

# Messenger and Visitor.

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Goldwin Smith Those of the people of the United States who favor what has come to be called a policy of Imperialism appear to assume generally that what Great Britain is doing for India can be done equally well by the United States for Cuba and the Philippines, and also that, after a brief period of political tutelage under the beneficent Imperialism of America, the people of those countries will be qualified for self-government. Dr. Goldwin Smith, in a letter to the New York Sun, shows that in each of these conclusions there is something of a fallacy involved. Professor Smith says: "Those who hold up British administration in India as a model to be followed in American government of dependencies pay England a compliment which an Englishman welcomes with pleasure; but they seem to me not distinctly to understand what the British system of government in India is. They fail to observe that Great Britain has two crowns, one royal and constitutional, the other imperial. The Indian Empire is under the imperial crown. Its government, which is autocratic, is kept separate from the constitutional government of Great Britain, and upon that separation depends, on one hand; the exemption of India from the influence of British party politics, and, on the other hand, the immunity of British politics from the contagion of an autocratic empire. Fear of a reciprocal influence which might be injurious alike to Great Britain and to India led some Liberals to oppose the abolition of the East India Company and the transfer of India to the Crown. But the distinction between the kingdom and the empire has been jealously guarded, and the Queen is positively precluded from ever assuming the title of Empress in Great Britain. You apparently have nothing at present corresponding to the separate crowns, nor any special apparatus for the government of dependencies or safeguard against a reciprocal influence which may be injurious alike to the dependencies and the imperial country. Your only non-political organ of government is West Point. So long as the dependencies are in the hands of the West Pointers there is every reason to believe that the administration will be upright and in its way efficient. But this is military rule; not a step toward the introduction of self-government, but rather a step in the other direction. Self-government, however, can hardly be introduced by a conqueror. It must apparently come, as all other elements of national greatness come, by development from the native stock. British rule in India, with all its ability and benevolence, is not paving the way for self-government. The political future of the Hindoo is a blank. A scientific friend of mine had a poultry yard and undertook to hatch chickens with the incubator. All the eggs were scientifically added. One old hen got away and successfully hatched by herself. Japan has escaped the incubator and has hatched."

The Russian Famine. The reports which reach us in reference to the Russian famine are not definite as to details, but there is enough to indicate that the scarcity is wide-spread and of a very serious character. The people are afflicted not only with famine but with malignant fevers and other diseases, the result of starvation and unwholesome food. The reports of Russian correspondents of English and other newspapers are confirmed, it is said, by Russian papers. The 'Viedomosti,' of St. Petersburg, is instanced by the New York 'Tribune' as an eminently respectable paper, and its editor, Prince Ukhtomsky, is described

as a man of high social rank, a most loyal Russian and the last man who would malign his country. "If his paper, therefore, says the famine is bad, we must believe it is so. And the 'Viedomosti' does say so. It makes the great province of Samara as famine-stricken, and other adjacent regions as similarly suffering. The failure of crops is the most complete ever known. The people are living on roots, weeds, acorns, chopped straw, bran and the like, and are drinking a decoction of raspberry leaves for tea. Now Samara is one of the most populous provinces in the Empire, containing more than 2,600,000 inhabitants. Trustworthy authorities tell that the famine is general also in Perm, Ufa, Vyatka, Kazan, Simbirsk, Saratoff, Voronezh, Tamboff, Riazan and Tula. The total population of the affected provinces is not less than 25,000,000, and their area stretches in a vast belt from Moscow to the Urals." "The Russian Empire, then," says the 'Tribune,' "is face to face with a state of affairs compared with which the great Irish famine was a trifle, and which threatens to be more disastrous than the recent Indian famine and bubonic plague rolled into one. The world does not and will not know as much about it as about those other horrors. It knows little of what is going on in the teeming expanses of the Czar's domain. But the facts that are known are sufficient to command the widest and deepest sympathy. In such a case, international animosities should disappear."

The Lumber War. The action of the Ottawa Legislature in placing an export duty on logs is rather to be classed as a justifiable act of self-preservation than an instance of retaliatory legislation. The United States Government had placed so high an import duty on manufactured lumber as largely to shut out Canadian lumber from American markets. But with the exclusion of Canadian made lumber, it became the more profitable for the millmen of certain States to import logs from Ontario and manufacture them for the American market. The result of this condition of things would be to use up rapidly the forest wealth of Ontario, while the people of the Province were deprived of the profitable business which naturally belonged to them of manufacturing their logs into lumber. Under these circumstances, the Legislature of Ontario has imposed an export duty on its logs. This action is highly offensive to an influential class of United States lumbermen who appear to be employing all means within their power to bring Ontario to terms. Their interests are being cared for by a Mr. Dickinson, an able lawyer and agitator. There was an effort to bring influence to bear through the International Commission to secure the repeal of Ontario's objectionable law, and Mr. Dickinson is now credited with the statement that, because of Ontario's import duty on logs, the United States Government is about to prohibit the importation of Canadian lumber in that country. There seems reason to doubt whether Mr. Dickinson's statement signifies more than an attempt to frighten Canada into submission, but at all events, however much the exclusion of Canadian lumber may be in the immediate interests of Michigan lumbermen, it can hardly be a policy adapted to promote the interests of the United States generally. It will be merely in obedience to the behests of its lumber kings that the United States Government adopts a line of policy so inimical to the commercial interests of a neighboring people. In this connection the 'Montreal Witness' remarks: "Until Canadian Governments have fairly entered upon the policy of preserving forests and reforesting, in which

Ontario alone has, we believe, made a good beginning, it may well be hoped the United States will adopt and maintain the stupid policy of encouraging the rapid destruction of its own forests by prohibiting the importation of Canadian lumber. The United States began the lumber war by its high protective duties and its provisions threatening still higher duties in case Canada prohibited the export of logs. Though the United States counts upon her bigness to secure for her bigger rights than she is willing to allow others, she will, we hope, find that in this lumber business Canada is able to hold her own quite well. We fail to see how the prohibition of the importation of Canadian lumber is going to make the case of Mr. Dickinson's clients any better. On the contrary, their logs will, if Canadian logs are reduced in value, be so much greater a loss to them if they attempt to sell them as logs, and if they put up mills in Canada, as some are beginning to do, according to reports, they will share the loss of other Canadian lumber-cutters, if any loss arises from the embargo."

