and his grandfather, but still more he revered the Word of God, and he found that to obey the New Testament, as he understood it, he must leave the path of traditional teaching. "I became a Baptist," writes Mr. Spurgeon, "through reading the New Testament—especially in the Greek—and was strengthened in my resolve by a perusal of the Church of England catechism, which declared as necessary to baptism, repentance and the forsaking of sin." It does not appear that anyone persuaded him to be a Baptist. When he had made up his mind, and obtained consent of his parents, Spurgeon looked round for a Baptist minister. He heard of a Mr. Cantlow, and walked eight miles one morning from Newmarket to Isleham, where he was baptized in the river Lark. "If any ask," says Mr. Spurgeon, "why I was thus baptized? I answer because I believe it to be an ordinance of Christ, very especially joined by Him with faith in His

name. 'He that believeth and is baptized shall be saved.' I had no superstitious idea that baptism would save me, for I was saved. . . . I did not fulfil the ordinance to join a party and become a Baptist, but to be a Christian after the Apostolic fashion, for they, when they believed, were baptized. It is now questioned whether John Bunyan was baptized; but the same question can never be raised concerning me. I who scarcely belong to any sect am, nevertheless, by no means willing to have it doubted in time to come whether or no I followed the conviction of my heart. I read the New Testament for myself and found believer's baptism there, and I have no mind to neglect what I saw to be the Lord's order. If others see not as I do, to their own Master they stand or fall; but for me, the perceptions of my understanding in spiritual things were the law of my life, and I hope they will always be so."

Spurgeon owed much to his mother's prayers and teachings. One day after his baptism, his mother said to him, "O Charles, I often prayed the Lord to make you a Christian, but I never asked that you might become a Baptist." "Ah mother," replied the son, "the Lord has answered your prayer with His usual bounty, and given you exceeding abundantly, above what you asked or thought."

Prisoner and Judge.

How strange and significant were those scenes, which our Bible lesson for the week records, enacted in the Roman Judgment Hall in Jerusalem! "Jesus stood before the governor," so it is recorded, and Jesus is there tried and sentenced by Pilate. He is falsely accused by his enemies and he answers not a word. He is questioned by Pilate, but, save to assert the truth of his kingship, he does not reply. He is as a lamb led to the slaughter and a sheep dumb before its shearers. The hate of the chief priests and the elders, the mad clamor of the fickle populace and the authority of the base and cowardly governor are united against the man of Nazareth. Very weak Jesus seems as he stands silent before Pilate, as his form is bowed beneath the cruel Roman lash, as he is subjected to shameful mockeries at the hands of the soldiers, as he receives sentence of death from the governor, and as, amid the execrations of the rabble, weak and faint from the cruel scourging, he is led away to the final agony of Calvary. And very strong and triumphant do his enemies appear to be. They accuse and he is silent. They condemn and he endures the sentence. They triumph and he suffers defeat. Defeat it might seem to human perception, but in truth it was not so.

If we look back to that day, so significant in the history of the world, to that Judgment Hall and the scenes which were enacted therein, it must be plain to us that, however terrible was the suffering which that day brought to Jesus, it did not bring defeat. On the contrary, we know that it was a day of decisive victory for the Son of Man. It marked the completion of the work which the Father had given him to do. It has been made so plain that all who will may read that it was not Jesus who that day was judged and condemned. He was, he is eternally, the Judge of men, and according to their attitude toward him all men are justified or condemned. As it was impossible that the Son of God could be holder of death, so likewise it was impossible that he could be judged of men. It was the priests and elders, the populace and the Roman governor who were judged and who forever stand condemned according to the record of that day.

So the process of "sifting out the souls of men before His judgment-seat" goes on. It is by Jesus Christ that every generation is being judged. There are men in this generation who think, just as the priests and elders and the Roman governor thought, that they are competent to pronounce judgment upon Jesus Christ; but it is they, not he, upon whom judgment is being pronounced. "What then shall I do with Jesus who is called Christ?" asked Pilate, and thought in his ignorance and pride, of authority that the fate of Jesus lay in his hands. Infinitely more for Pilate depended upon his relations to Jesus than his skeptical mind had guessed. If Pilate had befriended Jesus that day, how different it might have been for him. The love of that silent man might have been worth to him more than the favor of a thousand Caesars. There was power in that man, who seemed so helpless and so fireless before the Roman judgment seat, to

lift Pilate's name and make it shine as a did not know. recognizing Jesus must blame him innocent and false him with all the yielded to the innocent to the light he had, we have received more an innocent man have found in him Pilate asked conc many in this Christ Men must have to whether they would as he did before him determines t judged.

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lift Pilate's name out of the depths, of infamy and make it shine as a star forever and ever. And Pilate did not know. One cannot blame Pilate for not recognizing Jesus as the Son of God, but what we must blame him for is that, knowing Jesus to be an innocent and falsely accused man, he did not defend him with all the power at his command, but basely yielded to the threat of the Jews and condemned the innocent to the cross. If Pilate had followed the light he had, we cannot doubt but that he would have received more light, if he had treated Jesus as an innocent man had a right to be treated, he might have found in him his Saviour. The question which Pilate asked concerning Jesus must press itself on many in this Christian land, and in this generation. Men must have to do with Him who was crucified whether they would or not. He stands before them as he did before Pilate, and their attitude towards him determines the judgment wherewith they are judged.

Editorial Notes.

—At the annual meeting of the Congregational Union of England and Wales, recently held in London, Dr. Guinness Rogers, in moving a resolution expressing the sympathy of the body with Mr. Gladstone in his sufferings and high appreciation of the eminent services rendered by him to his country, read a letter received last autumn from Mr. Gladstone, in which the aged statesman said: "Although my general health, to use a well-known phrase, is wonderfully good, I seem indeed—but this is lack of faith—to fear being kept here too long. Meantime, as the day of parting draws near, I rejoice to think how small the differences are becoming as compared with the agreements, and how much smaller they will yet come to be, if God in His mercy shall take away from me the filthy raiment and grant me the happy change of raiment."

—Certain statements contained in a despatch from Washington, if true, are of a character to induce some serious reflections on the part of that great and increasing host of cigarette smokers. It is stated that the percentage of rejections, because of physical incapacity, in the case of those volunteering for service in the present war, is nearly three times as great as in 1861, and physicians who have conducted the examinations say that, outside the ranks of the cigarette smokers, there are even fewer rejections than there were in the days of the civil war. But among the habitual users of cigarettes, it is stated, the percentage of rejections is about 90 per cent. Such facts, if they are facts, are of very serious importance. No country, whether in view of war or of peace, can afford to permit the forces of its manhood to be destroyed after such a fashion. The consumption of cigarettes, which in the United States has become so immense, is rapidly increasing in Canada. Judging from observation, we should suppose there are ten times as many cigarettes smoked in St. John now as there were five years ago. To most men tobacco in any form is more or less injurious in proportion to the amount used, but it is universally admitted that the cigarette is especially injurious, and that those who become addicted to the cigarette habit almost invariably suffer from serious weakness of the heart. It is by use of the cigarette, too, that most young men and boys become smokers. It is so insidiously easy for them in this way to slip into a habit from the power of which few have power to break away. It would be an immense gain to this country if the use of tobacco as a narcotic were wholly abandoned. But while men must, we suppose, be permitted to choose for themselves as to whether they will use the weed or not, we believe that the welfare of society imperatively demands the prohibition of the cigarette.

—Discussing the prospective relations of the United States to the Philippines, the Boston Watchman remarks that "the very men who, a few years ago, were in favor of hounding every Chinaman out of the country are now for annexing several millions of them." While recognizing that there is now abroad in the United States a craze for the annexation of distant islands, despite all the responsibilities toward their half civilized or barbarous populations which such annexation would involve, the paper quoted considers that it may be that the Providence of God is putting upon the United States a duty toward those remote islands and strange

people who have been reviled and persecuted when they have sought a home under the protection of the Stars and Stripes in America. Perhaps it is not a question of relinquishing the Philippines, perhaps we cannot do so with honor if we want to. It may be that the new responsibilities may arouse the better powers of the nation and that we shall turn our backs forever on the oppression and atrocities that have marked our relations to the Indians. It is entirely conceivable that such a duty would react upon ourselves, that we should come to have a corps of administrators who did not in the least resemble the average Indian agents or carpet-baggers or foreign consuls, but were intelligent, just and capable representatives. But while this is conceivable, the Watchman does not perceive any very good reason for believing that the annexation of the Philippines by the United States would have a strong tendency to promote political virtue as to methods of administration.

"Beirut—Constantinople."

DEAR EDITOR.—Our stay in Beirut was made exceedingly pleasant through the attentions given us by Rev. Dr. Bliss, President of the "Syrian Protestant College," and other members of the Faculty. We were shown through the College, its class rooms, library and museum; were invited into the President's house, the only real American one in the city, where Mrs. Bliss gave us lemonade made of lemons from their own garden; were shown through the garden and given roses that for beauty and perfume were delightful. Our Presbyterian brethren of the U. S. may well be proud of such an institution as this and its far-reaching influence will become a great factor in Syria's history in days to come. Then there is a medical department connected with the College, and this is, perhaps, even a greater boon. We were specially interested in this, because one of our party was taken sick in Jerusalem and reluctantly we left him behind when starting for our long tour through the land and arranged for him to come to Beirut and enter the hospital and be under the medical care of one of these professors. All those days of touring we were thinking of our brother, and it was with gladness we learned from his doctor of his convalescence after a severe attack of typhoid fever. With pleasure a few of us visited his room; though the pleasure was saddened by the fact of being compelled to leave him again behind while we pursued our way westward.

From Beirut to Constantinople, on the Mediterranean and other waters, we had delightful weather. Owing to calling at different ports we were six nights on the way, but the touching at these points gave us an opportunity to land at Cyprus, Smyrna, and then since the steamer is to remain in this port some hours we take a train to visit the site of old Ephesus, some 54 miles distant, to explore its ruins. We stood on the spot where once was the celebrated temple of Diana, viewed the ruins of the old church of St. John and the mounds of long concealed tombs, wandered along a stone quay where ships used to unload in days when Ephesus had connection with the sea, now miles away from these landing places. But the ruins of Ephesus are too complete to be of great interest, save as marking scenes of historic value to those acquainted with ancient history. It was satisfying to the sentimental part of our natures to spend a few hours in Smyrna and amid the disappearing ruins of Ephesus, but beyond this our visit had nothing specially worthy of note.

The sea voyage was exceedingly pleasant, and made intensely so because of the historic connection of these waters and shores along which we steamed. Now we have beautiful views of headlands, and now we pass close to islands that are scattered at irregular intervals on our right and left. All along the scenery is constantly changing and we are all the time on the *qui vive* for what next. Now we sail past Tenedos and now is seen Mount Ida. The tombs of Achilles and Patroclus are pointed out and seen by the aid of our glasses. We are entering the Dardanelles when we are startled by the cry, "a man overboard." Hastening to the stern we note life buoys are being thrown to two sailors who are fast being left behind. The engines are reversed, boats are quickly making for the distant ones, and soon anxiety is over as we see them brought back in safety.

DARDANELLES

The sail up these straits to the Sea of Marmora was greatly enjoyed in the closing hours of an afternoon. We note the forts armed with guns of such a calibre that the powers of Europe may well consider ere they make an attempt to force these straits. Now we pass Abydos, the point where Xerxes viewed his millions of troops crossing into Europe, where Leander used to swim across to see his "Hero"—a feat that Byron, we are told, attempted and was successful. How these armed heights on the Asiatic shore are coveted by some of the European powers. And well they may be, for they are commanding and strong. We anchor for a little at Gallipoli. This was the first European town that fell into the hands of the Osmanli. Here was the first rendezvous of English and French troops at the opening of the Crimean War.

Out into the Sea of Marmora just as the evening stars appear. We are on deck the next morning at five, for we have been told we should be at Constantinople by seven and that tourists ought to see the city, if they would see it to the best possible advantage, by the approach from the Marmora Sea. The morning is delightful. East the sun drives away the mists that at first we feared would spoil our view, and now as we steam nearer we look with deepest interest on a picture of surpassing beauty, a city said to be the most beautifully situated in all Europe. It is useless for one not a painter to try to picture the same. That early morning sun shines on towers, some of them old as the Byzantine days; on palaces, costly and grand; on mosques, by the hundred, whose graceful minarets, and their special feature, telling us to whom they belong and from which regularly five times a day the "Muezzin" calls to prayer. There is much of real splendor in Constantinople in connection with its mosques, especially those in the old part of the city.

As you come yet nearer, you note the city stands on hills sloping to the water's edge. You also see that it is

by the waters of the Sea of Marmora, the Bosphorus and the Golden Horn divided into parts. That part on the east of the Bosphorus and Sea of Marmora—the Asiatic, called Skutari. Then the portion on the European side is divided, the Golden Horn separates the old Byzantine city, called now "Stamboul" and which is especially the Moslem portion from the Galata-Pera portion, where the most of the business of the city is done. Galata lies next the water, and Pera the residence section, where the Foreign Embassies have their offices and where are the principal hotels, is farther up the steep hill.

The "Horn" is bridged thereby connecting Stamboul and Galata-Pera. I would like again to emphasize this fact that the view of the city from the sea, is one most charming. You cannot possibly think of any location that could be more beautiful; but having said this, the most and best is said. Entering the city, you are constantly disappointed. You feel that you have been deceived. The most of the streets are so narrow, you fear your coachman will run over people and you may be arrested for manslaughter; they are filthy dirty and noisy. This is Babel indeed. What disappointments are yours! You expected narrow, crooked, dirty streets in Damascus; but you are in Europe now, you surely will have something better. I had not kept in mind that the same power, that dominates Palestine and Syria, that has crushed out the life and makes of fruitful vales a wilderness, has its headquarters at the Bosphorus and Golden Horn. I had not kept in mind that while Mahomedanism builds costly Mosques, robbing people so to do—while daily from minarets goes forth the cry, "God is great,"—that it has been and is the foe to civilization; that under its banners it is impossible for a nation to keep up in the march of improvements.

For weeks past I've been where could be felt the awful darkness that this false religion brings, where I've seen its fruits and longed that in its stead a religion of helpfulness and inspiration might be given and enjoyed; I have seen the blight that for centuries has rested on some of the sunniest hills and vales of earth and I am convinced that it is one of the greatest foes to man's best interest that confronts a Christian civilization today. I would I could live to see the day when the flag that bears the crescent was being dragged in the dust. Go where you will, where that flag floats and you face a power inimical to social and moral progress. I shall be glad when in Europe, the power on the Bosphorus, representing Mahomedanism, becomes a thing of the past, I could pray God to hasten the day, when release from tyrant bondage might be given to tens of millions of men. Some reading these lines may think me prejudiced and may tell me of certain things that are to be commended in Mahomedanism but after what I've seen and experienced in the past weeks, after noting the fruits—bitter fruits—in lands visited I confess to the conviction that as a secular and religious power, and it is both, earth would be a thousand times better off if it was wiped out.

Constantinople has from its earliest played a considerable part in the history of Europe and Asia, and if it were not for making this letter too long I should here like to refer to some things that make the city interesting but I know space forbids.

As the centre of an Empire, an empire ruling many millions, it, with its empire and dependencies is wretchedly governed. Sultan Hamid II, is no more a tyrant than those who have preceded him, but a tyrant he is, his power grinds the bodies and souls of men, in the far, far East—in the land given by God to his ancient Israel, and I would be pleased to know tomorrow's sun was to shine upon another power, controlling that Empire, with headquarters on "the Bosphorus and Golden Horn." Then would men breathe more freely, then might hope come to millions, from whose breast hope has become well nigh extinct. The world has no use today for the Crescent flag. This is an age of freedom. It fetters in cruel bondage. Men ought in view of a compassionate Christ, to be growing more and more humane. It makes men inhuman, who otherwise might become loving and tender. But enough! During our six days' stay in Constantinople we carefully improved our time. We visited many of the mosques and within as well as without they are grand. That old "Santa Sophia" with a history dating back to Byzantine times, and when it was a Christian place of worship—a building to which old and young fled as a last resort for protection when Mahmud's forces gained the city and within whose walls thousands met death at the conquerors' hands, a building that still bears on one of its noble columns the blood mark of the conqueror's hand. We visited the Museum in the old Seraglio grounds, where we found treasures, recovered by Archeologists from Tyre and Sidon and other old cities of the past. We studied columns that in the days of long ago had witnessed remarkable events. We climbed the old Galata Tower, that once in Genoese days was a stronghold and defence, and from it obtained another splendid view of the City and its environments for miles around; we sailed up the Bosphorus to the entrance of the Black Sea, and all along the way we note magnificent and costly palaces some occupied and others vacant; forts on both the European and Asiatic shores, that played prominent parts in invasions and defences in days long since gone. We noted the beautiful summer residences of Foreign Legations and of the more wealthy citizens of Constantinople. We are rowed up the Golden Horn to that mosque where no Christian is allowed entrance, except at cost of life, and where Sultans are crowned, not not crowned as are Christian rulers, but where the sword is girded on and the Sultan becomes the defender of the religion of Mahomet. We saw, through the kindness of the American Minister, the Sultan himself as he went to his mosque for prayer, surrounded and accompanied by some 6,000 soldiers and amid the grandest military display I had ever witnessed. These are but bird's eye glimpses of what was ours while in Constantinople. We left with no regrets that we were going away. We longed for freedom; freedom to say what we wished, to write the truth and not fear a censor or prison. The caged bird must long for freedom. The light must be sweet to those who for a while have been immured in darkness—so with us. Once more on the blue waters of the Mediterranean and Aegean Seas we rejoice in a sense of freedom that we felt was denied us so long as we were where the Sultan's rule could touch us. Palestine, Syria, Constantinople are behind us, and with gladness our faces are turned to lands of freedom that lie towards the setting sun.

G. O. G.

* * * The Story Page. * * *

Sam Crook's Sermon.

Want anything this morning, ladies? I've got a nice lot of crocks for you to choose from; picked up a job lot cheap, and whatever you buy off my cart, you're sure of a bargain to-day."

The "ladies" whom Sam Crook, the pedlar, addressed so politely were a couple of hard-working wives and mothers who lived in adjoining cottages, and who were, as usual, tidying up their fronts and exchanging neighbourly civilities between whiles.

They paused in their work as Sam came up, and one said, "Want!—I want no end of things. My young 'uns are terrible smashers. Not worse than children mostly are, I daresay, but they do make gaps on the shelves."

"True, Mrs. Needham, they are pretty much of a muchness are the children for that, and one doesn't need to be too hard on them unless they are real careless. Then they have to be made to remember. I hate to see a thing smashed; it means so much money gone and nothing for it," said Mrs. Booth.

"You will never have a better chance of making a fine show for a little money than I can give you today," said Sam. "Look here, Mrs. Needham, as you want a whole heap of things, you might be picking 'em out whilst Mrs. Booth bethinks her what she cannot do without any longer."

Then there was first an inspection of the cottage shelves a rapid calculation as to what could be afforded and what must be bought; next a rummage for the promised bargains in crockery among the contents of Sam Crook's cart, and finally a transfer of a portion thereof from it to the homes of his customers.

"You'll be pleased with your things, ladies," said Sam, as he pocketed the cash. "I only wish you could have seen your way to buy more when you had such a cheap lot to pick from. It is a pleasure to give one's regular customers a good penn'orth for every penny they spend, though there are times when one can do better than others. Still I can say they always get an honest penn'orth from me."

"That's true, Sam," said Mrs. Booth, "and that partly accounts for you keeping your customers year after year. People like to deal where they can trust."

"Thank ye, ma'am," said Sam. "Still, it will only partly keep your customers, for all are not like you two. They get carried away by smooth talk and flashy outside—especially the young ones—and they get cheated now and again. But folks don't like to be cheated twice; so honesty lasts and pays best, to say nothing of the quiet conscience. You're quite sure you've got all you want, ladies?"

"Nay, Sam, you are wrong there," said Mrs. Needham; "I have got all I can afford at present; but I could have told you to begin with I'd no end of wants, and want of money came first and foremost."

"It's curious, now, isn't it?" said Sam, "how everybody puts money first when you begin to talk about wants. No matter how long a purse he may have, and how well filled, he can always do with some more."

"You see money can supply so many wants. I said I had no end of them this morning," replied Mrs. Needham. "I thought my youngsters were all dry shod, and up comes little Jack with his toe out of one boot; and when I looked I found a hole right through the sole of the other."

"And my Jim had his knees clean through his knickerbockers. Rent must be paid regular to keep a roof over our heads; and what with food and schooling and all the other wants, it is hard to pull ends together anyhow, to say nothing of breakages;" and Mrs. Booth thought ruefully of her modest expenditure on Sam's wares.

"I have been trying to save up to get my husband a new coat," said Mrs. Needham, "but when he looked at little Jack's boots, he said, 'I must wait, Mary. I can manage without a coat, for I am not going sweetheating you know. I have my old girl here at home, thank God, making the house bright enough for any man. I can bear to go a bit shabby, for you'll take care my things are clean and whole. But we could neither of us bear to see little Jack laid up or hear him crying, because he had got cold through having wet feet. We have the children, Mary, and we must deny ourselves a bit for their sakes.'"

"And you would find it easy, after that; didn't you, ma'am?" said Sam.

"I did. My husband is wonderfully kind. He'd deny himself anything for the children or me."

Sam nodded approvingly.

"Talking of wants, now," he said, "you'll excuse me just saying a word. I was remarking how we all seem so ready to give a list of the wants of one sort, and how seldom we mention the other kind. We want money, to begin with, for rent, clothes, food, furniture, doctoring, schooling—no end of things—crockery amongst 'em, or I needn't go up and down with my cart."

"But we have a lot of wants besides these, and we don't always bring them to the front. My wife and me

have got a way of reckoning up some other wants, and mentioning them, special like, every night. For instance, if I've had a long round, and taken little, I have to ask God to refresh my memory."

"What for?" asked both Sam's hearers.

"Why, for fear I should sit down and grumble over one bad day, instead of remembering and thanking God for all the good ones He has given me. You see I might be moaning and saying, 'Whatever shall we do if this goes on? We shall be short of bread.' Well, I get my memory sharpened, and then I say, 'How good God has been! We've never wanted yet, and I don't believe we shall in future.'"

"Then my wife says, 'I want more patience; I must ask for a fresh stock. I was sharp with the children to-day, and things didn't go so pleasant as they might have done. We had some crying and sorrowful faces, when a kinder word would have done as well, and been followed by happy looks and a laugh. I am running very short of patience.'"

"That was another want, you see. But, dear heart, I should never get through if I took these wants one at a time. I catch myself looking at a rich man in his carriage, and I look at my cart, and compare his position and mine. I want, then, to be able to believe that God knew best when He gave him the carriage and me the cart. I want to be kept from envy, to be willing to wait for an answer to prayer when it doesn't come all at once. I want to know when to speak and when to hold my tongue, what to say and how to say it, so as neither to hurt my conscience nor vex my neighbour."

"And when one sees all these other daily wants that we've been talking about, don't we want just to ask for strength to do right, and trust? There's a deal of comfort in just getting one verse of David's right into one's heart: 'The Lord is my Shepherd, I shall not want.'"

"The first half of the verse would do, as Paul shows in a verse of his: 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? If only we have Christ, with Him comes all beside.'"

There was a look on Sam Crook's face that was pleasant to behold, though the features were rugged and tanned by much exposure to wind and sun.

"Thank you, Sam. You've given us a sermon into the bargain. We'll not forget these other wants, will we, Mrs. Booth?" said Mrs. Needham.

Away went Sam after a pleasant "Good-day, ladies." He was a poor and ignorant man in one sense, but he had learned some precious lessons and tried to do something for the glory of his God whilst he was earning his daily bread. And many of his customers, as they recalled his words, felt that amongst the best things Sam managed to distribute as he went from house to house, were the bits of homely wisdom thrown into the bargain.

—Ruth Lamb.

A Grand Parade.

BY MARY JOANNA PORTER.

It was neither Washington's Birthday or Lincoln's; neither Arbor Day nor Fourth of July, nor Christmas nor Thanksgiving; but it was Saturday, and the children determined to have a grand parade. There were eight of them, enough, you see, to form a fine procession, and as their ages ranged from four to seven, there was sure to be a diversity of ideas as to what would be most fit and imposing.

Four of these children, Edith, Mabel, Horace and Eugene Allen, were the proud owners of several vehicles, namely, a go-cart, in which one child might ride, while another was acting as steed; an express cart, capable of holding four small people; two tricycles, carrying one apiece, and a doll's carriage, supposed to be for imitation children only.

Two of the children, Hattie and Grace, lived next door, and didn't happen to have toys intended for locomotion. Two, Gertrude and Phillip, lived across the street, and each of these was provided with the means of getting about rapidly, for Phillip had a tricycle and Gertrude a real bicycle, just like her mamma's.

The four little brothers and sisters made the great plan while they were getting on their hats and coats. It started with Mabel, who was always full of projects for all sorts of amusements.

"Oh, say!" she cried, "let's get all our vehicles and have a race!"

"How can we?" objected Edith, who was older and could calculate better. "We have five things to ride in, and two of them need at least two children to manage them, if they're going to have any fun, and there are only four of us."

"Well, we can put the kitty in the doll's carriage," said Mabel.

"So we can, and you can dress her up in your doll's clothes, just as you did yesterday," said Horace who always approved of Mabel's plans.

"Yes," answered Mabel, "and I'll draw the kitty and run just as fast as anything. Kitty won't jump out."

"Well then," said Edith, "that provides for one carriage, but that isn't the one that's meant, but how shall we manage all the other things? Oh, I'll tell you; we'll invite Hattie and Grace to come over, and one of them can ride my tricycle and the other one in the express cart, and Horace can be her horse."

"Yes, and Eugene can ride his tricycle, and you can draw the go-cart. That's enough. It doesn't make any difference whether there's a passenger or not when you race, only you can get on better without one."

"Oh, I know something better than a race," exclaimed Edith, under the impulse of a sudden inspiration. "Let's have a flower parade, like the one papa went to."

"That's a good idea," returned Mabel, "but where can we get flowers?"

"Leaves will do just as well," said Horace; "there's lots of beautiful red ones under the trees."

"O, goody, goody, goody!" exclaimed Eugene, who was extremely fond of picking up the bright autumn leaves. "I'll help with the flower parade."

Thus the plan was formed, and the children hurried out of doors to execute their purpose. They rather forgot their purpose to hurry after they had secured the help of Hattie and Grace in collecting and arranging the decorations. It seemed to take a long while to gather the necessary leaves and tie them in bunches and fasten them to the tricycles and wagons. While they were busy Gertrude and Phillip joined the party and of course their wheels had to be trimmed, too.

Then kitty had to be dressed, and she was in a contrary mood that morning, and at least half an hour was consumed in arraying her properly and persuading her to sit in the doll's carriage.

So it was rather late when the procession was finally ready to start. But even grown people's processions are a long while in forming sometimes; so if this one was somewhat slow in getting itself together, that only made it the more real.

At length it stretched along the sidewalk. Eugene rode first for he insisted upon being "Captain." After him followed Edith, drawing the go-cart, which was trimmed beyond recognition and looked like an immense bouquet of autumn leaves, and really didn't need any passenger. Then came Gertrude on her wheel; Phillip on his; Horace drawing Grace in the express cart; Hattie on the tricycle appointed for her; and Mabel triumphantly giving kitty a ride and at the same time bearing aloft an American flag.

At first they tried to sing a marching song, but it was quite difficult to keep time, so the singing was soon dropped and gave place to Hurrahs! and other jubilant sounds.

Mamma Allen heard the merry shouts from her room, and looked out well pleased to see what a good time the children were having. Suddenly, however, she saw a pause in the grand procession, and somehow, she never could tell quite how, all the small vehicles were snarled up together. Then Phillip was heard saying, "You've been captain long enough, Eugene, it's my turn now." And Edith cried out in a higher tone, "No, I am going to be captain now, because I'm the oldest," and Gertrude exclaimed, "No, I'm captain, because I have a real bicycle, and it goes the fastest," and then there was just a confused noise, in the midst of which Mamma Allen now and then distinguished the words, "I'm captain!" "I'm captain!" "I'm captain!"

She was considering whether it would be best to stop the children's play and call them in—that is to say, her four—when Phillip's wheel became entangled with Gertrude's and Eugene's, and then in an instant all three riders lay on the ground. The two boys began to cry aloud, and the other children tried to help those who had fallen, and mamma ran out to see whether anyone was hurt. Then Phillip arose with a bruise on his forehead, and Gertrude complained of an injured arm. There was nothing serious, however, only the play had to come to an end.

Wasn't it too bad, that because everyone wanted to be captain the grand procession was spoiled?—Christian Intelligencer.

Mr. Parker's Peas.

"Father, I don't like to go to school," said Harry Williams one morning; I wish you would always let me stay at home. Charles Parker's father don't make him go to school."

Mr. Williams took the little boy by the hand, and said kindly to him, "Come, my son; I want to show you something in the garden."

Henry walked into the garden with his father, who led him along until they came to a bed in which peas were growing, the stems supported by thin branches which had been placed in the ground. Not a weed was to be seen about their roots, nor even disfiguring the walk around the bed.

"See how beautiful we shall have an abundance of the peas in Mr. Parker's garden through a great hole in the wall."

Mr. Williams then led Harry across the road to looking into the garden said:

"Well, my son, what do you see?"

"O, father, I never see life! There are no weeds are nearly as high as the sky."

"Why are they so high?"

"Because they have no support."

I suppose Mr. Parker's father don't help them any care of them after the weeds nor helped them."

"Yes, that's just the way it is."

Soon he overran with weeds with the greatest human garden. This and watered and kept it waste. Children's minds must be tended even as plants. If you were good seed of knowledge when you became a man we have just been to one in my garden. We neglect my garden as well as yours."

"O, no, father; you Parker's is all overrun with weeds?"

"Or, my son, you think my son as Mr. Parker run wild, and his mind with weeds?"

Little Harry made it clearly what his father

"See how beautiful these peas are growing, my son. We shall have an abundant crop. Now let me show you the peas in Mr. Parker's garden. We can look at them through a great hole in the fence."

Mr. Williams then led Harry through the garden gate and across the road to look at Mr. Parker's peas. After looking into the garden for a few moments, Mr. Williams said:

"Well, my son, what do you think of Mr. Parker's peas?"

"O, father, I never saw such poor looking peas in my life! There are no sticks for them to run upon, and the weeds are nearly as high as the peas themselves."

"Why are they so much worse than ours, Harry?"

"Because they have been left to grow as they pleased. I suppose Mr. Parker just planted them, and never took any care of them afterward. He has neither taken out the weeds nor helped the stalks to grow right."

"Yes, that's just the truth, my son. A garden will soon be overrun with weeds and briars if it is not cultivated with the greatest care. And just so it is with the human garden. This precious garden must be trained and watered and kept free from weeds, or it will run to waste. Children's minds are like garden beds, and they must be tended even more carefully than the choicest plants. If you were never to go to school, nor have good seed of knowledge planted in your mind, it would, when you became a man, resemble the weed-covered bed we have just been looking at, instead of the beautiful one in my garden. Would you think it right for me to neglect my garden as Mr. Parker neglects his?"

"O, no, father; your garden is a good one, but Mr. Parker's is all overrun with weeds and briars."

"Or, my son, you think it would be right if I neglected my son as Mr. Parker neglects his, allowing him to run wild, and his mind uncultivated to become overrun with weeds?"

Little Harry made no reply, but he understood pretty clearly what his father meant.—The Little Christian.

Something Better than "Good Form."

It is a desirable thing to be in "good form"—that is to so live and act that we shall not violate the laws of society conceived for the good of each of us. But the advocates of "good form" have, of late, been going to such extremes that those who heed their mandates are in danger of stifling their impulses and thereby thwarting every natural process of good health. Laughing say these apostles of "good form" is not in good taste; the loud, hearty laugh is boisterous, and therefore vulgar—hence we should smile. In other words, what is one of the greatest of physical pleasures must be made a purely intellectual one. The same in the more homely indulgence of "sneezing." It should be taboed; it is not refined, and in order that we may not sneeze in public we are told that we must learn to control the sneeze in private. The "yawn" and "stretch" are other things we are called upon to control. It is not, of course, supposed that a gentleman or gentlewoman bred would do either one of these highly-involving things in public. But we must not even do them in private. "The well-bred man or woman," says a "good form" authority, "is as careful of these things in private as he is in public." Even tears we must check. The same with regard to talking. We should control our talk, "its length as well as its character." It would almost seem as though we should control every impulse we possess.

But now comes along one of the greatest physicians in England, and causes perfect consternation in the ranks of the "good form" contingent. Beginning with recommending talking as one of the greatest modes of exercise possible to the human body, he goes right on and strongly advocates crying, sighing, yawning and shouting and singing as absolutely essential to the best health. Talking says the eminent authority, is stimulating to the body and rouses every one of our senses from lethargy. So excellent is talking that a good talker needs not half the bodily exercise as does a quiet person, statistics showing that in England lawyers and orators feel that they can dispense largely with exercise as ordinarily understood. From shouting, too, the very best results are obtained; the development of the lungs and increased circulation of the blood. Especially does this eminent doctor recommend shouting as healthful for children. Singing, likewise, is commended, and most strongly, for its healthful influence on the emotions, and especially useful in defective chest development and in chronic heart disease. Of laughter this man of health can scarcely say too much in commendation. Every part of the body feels the stimulating effect of a hearty laugh.

Tears are put forth as the most precious elements in good health, women and children especially deriving benefit from them. The nerve tension is relieved with tears, the blood pressure within the head is lessened, the circulation and movement of the abdomen are benefited, and the entire muscular system feels the healthful effect of a good cry. Harm results from suppression of tears in many cases, particularly with women, says Dr. Campbell, since, as he well says, strong emotions should receive expression—which is only another way of saying, "Give sorrow words." Sighing promotes the blood's aeration and quickens the pulmonary circulation. Stifling the impulses is simply to turn our backs on Nature, and she knew what she was about when she gave us the laugh, the yawn, the stretch, the cry and other outlets for toning up the body. They are Nature's safety-valves and we should be careful how we close them. Good form is good, but good health is better.—Ladies' Home Journal.

EDITORS, J. D. FREEMAN, G. R. WHITE. Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

B. Y. P. U. Prayer Meeting Topic—June 5.

A Glimpse of Glory, Rev. 21: 22-27. The writer is describing the New Jerusalem as the future home of the redeemed. We must not lose sight of the fact that the language is figurative, and yet the figure will fall short when the picture becomes a blessed reality. The Bible makes a free use of earthly things as types and symbols of things spiritual, heavenly and eternal. The size of the city has been given. The foundations and walls and the great street described. The glory of the old city was the magnificent temple, the pride of the Jews, a wonder to the heathen, but here in this New Jerusalem John saw no temple therein, a marvellous omission. Here on the earth we need temples, places of worship and special seasons for worship. In the ultimate home of the redeemed the just made perfect will need no temple; they will need no Sabbath, as one day out of seven for worship. Present with the Lord and made like unto Him. All the time, however spent in service and worship, will be a continuous Sabbath. This Sabbath will have no end, and the immediate presence of the Lord God Almighty and the Lamb will furnish all the temple needful.