Prohibition. The question as to what action should be taken in the matter of prohibition was under consideration by the Executive and Legislative Committee of the Dominion Temperance Alliance at Ottawa on Thursday last. The committee was called to receive a report from the sub-committee appointed recently to advise upon the course to be pursued with a view to securing parliamentary action. There were present Mr. F. S. Spence of Toronto, Mr. J. R. Dougall of Montreal, and several other prominent prohibitionists, with the following members of Parliament: Senator Perley, Senator Kerr, Senator Yeo, Senator McKay, and the following, among other members of the House: McClure, Flint, McMullen, Bain, Bell (Prince), Craig, Ganong, Moore, Christie, McCormack, McInnes, Holmes, Stubbs, McLellan, Cargill, Cochrane, Earle, Wilson, Hodgins, Guillet, Roche, Haley, Pellet, Hale, Burnett, Bethune, Bell (Pictou). A majority report of the sub-committee was presented by Mr. Flint, M. P., of Yarmouth. After premising that the plebiscite was to be considered, under all the circumstances, a fair expression of public opinion, the report declared that the hostility of Quebec to prohibition should not operate to deprive the other provinces of the relief they had asked for, and suggested that this should be sought through stringent legislation, which should be in principle an extension of the Canadian Temperance Act. A minority report advised holding to the demand for a general prohibitory law for the Dominion and urging this upon Parliament as fairly demanded in response to the popular vote. Resolutions were presented outlining courses of action along the line of each of these reports. A prolonged and heated discussion ensued and each resolution was defeated by a majority of one. Finally, at a second session of the Committee, Mr. Flint said that Mr. J. R. Dougall had conferred with the members of the sub-committee and a line of action was adopted which it was hoped would meet with the views of the minority. This new report, which was adopted, set forth that total national prohibition was the only effective remedy for the evils of intemperance; that the Scott Act was found to be productive of much good, but it would not meet the present situation; that in view of the Government refusing to give a prohibitory bill, and while still urging for total prohibition, the committee believed that temperance reform would be materially aided by an act totally prohibiting the manufacture, importation and sale of intoxicating liquors for beverage purposes in any province adopting or bringing into force such an act by the duly qualified electors voting for this purpose at the provincial election, such legislation to be unrepealable for a period of time long enough to ensure a fair test of its effectiveness. The following committee was appointed to prepare a bill to be introduced in the Dominion Parliament to carry out the foregoing suggestions: Bell (Prince), McClure, McMillen, Richardson, Flint, members of Parliament; Vidal, Aiken, Senators; F. S. Spence, J. J. McLaren and Major Bond.

## The Development of the Unused Forces of Our Churches.

REV. C. W. CORRY, M. A.

In prescribing I propose three elements, Education, Organization and Inspiration. You will observe my prescription has at least this merit, that it possesses three basal remedies. Providing these are not too much thinned there surely ought to be some virtue herein for the sufferer.

I. EDUCATION.—Enlightenment is the prime requisite to progress and improvement. Men must not only know what is the true ideal and that it is within the range of the possible, but they must also have disclosed to them the fact that they are themselves imperfect. Having arrived at the latter, one has taken a long step towards the former. But these things are not possible apart from education in its various aspects.

Men are found half alive in loyalty to the church because they do not know what the church really is. Sickly plants we have in many of our members. They claim the sole purpose of Christian life is to get to heaven. They can only thus think because they do not know what truth is. We have many good and trusted Christian people who have only half influence in their community for they are only half cultivated; hence the importance attaching to enlightenment in the utilization of the unused forces.

Our college in great measure holds the key that is to unlock these rich veins of unused force. I am not making a claim for a new university, we have a goodly plant in this direction. The same may be said of our academy and seminary; of our journals, of our Sunday Schools and of our pulpits. We have an abundance and in quality are yet in advance of our constituency. It is worth while, however, to ask if we are reaping from these educational forces as largely as it is possible for us as a body? I do not mean merely that we should have more students at college, or more pupils in Sunday School, or a larger subscription to the MESSENGER AND VISITOR. These are desirable as our constant advocacy indicates. There is something more important than these, as vital as they are. It is rather more study we need than more students, and more assimilation of our literature rather than a larger circulation of it. That is, we are in need of utilization and quality rather than circulation and quantity.

Here let me be more specific. We have the highest appreciation of our educational work at Wolfville. There is not a year passes but we feel that infinitely more could be done the constituency if it would but take advantage of the privileges therein. Further, there is not a Convention passes but men are heard to say in their advocacy of the College interests that her strength is in the fact of the general rather than the particular interest in her. Now I ask is it not possible for the college to enlarge its sphere of ministry and at the same time intensify and enlarge its body of support? Heretofore we have regarded the body of students on the hill as the body to be served by the college. Why not the whole Baptist body be directly the recipients of her good as well as the student body? Is it "university extension" I am advocating? It is extension whether it has the technical idea of that movement or not. Perhaps the B. Y. P. U. A. has suggested something for us as a Maritime educational force, I refer to their C. C. C. idea. How wonderfully has it blessed its constituency, in that educational idea, and how wonderfully has it just bound its constituency to it. Could not our college by such popular courses become to us what the B. Y. P. U. A. has been to its constituency in this regard? What would be the result? One whole participating constituency would receive its direct ministry, better fitting it for church work; and in return it would more fully minister to its great benefactor, and the MESSENGER AND VISITOR, which would naturally be the medium, would become a greater factor in the homes of the body.

"Our college staff is overworked already," someone says. We do not propose to add to the hard worked professors. We understand that the tendency is towards the establishment of some theological work at Acadia. A large bequest is awaiting the fulfilment of the conditions there when it will become the property of the institution. Why should not this new energy to be added to Acadia in some measure look to this end, the direct ministry to the non-college constituency as well as to the student body?

The churches need it, brethren. They must have mental quickening and that of the right type or they will dwindle in influence and power. Christian culture is as necessary as conversion in the progress of the church, and an educated laity as necessary as an educated clergy. Talents must be let loose, and brought to the service of Christ.

Further, there is the means in the pockets of our people to give ample support to our Christian institutions, although we are not rich. We only need the secret to get at it. The time is fast passing away when an appeal to the self-sacrificing spirit of our noble fathers will be sufficient to move the generations to support the college.

It will not always suffice to say that our churches reap an annual contingent of preachers from her, an occasional Christian doctor or lawyer. These things will only have an abiding effect to strengthen the bonds between the churches and the institutions as the churches see these schools becoming a direct and constant source of beneficent ministry.

It needs only a little thought to discover that what I have said specifically of our college in this connection is also true of our denominational journals. It is not sufficient to have a paper coming to our homes. It must be read. It is more important to get a good paper read than to get it published. From that we can pass to our Sunday Schools. Let the Sunday School mean a truly enlightening and educational factor to our pupils and not a mere Sunday diversion, which does not always last as a diversion. Let it be a graded school, if you will, and it will become a greater factor in our churches in enlarging and in unloosing the unused forces thereof.