The city will not need either sun or moon to shine upon it. Will these present lights be worn out and cast away? We do not know. This is revealed, heavenly conditions will not be the same as earthly conditions. John Baptist spoke of Jesus as the light of the world, the light of men. Jesus used the same figure respecting himself. And so John the beloved beholds Jesus, the Lamb, as the all-sufficient light of heaven. The nations, that is all nations, Gentiles as well as Jews, will walk in this light. The kings of the earth do bring their glory into it. All there is of royal power, wealth and beauty will be there.

The gates will not be shut at eventide for there is no night there. The gates of the old city were closed at night for protection, to keep out enemies. Here there will be no enemies to menace peace and safety. Night may be used as a symbol of darkness, the time when thieves and assassins specially prowl, seeking prey. No night there, no darkness, nothing to threaten. Whether there will be any arrangement to mark off the passage of time we cannot say. The gates are represented as wide open to admit a perpetual flow of the treasures, the glory and the honor of the nations into the City of God. Read as a commentary upon the whole lesson the 60th chapter of Isaiah. It is possible that the lesson may depict the beginning of a long Millennial period with Jesus reigning as King with His saints upon the earth. The lesson closes with the statement that nothing unclean, nothing that maketh or doeth an abomination or a lie shall enter therein. Wide open gates but sin and everything that is annoying shut out. A law of divine attraction drawing all that is good and pure and holy, the same law repelling all that is of an opposite nature. The great roll of the redeemed.

"Is my name written there? On the page white and fair, In the Book of His Kingdom, Is my name written there?"

J. T. BURROH.

Adjective and Noun.

A falsehood or a slander has its power even over those who deny the truth of it. A story derogatory to another person is pretty sure to damage that other person even in the minds of those who doubt or disbelieve the story. It is next to impossible to shake the noun entirely free from the adjective which has been attached to it. A temperate and quiet March, such as has been much of the month just gone by, will not rid the month of its reputation for being blustery and tempestuous. The adjective has been welded to the noun, and it will take a long time for the noun to get rid of it, whether the adjective was ever really correctly applied or not. We should be careful what we say against others, lest that ill reputation which we give them should continue to abide long after they have ceased to deserve it.—Sunday School Times.

The soul in its highest sense is a vast capacity for God. It is like a curious chamber added on to being, a chamber with elastic and contractile walls which can be expanded, with God as its guest, illimitably; but which, without God, shrinks and shrivels until every vestige of the divine is gone, and God's impression is left without God's spirit. Nature has her revenge upon neglect as well as upon extravagance. Misuse with her is as mortal a sin as abuse.—Henry Drummond.

An editor at a dinner table, being asked if he would take some pudding, replied in a fit of abstraction, "owing to a crowd of other matter, we are unable to find room for it."

The Young People

Our Juniors.

Lullaby.

Droop, little coverlids, over the blue, Little white coverlids fringed with gold; Mother arms swinging you, Mother voice singing you, Mother love clasping you fold on fold.

Rest, little golden head, on mother's breast; She will watch over you while you sleep. Dream of her loving eyes, Dream of the starry skies; Mother is guarding you while you sleep.

Lullaby, lullaby, little one, sleep; Sunlight and daylight fade in the west. Mother is holding you, Mother is folding you, Safe in the heart of her while you rest.

—Rose Hartwick Thorpe.

A Boy's Diary.

A mother describes in the Interior how she came to look upon the rubbish in her boy's drawer as his unwritten diary and the basis of his autobiography. She said to him one day:

"My son, your bureau drawer is full of rubbish. You had better clear it out."

Yes, that would be his great delight. So we began.

"This horseshoe is of no use."

"Oh, yes, it is. I found it under grandpa's corncrib, and he let me have it."

"These clamshells you'd better break up for the hens." "Why, mamma, I got them on the beach, you know last summer!"

"And this faded ribbon. Burn it up."

"Oh, no! That was our class badge for the last day of school, and I want to keep it."

"Here is that old tin flute yet! Why do you heap up such trash?"

"That is a nice flute that Willie gave me two Christmases ago. Didn't we have a splendid time that day?" "Well, this bottle is good for nothing."

"Oh, yes, it is. That is the bottle I used for a bobber when we went fishing at Green's lake. A black bass pulled that bottle away under water!"

Then the mother thought that to destroy these historical relics would be to obliterate pleasant memories.—Harper's Round Table.

Not to be Pumped.

A small Scotch boy had been summoned to give evidence against his father, who was accused of disorderly conduct in the streets. The bailie began to wheedle him:

"Come, my wee mon, speak the truth, an' let us know all ye ken about this affair."

"Weel, sir," said the lad, "d'ye ken Inverness Street?"

"I do, laddie," replied his worship.

"Weel, ye gang along it and turn into the square, and cross the square—"

"Yes, yes," said the bailie, encouragingly.

"And when ye gang across the square ye turn to the right and up into High Street, and keep on up High Street, till ye come to a pump."

"Quite right, my lad; proceed," said his worship; "I know the old pump well."

"Weel," said the boy, with a look of infantile simplicity, "ye may gang and pump it, for ye'll no pump me."—Baptist Union.

Charlottetown leads. It will raise a club of thirty; have choice of books offered May 18, and send a representative to the International Convention. The man who reports this successful work closes his card: "Yours for Buffalo." He deserves the trip and we congratulate him upon earning it. There should be many others. A return ticket to Buffalo for a club of thirty new subscribers.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR JUNE.

For our young ladies on the mission field, that the power of the Holy Spirit may accompany their labors. For our associations, that the Lord's blessing may attend every session.

Cromwell Hill, Kings Co., N. B.

The Ida Newcombe Mission Band is to be congratulated on being the first Baptist organization of any kind ever in existence in this place. Baptist families are few and scattered.

On Jan. 3rd, 1898, with the aid of Mrs. Cox, Provincial Secretary, we succeeded in organizing a Band with a membership of seven, which has since increased to seventeen. Our meetings are held from house to house, on the second Sunday afternoon in each month, and although the members are scattered, yet the meetings are well attended and it is evident that the interest is gaining. We hope and pray that as we labor for the evangelization of the heathen in Telugu land that our own souls may be greatly blessed and that we may see many workers raised up to work for God here in our home land. We have a lesson from the map of our six mission fields, at every meeting, and are making a special study of the Bimlipatan field. Miss Newcombe has written us a very interesting letter and we hope to keep up a regular correspondence with her and by this means we shall gain a better knowledge of our mission work and as a result will become more and more interested. The officers are: President, Mrs. G. E. McKnight; Secretary, Mrs. J. D. Appleby; Treasurer, Thirza E. Branscombe. Pray for us that this "little one may become a thousand," its influence felt both at home and abroad; God's cause built up, and his name be glorified.

Yours in the work,
Mrs. C. E. MILLER, Cor. Sec'y.

From Miss Harrison to a Mission Band.

This is Monday morning and as I write the excited and anxious talk of the beggars at the gate comes to me. I am going out that I may see and tell you what they look like today. They had all been made to sit in lines on either side of the road. Mrs. Churchill was just about ready to give them each a cupful of rice, but first she pointed out to me some of the worst cases. There was one woman with elephantiasis, her feet and legs so swollen that in one place the skin seemed to have burst and the red flesh was showing. There were several lepers, one great large man, so afflicted, had his feet wrapped up in rags, another's skin looked as if it had been dusted with flour, this was the effect of leprosy. In one place there were about thirty children with their spindling arms and their ribs could easily be traced. Then there were mothers with tiny babes, and blind, and crippled—in all two hundred and twenty-five.

Mrs. Churchill's policy was to keep them all seated until she had given to all. Evidently by the sounds I hear some are not satisfied, and some are saying it is not enough, while others are saying "salaam," which may mean either thank you or please. It is a trying day. If we did not have a day set apart for the beggars we would be bothered every day, and even so they often come although we tell them they must only come on Monday, imagine if you can two hundred and twenty-five beggars, and so little can be given them that we wonder how they live. Many of these beg from house to house in the town; but it takes a long time for them to collect enough for a meal there, because one person rarely gives more than twenty grains of rice—they just pick up a little with their finger tips. It is a wonder how they live. When I came to Bobbili on the thirtieth of last December, the number of beggars was about fifty, but the famine has increased the number sadly.

In a short time now the prices of food will probably go down to the average rate, but so far there has been scarcely any change, and the people have been paying between two and three times the ordinary price. We know of no deaths as the direct result of this trying season, yet the people have suffered sorely. Yesterday as I was coming home from Sunday School I saw two little tots off by themselves eating raggy. This as it is ready for use looks like a pasty greyish brown gruel. They had it in little black clay pots, and I thought of the boys and girls at home, and wondered what they would do if they had nothing else to eat. I cannot tell you how thankful I have been for the privilege of having been born in a Christian land. The wretchedness of the people grows upon one. There was so much that was beautiful, and the country and many of the people were so far in advance apparently of what I had anticipated, that I was pleasantly disappointed when I arrived. But the more I see, the worse it all becomes, and the darkness of heathenism seems to envelope everything. The country now is beautiful, the rice fields are one great stretch of glorious green, and beyond are the blue hills rising abruptly from the fruitful plain. The sky is generally the clearest of blues, and the white, bunched clouds are often seen floating about making the picture one of the rarest beauty. It reminds one of Bishop Heber's lines, "When every prospect pleases," etc. The whole country seems to be in a most unsatisfactory state. The plague is again gaining ground in the West. During August and September a case was rarely found, but now the papers report ten or twelve cases daily in Bombay

and Poona; and no doubt many die of whom no report is made.

Then there is the trouble up in the Northwest concerning the border tribes. This is really not very serious, but it is a thorn to the government. Worst of all is the anti-British sentiment which is being propagated by the educated classes. They want to have the offices and ruling power in India; but they are not qualified on account of their immorality. As it is the many native sub-officials even now interfere with the dispensation of justice by the English, because there is hardly such a thing as a native who will not accept bribes. They will steal and lie if any money or power can be gained. The English are much worried—not so much because they fear any speedy or imminent disturbance; but they see India is making no progress towards self government, but apparently retrograding. The only solution lies in giving India the Gospel. Let them learn to reverence a pure and holy God, and to love their country and their fellowman and then they will be able to have self-government, as has our Canada. If it were not this hope in our hearts, we would fear to remain in this land; but we know,

"Jesus shall reign where'er the sun
Doth his successive journeys run."

And we long so for the time when His Kingdom shall come in India—in Bobbili we strain our eyes to see if the morning breaketh. Yes we look for the ones. We know that we are sent to individuals, and although our work yet seems so small, yet those who have been in the country a long time are hopeful, as they note the changes.

When we look at the work in its immensity we feel like saying with Jeremiah, "I am a child," but when we look to our God we hear him say, "Be not afraid, Jer. 1: 4-10. Pray for us that we may speak what he wants us to speak, and do what he wants us to do. A week ago ten were baptized. This makes the number about forty-five for the last three months. This I mean is the work on five fields. We are looking forward to welcoming the reinforcements this year. Let us begin to pray for others for next year.

I fear that this letter will not be very interesting, but as I learn more about you perhaps I shall improve—give me a trial.

The language is coming slowly I have been attempting to teach a Sunday School class for three months. Now we are beginning to understand each other quite well, and I want to ask you to pray that each one of my class may be converted. These are their names and certain ones among you may pray for a certain one here: Munggama, and P. Surama, two bright Brahmin girls of about ten, both are married. They are quite wealthy and proud but the Lord can take this away and put a sense of sin and a longing for salvation in their hearts. Ramala is an orphan, a pretty, thoughtless little thing. S. Suramma is bright, short and fat, quick to learn verses and has a home where they seem to want to hear the Gospel. Narima is a little jewel, full of activity and learns her verses accurately. Besides these, three, Mutiyello, Gavaramma and Sara are from Christian homes. Two, Mutiyello and Gavaramma have been baptized they need your prayers.

I believe the Lord has put it into my heart to ask you to pray for these. I shall pray too and watch for the fruit and will report. Oh that they were all shining Christians!

I shall close now, and again thank you for having taken me into your midst, and may our being so united be a blessing to us all. May we be better soldiers for our King. Pray for me often that I may know my Master and seek only to do His will.

Let us take as our motto, for a time anyway, "The joy of the Lord is your strength." Neh. 8: 10.

Yours and His,
Mission Compound, MAUDIE M. E. HARRISON.
Bobbili, Oct., 11, 1897.

Amounts Received by the Treasurer of the W. B. M. U. from May 12th to May 25th.

Clyde River, F. M., \$2.50, H. M., \$2.50; Midgie, H. M., \$3; River Hebert, Mission Band, toward Mr. Morse's salary, \$5; Doaktown, F. M., \$3; Homeville, F. M., \$2.75; Paradise, F. M., \$10, H. M., \$5.80; Tekkali Mission House, \$5; Halifax 1st church, F. M., \$6, H. M., \$5, toward Tekkali building, \$10; Canard, F. M., \$3.50, H. M., \$3.50; River Hebert, F. M., \$2.17, H. M., 68c, Tidings, 10c, Report 5c; Tekkali Mission House, \$2; Charlottetown, F. M., \$5.40, H. M., \$7.20, Mission Band, F. M., \$2.20; Hazelbrook, F. M., \$7.54, H. M., \$3.66; Reports, 30c, Tidings, 25c; Centerville, Anna Co., F. M., \$2.74, H. M., \$1.47, toward Miss Newcombes salary \$3.50; Cape Tormentine, F. M., \$3; Windsor, a member of W. M. A. S., Tekkali building, \$5; Three Mile Plains, result of concert, Tekkali building, \$6.72; Hillsboro, Life Member, F. M., \$25; Tuaket, F. M., \$1.50, H. M., \$1.50; St. Martins, N. B., \$5; Lawrence town, Mission Band, support of Mabel Beatrice Held, \$15; Chipman, F. M., \$5.
Amherst, P. O. B. 513. MARY SMITH,
Treas. W. B. M. U.

Foreign Mission Board.

NOTES BY THE SECRETARY.

At the Convention which was held in Berwick, N. S., and at the N. B. Convention, held at Hatfield's Point, quite a number of brothers and sisters gave pledges of \$5.00 each, toward the support of Rev. R. E. Gullison. These pledges were not for one year, but were to continue as long as Mr. Gullison remained on the field, as a mission worker, and as long as the persons making the pledge were able to meet the obligation. The first year almost all paid what they promised, the second year is fast coming to a close, and there are some of the good brethren and sisters who are still in arrears, of course

there is time enough yet, for the books do not close until August 1st.

These pledges should be sent direct to the Treasurer of the Foreign Mission Board. Only by so doing can he keep the record, and know who has paid and who has not. These pledges form no part of what is popularly known as 'Convention Fund,' and in all fairness should not be regarded as any part of that 'fund' whatsoever. Will the brethren who have made these pledges kindly bear the above in mind, and send the amounts direct to the Treasurer, and thus save confusion and blunders and possible annoyance.

J. W. MANNING, Sec'y-Treas. F. M. B.

I cannot put in words the urgency of Foreign Missions, or the greatness of their claims on every Believer. Whether it be the love of Christ for the heathen 'His inheritance' (Ps. 2: 8) or His glory through us (John 15: 8; 17: 10), or His direct command five times repeated (Acts 1: 8; John 20: 21; Luke 24: 47, 48; Mark 16: 15; Matt. 28: 18, 20), or the worth of a single soul, or the moral ruin of the heathen, or their vast numbers, or the open doors, or our full ability to give them the gospel, or the burdens and need of our heroic missionaries,—all plead for men and means for the rescue of the lost.

'Christ requires that we should give the gospel to the world immediately. His command is: 'Go ye into all the world and preach the gospel to every creature.' That is the plainest of commands. It means us personally. It means now, for it is in the present tense, and God has now, unquestionably, for the first time in the centuries, removed out of the way every obstacle to the immediate evangelization of the world, and given to the church everything needed for the completion of the work of preaching the gospel to the world. The whole world is open and accessible physically, geographically, politically to the gospel messengers and waiting for them. The church has the means, the messengers, and the promise of the spirit at her command, and seems dangerously near to suffering eclipse of faith and blight of life because of her failure to avail herself of them, in fulfilling her great and pressing mission. Christ is waiting for her to move in obedience to His command. Who among her leaders will risk the responsibility of holding back or of hindering the onward movements He demands?—Selected.

Impure Blood Scrofula

Thousands of cures of scrofula sores, boils, pimples, eruptions, salt rheum and other manifestations of impure blood prove the great merit of Hood's Sarsaparilla as a blood purifier. The blood is the life. It feeds the nerves and all the bodily organs; therefore it must be rich, pure, and nourishing. Hood's Sarsaparilla makes it so, and in this way it cures disease and builds up the health. No other medicine possesses the curative powers peculiar to

Hood's Sarsaparilla

The best—in fact the One True Blood Purifier. Sold by druggists. Get Hood's and only Hood's.

Hood's Pills cure nausea, indigestion, biliousness, nervousness, constipation. 25 cents.

BAPTIST BOOK ROOM, Halifax, N. S.

The following Sets of Books for Baptist Sunday Schools are recommended, viz.:

Crescent Library—60 volumes—Fully Illustrated.
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The Star Library shines for all.

Primary Class—No. 1—50 volumes.
Profusely Illustrated. Mrs. Bradley, Wilbur and Kennedy are the writers. Grand.

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Contains 443 pictures. These, too, are grand.

The Crown Series—6 volumes.
"Each volume is brimful of pure, elevating thoughts and inspirations."—Central Baptist.

Also a number of small Sets of Primary Books by Pansy.

Constantly in stock Religious Tract Society Books.
When ordering, please enclose a list of books you have, and this will aid us in any selection we may make for you.

GEO. A. McDONALD,
Sec'y-Treas.

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The 63rd ses-
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G. M. Peck,
Colwell; H. M.
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Dawson Setts

The N. S. W.
June 18. The
programme:

Saturday, a
vices; 10.15, C.
mittee of Arran-
Pastors, Reading
m., Social St.
Church Letter-
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Meeting, Day-
Lord's Supper.
Services; 11
3 p. m., Ribb-
dresses; 7 p. m.,
Monday—9
a. m., Associ-
Circular Letter
ter; 2 p. m.,
Literature; 3
Beneficence; 7
Schools; 7 p. m.,
sions and Disc-

Tuesday—9
to a. m., Repor-
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Grande Ligne

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The Health of the Hair

is indicated by its condition. When the natural secretions decrease, when the hair becomes dry, splits at the ends and comes out in combing; when the gloss disappears and the hair becomes gray or faded, the ill health of the hair is indicated. The success of AYER'S HAIR VIGOR is due to the fact that it restores the hair-producing organs to their natural vigor. It encourages and promotes the secretions of the hair follicles, and thus gray or faded hair regains its original color, new growth begins, and lost lustre is restored.



Ayer's Hair Vigor

For fifteen years it causes the hair to keep its natural color and is a positive cure for baldness. - T. H. WELLS, M.D., Westport, Pa.

Notices.

The Queens County, N. B., quarterly meeting will convene in regular session with the 2nd Grand Lake church, Cumberland Bay, on Friday, June 3rd, at 2 p. m. A large delegation is requested.
F. W. PATTERSON, Sec'y.

The 63rd session of the Albert Co. Baptist Quarterly meeting, will be held with the Valley church in Surry, on the 1st Tuesday in June, at 2 o'clock p. m. Quarterly sermon by Rev. J. E. Tyler; alternate, Rev. I. B. Colwell. Temperance, opened by Rev. T. Bishop; alternate, Dear G. M. Peck. P. M., opened by Rev. I. B. Colwell; H. M., Bro. K. E. Steeves. We hope to see a good representation of the churches.
S. W. KRISTEAD
Dawson Sett., May 13. Sec'y Treas.

The N. S. Western Association meets on June 18. The following is the provisional programme:

Saturday, a. m. - 10 o'clock, Social Services; 10.15, Organization, Report of Committee of Arrangements, Reception of New Pastors, Reading Church Letters; 1.30 p. m., Social Services; 2 p. m., Reading Church Letters; 3 p. m., Report on Education, Discussion; 3 p. m., Platform Meeting, Addresses on Education.
Lord's Day - 9.30 a. m., B. Y. P. U. Services; 11 a. m., Preaching Service; 2 p. m., Bible School Exercises and Addresses; 7 p. m., Mass Missionary Meeting.
Monday - 9 a. m., Social Services; 10 a. m., Associational Sermon, Report on Circular Letter, Reading of Circular Letter; 2 p. m., Report on Denominational Literature; 3 p. m., Report on Systematic Beneficence; 4 p. m., Report on Sabbath Schools; 7 p. m., Report on Foreign Missions and Discussion.
Tuesday - 9 a. m., B. Y. P. U. Services; 10 a. m., Report on Resolutions, Appointment of Delegates to other bodies; 2 p. m., Report on Temperance; 3.30 p. m., Final Report of Committee of Arrangements; 4 p. m., Unfinished Business; 7 p. m., Report on Home Missions, including Grande Ligne and North West.

The chairmen of committees will please notice these arrangements and be prepared to report at the hour named; and when they have any clause in their report which claims special attention they will be expected to select a speaker to open the discussion. The several Boards will kindly arrange for the platform meetings held in their behalf, and at the earliest date possible inform the committee of arrangements. We shall also be glad to have programmes of the W. B. M. U. and the B. Y. P. U., that we may have full printed orders of exercises to distribute for the benefit of all interested. We are expecting a large and enthusiastic gathering, in which much will be enjoyed and much done for the onward march of our Royal Master's cause. Let all the people be much in prayer and much in skillful preparation, then rich and abundant blessings will most surely come to us.
J. H. SAUNDERS,
Ch'man Com. of Arrangements.
Yarmouth, May 11.

The York and Sunbury Co. quarterly meeting will convene with the Temperance Vale Baptist church on Friday, June 10, at 7.30 p. m. F. B. Seely, Lic., will preach the introductory sermon; Rev. W. D. Manzer, quarterly sermon on Lord's Day at 10.30 a. m. Saturday morning the business of the quarterly meeting will be transacted. Quarterly conference 2.30 p. m. Other sessions of quarterly meeting will be arranged by Com. of Arrangements. We earnestly hope that many churches will send messengers and pastors.
C. N. BARTON, Sec'y-Treas.

The blank statistical church letter forms have gone out to the clerks of churches, when filled up mail to the clerks of association.
GEO. A. McDONALD.
Halifax, May 14.

The next session of the Guysboro West District meeting will be held (D. V.) in New Harbor, on Tuesday, June 7th, for the purpose of advancing the work of the denomination. As this is the last session before the Eastern Association meets it is desirable that all churches in the district be well represented. Delegates will come on Monday to be present at a special service that evening in the church. An interesting programme is being prepared.
A. G. COLBORNE, Sec'y.
Seal Harbor, May 19.

N. B. Eastern Association, and the Sunday School Convention and B. Y. P. U. in connection therewith, will convene with the Point Midgie church at Midgie, Westmoreland Co., N. B., on the following days in July next. To wit, the Sunday School Convention on Friday, the 15th; the Association on Saturday, the 16th; and the B. Y. P. U. on Monday, the 18th. The hours at which they will first convene, together with all information concerning travelling arrangements will be announced later in the MESSENGER AND VISITOR.
P. W. EMMERSON, Clerk.
Sackville, N. B., May 20th.

All those who propose attending the Albert County Quarterly Meeting, held with the Valley church in Surrey, June 7th and 8th, will please forward their names to the undersigned.
J. MILLS.

The Carleton, Victoria and Madawaska Counties quarterly meeting will meet with the Hodgdon and Richmond Baptist church on the second Friday in June (10th) at 7.30 p. m., Rev. F. N. Atkinson preach first sermon. Saturday evening a public platform meeting. Rev. H. D. Wordsworth preach the quarterly sermon. Rev. J. C. Blakney prepare a paper on F. Missions; Rev. A. H. Hayward prepare a paper on H. Missions, and Rev. J. W. Rutledge a paper on Education. Sabbath p. m. addresses on Sabbath School Work, B. Y. P. U. and Aid Societies. As there is business of importance in connection with the quarterly meeting of more than ordinary it is very desirable that a large attendance of ministers and delegates from the churches be present.
THOS. TODD, Sec'y-Treas.
Woodstock, May 21.

The N. S. Western Association meets with the Milton Baptist Church in the town of Yarmouth on Saturday, June 18th. The Reception Committee earnestly request that all pastors and delegates who propose to attend this association will advise us of this, on or before the 10th day of June; that lodgings may be provided for them. Kindly address,
Mr. W. H. TURNER, Ch. Clerk.
Box 439, Yarmouth.

Anniversaries Newton Theological Institution, Newton Centre, Mass.
Sunday, June 5 - 10.30 a. m., Baccalaureate sermon by the President, Alvah Hovey, LL. D.
Monday, June 6 and 7 - Public Examinations from Monday 1.30 p. m. through Tuesday, in Colby Hall.
Tuesday, June 7 - 7.30 p. m., Addresses by Dr. Nathaniel Butler, President of Colby University.
Wednesday, June 8 - 10 a. m., Business Meeting of the Alumni Association; 11.30 a. m., addresses before the Alumni Association by Rev. Frank Rector, of Fitchburg, Mass.; 3.30 p. m., meeting of the Backus Historical Society; 4.30 p. m., Devotional Address by Rev. Edward Judson, D. D., of New York City; 7.30 p. m., Address by Prof. Albion W. Small, Ph. D., of the University of Chicago. Class meetings and luncheon during the afternoon.
Thursday, June 9 - 10 a. m., Graduating Exercises; 12.45, Dinner for Trustees and Alumni; 4 p. m., Senior Reception in Hill's Library.
All public exercises not otherwise specified will be held in the Baptist church.
ALVAR HOVEY.

The fourth annual session of the N. S. Central Associational B. Y. P. U. will be

That Rounded Curve.



"Fit-Reform" coats are moulded into the shape of chest, shoulders and collar, by hand stitching, with needle and thread.

Cheap "Custom made," and all other "Ready made" clothing is merely pressed into a semblance of this form, with a hot flat iron.

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SAINT JOHN, N. B. HALIFAX, N. S.

held in the Baptist church at Hantsport, on Friday evening, June 24th, at 7.30. A programme will appear in the "Young Peoples" column of the MESSENGER AND VISITOR next week. Each Young People's Society is entitled to one delegate. In a church where no such society exists the church shall be entitled to one delegate. Blank forms have been forwarded to all the societies. The local secretaries will kindly fill in and return these forms by June 5th, this is important as the Secretary is dependent upon them for the "Digest." According to constitution "delegates shall be admitted only on credentials certified by an officer of the Young People's Society or by the clerk of the church in which no Young People's organization exists."
GEO. A. LAWSON, President.

The N. S. Eastern Baptist Association will meet with the church at Boylston, Guysboro county, on July 8th. The regular notices will appear in due time from Pastor Bishop and Secretary. Delegates will go by steamer from Mulgrave. Close connections is made.
Canso, N. S. T. B. LAYTON,
May 13th Sec'y of Association.

The P. E. Island Baptist Conference will meet with the church at Cavendish, Tuesday and Wednesday, June 7th and 8th. An interesting programme has been prepared. Those wishing to be met at Hunter River Station, will kindly notify Dea. Arthur Simpson, Bay View, P. E. I. or the pastor.
C. W. JACKSON, Sec'y.
Cavendish, May, 1898.

All Associational forms to the churches of the N. S. Western, should be mailed to

Rev. F. E. Bishop, assistant clerk, Port Medway, Queens Co., as the clerk has removed from its association, and handed over the work to him. Z. L. FASH.

The Nova Scotia Western Baptist Association will meet in 48th annual session with the Milton Baptist church of Yarmouth on the third Saturday of June at 10 o'clock a. m.
H. N. PARRY, Moderator.
F. E. BISHOP, Assist. Clerk.
Port Medway, May 23rd.

The next session of the Western Baptist Association will be held with the Florenceville Baptists, Car. Co., N. B., beginning on the fourth Friday in June, 24th, at 10 o'clock a. m. The churches are requested to send their letters a week in advance to C. N. Barton, Florenceville, Carleton Co., N. B. All delegates attending the Association will please send their names on postal card, stating whether they will come by train, or drive, to C. T. Hendry, Florenceville, N. B., in order that accommodation be provided for them during the sessions.
C. N. BARTON, Clerk.
Millville, York Co., N. B.

Meeting of Acadia's Board of Governors. There will be, (D. V.) a meeting of the Board of Governors of Acadia University in the Chapel of the college on Tuesday, the 1st inst., at 7 p. m. Also on Thursday, the 2nd of June, at 9.30 a. m. By order of Executive Com.,
S. B. KEMPTON
Dartmouth May 19.

Biliousness

Is caused by torpid liver, which prevents digestion and permits food to ferment and putrify in the stomach. Then follow dizziness, headache,

Hood's Pills

Insomnia, nervousness, and, if not relieved, bilious fever or blood poisoning. Hood's Pills stimulate the stomach, rouse the liver, cure headache, dizziness, constipation, etc. 25 cents. Sold by all druggists. The only pills to take with Hood's Sarsaparilla.

An Open Letter From a Prominent Clergyman.

C. GATSBY, SON & Co.,
Middleton, N. S.

DEAR SIRS.—Please pardon my delay in answering yours of weeks ago. Yes I have no hesitation in recommending your

Invigorating Syrup.

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

Yours truly,
(Rev) F. M. YOUNG,
Pastor Baptist Church, Bridgetown, N. S.

Special Rates for Teachers

During the summer months a special course in Commercial subjects will be taught at Whiston & Prazee's College. Certificates of proficiency will be awarded at the close of the term. Write for full particulars to,

S. E. WHITTON, Principal
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Consumption Cured

In many cases this disease is arrested and in ALL the healing, soothing properties of

Puttner's Emulsion give great relief and comfort to the sufferers.

Always get PUTTNER'S, it is the Original and Best.

Disordered Kidneys.

Perhaps they're the source of your ill health and you don't know it.

Here's how you can tell—
If you have Back Ache or Lame Back.
If you have Puffiness under the Eyes or Swelling of the Feet.
If your Urine contains Sediment of any kind or is High Colored and Scanty.

If you have Coated Tongue and Nasty Taste in the Mouth.
If you have Dizzy Spells, Headaches, Bad Dreams,—Feel Dull, Drowsy, Weak and Nervous. Then you have Kidney Complaint.

The sooner you start taking DOAN'S KIDNEY PILLS the more quickly will your health return.

They've cured thousands of cases of kidney trouble during the past year. If you are a sufferer they can cure you.

Book that tells all about Doan's Kidney Pills sent free to any address.
The Doan Kidney Pill Co., Toronto, Ont.



The Farm.

Temperance Items.

A movement in the line of temperance work that is gaining great headway in some States is the Anti-Saloon League. The saloon is an unmitigated evil. The judgment to this effect is almost universal. To do away with it would be a great step forward, and to bring this about all temperance workers can unite, and members of all political parties and of all Churches can assist. Many a drinking man would be only too glad to help in removing this seductive and almost omnipresent tempter. Many a business man, too who might not approve of all measures that some would like, will gladly help suppress this filcher of his customers' pockets.

When the demon of drink enters the home the angel of peace departs; poverty follows in the demon's wake, for drink is a spend thrift vice. It is terrible to ruin the home, but it is more terrible to ruin the soul, that spark of God's intelligence. We despise the thief, we shrink in horror from the murderer, but they are men. But the drunkard—who will say that this unloving unthinking, unreasoning thing is a man? God made man little less than the angels, but the drunkard makes himself little less than the brute. The demon of drink goes up to high heaven and defies the mercy of God, for no drunkard can enter the Kingdom of Heaven. The lower side of the drunkard's grave empties in hell. There are 75,000 drunkards going down to their graves every year. If this is what drink will do, what will you do? We cannot sit down and fold our hands. If we have a heart that loves humanity we must do something, and there is one thing we can do, we can abstain from the use of intoxicating liquors. The way to straighten a crooked stick is to bend it in the opposite direction. If you are strong, give to your neighbor of your strength if he is weak.—Rev. P. A. Doyle.

An Omelet With Herbs.

A perfectly made and perfectly turned omelet is always welcome on the breakfast table. The best omelet-pan is a smooth French frying-pan. It must be kept perfectly smooth. Some foreign cooks go so far as to insist that an omelet pan should not be washed but merely wiped out, and that water will roughen it. This is an absurdity. A well-polished French frying-pan will remain smooth as long as it lasts, providing it is kept clean and bright, and it will last a lifetime. It must be kept for omelets and must be occasionally cleaned with boiling vinegar and salt. This removes all the dark stains that may have gathered and leaves the pan smooth as glass to the touch. It will require a pan about eight inches in diameter to cook an omelet containing four eggs. Beat the eggs, yolks and whites, together just enough to mix them. If they are mixed too much the omelet will not be so tender. Most persons add the seasoning of salt when the eggs are beaten, but others prefer to add it at the last moment, under the belief that salt causes the eggs to harden when it is cooked in them. It is certainly desirable to keep an omelet soft and creamy in the centre, and at the same time firm on the outside. It should be a pale yellow outside as well as inside. Do not brown it. It is easy to keep an omelet from becoming hard by serving it the moment it is ready. If an omelet must wait, add a tablespoonful of milk or cream to every egg used.

To cook an omelet melt a tablespoonful of butter in a hot omelet pan, and turn the beaten and seasoned eggs in it. Stir them gently with a fork to prevent the eggs clinging to the pan. As soon as the eggs are set sprinkle over them for an omelet of "fines herbes" a teaspoonful of minced chives, a tablespoonful of minced parsley and a tablespoonful of chervil. Add about two or three drops of onion juice to the omelet when the eggs are beaten if you like the flavor with eggs. The omelet should be soft and creamy in the centre when the seasoning herbs are added and just ready to roll.

Mutton and Rice.

Cut up into small pieces the neck and cheap parts of a nice forequarter of mutton. Reject all the fat, but retain the bones. Dredge the mutton with salt, pepper and flour and brown it in two large tablespoonfuls of butter. Also fry in the butter half a carrot and half an onion cut into dice. After this put in about a tablespoonful of flour, which should be well stirred in the butter until it is browned, and add slowly enough boiling water to cook the mutton, putting in a blade of soup celery, two sprays of parsley, a bay leaf and sprig of thyme. When the mutton has simmered for about two hours, or when it is deliciously tender, heap it on a hot platter and strain the gravy over it. Make a border of boiled rice around the mutton. Serve turnips cut in quarters and boiled with it, and an acid salad of bleached dandelion leaves or cellar-grown beet and turnip tops seasoned with salt and pepper, and served with two tablespoonfuls of vinegar to two of good oil. If it is preferred the tried-out strained fat of young chickens may be used in place of oil, and make a fairly good substitute for it.

Washing Bedding.