And what is said of these agencies and constituencies may just as truly be said of our Foreign Missions. Stagnation will most surely settle down upon ignorance, but progress and increased usefulness will surely accompany enlightenment in the Christian community.

I cannot pass from this feature of the subject without a word as to the home in this connection. The Christian parent has almost unlimited opportunities in increasing the value of our church members. Parents can clench the nail after the pastor or Sunday School worker has driven it home, or they undo in a great measure what these have sought to do. The worldly ambition of parents, wherein wealth and social influence and worldly pleasure alone have sway, gives no opportunity for children to be impressed with the church as anything else than an institution to receive the odds and ends of life. Sabbath School work is not a piece of religious proxy machinery for careless parents. The home can do much by way of increasing the usefulness of our membership and it cannot shift it to another. It is a lamentable fact that so many of our homes never regard the family altars or undertake to instruct in the Word the inmates thereof.

II. ORGANIZATION.—In speaking of organization as another factor in this development, I mention it from the point of view of method. This does not necessarily imply the introduction of or the extension of societies. Whether we need more or fewer organizations I am not to discuss, nor whether we need institutional churches. I only claim that a measure of these unused forces will yield themselves to judicious organization.

"The church is all you want," someone says. Yes, truly, we do not want societies apart from the church—away with all such as are divorced from her. I think, however, that sometimes out of our jealousy for the church we have suspiciously regarded definite and specific means by which to accomplish our work. The apostles approved organization when they declaring, "It is not reason that we should leave the Word of God and serve tables," instructed the church thus, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom whom we may appoint over this business." There has been displayed much of heresy in the form to which F. B. Meyer directs attention when he says, "There is no sense in always telegraphing to heaven for God to send a cargo of blessing unless we are at the wharf to unload the vessel when it comes." It is not sufficient to educate. The Venus de Milo had a head to contrive but no hands to perform. Good heads are all right but we want good hands for execution.

It is scarcely necessary for me to stop to advocate organization from the point of view of co-operation. Every intelligent man knows that successful co-operation can come only through organization simple or otherwise. But let me speak of it from the point of view of centralization.

The application of the principles of organization tends to centralize and so strengthen our work. We think failure to reap more largely as to sow more effectively frequently is due to our spreading tendencies, that is after the manner of the farmer who spreads himself over the whole of his 200 acres for small returns rather than confine himself to a smaller portion to greater effect.

How much too is lost that men in Christian work arise merely at the occasion of an emergency or of desperation. Then they strike out at random. The result is talent exasperated and beneficence outraged. Possibly a large measure of success attends the extraordinary or shooting-star effort at the very grave expense of the regular. Enthusiastic souls in response to a brilliant appeal empty their spirit of benevolence into the agent's purse and the local church suffers and possibly the local preacher has to go unpaid. This is neither good for the denomination and its work, permanently, nor for the individual contributor. The established should not suffer because of the novel. Having a centralizing organized method and working to that, then we develop and do not strain the tendons of the denominational life.

This suggests another fruit of organization—permanency. This ceaseless winding up and running down business is a dissipation of energy, we need something that will stick. It will never do for churches to drift in

the haphazard way of adopting a plan to meet the occasion, and so with each want of the church run to its members. There are some methods which will pauperize the church while its members are yet rich and give little of their means because they create the impression the church is a perpetual begging institution. There is no virtue in making beneficence hard, just because it is beneficence. "Lord loveth a cheerful giver," and methods to facilitate our religious efforts will be acceptable to God, because enlarging of our spirit and our possibilities. This permanency, however, all will admit can only come from organization. The haphazard and spasmodic give no strength to any movement much less to the cause of God.

I have spoken of organization as necessary for the centralizing of our forces and as giving permanency to our work. These are rather conserving features of organization. Let us consider organization for the purpose of utilization more directly.

It fills one with sadness to behold the great army of idlers and the great array of unused talents in the churches. An acknowledged authority in Christian literature says, "During the year 1891 in a large denomination of the U. S. it took on the average fourteen church members to win a single convert from the world; in another it took seventeen and in another twenty-two, striking an average for these three it took about 19.8 of these Christians twelve months to make one convert." It is very unsatisfactory to judge the Lord's work by figures and in some respects puts false standards on his work. We believe that we need not more Christians but more Christian, not more converts but more consecration. Yet, we must admit, the force of our churches at work is altogether too small, so the number of converts is too small and the quality below what it should be. Here we quote again from the same writer. He says "there are hundreds of thousands in our churches who ten, twenty, or forty years ago professed to give themselves, time, powers and possessions to Christ's service, who have never even invited a soul to him. Yet they could get for the asking letters stating that they are in 'good and regular standing.'" Further he says, "I know a pastor who says he can get a million dollars from his church for a Christian enterprise but could not get from them personal Christian service."

When on a sea voyage after having looked at the waves for some days Edison is reported to have said it made him wild to see so much force going to waste. "But one of these days," he continued, "we will chain all that—the falls of Niagara as well as the winds—and that will be the millennium of electricity." It took no prophet to give utterance to that. It only required one who believed in the unlimited possibilities of organization to utilize the unused and wasting forces in the world about him. What Edison said of the physical could be said of the moral and religious. I do not mean to say that organization is capable of rectifying every difficulty and bringing out all the unused forces but wise and holy and consecrated organization will do much.

Have we then as pastors and churches given the subject of organization sufficient thought. As leaders we are observant to perceive the wrong, but we have made a greater display of perception and courage in detecting and pointing out the wrong than of courage and persistency and skill in rectifying it.

I believe, brethren, every church should have its organizing force. In the war department of the nation in the time of conflict the ruler gathers about his "board of strategy," securing information and formulating plans of operation for the fighting force. Every church should have its board of strategy in its conflict with the world. The pastor and the deacons if they are wise and discreet men should form this board. They should conduct themselves with such discretion one towards the other, that there could be the fullest and freest intimacy on all the church work. Their plans could be formulated out of the exact facts and not out of hearsay and imagination, and the work of the church in bringing into line the unused forces would be greatly blessed. It is just as essential to get converts to work as to get them converted (if I could be permitted such an expression.)

The sub of the whole matter is this, we want more business in our religion, we have long heard it advocated that we needed more religion in our business. To this we all assent, but we as firmly believe we will not arrive at that happy end wherein we shall secure more religion in our business, till first we put more business in our religion.

III. INSPIRATION. I have made strong claims for education and organization. There are many in our churches that will yield their powers more fully to God's service by merely instructing them in the ways, but there is that which will not yield to anything short of the grace of God. Some need merely to be instructed, with many however it is rather a problem of conversion.