It saves a great deal of trouble to wash up the heavy bedding by degrees instead of doing it all on one day in the season set aside for it. There are always some counterpanes and some blankets that are ready to be washed and put away for the season as early as March. At this season the washings are usually light, and one or two of these pieces can be washed on Monday every week without interfering with the other washing. A windy day is not a good day to dry blankets, but blankets can be dried in a well ventilated kitchen, and dried better and more quickly than any other way. It shrinks them to expose them to the suns of summer or the frosts of winter. The only objection to drying blankets in the house is the "stuffy" unpleasant odor that may be acquired. This is obviated by ventilating the room thoroughly while they are drying. The night, when there is no one in the room, is the proper time to use the kitchen as a drying-room. It may then be thoroughly ventilated, and the air be made as fresh and pure as the air outdoors.

Women Unjustly Treated

When Dealers Sell Them Common and Deceptive Dyes.

There are thousands of women who have heard of the great saving that can be effected by home dyeing when the Diamond Dyes are used, and have decided to experiment for themselves.

Many of these women, thoughtlessly, will simply ask for a package of dye of the needed color when buying. This request will allow the wary dealer to foist on the unsuspecting customer some imitation or soap grease dye, worthless as coloring agents, but on which they realize a large profit.

Dealers who do this kind of business are treating and serving their customers unjustly. The dealer knows well that the Diamond Dyes are necessary for his customer to achieve success in her new work.

The Diamond Dyes are the only dyes that reputable dealers handle and sell. The wise merchant keeps a full stock of Diamond Dyes, because the daily demand is so great for these guaranteed and world-famed coloring agents.

The women who use Diamond Dyes for her first dyeing operation will never use other makes. Bright, strong, clear lasting and fashionable colors are obtained only from the Diamond Dyes.

Book of directions and card of 48 colors free to any address. Write to Wells & Richardson Co., Montreal, P. Q.

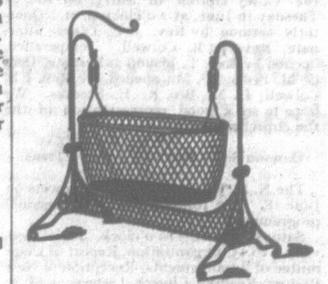


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GIFTS FOR BRIDES
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Geo. B. Meadows, Esq., Toronto:
DEAR SIR,—It affords me a great deal of pleasure in stating that the "Little Beauty Hammock Cot" purchased from you has been very satisfactory, and I consider it one of the greatest conveniences we have, as it is so popular with the children, who seem to take to it at once. It takes up very little room and can be easily moved from place to place as required. I would not be without it under any circumstances, and can recommend it as a very useful and convenient article.
Yours Respectfully,
MRS. W. F. MONTAGUE.
Write for Baby's Letter, giving full particulars. Manufactured by
Geo. B. Meadows,
Toronto Wire & Iron Works,
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BIBLICAL
Abridged
Lesson XI
Read Me
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Scriptures, I
THE STORY
I. THE VIA
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Second Scene.
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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter.

JESUS CRUCIFIED.

Lesson XI. June 12.—Matt. 27: 35-50.

Read Matt. 27: 35-50; Isaiah 53. Commit Verses 35-37.

GOLDEN TEXT.

Christ died for our sins, according to the Scriptures, 1 Cor. 15: 3.

EXPLANATORY.

THE STORY OF THE CRUCIFIXION.

I. THE VIA DOLOROSA.—In our last lesson we left Jesus in the court-yard of Pilate's Court of Justice, crowned with thorns and clothed in a purple robe, in the midst of the ribald mockery of the soldiers while the preparations for the crucifixion were being made. Soon the sad procession moved out of the castle. In advance was a soldier carrying a white wooden board on which was written the nature of the crime. Next came four soldiers, under a centurion, with the hammer and the nails, guarding Jesus, who bore, as always in such cases, the cross on which he was to suffer (John 19: 17 R. V.). Then came two robbers, each bearing his cross and guarded by four soldiers. As they went forth into the street they were followed by a great multitude,—many with eager curiosity; priests exulting over their enemy; Mary, with other women, weeping (Luke 23: 27). The distance from Castle Antonia to the hill which is probably the site of Calvary is about three-quarters of a mile. The procession first moved westward through the Via Dolorosa, to the road leading northward to the Damascus gate. Passing through the gate, it turned eastward along the north wall of the city, winding north and west over the eastern end of Calvary till they reached the western and highest summit.

II. CRUCIFIED ON CALVARY.—Vs. 35, 38. Jesus was brought to Calvary, doubtless so named from its shape, a knoll in the form of a skull. Calvary is Latin and Golgotha Hebrew for skull. "Two hundred yards outside the Damascus gate of Jerusalem there is an isolated, white limestone knoll, in contour like the crown of the head and about sixty feet high. It contains in its perpendicular face the most remarkable resemblance to a skull. There is now a general consensus of agreement that this is the true Calvary. It alone fulfills the numerous and precise descriptions and the point of the compass 'northward' indicated by the Scriptures."

35. THEY CRUCIFIED HIM.—Jesus was nailed to the cross while it was lying upon the ground, then it was slowly raised with the sufferer upon it. The feet of the sufferer were only a foot or two above the ground, and not as represented in most pictures. Crucifixion was an unspeakably awful form of death. Cicero, who was well acquainted with it, says: "It was the most cruel and shameful of all punishments. But the most revolting feature of death by crucifixion was that the torture was deliberately prolonged. The victim usually lingered a whole day, sometimes two or three days, still retaining consciousness; while the burning of the wounds in the hands and feet, the uneasiness of the unnatural position, the oppression of over-charged veins, and above all, the intolerable thirst, were constantly increasing." Jesus was upon the cross five or six hours. But the most intense sufferings of Jesus were of the spirit. He was bearing the sins of the world.

38. THEN THERE WERE TWO THIEVES (robbers) CRUCIFIED WITH HIM. This was to throw discredit on him, and represent to the multitude that he was executed as a criminal. They tried to put the Cain mark of crime upon him, but it only fulfilled the Scriptures (Psa. 22: 18), and represented his whole mission,—the perfect Son of God dwelling among transgressors that he might save them.

37. AND SET UP OVER HIS HEAD. A white tablet nailed upon the cross to declare the crime of the one crucified. HIS ACCUSATION. THIS IS JESUS THE KING OF THE JEWS. It was written in three languages,—in Greek, the language of literature and culture, read in all cultured circles of the world; in Latin, for the Roman soldiers, the language of law and power; in Hebrew, the language of the Jews, the language of religion. It was a prophecy that the language of the cross itself should be heard everywhere, and include all the others,—a language of culture, of power, and of religion. Christianity is for the whole world.

III. SCENES AROUND THE CROSS.—Vs. 36-44. First Scene. Jesus refuses the soothing draught of wine mingled with a powerful narcotic drug, bitter, but offered as an anesthetic, to stupefy and dull the sense of pain.

Second Scene. The first of the seven words from the cross, FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO (Luke 23: 34), was probably spoken in the height of the agony, when the cross with the victim upon it was dropped with a sudden wrench into its place in the ground. But it was even then a word for others, not for himself.

Third Scene. Parting His Garments.—Vs. 35, 36. "Soon after the crucifixion, 9 o'clock." 35. PARTED HIS GARMENTS, CASTING LOTS. The four soldiers on guard divided his garments into pieces among themselves, except his tunic, or undergarment, for which, since it was woven in one piece, they cast lots, (John 19: 23, 24). This was one of their perquisites. THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY THE PROPHET (omitted in the R. V., as an accidental interpolation from John 19: 23, 24, where it rightly belongs). The Scripture referred to is quoted from Psa. 22: 18, Septuagint version. It is a typical prophecy.

36. THEY WATCHED HIM THERE. They were on guard, lest friends should come and take him down, and preserve his life. Josephus had a friend who was taken down from the cross and lived.

40. THOU THAT DESTROYEST THE TEMPLE. A perversion of Jesus' words (John 2: 19-21) which were brought against him at his trial (Matt. 26: 61). But it was remarkable that at this very hour the words he really spoke were in the process of being fulfilled. IF THOU BE THE SON OF GOD, COME DOWN FROM THE CROSS. For if he was the Son of God, he would have abundant power to come down, but no human power of his own could release him. But in truth if he had used his power and come down, it would have proved him not to be the Son of God. He did not come down, "because he was" the Son of God.

41. LIKEWISE ALSO THE CHIEF PRIESTS. These spoke to one another, not to Jesus.

42. HE SAVED OTHERS; HIMSELF HE CANNOT SAVE. Implying that his saving others was only imaginary, a cheat. But "if he had saved himself by coming down from the cross, he could not have saved others."

42. AND WE WILL BELIEVE HIM. But they were mistaken; they would have found some other excuse for not believing, for he did something more wonderful—he rose from the grave, and yet they did not believe.

43. IF HE BE THE KING OF ISRAEL. FOR HE SAID, I AM THE SON OF GOD. Their logic seemed good from their point of view. Is he unable to deliver himself, how could he deliver others?"

44. THE THIEVES ALSO. Either both did at first, and then one changed; or the expression is simply a general one.

45. FROM THE SIXTH HOUR, 12 O'CLOCK. DARKNESS OVER ALL THE LAND. It does not say how widely it extended. "This darkness must have been supernatural. It could not have been an eclipse, because it was the time of full moon, and the darkness of a solar eclipse would not last five minutes."

IV. THE DEATH OF JESUS CHRIST.—Vs. 46-50. ABOUT THE NINTH HOUR. 3 o'clock in the afternoon, the hour of the daily evening sacrifice. The crucifixion was begun at 9 o'clock in the morning, the hour of the daily morning sacrifice. This was fitting, since the daily sacrifice was a type of sacrifice of the Lamb of God for the sins of the world. "Eli, Eli, lama sabachthani" are the modified Hebrew of Psa. 22: 1. MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME? This does not express a fact, that God had really forsaken him, "but a total eclipse of the felt sense of God's presence. It certainly expresses."

47. THIS MAN CALLETH FOR ELIAS. Partly a misunderstanding, "Eli" for "Elias," and partly a mockery. "Elias is the Greek form of 'Elijah.'"

48. ONE OF THEM. The soldiers or bystanders. Because, as recorded in John, Jesus said, "I thirst." This is the sole expression of bodily suffering.

FILLED IT WITH VINEGAR. The "posca," or common drink of the Roman soldiers, viz., cheap acid wine mingled with water. A REED. In John, "upon hyssop"; a hyssop stalk. GAVE HIM TO DRINK. Hoffmann says that Jesus refused the intoxicating draught, before the crucifixion began, that his senses might be kept clear; and that now he accepted the refreshing draught for the same purpose."

50. CRIED AGAIN WITH A LOUD VOICE. Saying, "Father, into thy hands I commend my spirit" (Luke 23: 46). "It was the triumphant note of a conqueror."

YIELDED UP THE GHOST. "Ghost" is Old English for "spirit." His soul. Note how all the evangelists speak of Christ's death as the evanishment, a separation of soul and body, and that a solitary one.

The town council of Chatham has accepted the offer of Mr. George A. Schofield, St. John, of \$10,700 for the new \$10,000 bond issue.

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makes housekeeping easier. A dusty carpet keeps the whole house dusty. A rug can be easily shaken and the dust left outdoor.

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A New Man.

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It Is the Medicine for You, Poor Sufferer.

You Cannot Be Disappointed if You Use Paine's Celery Compound.

WELLS & RICHARDSON CO., DEAR SIRS:—I can conscientiously recommend Paine's Celery Compound to all who may be suffering from dyspepsia and liver trouble. For years, while living in Black Brook, I suffered from a complication of troubles, and was so bad with dyspepsia that I could not touch a morsel of food. I found it difficult to sleep, and what little I did get was often broken with horrid dreams. Intense sufferings from liver complaint added to my load of agony; I also had dizziness, pains in the back, and was pale, haggard and despondent. I kept doctoring and dosing without deriving the slightest benefit, and finally gave up all hope of getting well. One day my daughter, who had read of a wonderful cure by Paine's Celery Compound, begged me to try one bottle of the medicine. I told her it was no use to throw away money, but she pleaded so hard that to please her I bought a bottle, and before it was used up I felt better. Encouraged so much I continued with the medicine and improved every day. I am now cured, thanks to Paine's Celery Compound. You cannot wonder that I consider Paine's Celery Compound the greatest medical discovery in the world. I urge all who are suffering to try this grand medicine and test its virtues. Yours very truly, CHARLES COMEAU, Négusac, N. B.

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THE RAVAGES OF CONSUMPTION.

The White Plague on the Increase.

The remarkable increase of deaths from Consumption (tuberculosis) within the last few years is now attracting the attention and earnest consideration and study of the leading medical authorities of Europe and America. And the most strenuous efforts are being made to check its further development. Many eminent men suppose that Consumption cannot be cured; but not so with that great scientist and chemist, Dr. T. A. Slocum, who asserts that this terrible malady has never been thoroughly studied in its various bearings; and says that consumptives are constantly being sent to sanatoria, with the hope of prolonging life for a short time, rather than for the purpose of effecting a cure. Dr. Slocum has made consumption a life-long study; and he claims that not only can life be prolonged, but a complete cure can be effected, even in the last stages. The Slocum Cure is not an experimental remedy, but is the result of laborious study and practice, each ingredient in its composition having been selected for a special and powerful bearing upon the cause of this dreadful disease. His remedies (The Slocum Cure) are persisted in for a reasonable time, a perfect and a permanent cure can be effected. If the reader is a consumptive, or has lung or throat trouble, general debility or wasting away, do not despair, but send your name, post office and nearest express office to The T. A. Slocum Chemical Co., Limited, 186 Adelaide Street West, Toronto, when three large sample bottles (The Slocum Cure) will be sent you free. Don't delay until it's too late—but send at once for these free samples; and be convinced of the efficacy of this great remedy. When writing for samples say you saw this free offer in the Messenger and Visitor.

PAIN IN THE HEART.

Too serious a condition to neglect. A Guelph harness maker tells how he was cured.

Mr. Wm. Dyon, the well known saddler and harness maker of Guelph, Ont., makes the following statement: "I heartily re-



commend Milburn's Heart and Nerve Pills to anyone suffering from nervousness and heart trouble. They are a splendid medicine for such complaints. For a long time I was afflicted with nervousness and pain in my heart, which was especially severe at night, often destroying my rest. These pills cured me and invigorated my nervous system which is now strong and healthy. They restored restful sleep besides removing the distressing heart pains which formerly gave me so much anxiety and trouble.

Milburn's Heart and Nerve Pills 50 cts. a box \$ for \$1.25, sold by druggists or sent by mail. T. Milburn & Co., Toronto, Ont.

Laxo-Liver Pills cure Constipation.

From the Churches.

The Ticket to Buffalo Offer

is open to all. It means a return ticket to the Buffalo Convention, for thirty new subscriptions to this paper. Charlottetown is first with its list; Amherst and Yarmouth expect to reach the thirty. Fredericton, Moncton, St. Stephen, Sackville, Truro, Wolfville, Bridgetown, Berwick, Aylsford, Paradise, Lawrencetown, Digby, Hebron, Liverpool, Milton, and many others of our churches could easily take advantage of this unusual offer. It is open for the month of June.

SEAL HARBOR.—In a recent number of MESSENGER AND VISITOR Rev. I. Wallace was credited with \$100 instead of one dollar toward church at this place. JOHN CROOK, Church Clerk.

MIDDLETOWN, N. S.—Yesterday, May 22nd, I baptized four of the members of our Sunday School at Mt. Hanley. Pastor and teachers rejoice together over these young disciples. May the Great Shepherd bless them and all who bear His yoke in their youth. E. E. LOCKE.

FAIRFIELD, N. B.—Our B. Y. P. U. led by Bro. Lenord Froid is proving a blessing to all. The B. S. in charge of Bro. W. Froid is largely attended and faithfully taught. Last Lord's day our workers were encouraged by four of the school putting on Christ in baptism, singing as they obeyed "Where He Leads me I will Follow." The service throughout was very impressive. More will follow. R. M. BYNON.

JANESVILLE, Wis.—The pastor, Rev. O. C. Kempton writes that the work is going on nicely. We have received new members at every prayer meeting but one since January 1st, and have baptized every other Sunday though no special meetings have been held. There have been 50 additions, giving a total membership of 425. Mr. Kempton has accepted an invitation to preach two Sundays in the Second Baptist church, Chicago, during the vacation of the pastor, Rev. Wm. M. Lawrence.

LOWER AYLESFORD BAPTIST CHURCH.—During the last four weeks we have been receiving showers of blessing at Tremont. At the evening time of the last three Lord's days we have gathered by the waterside and buried with their Lord in baptism 8 young disciples. May 8, Ralph Saunders, Harold Woodbury and Annie Woodworth, May 15th, John Saunders, Lizzie Baker, Gussie Patterson, May 22nd, Sydney Welton and Ormond Tufts. Quite a large number are still inquiring and we hope that the Master's call will become imperative to them; we are looking forward to a summer of continued blessing. H. H. SAUNDERS.

GIBSON.—The riverside was so pleasant last Sunday morning that we forsook the baptistry in the church for that outside. Mrs. Robert Fletcher was baptized. Three others, two of them from Marysville, have been baptized since last note. As the regular weekly services of the churches have numbered fourteen, and the families visited, five hundred, it will be seen that there is plenty of work to keep a pastor busy. Bro. J. A. Glendenning of Acadia is expected to assist in the work during the summer. By this arrangement Nashwaak church will receive service also. Bros. Thos. Hoben, Wm. Minus and M. S. Hall have lately been elected to serve as deacons in the Gibson church. Though it is a year of financial stringency, the latter church has just completed building a parsonage that will compare favorably with any. It is a two and a half story building, situated on the lot adjoining the church.

It is finished throughout, has a stone foundation, a seven foot cellar under the whole building, a good furnace, neat summer kitchen, wood house and barn, making the accommodations quite complete. The building committee composed of Bros. Thos. Hoben, Wm. Bradley and T. D. Babbitt were given an unrestricted commission, and in sparing neither time nor pains in the work, they have made both church and pastor happy over the result. The numberless kindnesses from the members in helping to fit up the new home, deserves grateful mention. We feel like thanking God and taking courage. One of our esteemed members, Allan Hoben, M. A., graduating this year at Newton has been receiving the congratulations of his brethren on his winning a valuable scholarship in Chicago University. Norman Bradley, son of our indefatigable Sunday School Superintendent, graduates this spring at the U. N. B. Much sympathy is felt for Dea. T. E. Babbitt and family in the continued serious illness of Mrs. Babbitt. J. B. C.

MILFORD AND GREYWOOD, N. S.—I had the pleasure of being present at the closing session of the Annapolis Co. Conference of Baptist churches held at Milford on the 2nd and 3rd inst., and yielded to the request of the church to linger with them for a few days. For the past 3 weeks, I have been in Milford and Greywood holding some special services and laboring generally, to strengthen the cause of Christ. I baptized 2 persons last Sabbath at Greywood and on the preceding Sabbath received 3 others who had previously been baptized, into the fellowship of the church. During my visit, arrangements were made for resuming Sabbath School work at both places. Pleasant memories were revived by this visit as I was frequently to these places during the past 36 years and baptized many of the people. The name of Cornelius Kenidy is fragrant in Greywood as he was the pioneer in Christian work there and was the means of much good in the early history of the place. The late Revs. Dr. Geo. Armstrong and N. Vidito did much for the cause of Christ in Milford and Greywood in times past, as did also my venerable brother Rev. H. Achilles. Bro. E. C. Spinney, now Rev. Dr. Spinney of the United States began his ministry in these places and his work was greatly blessed of God. Rev. T. A. Blackadar is likely to be called to the pastorate of this church in connection with that of Kempt, Queens Co. These places have advanced materially and the population has increased; but alas for the roads! If this notice should meet the eyes of any in authority or responsible I would utter a plea for better roads for Milford and Greywood. At present they are terribly discreditable to the government of the province. The road from Annapolis to Kempt is quite a thoroughfare. Many teams are seen at the same time urging their way over the rocks. It is hoped there may be an improvement in this regard soon. ISA WALLACE. May 23.

Acadia's Anniversary.

The anniversary exercises in connection with the closing of the college year at Acadia began on Sunday morning with the Baccalaureate sermon by Dr. Butler, President of Colby University. Wolfville never fails to present a beautiful appearance at this season of the year, and, needless to say, it is beautiful now. The wealth of bloom in the orchards and gardens is magnificent. So far as blossoms can be taken as an indication, there is promise of abundance of fruit this year. It is said that the number of visitors, now present and expected, is unusually large. Among those now present we have observed Dr. Butler, of Waterville; Rev. J. D. Freeman and wife, of Fredericton; Hon. H. R. Emmerson and wife, of Dorchester; Hon. L. P. Farris and wife, of Grand Lake, N. B.; Mr. and Mrs. McNally, and Mr. and Mrs. W. G. Clarke, of Fredericton; Rev. J. W. Manning and wife, of St. John; Rev. George Churchill and wife, lately of India; Rev. Mr. Burgess and wife, of Dorchester; Judge Johnston, of Dartmouth; and Mr. Lyman Walker, of Truro. Many others are expected to arrive today (Monday) and tomorrow. The Baccalaureate sermon at eleven a. m. on Sunday attracted a congregation which completely filled the church. Dr. Trotter presided and Pastor Hatch assisted

in the service. Dr. Butler's subject was, "Some Certainties of the Christian Faith," the text, Ps. 131: 1. Dr. Butler made an excellent impression. He has a good voice and his manner is calm, easy and dignified. His discourse was delivered without notes, but he did not apparently at any point fail to say exactly what he had intended to say. After speaking of the disposition of the human mind to search into the mysteries connected with religious life to the neglect of that which can be understood, and the frequency with which men turn away from the practical duties of religion and refuse to live a life of faith because there are some problems which they cannot solve and many things upon which Christians do not agree, the preacher proceeded to speak of those things upon which certainty is attainable and which furnish the essential ground for a religious life. This ground, it was shown, is to be found in, 1. The Existence of God. 2. Duty. 3. Salvation, and 4. Immortality. To the man who would honestly interrogate his intentions and give due weight to the experiences of life, it was shown, there is sufficient ground for belief in God as the Maker and Upholder of the world and the Father of the spirits of men. It is also impossible to escape the sense of duty toward God and man. The need of salvation and the possibility of it through Jesus Christ cannot be ignored by the man who honestly considers his own needs and the results of Christianity in the world. The argument for immortality is strongly grounded in the greatness of man as compared with all other creatures of the earth and in the fact of Christ's resurrection. Dr. Butler's presentation of his theme was very effective. He was heard with marked attention and great appreciation. In the evening at 7.30, Rev. J. D. Freeman, of Fredericton, delivered an address before the Y. M. C. A. of Acadia. The congregation was very large, completely filling Assembly Hall. Mr. Freeman was introduced by Mr. Irad Hardy of the class of '99, President of the Association. The subject of Mr. Freeman's address was "The Measure and the Motives of a Noble Life." The Measure was found in Service, and the Motives in Faith in God. Hope for man, and Love to both God and man. The address was every way excellent, in spirit in thought and in expression. The speaker held the close attention of his audience and was heard with the greatest interest. To attempt any synopsis of such an address would be an injustice to the speaker. We hope that the readers of the MESSENGER AND VISITOR may be long enjoy the pleasure and profit of reading it in full. At present everything seems most favorable for the meetings of the week. We are enjoying perfect weather for the season, there are already a large number of

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visitors in town and every train today and tomorrow will bring others. The attractions for today are athletic sports on the campus this afternoon, and this evening an address before the Senate of the University by Premier Emmerson of New Brunswick.

Notices.

The N. S. Central Association will meet in the Baptist church, Hantsport, Friday, June 24th, at 2 o'clock p. m. C. H. MARTELL, Moderator. The P. E. Island Baptist Association will meet with the North River church on Friday, July 1st, at 10 o'clock a. m. All letters from the churches to be sent to Rev. J. C. Spurr, Pownal P. O., not later than June 20th. ARTHUR SIMPSON, Sec'y. Bay View, P. E. I., May 28th. Will the clerks of the churches in the N. S. Central Association please see that their letters are mailed to me by the 10th of June at the latest? By so doing they will very much assist in making our meeting at Hantsport one of profit, as well as help to lighten the burdens of the clerk's office. J. B. MORGAN, Clerk. Aylesford, N. S., May 28th. Pandita Ramabai will address mass missionary meetings at the following places: Yarmouth, N. S., June 1; Windsor, June 2; Halifax, June 3; Truro, June 4; Amherst, June 5; Montreal, June 9. R. NALDER. (For Additional Notices see Page 9).

FINE TAILORING FOR GENTLEMEN. At this store you get what you think you get. You get the best clothing that is to be bought. Nothing unreliable or unworthy ever goes out of this store, for the very good reason that we see to it that nothing unreliable or unworthy ever comes in. Our Spring Suitings and Overcoatings are exceptionally fine and the prices are not out of the way. A. GILMOUR, Tailor. 68 King St. St. John.

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Important to Agents. The Life of "The Grand Old Man," HON. WM. E. GLADSTONE. By the distinguished author, D. M. Kelsey, is in Press and will be issued soon. Agents' Sample Prospectus is about ready. Active canvassers wanted everywhere. Best terms guaranteed to those who act now. This book will be a large, handsome volume, containing a complete account of Mr. Gladstone's life from "the cradle to the grave." It will include his famous speeches and orations, striking incidents in his career, his personal anecdotes, brilliant genius, grand achievements, remarkable traits of character, etc. Profusely illustrated with portraits and appropriate scenes. Only \$1.50 in cloth style to subscribers. A large phototype of Mr. Gladstone, suitable for framing, will be given to each subscriber, free of charge. This book promises a rich harvest to agents. Write at once for full particulars. Address, R. A. H. Morrow, Publisher, 59 Garden Street, St. John, N. B.

MAR... BARTON-BART residence of the Elery Barton to Cumberland Bay. CONWAY-McV B., May 10th inst. George Conway McVicar, of the STREVINS-ER sonage, Surrey by Rev. J. Miles L. Edgett, both Co., N. B. GLENN-WHITE age, Florenceville H. Hayward, field, Aberdeen, same place. TWEEDIE-EST dence of the brooks, Chester, 25th, by Rev. H. Tweedie, of Estabrooks, of WILSON-BOVD age, May 25th, Augustus Wilson of Windsor. DUMARISQ.—Christina Dumar her sickness and mur. Her's was MEECH—AL S beloved wife of V was only of a few that of the right pathy is expressed. COUILLARD.—man, N. B., on Annie Couillard, age. She was departed trusting. BURK.—At the B., May 22nd, I Geo. F. Burk, age 56 years she has a sistent member of She was the first organization. GRANVILLE, Queens Co., N. B. Decaned was the the 1st Grand Lan be baptized into ago by Rev. Mic peace. ARROWSMITH, smith died at her 5th, aged 92 years the days of her y and she kept the certain hope of A memorial serm pastor. PETERS.—Mrs home in Westport Sister Peters was church. Her re and happy in life painful and bless the bereave. SPRAGG.—At B., May 21st, after Mr. Salvester M passed to his ev mourn a widow, and a large circle divine grace cons (Week) PETERS.—Mrs Isaac Peters, daughter, Mrs. G aged 78 years. of the Westport long and useful A mother, gran fellow worker ju a precious leg in Jesus. FRIZZLE.—At old age, Lydia, Frizzle, aged 86 years a faithful

Wal... children, Co. Witter Baiter CAP

MARRIAGES.

BARTON-BARTON.—On May 21st, at the residence of the bride, by Rev. J. Coombes, Elery Barton to Della Barton, both of Cumberland Bay, Queens Co., N. B.

COWAY-McVICAR.—At Chipman, N. B., May 10th inst., by Rev. W. E. McIntyre, George Coway, of Chipman, to Lizzie McVicar, of the Range, Queens Co.

STEEVES-EDGERT.—At the Baptist parsonage, Surrey, Albert Co., N. B., May 12, by Rev. J. Miles, Harry Steeves to Mabel L. Edgett, both of Edgett Landing, Albert Co., N. B.

GLENN-WHITE.—At the Baptist parsonage, Florenceville, May 24th, by Rev. A. H. Hayward, Ernest A. Glenn, of Northfield, Aberdeen, to Elsie White, of the same place.

TWEEDIE-ESTABROOKS.—At the residence of the bride's father, Gideon Estabrooks, Chester, Carleton Co., N. B., May 25th, by Rev. A. H. Hayward, William H. Tweedie, of Wicklow, to Maggie L. Estabrooks, of Chester.

WILSON-BOYD.—At the Baptist parsonage, May 25th, by Rev. Joseph Murray, Augustus Wilson to Charlotte Boyd, both of Windsor.

DEATHS.

DUMARESQ.—At Sydney, May 16th, Mrs. Christina Dumaresq, aged 79. She bore her sickness and suffering without a murmur. Her's was a beautiful Christian life.

MECH.—At Sydney, May 23rd, Minnie, beloved wife of Wm. Mech. Her sickness was only of a few days, and her end was that of the righteous. The deepest sympathy is expressed for the bereaved family.

COULLARD.—At Ironbound Cove, Chipman, N. B., on May 12th, of pneumonia, Annie Coullard, in the 22nd year of her age. She was a believer in Christ and departed trusting in him.

BURK.—At the Range, Queens Co., N. B., May 22nd, Lydia, widow of the late Geo. F. Burk, aged 83 years. For nearly 56 years she has been a faithful and consistent member of 2nd Grand Lake church. She was the first member received after its organization.

GRANVILLE.—At Cumberland Bay, Queens Co., N. B., May 22nd, Maria, widow of the late John Granville, aged 83 years. Deceased was the oldest living member of the 1st Grand Lake Baptist church, having been baptized into its membership 67 years ago by Rev. Michael Doyle. Her end was peace.

ARROWSMITH.—Mrs. Thomas Arrowsmith died at her home in Westport, April 5th, aged 92 years. She was baptized in the days of her youth by Rev. Mr. Randall, and she kept the faith and died in sure and certain hope of a glorious resurrection. A memorial sermon was preached by her pastor.

PETERS.—Mrs. Morris Peters died at her home in Westport, May 3rd, aged 65 years. Sister Peters was a member of the Baptist church. Her religion made her buoyant and happy in life and cheerful through a painful and lingering illness. May God bless the bereaved husband and daughters.

SPRAGG.—At his home, Springfield, N. B., May 21st, after a brief but severe illness, Mr. Salvester M. Spragg, aged 60 years, passed to his everlasting home, leaving to mourn a widow, two sons, one daughter and a large circle of other relatives. May divine grace console the sorrowing. (Weeklies please copy.)

PETERS.—Mrs. Peters, widow of the late Isaac Peters, died at the home of her daughter, Mrs. George Buckman, May 4th, aged 78 years. Our sister was a member of the Westport Baptist church, and by a long and useful life adorned her profession. A mother, grandmother, neighbor and fellow worker has left us, but she has left us a precious legacy, a life of faith lived in Jesus.

FRIZZLE.—At Hantsport, May 22nd, of old age, Lydia, relict of the late James Frizzle, aged 86 years. She was for many years a faithful member of the Baptist

church, and raised a large family of children, all of whom are also Baptist members, and all were present at their mother's funeral. The old landmarks are leaving one by one but a host of younger ones are coming up to fill their places. May they be as true to God and conscience as the fathers and mothers in Israel have been.

MARSTERS.—At the home of his brother, Hantsport, May 20th, of consumption, Murry Marsters, aged 22 years. In his last sickness our young brother found Jesus, and patiently bore all until the summons to his eternal rest came. His experience though short was full of joy to himself, and gives great comfort to his sorrowing friends. The interment took place in Summerville, the home of the deceased, where the services were conducted by Rev. Geo. C. Wethers. A memorial service conducted by the Methodist and Baptist pastors was held at his late residence before the remains were removed. Thank God for the grace which saves even at the eleventh hour.

SOLLOWS.—At Port Maitland, May 2nd, after prolonged illness, George Sollovs, aged 86. The funeral service was held at the residence of his son-in-law, Wm. Robbins, and was conducted by Rev. D. H. MacQuarrie and Rev. E. Crowl, Free Baptist. Bro. Sollovs experienced religion many years ago, but did not make a public profession of religion until 1800 when, during the pastorate of Rev. W. H. Robinson, he was baptized and received into fellowship with the Baptist church of this place. He was a good man and filled his place in the church till prevented by the infirmities of age which gained rapidly upon him during recent years.

ARMSTRONG.—At Mt. Hanley, May 5th, Mrs. Ann Armstrong passed away at the residence of her son, David Armstrong Esq., in her 93rd year. Deceased enjoyed good health almost up to the time of dissolution and her faculties were but little impaired by her great age. Her faith in Jesus was unclouded through the long evening of life, and the prospect of departure to be with Christ was a pleasing anticipation. Mrs. Armstrong leaves four children living, two having gone before to the better land. Thirty grandchildren and forty-six great-grandchildren, also cherish the fragrant memory of a beautiful sainted life. Surely "the memory of the just is blest."

FANNING.—At Drum Head, Guysboro Co., N. S., on May 21st, at the home of his son Edward, James Fanning aged 74 years and 7 months. Brother Fanning was born in New Dublin, Lunenburg Co., in October 1823, and was one of a family of thirteen. When quite young he came with his father and the rest of the family, to Guysboro Co., and settled in Coddles Harbor in which vicinity he has lived ever since. Brother Fanning has been a staunch Baptist all his life, having been converted in early life under the ministry of Rev. Wm. Hobbs, who baptized him over fifty years ago. His last illness, which was tedious and painful, he received every care and attention that kind friends and relatives could bestow, and his death was calm and peaceful. He leaves a family of eight children, four sons and four daughters, four of whom were with him when he passed away.

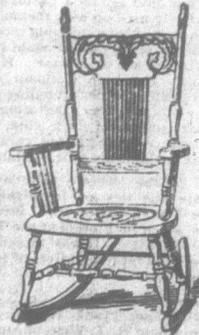
BYRNS.—Cornig Byrns, of Port Maitland, N. S., passed away after a short but severe illness, on May 13th, having attained to within some months of the three score years and ten. Bro. Byrns never made a public profession of religion but had a firm belief in Christ, which was exemplified in his generous and consistent life. He was of a retiring and unobtrusive disposition, and was known to regret that he was often away from home during seasons of special ingathering when others were received into church fellowship. Our brother was a sea captain and the writer is informed that it was not unusual for Capt. Byrns to hold religious worship on board the boat when at sea. His influence, in loving harmony with that of his Christian wife who died a few years ago, will still remain with those who knew them, especially with the bereaved family, one son and four daughters, who are all professed believers in the same divine Redeemer.

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Advertisement for Caoroma Mouth Tonic, featuring the text 'THE BEST MOUTH TONIC IN THE WORLD' and 'PERFECT TOOTH POWDER'.