Motives are more important than methods in this struggle, for without the former the best possible methods will be regarded indifferently and suspiciously. Men are saying "we can't, we can't," to this, that and the other Christian service; when it is but a polite way of saying "we won't, we won't." This arises from the lack of motive power of the right sort.

Two classes of this inspiration present themselves to us. (1) The inspiration of consecrated genius—I mean the genius to plod, not the flashy sort called brilliancy, but that which works away and plods and prays and labors patiently in the Master's service. He is the biggest kind of a genius who can wrestle like Jacob in prayer and plod like Carey in purpose. And there is no harm in mixing with it some of the enthusiasm which spreads like fire. "We haven't it," some say. Work it up then. He is a dead man who after legitimate praying and planning and working and touching here and there does not feel the tide begin to rise, and as it rises in himself it must rise in others. And if you can just get one spark into this old tinder box of dried up theology and Christian experience, most surely it will blaze with unquenchable flame. Religious monotony, and even that of consecrated souls, is a great barrier to our progress, brethren, and the people of the world who grumble at our monotony as clergymen and churches are not able to get above it themselves. See the builders, they put up the same kind of house, with the same roof and the same windows and all the rest the same till you almost exclaim with the pain of it. And the farmer, too. It is the same old methods and the same old crops, potatoes and turnips and hay, potatoes and turnips and hay, year in and year out till we fairly groan with the sameness and say, "why don't you give us bananas one year, or pine apples." Of course the farmer cannot change the nature of the soil, but he can enrich it. He cannot change the zone, but he can have a hot-house if it is too cold, and he can irrigate if it is too dry, and he can cut a great canal and make marsh if nature has not already provided it for him. So can we as children of God bring great diversity to our work often, and with a holy enthusiasm reclaim waste places and defy natural conditions. We are dependent on great fixed principles of course. "God is the same yesterday, today and forever," but this is no apology for hoary-headed methods. The world would the more readily believe in the eternal nature of God, if occasionally we could like Christ at the well of Jacob let a thunderbolt of gracious disregard for custom drop through the old and unworthy. The Holy Spirit is ever the same, but as of old he has diversity of gifts and a diversity of operations. This brings us to the divine inspiration.

(2) The Holy Spirit. "Not by might, not by power, but by my Spirit saith the Lord of Hosts." "Tarry ye in Jerusalem till ye be endued with power from on high." The greatest genius of the ages was Paul, that man who said, "I can do all things through Christ who strengtheneth me," and who said, "To the weak I became as weak that I might gain the weak; I am made all things to all men, that I might by all means save some." What made him thus—turning everything to account, in shipwreck, imprisonment, sickness, scourgings and defeats? The Holy Ghost took his consecrated talents and used them.

Looking back over the Acts of the Apostles we are impressed with the fullness of the divine power. "With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." It seemed that the Holy Ghost became head and hands and heart to these devoted souls.

The "Church Building Quarterly" has recently diagnosed the state of the modern church in relation to beneficence and has at the same time prescribed the remedy. "Many of our people," it says, "seem tired of being pressed. It is easy to explain the fatigue. The pressure has been from without, but it now comes from within." That is, what we need is to receive new impetus from within. Paul says the "Love of Christ constraineth me." So we are convinced our greatest need after all is not new societies or organizations necessarily, but a new filling of the Holy Spirit, who will find his own way of expression. We too easily accept the means as an end, and thus substitute machinery for power. But when the Holy Spirit comes in he provides the machinery and when it is he who provides we are left with something more than machinery.

Our work is something more than paying a debt on a board or keeping up a school or getting a society. It is more than going on parade at Conventions and Associations. It is the work of purifying and bringing forth the Christ like. When it becomes that practically, and not in theory only, it will become a work of giving and not of getting. Then there will not only be a place for every member in the church, but every member will be in his place. That will be the millennium of spiritual forces.

Middleton, N. S.

### What About the Children?

II.

My first number was a plea for the little ones, and for more direct and personal effort on our part to lead them to the Saviour. I said if we were as anxious to get the children converted, and displayed the same energy in laboring for them with this one aim in view, as in the case of those who are older, our efforts would be rewarded in seeing a very much larger number coming to Christ.

I now would like to say a word on "The Church Membership of Converted Children." There are many young children about us who give every evidence of love to the Saviour who are still outside of the church. Many of them, doubtless, would love to be baptized and join the church, but some way they have the impression they are not wanted in the church; the church is the place for the older ones but not for the children. Now the question is do we right or wrong in withholding from them the encouragement they have a right to look for and which often times is so freely given to older ones?

We urge upon all who love the Lord the sacred duty of baptism. We insist that after decision for Christ the very next step is baptism and church membership. With the New Testament in our hands we point out that obedience to Christ, willing and prompt, is accepted as an evidence of our love to him, and if we are unwilling to obey Christ we fail to give him this evidence of our love and submission to his will. But in teaching these

New Testament truths do we ever find ourselves making a kind of mental reservation; that is, we think of the things we are teaching having reference only, or especially at least, to Christians over a certain age. Do we not draw the line between Christian children and Christians of more mature years and make the duty and privilege of baptism and church membership depend largely upon the question of age.

Now are we sure we have the approbation of our Master in drawing the age line between the children who love Jesus and the older ones who love him. Christ has pointed out that it is a very grievous offence in his sight to offend one of the youngest or weakest of those who believe in him. See Matt. 18:6, and kindred passages. If older ones who love the Lord consider it a delightful privilege to obey their Lord in baptism, who can forbid water that these little ones, who love the Lord just as much, should not enjoy the same privilege. If the great Head of the church has commanded us to go and disciple the nations, baptizing them, and when by his presence and power disciples have been made, by what authority do we then say that only disciples of a certain age may obey the Lord in baptism.

Again, we say church membership is a good thing. The church is a divine institution and every Christian needs the sympathy and support that is always found where living Christians are associated together in church fellowship. But if church fellowship is good for older ones is it not as good for the young, and if so, is it pleasing to our Lord when we shut the door against the child disciple. Is it not the weak and inexperienced ones who need and should have the largest measure of direction and loving sympathy and support. In saying these things I do not wish it to be understood that we are not to exercise care in receiving young children for baptism and church membership. I believe we are to use our judgment, and pray over it, and there are tests to be applied, but after many years of experience and observation, I have come to the conclusion that it is quite as easy to get at the heart of a simple child as it is to read the inner life of one who perhaps has lived for many years in sin and rebellion against God.

Archibald Brown, who, next to Spurgeon, has perhaps been the most successful Baptist pastor of London, has given expression to his sentiments on this question in such words as these: "I have more faith in a little child than I have in an older person; yet, he says, let some old gray headed sinner knock at the door of our church for admittance and we receive him with open arms, but let a little child come and we shake our heads wisely and wonder if she knows any thing about it.

Mr. Spurgeon on one occasion, in referring to this subject, said that of the many who had been received into his church when very young they had not been obliged to exercise discipline in a single instance. And to the same effect is the testimony of D. L. Moody and of multitudes who have a right to speak on this question.

But, it is said, children are easily led and they are more likely to get astray on this account. But if they are easily led what greater encouragement could we have for bringing them into our midst where by words of love and acts of tender sympathy we can, by God's help, shield them from many temptations, and by our Christian example lead them in the ways of righteousness.

It is said again children do not know the significance of baptism nor the duties of church membership. Well, perhaps they do not, and possibly we older ones are responsible for the ignorance of the children in regard to these things. Let them be taught. It is as much our duty to teach the children in these things as it is those who are older, and there is nothing about baptism or the duties of church membership but what a child may come to know and understand. We do not expect that older candidates for church membership should know everything, and surely we ought not to expect too much from the children.

After all, it is said, it will not do the children any harm to wait. "Let them stay outside, it won't hurt them. We will see by and by whether they know what they are talking about or not." I wonder what the brother who turns away from the little ones in this chilling and off handed way would have thought if the church had treated him in this spirit when he applied for admission, possibly he would have shown some of the imperfection he thinks he sees in little children who say they love the Lord, only more likely than not it would have been in an aggravated form. And that reminds me of that little story which illustrates my point so well that I may venture to tell it here again.

A young boy feeling that he loved the Saviour wanted to join the church: Some of the brethren, however, thought the lad too young, and it was decided to keep him out a while and see how he stood it. Soon after this a heavy storm came on and the boy was sent out by his father to bring in the sheep. Upon reaching home the boy was asked if he had brought all the sheep home. "Yes, father," said the boy. "I brought them all but one of the lambs." "Why," said his father, "did you leave that poor little lamb out in this awful storm?" "Oh," said the boy, "I thought I would leave it out to see how it would stand it."

But what does the great Shepherd think of us if we are keeping his lambs out in the cold storms of worldly influences and evil temptations. Is he not saying to us as he said unto Peter "feed my lambs" and does he not want us to gather them into his earthly fold and feed them with the sincere milk of the Word that they may grow strong in Christ Jesus.

J. E. BILL.

Toronto.

### The Personal Conception of Christianity.

The personal conception of Christianity is that which regards Christ himself, his life and character as the basis and centre of the gospel, and the constructive force of the gospel's work among men. It insists that the spiritual life is personal obedience and likeness to Christ, and that the doctrines of truths about Christ are the message and pledge of the possibility and divine provision for such a life.

The personal conception of Christianity reveals the true unity of the gospel. The unity of the solar system is due to the fact that the centre is the sun, whose light billows away to the planets, and whose mighty attractive force holds every member of the system in its place and course. Such a unity does the personality of Jesus give to all the elements of divine truth. Unless the different elements of Christian truths are made to centre in the life and person of Jesus, the doctrinal system of Christianity becomes a collection of problems and mysteries, as our solar system would become a chaos of worlds without the sun. Any cardinal Christian truth may be taken in illustration; the truth of atonement, for example. We should turn first to the study of the life and character of Jesus, out of whose heart of more than human tenderness the atonement was born, and all whose work among and for men is at once the revelation and realization of what the atonement is. No statements can teach us so much about sacrifice as the life of him who was incarnate. Sacrifice and love can teach us. No words, though they were those of an archangel can teach us so well what vicarious atonement is, as Christ's atoning life and work themselves can interpret it to the hearer. Christ himself, the personal, living, loving Christ, is the life of all the statements which the Scriptures make about him. The study and explication of the atonement ought to begin with the study of Christ, and, if they begin with that, they will probably be content not to go beyond it. All that is written in the Scriptures for our learning on that subject will come and take its place around the personal Christ, and find in the actual life he lived, and in the death, he died, its explanation and justification. Something similar to this may be said about the various other characteristic doctrines of the gospel. The nature of inspiration may best be sure in that life which was filled and strengthened with constant and eager inspirations from God. To start from the life of this personal Christ, in this and similar inquiries, is to find something real, tangible, and helpful to the heart. All the truths of Christianity meet in Christ, and in him, find their consistency with one another. It is only when the various elements of Christian doctrine are referred back to him as their centre that they are relieved from all appearances of an arbitrary and fragmentary character.

The personal conception of Christianity is necessary to secure the presentation of the true simplicity of the gospel. "The simplicity that is in Christ," is one of Paul's profoundest phrases. The simplicity is in him, and it can be possessed in his truth only as that truth is constantly referred back to his character and life, and interpreted in their light to the soul. Only personality can make the truths of the gospel really simple. Take the truth and duty of love for example. Let any one describe it to us and tell us what it is to love, and how we are to do it. The description and explanation are not very simple. But let a person come to us, and by kindness win our hearts, and what is so simple as love? So when we are told to love God, how altogether vague and impossible it seems to us at first. We begin to think of the great Creator and Father, and to puzzle and wonder how we can love God whom we have not seen. But bring God's personality and fatherhood nearer. Look on Christ as he stands in the clear light of the gospel, and begin to see that his character is the interpretation to us of what God is. Then we see as we had not seen before, that God is a character, and love to him begins to grow simple and practical and we see that after all, love to God is only the broad but really simple principle which includes within itself every desire and effort after holiness. Every specific good aim or action thus finds its ground in the one principle of love for a person, a character.

Or take the doctrine of faith. One who has read much on this subject in the writings of the theologians and has observed the long program of exercises through which a sinner is supposed to pass on his way to peace with God, must have thought that faith was anything but simple. But when seen to be trust in a person, nothing is simpler. We need to conceive of faith as a personal trust in Jesus, the commitment of the soul to him, as such it is simple and practicable. Faith in this sense is a power in the life. It is something that can appeal to men's hearts. When we see that trust in Christ, whom the gospels reveal as faith, we perceive that belief in statements about Christ however true or sacred, without this personal trust is no faith at all in the sense of the New Testament. If faith means primarily acceptance of the propositions wherever found, it is not simple but a struggle with mysteries. If it means the clinging of the heart to a personal Saviour, it is no longer a wrestling with mystery, but the key by which the mystery of Christ unlocks itself, to the hearts.—Selected.



assembly. . . . The mystic power of personality, entering into and subduing such spoken words, gives them of its subtle and unsearchable energy; and preacher and speaker can never lose their vital office through the possible superabundance of books."