SCHURMAN.—At Summerside, P. E. I., May 16th, Ethel, the beloved daughter of Bro. Major and Sister Melvina Schurman, in the 21st year of her age, entered that home "not made with hands, eternal in the heavens." "For her to live was Christ, to die was gain." Converted and baptized at the early age of eleven, her Christian life unfolded with all the sweetness and purity of a rose in summer. Having given her heart so young in life to the Saviour, she hardly knew the polluting power of sin, while her Christian character was greatly developed and strengthened under the influence of the Holy Spirit and by the affliction through which she passed during the last four years of her earthly life. During the pastorate of the writer she was confined to her home for the most part, yet during all those years her pastor always found her the same bright, hopeful, patient, happy Christian. Her sweet, joyous face ever spoke of a pure heart and a deep peace within. Though very seldom permitted to meet with the young people in the Sacred Literature Class, she quietly pursued the course of study at home and successfully passed the examinations every year. When the physician, some few weeks before her death, made known to her that the end was drawing near she received the message with the utmost composure, and then talked with the family of her decease as if she was preparing to visit some loved friend. How gloriously the blessed Redeemer made her triumph over fear in the near approach of death. Now she has joined that innumerable company in the heavenly sanctuary "who have washed their robes and made them white in the blood of the Lamb." By that gentle, unselfish and submissive spirit manifested all through her long illness she still speaks to the bereaved family and to the large circle of her earthly friends. May the comforting and sustaining love of God dwell richly in the hearts of the sorrowing parents and sister and brothers.

Advertisement for Pyny Pectoral, describing it as a 'Perfect Remedy' for coughs and colds, and mentioning 'Davis & Lawrence Co., Ltd.' as the manufacturer.

Advertisement for Barley Crystals, describing it as a 'Dietetic Food' and 'Nutritious Food'.

Bargain in Houses in Wolfville

Two new residences on Acadia St. and Highland Ave. in convenient proximity to depot, post office and College; well finished, containing 10 rooms, fitted with furnace, range, and all modern conveniences. Also two desirable lots adjoining. Property produces 20 to 40 bushels apples besides small fruits. An unusual opportunity for bargain as property must be sold. Particulars will be furnished and tenders for the above properties received till August 1 next by ATARD V. PINEO, Barrister, etc.

There were twenty-one failures in the Dominion on this week, against twenty-two in the corresponding week last year.

News Summary.

Four workmen were crushed to death at Mayorville, Pa., on Sunday by a cave-in at the hemite ore mines.

The dwelling house of John Ryan, section foreman at Nauwigewauk, was burned to the ground Tuesday.

Henry R. Fawcett, of Sackville, was on the same vessel with Commodore (then Ensign) Dewey in the Civil War.

Andrew Murray, aged 83, of Murray's Road, Parish of Botsford, dropped dead while at work on his farm.

The contract of the new Merchants' Bank of Halifax, Moncton, has been awarded to Paul Lee, of Moncton, and Jos. Reid, of Dorchester.

At the annual dinner of the Canadian Club at New York Andrew Fattullo, M. P., spoke to the toast "An Anglo-American Alliance."

Thirteen miners were killed Wednesday by an explosion of fire damp in a coal mine at Crachet-Picquerey, near Mons, Belgium.

Sir Louis Davies, Canadian Minister of Marine and Fisheries, was entertained at dinner at Washington on Tuesday by Sir Julian Pauncefote, the British Ambassador.

At Moncton Wednesday one of Conductor P. E. Heine's children, while carrying the baby, accidentally tripped and fell. The infant's right leg was badly broken near the thigh.

The dwelling house of Joseph James at Nashwaakias was burned to the ground Monday evening. No furniture was saved. Loss, \$850, with \$400 insurance.

The improbable rumor that the Dominion Atlantic intend to make Digby its steamship terminus instead of Yarmouth is again revived.

A report from Louisburg, C. B., states seven large steamers passed there at 5 p. m. Wednesday bound in a westerly direction, one behind the other. It is thought they were a Spanish flotilla.

At White's Cove, Queens county, Wednesday, while moving a barn, a pry was accidentally released, throwing Wm. H. Ferris about fifteen feet in the air. He struck on his hands, breaking both arms above the wrists, and cutting his nose badly.

The consolidation is announced of the Cramp Shipbuilding Company of Philadelphia and Vickers' Sons & Maxim of Barrow on Furness, Eng., into one great shipbuilding concern. This alliance, if perfected, will make one of the most powerful corporations of its kind on either continent.

The report of the total abstinence society which was presented to the English Presbyterian Synod showed that 200 of the ministers are pledged abstainers, and many others were abstainers though not pledged. Of the twenty-four additions to the ranks of their ordained ministry during the year, twenty entered the church as abstainers.

Capt. Newton, of the Furness liner Halifax City, reports that on the night of May 21 about 10.30 on the eastern edge of Grand Banks he was followed for an hour by a large unknown steamer, which as she neared the Halifax City suddenly extinguished all her lights and went flying past at a 16-knot rate.

The pall-bearers at the funeral of Mr. Gladstone on Saturday were the Prince of Wales, the Duke of York, the Marquis of Salisbury, the Earl of Kimberley, the Earl of Rosebery, the Archbishop of Canterbury A. J. Balfour and Sir William Vernon Harcourt.

A sad tale of drowning comes from Madawaska and was told by Mr. John Kilburn. A man (whose name Mr. Kilburn had forgotten) was working on the dree at the mouth of the Alligash. Word was sent to him that his wife was dying and he started for home in a canoe; on his way there the canoe upset and he was drowned. He leaves four small children.

Mr. Gladstone's remains arrived at Westminster, London, at one o'clock Thursday morning, accompanied by Messrs. Herbert and Henry Gladstone. Vast crowds witnessed the departure from Hawarden and were present at Chester and various other points on the journey to London. After the body had been placed in position for lying in state, Canon Willerforce conducted a special service.

In the House of Commons Monday Mr. Curzon announced that Russia had informed the British government that the circular of the Russian consul at Tien-Tsin, announcing that British and other subjects of foreign powers would not be allowed at Ta-Lien-Wan without passports issued by Russian consuls, had been issued without its knowledge and had been withdrawn.

James Ellis, a foreman of the north end division of the street department, Boston, was shot and instantly killed by an unknown Italian belonging to a squad of pavers in charge of Mr. Ellis. The Italian took offence at orders that Mr. Ellis had given and snatching a revolver from his

pocket he fired two shots, each of which took effect in the foreman's head.

Thos. Robinson of Margerville, came to St. John a few days ago on a business trip. He was so badly used up with rheumatism from which he had been suffering intensely for a number of years, that he could hardly walk even by the aid of a cane. He put up at Elliott's Hotel on Germain street, and the proprietor besides attending to his guest in the ordinary way, performed the extraordinary science of faith cure, causing him to return home without pain, and able to walk without his cane.—Globe.

In honor of the Queen's birthday and to celebrate the ties of friendship between the United States and Britain, a dinner was given in Florida at the Tampa Bay Hotel Tuesday. It was attended by army officers and representatives of foreign governments.

At Northport, Cumberland Co., N. S., on Tuesday afternoon Frank H. Weir, aged twenty-two, son of R. T. Weir, of Amherst, with four gentlemen and two lady friends, started in his own boat for sail, and fell overboard in about eight feet of water and was drowned. The body was recovered.

Mr. Harry F. Waugh, of Douglas, York county, who came home from Dawson City with gold and mining claims to the value (it is said) of \$50,000, arrived Monday afternoon from a six weeks' trip to England. Mr. Waugh received offers for his claims in the Klondyke, but accepted none. After two or three days at home Mr. Waugh will start for Dawson City, which he expects to reach in about 15 days from Fredericton.

Wolfville Orchardist: A visit to Mr. A. L. Calhoun's new corn mill on Wednesday gave us a good idea of what is going to be a fine industry in Wolfville. The corn will be imported and will be carried by a hopper from the end of the wharf into the building, and then distributed into bins. Down stairs are the engine room, packing room, etc. There will be three double mills up stairs. Two drying kilns will be in use, and Mr. Calhoun says there will be no mistake about the meal being dried better than any manufactured in the provinces. The full Hungarian process will be used. Mr. Calhoun is having considerable delay in obtaining his machinery.

Hereafter, the Funk & Wagnalls Company, New York and London, will be the sole publisher of the famous "Loisette's Memory System," presented in Professor A. Loisette's remarkable book, "Assimilative Memory; or, How to Attend and Never Forget." Professor Loisette's extraordinary success in perfecting more or less faulty memories is attested by prominent educators and professional, scientific, and business men throughout the world. Heretofore the secrets of the system have been most carefully guarded. The announcement that the system will now be offered to the public at a nominal sum will be welcomed by many who have previously felt unable to subscribe for the exercises. The book is 12mo, cloth, and will be sold at the reduced price of \$1.50 net. The original price was \$5.00. Special inducements are offered to schools.

Spots and marks on woolen gowns are easily removed by rubbing them well with a cake of magnesia. Hang the gown away for a day or two and then brush thoroughly. If the spot has not entirely disappeared, repeat the process. Other gowns besides those of wool can often be cleaned by this means, and laces that are slightly soiled are freshened by rubbing them well with magnesia and allowing it to remain on the lace for a short time.—Ex.

GENTLEMEN—While driving down a very steep hill last August my horse stumbled and fell cutting himself fearfully about the head and body. I used Minard's Liniment freely on him and in a few days he was as well as ever. J. B. A. BRUCHMIN, Sherbrooke.

WANTED. A live agent in each district to introduce the "Life of the Hon. W. E. GLADSTONE" as described by one of the world's most popular and brilliant men, Dr. Cassanul. Liberal terms to agents. Prospectus and full instructions for successful work sent on receipt of 50 cents. Act promptly and success is yours. Address N. B. ROGERS, Box 343, Wolfville, N. S.

A five-year-old son of Mr. John Limerick, Fredericton, had his right arm broken Wednesday afternoon by falling off a chair.

Heart Weakness.

Must Be Treated in Time or Ends in Certain Death.

Some of the Symptoms are Palpitation After Slight Exertion, Sometimes Severe Pains, Dizziness and Fainting Spells—it Can Be Cured.

From the Echo, Plattsville, Ont. The Echo has read and has published many statements from people who have been cured of various ailments by the timely and judicious use of Dr. Williams' Pink Pills for Pale People, but never before have we had such personally convincing proof of their efficacy as in the case of Mrs. George Taylor, who with her husband and family reside in this village. To an Echo reporter Mrs. Taylor gave the following history of her illness and cure, and asked that it be given the widest publicity, so that others might be benefited:—"I am thirty-two years of age," said Mrs. Taylor, "and in 1895 my husband and myself were living on a farm in Perth county, and it was there I was first taken sick. The doctor who was called in said I was suffering from heart trouble, due to nervous debility. All his remedies proved of no avail, and I steadily grew worse. The doctor advised a change, and we moved to Moncton, Ont. Here I put myself under the charge of another physician, but with no better results. At the least exertion my heart would palpitate violently. I was frequently overcome with dizziness and fainting fits. While in these my limbs would become cold and often my husband thought I was dying. I tried several medicines advertised to cure troubles like mine, but with no better results, and I did not expect to recover, in fact I often thought it would be better if the end came, for my life was one of misery. We moved back to the farm, and then one day I read the statement of a lady who had been cured of similar trouble by the use of Dr. Williams' Pink Pills, so I said to my husband that I would try this medicine and it seemed to me that it was my last chance. Before the first box was finished I felt an improvement in my appetite and felt that this was a hopeful sign. By the time I had used three boxes more my trouble seemed to be entirely gone, and I have not felt a single recurrence of the old symptoms. Since moving to Plattsville I have used two boxes and they had the effect of toning up the system and curing slight indispositions. Today I am a well woman and owe my life to Dr. Williams' Pink Pills, and to me my restoration seems nothing short of a miracle. I was like one dead and brought back to life, and I cannot speak too highly of this medicine, or urge too strongly those who are afflicted to give it a trial."

It has been proved time and again that Dr. Williams' Pink Pills cure heart troubles, nervous debility, rheumatism, sciatics, St. Vitus' dance and stomach trouble. They make new blood and build up the nerves, restoring the glow of health to pale and sallow faces. Be sure you get the genuine as there is no other medicine "the same as" or "just as good" as Dr. Williams' Pink Pills. If your dealer does not have them they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

If you are ill you need a doctor in whom you have confidence.

If you need a remedy you want one that has been tested for years; not an obscure, untried thing that is urged upon you, or on which you save a few cents—that is no consideration as against health.

For wasting in children or adults, Scott's Emulsion of Cod-liver Oil with Hypophosphites has been the recognized remedy for twenty-five years.

See and buy at all druggists, ROOTT & BOWNE, Charlottetown, Toronto.

Spring Purification.

The clogged-up machinery of the system requires cleaning out after the wear and tear of the winter's work. Nothing will do this so thoroughly and perfectly as the old reliable

Burdock Blood Bitters.

It cures Constipation, Sick Headaches, Feeling of Tiredness, and all the evidences of Sluggish Liver and Impure Blood, which are so prevalent in the spring. It makes rich, red blood and gives buoyancy and strength to the entire system.

To the Heirs, Executors, Administrators and Assigns of Albert Schofield, late of Fairville, Parish of Lancaster, City and County of Saint John and Province of New Brunswick, Dominion of Canada, Millman, deceased, and to all others whom it may concern.

NOTICE is hereby given that there will be sold at Public Auction, at Clubb's Corner, so called, in the City of Saint John, on SATURDAY, the sixteenth day of July next, at twelve o'clock noon, the following household lands and premises with the buildings and improvements thereon situated, lying and being in Fairville, in the said Parish of Lancaster, with the appurtenances, being one of the lots demised and leased in the lease from one George F. Harding to one Isaac A. Griffiths, and known as lot number seven, and described as follows: "I, the said George F. Harding, of the Parish of Lancaster City and County of Saint John and Province of New Brunswick, and 'fronting on a reserved road called Harding's Place, as a point on the said reserved road south-westerly from the public high-way, leading through Fairville as the south-west corner of lot number six, on a plan of lots 'said on there by the said George F. Harding; 'thence south-easterly along the westerly side 'line of said lot number six, one hundred and twenty (120) feet or until it strikes the dividing line between the said lots leased to the said Isaac A. Griffiths and the lands of William Harding; thence south-westerly along 'said dividing line forty (40) feet; thence north-easterly at right angles with said dividing 'line one hundred and twenty (120) feet, 'until it strikes the southerly side line of said 'reserved road; thence north-easterly along 'the southerly side of said reserved road forty (40) feet to the place of beginning, making one 'lot of land hereby demised or intended to be 'of the forty (40) feet by one hundred and 'twenty (120) feet, and known as lot number 'seven, with the buildings and improvements 'thereon being, and all appurtenances thereto 'belonging as by reference to the said 'Instrument of Assignment of Lease, from the said 'Isaac A. Griffiths to the said Albert Schofield 'will more fully appear."

The above sale will be made under and by virtue of Power of Sale contained in a certain Instrument of Mortgage, dated the second day of January, A. D. 1892, made between the said Albert Schofield of the one part, and the undersigned, Thomas H. Wilson, therein described as of the same place, Druggist, of the other part, for securing the payment of certain moneys therein mentioned, default having been made in payment of a part thereof, contrary to the proviso therein contained for the payment thereof, which said Mortgage is recorded in the Registry Office for the City and County of Saint John, in Libro 45, Folio 284 to 285.

For terms and particulars apply to the Mortgagee's Solicitor.

Dated at Fairville, Saint John County, N. B., this Ninth day of May, A. D. 1898. J. R. ARMSTRONG, THOS. H. WILSON, Solicitor for Mortgagee.

THE LIFE OF J. M. Cramp, D.D.

Late President Acadia College

REV. T. A. HIGGINS, D. D.

A handsome volume of nearly four hundred pages. This two dollar book will be sent to any address in Canada for the small sum of sixty-two cents; and to the United States for seventy-two cents.

Address: REV. A. C. CHUTE, Halifax, Nova Scotia.

Fence Pickets

Posts, Rails and Ribbons. Our new catalogue shows twenty-two nice designs of pickets. Sent for it.

A. CHRISTIE WOOD WORKING CO. CITY ROAD, ST. JOHN, N. B.

Points According to who have received many Old Com complaints Canadian che the goods and did not st not up to the cheese. Some stated that th instances to t order to get t Whether th relied upon o nevertheless, good grounds acter of some of this stiff an is of the utm makes should season. The and then again has it with h culity, and so the British m cured, fine-fla ting cheese. have a good milk is all rig favorable, then he should not the British ma One of the really fancy c curing-rooms o our cheese fact is almost imp properly after thing that to maker's contr influence a litt sible for the facilities were be an improve many owners are largely the the importance with the tende down to the difficult to get even where the is a "penny policy to go on fine quality of injured when pl day of reckoni and factories facilities for c content with a Another evil which is claim that hard, dry the practice have of shippi This is, indec often results in ing permanent out of the curr estly cured. Unless sufficien factory, will t textured qual buyers, factory operate in this buy, sell or all ing-room till factorymen ap may save a li practice will e and injure th more than can extra gain in Why From one en there are thou their wives— still making fa are not wholly of fifty years vestigation, ski time have ma and today the with that of a there is the an little of the bu co-operative sy

The Home

Pointers for Cheese Makers.

According to the report of some shippers who have recently returned from England, many Old Country dealers are loud in their complaints of the quality of last season's Canadian cheese. In too many instances the goods were too stiff and hard-textured, and did not show sufficient meat, and were not up to the usual quality of Canadian cheese. Some of the English dealers stated that they were compelled in some instances to take United States cheese in order to get the quality required.

Whether this last statement can be fully relied upon or not is hard to say, but it is, nevertheless, too true, that there have been good grounds for complaint as to the character of some of last season's goods, because of this stiff and hard-textured quality. It is of the utmost importance that cheese-makers should guard against it the present season. The fault may lie with the maker and then again it may not. If it does, he has it within his power to remedy the difficulty, and so turn out the kind of goods the British market demands, viz.: a well-cured, fine-flavored, meaty and close-cutting cheese. To get this the maker must have a good quality of milk, and if the milk is all right, and other conditions are favorable, there is no reason whatever why he should not turn out the kind of goods the British market requires.