—Among the truths contained in the Bible lesson for the coming Sunday is the fact that it is through the hearts and lives of the disciples of Christ that the Holy Spirit operates in the world. By the world—that world which knows not Christ—the Spirit is not seen nor known, but by those who believe in Christ the Spirit is known because he finds an affinity in their Christ-taught natures, and in their sympathetic hearts he makes his home. And all the hope of mankind is connected with the declaration that with those who believe in Jesus the Holy Spirit of God shall abide forever—a purifying, enlightening and quickening presence. Under this divine influence holy aspirations are quickened, hatred of sin is intensified, the memory of Christ's sayings is revived, truth is apprehended more clearly, love is developed and power is given to the believer to bear witness to the truth as it is in Jesus. And it is through this Spirit-inspired testimony that the world must be convinced of sin, of righteousness and of judgment to come.

Governor Roosevelt, of New York, who played a conspicuous part as an officer in the late Spanish-American war, is not of the opinion that the higher education tends to induce in men qualities which unfit them for the endurance and stern duties demanded of a soldier. In an address recently delivered before the Harvard Club of Chicago, Governor Roosevelt is quoted as saying: "I did my best to get the College graduates into the service, because I wanted them to show that they could stand up against all difficulties, stand shoulder to shoulder with cow-punchers and miners and railroad men, and ask no favors. I wanted them to come in not as graduates of colleges, but as men, and in that capacity I wanted them to demonstrate their ability to take all war could give and not murmur. And they did all this. I could talk for twenty-four hours of the College men who fought and went hungry and suffered from wounds and lack of attention, and bore themselves in no way different from the hardened fighters of the West."

### Concerning the Stranger Within Our Gates.

The stranger that dwelleth with you shall be unto you as one born among you, and thou shall love him as thyself. . . . I am the Lord your God.

Perhaps we Western people understand better than you who are happily ensconced on your ancestral homestead, or live in the town that your family for generations have known as home, what that word "stranger" means. On every hand one meets strange faces, quaint manners, and very odd dress. Indeed our vast prairie is being settled by 'the stranger.' They have come seeking only the temporal things. Having 'heard of the fame,' they came, as did the queen of Sheba to Solomon. What their report will be, is to be determined by you and me. Shall it be what the heathen queen's was? One half of the greatness was not told, blessed be the Lord thy God.

Brother, sister, what share are you going to take in giving these people the gospel?

Do you not hear the voice of the Lord of the harvest saying go in and possess the land!

Today its all before us, and 'tis ours for the taking. True, there are giants in the way, but perhaps not the formidable one the Israelites saw, these can be easily overcome, if every child of God would go to the Lord alone, and lay his all before Him, saying all I am and all I have are thine Lord Jesus. I am simply the steward, grant unto me faithfulness (1 Cor. 4:2). Think of the privilege of being 'laborers together with Christ.' Pray that the Holy Spirit may reveal to you, what this blessed relationship really means.

As I was sitting thinking over the innumerable opportunities God is giving to Canadian Christians of preaching the gospel to these strangers, I wished I could transport you Eastern people and give you but one glimpse of the scene that is daily confronting us. "What means this eager, anxious throng?" Why have these strangers come to our land? Surely chance has not drifted them hither. Many believe there is a divine plan in it all and a great door and effectual is opened unto us who were allowed of God to be put in trust with the gospel. Be sure child of God, you are true to the trust. For some years we have had missions among the Indians, Germans, and Scandinavians. These three causes can be said to be in a healthy, thriving condition, though of course cir-

cumscribed by lack of funds to enlarge our borders. A year ago we felt something must be done for the hundreds of Icelanders in Winnipeg. For this purpose a building was secured and service began among them. And now come the Galicians and Donkohobors in thousands. Of the former there are ten colonies and between ten and twelve thousand people in Manitoba and the Territories, and three colonies and about eight thousand people of the latter. As they go far away to make for themselves new homes, in a new and untried land, our hearts go out to them in great pity, and a longing possesses us to tell them of the Bread of Life which if a man eat he shall never hunger.

Something must be done for these people. Believing that God would lay the care of them upon you, we have by faith launched out and engaged Bro. Burgdorff to do itinerant missionary work among them. Bro. Burgdorff was born in Russia. In his twenty-first year he was saved and baptized, uniting with the Baptist church composed of twelve members, the only one in hundreds of miles around. In 1872 he was ordained as a missionary and as a result of his first sermon was imprisoned. During one winter he was twenty times in jail, where he was beaten and scourged. For nine months his wife and children were in the same jail, though separated, here one of his little daughters died from hunger.

Bro. Burgdorff seems particularly well fitted for this work. He speaks four different languages and possesses a clear understanding of the truth with unbounded confidence in his heavenly Father. He has been at work among the Galicians since the first of the year. At Dauphin as a visible result of the work done there two women professed to be saved.

For the future of the work you must decide.

JESSIE E. SHARPE.

### One Breath of Song.

BY J. P. MCCASKEY.

Blessings be with them, and eternal praise,  
Who gave us nobler lives, and nobler cares,  
The Poets—who on earth have made us heirs,  
Of truths and pure delight by heaven ly laws.  
Their names are on our lips, in our ears, before our eyes,  
and in our thought—if we read wisely and are on speaking acquaintance with good literature—to an extent far greater than we know, and with each succeeding generation this will be true of them more and more.

Time wrecks the proudest piles we raise,  
The towers, the domes, the temples fall,  
The fortress crumbles and decays,  
One breath of song outlasts them all.

So Dr. Holmes wrote ten years ago in his little poem to the author of "My Country, 'tis of Thee," on the celebration of his eightieth birthday. Is it not true? Will it not always be true? Daniel Webster, Theodore Parker, Lyman Beecher, Charles Sumner, Wendell Phillips were all famous men in their generation and did noble work for humanity, but how many of us today quote their words or think their thought in the same stirring form in which they gave it expression? While Longfellow and Bryant, Holmes, Whittier and Lowell, their contemporaries, and like them, also gone over to the silent majority, are among the oracles of the ages, with us every day to inform the mind, to quicken the fancy, to awaken thought, to refine the taste, to strengthen our purpose, to gladden our hearts, to enrich our souls.

What other men, aside from the prophets and teachers of the old Bible, have, like the poets, so impressed their thought upon their own times and left so much that will be cherished and taught and enjoyed and passed on to still other generations? They hear the music of nature and sing it to other ears that listen for the song and learn it and love it and teach it, and will teach it, as the generations go by. They have seen light and glory, beauty and wonder, majesty and power on every hand. With Moses they have looked upon the burning bush that was not consumed, and in the solemn stillness heard the voice of the omnipresent God. Hearing and seeing they have the gift to tell that others may hear and see. We read and we feel that we too have known these things, dimly it may be, and we take to our hearts their lines of fuller tone and clearer vision as the expression of our own thought and feeling, and so these spread and are embalmed in the heart of the nobler humanity. That so few mean so much to countless millions! The poets! "Blessings, indeed, be with them, and eternal praise!"

The teacher who lives in the society of these men and women and leads young souls into reverent companionship here, is more than Lord of the Isles, and may be far richer than if he owned the railroad stock of the Vanderbilts or signed the rent-rolls of the Astors, with all the possibilities for good to his kind which this vast worldly wealth must afford.

If for enduring fame and influence it is better to give to the world such poems as Thanatopsis, Excelsior, and Lead, Kindly Light, than to write a popular book, or speak the speech that compels the applause of the world, to conduct some great business enterprise, or to accumulate the wealth of the millionaire, then it is well for us to know these things and to teach our children to know

and to enjoy them. In saying this I abate no jot of grateful appreciation of the world of prose in life and letters, which is the substantial daily bread of our intellectual being; but now it is diamonds, cut and polished, of which I speak, and we should cultivate the habit of looking for these gems of literature and making them our own. It is not a common habit, nor one easy to be acquired; but it can be acquired, and to have it is worth more than worldly honor or success. What has been the habit of poets themselves? They have known 'by heart' many of their own best things, and many of those written by others. How they committed them to memory, whether the time was long or short, the task easy or hard, we do not know. They doubtless gave close attention and memorized much as the rest of us are in the habit of doing, using no artificial system of mnemonics but just doing the thing to be done. We simply know—they knew them.

### Literary Notes.

THE MARKED NEW TESTAMENT, published by the Bible Institute Colportage Association of Chicago, D. L. Moody, president, is the ordinary text of the Authorized Version, with numerous passages which are considered of special interest or importance marked in red or black as with a pen. These markings serve to call attention to the passages as one turns the pages. They are by Mrs. Stephen Menzies, of Liverpool, England, and the idea of the marked Testament is said to have arisen out of her experience in dealing with individuals about spiritual matters. It is believed that pastors, evangelists and Christian workers will welcome the Marked Testament as a valuable aid in their work. It is sold at 10 cents a copy with three cents extra for postage.

CANADIAN HISTORY. The Educational Review Supplementary Readings in Canadian History No. V. well sustains the standard of excellence established by the preceding numbers of the series. The first article of the present number, entitled The Acadian People, is a short historical sketch of a very interesting character of the Acadian French, especially as connected with the settlements of Port Royal, Mines and Beaubassin or Chignecto. The other articles are "The Battle of Lundy's Lane," by W. J. Robertson, M. A.; "The Pennfield Colony," by Jas. Vroom; "History in Boundary Lines," by W. F. Ganong, Ph. D., and "The Physiography of New Brunswick," by W. J. Wilson, Ph. B. The "Readings" are issued quarterly. Price 10 cents per number.

### National Baptist Convention, Winnipeg, September 7 to 13.

I am able to report progress in arrangements for our First National Convention.

#### 1. TRANSPORTATION.

H. E. Sharp Esq. Winnipeg, has charge of this department and he is assisted by Mr. L. Ratcliffe of Toronto, and Mr. J. H. McDonald Amherst, Nova Scotia. Mr. Sharp has secured excellent terms from the Canadian Pacific Railway. All delegates to the Convention will be carried from any point in Canada to Winnipeg and return over the Canadian Pacific for one full fare.

#### 2. ENTERTAINMENT.

Those wishing entertainment will correspond with W. A. McIntyre Esq., Principal of the Provincial Normal School Winnipeg. Further announcements as to entertainment will be made at an early date.

#### 3. REPRESENTATION.

1. Every regular Baptist Church in Canada will be entitled to representation at the rate of one delegate for each other 200 members or fraction thereof.
2. Churches not having members in attendance at the Convention, may appoint members of other churches who shall be in attendance to represent them as their delegates.
3. All delegates are to present to the Secretary of the Convention, as soon as possible after arrival, credentials from the churches appointing them.
4. The various Conventions are requested to appoint, at their next meeting before the National Convention is held, twelve delegates to represent them at the National Convention.

Each Baptist Association in Canada is requested, at their next meeting before the National Convention is held, to appoint four delegates each.

The Faculty of Acadia University and McMaster University are requested to appoint three delegates each.

The Home Mission Boards and the Foreign Mission Boards of the various Conventions are requested to appoint three delegates each.

The Board of Governors of McMaster University and Acadia University are requested to appoint three delegates each.

And the various Women's Home and Foreign Missions are requested to appoint three delegates each.

I would like to urge upon the entire Baptist churches in Canada the supreme importance of these meetings. We are the only great body of Christians in the country who are without organization. Canada is entering, or rather has entered, upon a period of expansion such as we have never known. Henceforth our great outstanding problems must be National in scope. Now is the time for us from the Atlantic to the Pacific to come together, exchange views, understand each other and learn how to put our hands unitedly to the great task which lies before us.

Permit me to suggest that as many churches as possible send their pastors to represent them at these meetings. As a financial investment this will pay, for these meetings must enlarge our horizon, inspire us with higher ideals and fill us with greater desire for true and real service. Announcements will be made from time to time and literature will be sent to all the churches in the country containing all necessary information.

CHARLES A. HAYON, Sec'y of Con.

## \* \* The Story Page. \* \*

### "For Somebody Worse Off."

BY ANNETTE L. NOBLE.

"I have worked and prayed, yet we are worse off than when I began. Except for mother, I could wish we were dead, for there seems no way for us to live."

The words were unspoken, because "mother" was on a couch near the young girl at the window. Mrs. Jameson had been a wealthy widow, able to give her daughter Rachel everything that money could buy. Rachel loved art most of all, so that every advantage of study and travel had been hers. A year or two before this her mother's health had become impaired; then came a great panic in Wall street, with many bank failures, and the Jamesons, hastening back from Europe found themselves all but penniless. They went to a pleasant town near the city, where living was supposed to be cheap, while Rachel looked for any work that she could do, but all in vain.

"What is going on across the road, dear? I see so many people going there."

"Some kind of a bazaar," answered Rachel, reflecting. "There goes that Miss Wells! Once I wore such beautiful gowns and could buy pretty things at bazaars. I don't regret all that so much, but where is our next month's rent and food to come from? If we had been used to poverty I would be wiser. Mother believes that God knows—cares—will open a way if we trust Him. I don't see why He did not prevent all this."

"Why don't you run over to the bazaar, dear? You look worried. It will divert your mind."