One of the drawbacks to the making of really fancy cheese is the lack of proper curing-rooms in connection with many of our cheese factories. In many of them it is almost impossible to cure the cheese properly after it is made. This is something that to a large extent is beyond the maker's control; though, if he exerted his influence a little and refused to be responsible for the cheese unless proper curing facilities were provided, there would soon be an improvement in this regard. A great many owners of factories and patrons who are largely the owners, do not fully realize the importance of good curing-rooms, and with the tendency of late to keep expenses down to the lowest possible notch, it is difficult to get them to improve matters even where they see the necessity of it. It is a "penny wise and pound foolish" policy to go on year after year making a fine quality of cheese, only to have it injured when placed in the curing-room. A day of reckoning is near at hand, however, and factories which have not the proper facilities for curing cheese will have to be content with a lower price for their cheese.

Another evil that is complained of and which is claimed to be the chief cause of that hard, dry cheese referred to above is the practice that too many factorymen have of shipping their cheese too green. This is, indeed, a serious mistake, and often results in otherwise good cheese being permanently injured by being taken out of the curing-room before it is sufficiently cured. A firm, close-cutting cheese, unless sufficiently cured before leaving the factory, will take on that stiff and hard-textured quality complained of. The buyers, factorymen and makers should cooperate in this matter and refuse either to buy, sell or allow cheese to leave the curing-room till it is properly cured. The factorymen and makers, by shipping early, may save a little in weight, but such a practice will eventually bring its reward and injure the factory's reputation far more than can be compensated for by the extra gain in weight.—Farming.

Why Use a Worker?

From one end of the country to the other there are thousands of farmers who, with their wives—emphasis on the wives—are still making farm butter, and in ways that are not wholly different from the practice of fifty years ago. Dairy invention, investigation, skill and education within that time have made extraordinary progress, and today the science of the dairy is abreast with that of any other pursuit, and still there is the same old complaint that only a little of the butter supplied—outside of the co-operative systems and plants—is up to

the standard demanded by the great class who have come to regard butter as a luxury quite as much as a food. As a luxury people are willing to pay an extra price for it. There is an increasing demand that next to flavor butter shall have grain and texture, and in practice this simply means that it shall be granulated and not waxy or salvy. But notwithstanding this, butter makers go on by the thousands churning cream at all seasons of the year without regard to temperature, feed, weather or period of lactation, and churning the butter into solid masses before removing from the churn; then dumping it into a big bowl, "padding" in an ounce of salt to the pound, mixing it and setting it away for from six hours to as many days to "set." Then it is worked over and both the "set" and the buttermilk are worked out of it, and often more salt is worked into it for fear it is not salt enough and "will not keep."

That butter thus made can have either grain or flavor is past comprehension. This class of butter makers are ever on the hunt to find a three-minute churn to save labor, and they are not disposed to raise any question as to the results of the fast churning of cream, or hot churning, for that matter, and are seemingly unconscious of the fact that where the cream is very warm—i. e., very much above 60 degrees—there is a waste of cream fats of from 1 to 4 per cent, and by the after-working of the butter 25 per cent of the commercial value is worked off. To have a thermometer is advice as old as the hills; but in the granulation of butter the best work is done by first adding a little weak brine to the cream just as it begins to show signs of breaking, and then when the butter is in the fine-shot stage adding a painful of brine to the mass, which will bring the contents of the churn down to 55 degrees. Then you have crystallized the fats, made them firm and individually separate from each other, and the after-washing of the butter removes the buttermilk; so when the butter is salted the maker has exchanged milk serum, with their traces of cheese and associate elements, for pure brine. If the buttermilk is all removed from the butter in the churn, why use a worker to compress the fats? Why do we salt butter at all? Is salt to keep the butter, or develop the lactic acid flavor and make it more perceptible to the taste? Is it not a fact that the poorest butter found in the market is that with the most salt? Why not mix the needed salt into the butter when it is in this finely divided state? While it is very wet let the salt dissolve through it, and work it then into the churn by slowly revolving it. As the salt dissolves it penetrates and permeates the mass, and mottled butter is an impossibility. One of the reasons that some fail to salt butter properly in the churn and have mottled butter as a result is that they gather it too much before washing out the buttermilk, leaving the grains too large. This is avoided by adding brine before the butter begins to separate, and then adding water while in the fine-shot stage so as to cool down to 55 degrees. This gives a granulation so small that it is no trouble to wash out all the matter needed, and to substitute brine in its place. Then a close yet brittle condition of the butter is secured; when broken apart it has that granular and lively look that so delights a butter expert. When this butter is worked into lumps in the churn and once broken up with a wooden fork and rechurned it is almost dry enough; and if in packing only small amounts are put into the package at a time, and pressed down solid, not "hashed" into the box, the butter will meet every requirement of the consumer. Too much of the butter that goes into the market is so poorly packed that it does not completely fill the package, and holes are left to hold air and moisture, and detract from the general value of the butter. It is all easy when one succeeds in doing it, and when the secret is mastered one wonders at its simplicity, yet effectiveness.—Aurora.

Messrs J B McManus and M J Ross, Memramcook, will build the I. C. R. extension at North Sydney, C. B.

\$100.00
IN
Prizes

\$50.00 for best Essay.
\$25.00 for best Poem.
\$25.00 for best Advertisement.

ON
SURPRISE SOAP

ESSAY not to exceed 300 words. Subject: The most satisfactory way to use Surprise Soap for washing clothes.
POEM not to exceed 5 verses. Subject: Whiteness of white goods when washed with Surprise Soap.
ADVERTISEMENT 4 in. square, either plain wording or illustrated, drawing may be larger. Subject: Surprise Soap, best for washing clothes.

CONDITIONS.—Each poem, essay, or advertisement must be accompanied by 25 Surprise Soap wrappers. Everyone sending in the 25 wrappers will receive a picture, and the best essay, poem, or advertisement will receive the money prizes in addition. Prizes will be awarded September 1st, 1898. Send in at any time. It will be kept on file. Address: **THE ST. CROIX SOAP MFG. CO., St. Stephen, N.B.**

Cures While You Sleep
Vapo-Cresolene Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

During recent years an important change has taken place in the treatment of certain diseases of the air passages. While formerly it was the custom to rely almost entirely on internal medications in this treatment, the importance of direct applications of medicines to the diseased parts is becoming more and more generally recognized. Of this method of treatment, Cresolene is the most largely used, the most successful in its results, and the most convenient way of medicating the air passages. Descriptive booklet, with testimonials, free. For sale by all druggists, United States and Canada.
VAPOR-CRESOLENE CO., 69 Wall Street, New York.
Leming, Miles & Co., Montreal, Canadian Agents.

50 PIANOS and 100 SEWING MACHINES

We want to sell this month 50 PIANOS and 100 SEWING MACHINES, and to do this we expect to make BIG DISCOUNTS from our regular prices.

If you do not expect to buy a PIANO or a SEWING MACHINE for MANY YEARS to come, we can MAKE it pay you to buy now.

Please do not keep back because you cannot pay more than \$3.00 per month on a PIANO or 75c. on a SEWING MACHINE. To call does not mean to buy unless you wish to.

MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

People
of refined musical taste buy their Pianos and Organs from the **W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.**

Beauty without Health is impossible.

LAXA-LIVER PILLS

Bring Health, then Beauty follows. They clear the muddy complexion, chase away Sick Headaches and Bilious Spells, cure Dyspepsia and remove all poisonous matter from the System. Mrs. Addie Theriault, of Brussels Street, St. John, N.B., says: "Laxa-Liver Pills cured me of Constipation, Indigestion and Bilious Headaches. They have corrected the irregularities of Liver and Stomach, and restored my entire system to healthy natural action."

FRED. De VINE,
BARRISTER-AT-LAW,
NOTARY, PUBLIC, Etc.
Office: Chubb's Building
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SAINT JOHN, N. B.

Shippers of
Country Produce
Find it to their advantage to Consign
Pork, Poultry, Butter, Eggs, etc.
TO
D. G. WHIDDEN
COMMISSION MERCHANT
HALIFAX, Nova Scotia
And Buyers of Oranges find it pays to drop him a card for prices.

EXPRESSIONS
OF OPINION BY THOSE WHO USE
Woodill's German Baking Powder
ARE INVARIABLY IN ITS FAVOR.

Tormenting

"I suffered for years with tetter. On arising my hands were stiff and my fingers crooked. They would crack all over and the blood would run from them. The doctor ordered me to give up work. Then a friend said, 'Try AYER'S SAR-SAFARILLA.' I took in all eight bottles, which completely healed me."

Mrs. W. SLOAN, Royersford, Pa.

Tetter.

About a Ladder.

Men dispute most concerning things of which they know least. Some one tells us that a ladder was cast upon an island in the Pacific Ocean. The Islanders labored hard to understand its purpose, and finally settled in two great parties; one asserted that the rungs were made to keep the sides apart, the other claiming that the object of the rungs was to keep the sides together. Some thought it was a fence, some a skeleton raft, but all took sides in the dispute as to the object of the rungs. Finally a shipwrecked sailor was driven ashore, and he settled the ladder question by putting it against a tree and climbing it, showing that the rungs were the main things, and the sides were there to hold them in place.

Medical Missions.

I think it is not fully recognized that every system of medicine prevailing in the East is connected with sorcery, demonolatry, and witchcraft, not to speak of brutal and torturing treatment, and the thousands of lives annually imperiled and lost. There is a close connection between medicine and extraordinary superstition and wickedness, and the sorcerer is summoned on almost all occasions, or the wizard, or some prophetic, who professes openly to be in league with the spirits of the other world. Sickness is supposed to be the work of demons, and the sorcerer is called in with his wand. And therefore, it is a necessity to send out medical missionaries, for so long as the only healer of the body is the man who is in supposed connection with evil spirits, so long must the people remain in darkness and in the shadow of death. And I think it is a great argument in favor of medical missions that the only medical systems that these people know are systems of demonolatry and sorcery.—Isabella Bird Bishop.

The Soudanese general, Mahmond, captured at the battle of Atbara by the British, comes from the interior of the Soudan, and in the campaign saw a steamboat for the first time. He expressed no astonishment at any feature of the structure except that it smoked all the time without getting sick, and worked all the time without getting tired. He resembles the Chinaman who saw near Shanghai his first locomotive. All that he could say about it the next day was: No pushee, no pushee; go fast; all the same."

The enormous proportions of the agricultural exports of the United States are shown in the fact that they already in the present fiscal year have reached the amount of \$720,000,000 in value. In the whole of the previous year the sum attained was \$682,000,000. As there are two months of trade this year yet to be taken into account, it is estimated that the full valuation will be \$850,000,000. This is \$300,000,000 larger than the exports of 1896, and it is about 71 per cent. of the total exports of the country.

A despatch to the New York World May 30, from Kingston, J. C., says: Cervera depends upon the Cadiz squadron to uncock the bottle into which he is shut. He is believed to know of the coming fleet. The cable is censored rigidly and no ships are allowed to leave the harbor. Santiago believes it impossible for the American ships to dash inside after Cervera because, in addition to the line of forts, the channel has been thoroughly mined.

Meanwhile the insurgents are drawing all available forces around the city and are prepared in the event of an American naval victory outside the harbor to attack the city on the land side and try to take this last stronghold of the Spaniards in the eastern part of Cuba.

A most disastrous fire occurred at Houlton on Thursday night, when the large saw mill owned by F. W. Titcomb was burned to the ground, together with the dryhouses, stables and 200,000 feet of finished lumber. The output of the mill was 100,000 daily, and the loss will amount to \$75,000. There was no insurance. The night watchman, Jeremiah Driscoll, was severely burned.

News Summary.

The plans of the Kings County, N. B., almshouse are being prepared by G. E. Fairweather. The building will be erected about a mile from Norton station, will be 64x42 feet, two and one-half stories high, with accommodation for 50 people.

Toronto's revenue last year from her street railway was close on \$150,000. This is net profit; the parties who operate the railway repaid to Toronto the price which Toronto paid to the old owners for the property.

Mr. Charles Odell, of Fredericton, died Friday evening. He was a brother of the late Senator Odell and was seventy-two years old. His widow and three children survive.

A house at Kingston, Kings county, owned by Mr. James Hegan, of this city, was burned to the ground on Thursday. The house was unoccupied, but was to have been opened in a few days by some St. John summer visitors. The fire was of incendiary origin.—Globe.

Some time ago the Rev. Theodore J. Shaffer resigned the pastorate of a Methodist church in Brownsville, Pa., to go to work in a rolling mills soon became a boss roller, and has just been elected president of the local branches of Amalgamated Association of Iron and Steel Workers in New York.

Mr. Gladstone tried his hand at hymn writing upon several occasions, and some of his devotional verses were printed twenty-five years ago in Good Words. As a translator into Italian of some of our most popular hymns, including his favorite, "Rock of Ages," he was known to a large number of the more seriously inclined section of the Italian public.

The manufacturers' committee of the Exhibition Association Friday evening discussed the exhibition situation with a few city manufacturers. A list of the city manufacturers were gone through and the names divided among a committee who will call upon them and supplement the general appeals for exhibits. A prize of \$25 will be offered for the best local manufactures exhibit.

The correct names of the three Frenchmen drowned on Kilburn's drive a short time ago were Denis Leveque, Thomas Blanchette and Alexis Galbert. Blanchette was a married man with a wife and child and was the sole support of an aged step-father and mother. Galbert was a mere boy.

On Saturday eight miles southwest of Fire Island the British steamer Poscolia collided with the United States cruiser Columbia in a dense fog. The captain and twenty-one seamen of the Britisher were taken off and brought to New York. The cruiser has a large hole in her starboard side abreast of the mainmast.

The required thirty days' notice of the intention to narrow up Protection street, Carleton, has been given and, as yet, no protests have been received. The matter will be disposed at the next meeting of the Council and it is expected the C. P. R. will soon after begin work on the new elevator, which is to project on the part of the street that is closed off.—Globe.

A Key West despatch says: Any doubt remaining as to the exact locality of Admiral Cervera's fleet was removed by reports brought in by naval scout ships. The Spanish squadron is anchored in the harbor of Santiago de Cuba and the problem remains for the commanders of the American fleet to dispose of the enemy either by corking the bottle or by forcing the long and narrow passage and engaging the strong Spanish squadron at the anchorage its commander has chosen. It has been the opinion of Rear Admiral Sampson that Admiral Cervera would seek either Santiago or Cienfuegos as a naval refuge and base and the movement of the two American squadrons has proceeded upon this basis. Strong and effective as are the Spanish ships, representing as they do the flower of the Spanish navy, every argument in naval strategy compelled Admiral Cervera either to seek the shelter of the close harbor of Santiago de Cuba or return to Spain, and he chose to make his stand at Santiago. That he would court a fight in the open sea is an idea which has never been entertained in American naval circles, although his ships, without exception, have high qualities, owing to their great speed, for such a contest. On the other hand it was believed the Spanish admiral would attempt to run into San Juan de Porto Rico, but the fact of the recent bombardment of the forts of that harbor, coupled with the great possibility that Rear Admiral Sampson's fleet would be met if he attempted to enter the harbor, left the Spanish admiral only one alternative, and he adopted it by going to Santiago de Cuba, where, it is presumed, he has been able to coal, clean and repair and is in a position to accept either the conditions imposed by the blockade, or the issue of a fight in the inner harbor after against Admiral Cervera might now be ended by demolishing the forts to the

the American fleet has forced the passage. It has been thought that the campaign entrance of the harbor of Santiago de Cuba, blockading the channel and isolating the Spanish fleet until the other problems of the war are worked out. This, however, is not in line with American policy, and simply accepting the view of the situation taken by the naval experts here Admiral Cervera will have to accept battle at once. It is confidently expected that a hard blow will be struck within three or four days and that the result will be known to the world at large at the expiration of that time. It has not been disclosed whether Commodore Schley is to be reinforced, but it would not be surprising if some additional ships were sent to him. Temperature at Santiago de Cuba is 71 degrees in the shade and in the steel turrets the heat is actually beyond the power of endurance.

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In estimating the influence of this century, the British Empire, we are stretching in unbroken 1832 to the Home Rule as one of his opponents and disturbed everything reaching, affecting not Empire, but also has been the thought and feeling no matter what his politics can but affirm that W grand old man, has exerted in which he has lived English national life and consider briefly the pursuit of politics, to what great heights led to it a tremendous the principles of liberty recognized the noble it has constantly advocated measures of reform, thus by all odds in English century.

In the first place M uncrowned King, the democracy. His early a leaning towards democracy first fifty years of his anyone who had prophesied the most potent stimulus England in this century general ridicule. Mr. the most Conservative Liberal government. strenuous and eloquent law of divorce, and early astical Titles Act and his what was called Papal reputation of great popular fury. All the type and promised any cratic-career. But the long before he became a government of the century that, when the centre of shifted from the possessed a man of qualities. If the power increased, to him belong change, but what does attributed directly to his of the dangerous and religion. The people believed integrity of purpose and the best guarantee of the Mr. Gladstone had a which no statesman of was the one man of the power of awakening passion to popular passion stability to democratic

In the next place let religious influence that century. He has proved noblest type. No one position of a paltry dem His life has been a splendor, of loftiness of aim. With him politics ceased to the world that the patient with deep religious science and to God. R and inspiring motive of question was raised from to the lofty platform of England has been elevated of his splendid character felt the influence of the exerted so powerfully on Owen Meredith, "can be in its strife and all life