"I will, mother," Rachel replied, realizing that she must go away or she would trouble and shock her mother by some outburst of grief and complaint. Putting on her hat she went to the post-office, where were four letters for her. Three were brief refusals for situations which she had applied for, and one was a reply from a city art store saying that there was no sale for the work of unknown artists. Tearing the letters to bits, that her mother need never know of her failures, Rachel, totally discouraged, turned homeward, stopping near the house to say to herself: "Yes, I will just walk through this horrid bazaar, so I can tell her about it."

Now the people of Greypoint thought this a "most beautiful bazaar"—and so it was if one looked at the general effect of light, color, fresh flowers, young faces, and pretty needlework. But even if Rachel had been in good spirits she had too good taste to like pen-holders made of gilded wish-bones, key racks of satin-covered rolling-pins, whisk brooms in neckties, poster sofa cushions, and, worst of all, some water colors and crayon portraits that effected her like nightmare.

Listening to the merry talk of several girls, she thought: "What silly things they are! What trumpery they have brought together! But other silly people, with money to throw away, will buy it—and mother and I can starve!"

A group of older women near were also talking. It came out from what they said that the proceeds of this bazaar were for the Armenian sufferers, for homeless girls whose mothers had been tortured and whose fathers were slaughtered. Rachel, listening, saw at last a picture of real starvation, real poverty, and utter desolation. Hers was an artist's imagination, and this was no feeble picture. When it faded from her mental vision things all about her looked differently, the sky, through the window, was exquisitely blue, the sun shone on a Christian land of peace. These "silly" girls were working for love's sake—even the "sketch" at her elbow, if dreadfully out of drawing, would please some simple soul, and its price would do good. Rachel hurried home.

"Mother, it is a sale for the poor Armenians. I will tell you about it by and by," she said hastily, and going to a closet she brought out a pile of drawings.

"Which of these do you like best mother?"

"That one you made on the beach near Naples, with the old boat and the peasant children."

"Well, I am going to give it to the Armenians. I read once that a good thing to do when your own affairs are in pretty bad shape is to do something for somebody else. I mean to try it. Besides, we are rich and happy in comparison with those poor Armenians."

A young lady received Rachel politely, but she did not say a word about the picture. It was so unlike an amateur art in Greypoint that it looked "queer" to her, but she gave it a conspicuous place "out of kindness."

That evening Rachel sat thinking: "Only ten dollars between us, and nothing visible at present." There came a loud pound at the door. A little boy shouted: "Please, Miss, come over to that there bazaar! There's a man a wantin' you."

Much surprised, Rachel crossed the road and entered

individual, who exclaimed, holding up her drawing, "Did you do this?"

"I did," said Rachel, rather bewildered by the quick question.

"Can you keep up to that mark? Could you teach others to draw if it was not in them to learn?" he went on.

"I think I can do better work than that. And I want to teach."

"Very well, then let us have a talk right here and now."

A talk they had, and it appeared that this prompt person was not a teacher. He was an artist from the city; but he knew where a teacher was greatly wanted, and where excellent pay awaiting the right one. Strolling through the bazaar to please a friend of his wife's he had come on Rachel's work, whose merit was doubly conspicuous from its surroundings. He recognized a fellow-artist, sure to "have a future," as he plainly told her somewhat later when he saw that praise would not harm her.—Farword.

### Anna Mary's "Leafs."

BY WILLIAM ZACHARY GLADWIN.

Anna Mary Martindale was a very little girl. You could count how old she was on one of her own small hands. When you had said "one" for the thumb, and "two" for the first finger, and "three" for the middle finger, and "four" for the third finger, and "five" for the little finger, you had told the story, for Anna Mary was only five years old.

She had no brothers and sisters, and all the neighbors were grown-up people; but she was a happy little girl, for she knew how to play story.

This is the way she played it. Mamma or papa read her a story, while Anna Mary listened with all her might. Then she slipped away to act, as well as she could, as they did in the story. It was a lovely play.

The summer was very dry and dusty, but Anna Mary did not mind, she was so busy playing story. Down the street there was a sick man. He had been a very bad man, and now he was sick. Anna Mary did not know much about badness, but she was glad when she heard about the sick man, for now she could play a story she had never had a chance to play before. It was the story of the little girl who took flowers to sick people, and made them well.

But there was one thing that made her look sober. There were no flowers. There had been a few, but she had picked them all, and they had withered before she knew about the sick man.

Anna Mary sat down to think. She thought a long time, five minutes, maybe—a minute for every year she was old.

"I will go see the sick man," she said when she had finished thinking. "P'raps he doesn't like flowers, and then leafs will do."

It was not far to the house where he was, and the nurse let her in. Everybody almost always said yes to Anna Mary.

There he lay on the bed, and his eyes were closed. Anna Mary stood and looked at him, and her heart beat fast, for she was afraid. But she did not run away.

Presently the sick man opened his eyes. He did not smile at the little girl. Instead he scowled. Poor fellow! He could not forget how bad he had been, and he thought nobody liked him.

"Do you like flowers?" asked Anna Mary; and her voice was very sweet.

"No," said the sick man, and shut his eyes again.

Then Anna Mary stole out, and ran home.

"Leafs will do, leafs will do!" she said. "I'm so glad."

Mrs. Martindale was sitting on the porch, reading, when Anna Mary reached home.

"Mamma, will you get me some leafs, please? Lots of leafs of all kinds. I've got to make the sick man well."

"Yes," said mamma, "I will."

She did not ask any questions, for she was used to having Anna Mary play story. So she brought out the step ladder and the pruning shears and snipped off bunches of oak, and apple, and elm, and maple, and cherry leaves, and some sprays of larch.

"Oh, thank you, mamma! You did get me a lot, didn't you?"

Mamma smiled.

"Give me a kiss for them, darling," she said.

Anna Mary promptly gave the kiss and then began to examine her leafs.

"These leafs are too dirty for the sick man. Oughtn't

is an ilegant medicine, I'm thinkin', if only ye don't be atin' 'em. He'd better be holdin' 'em jist like they was flowers."

"Yes," said the delighted child.

"An' here they are, clane an' shining, an' have ye a kiss about ye for Norah?"

Yes, Anna Mary had the kiss.

When the sick man opened his eyes again, there stood Anna Mary holding a mass of cool green in her hands. He did not scowl this time.

"What's them for?" he asked; and his voice was so weak that it made Anna Mary sorry.

"For you," she said, timidly.

The man looked at her.

"Hand 'em here," he said.

The child obeyed.

"Nothing but leaves," he quoted, sadly.

"Why, you said you didn't like flowers," explained Anna Mary, "and there aren't any, either. But I guess leafs will make you well, same as flowers, if you don't eat 'em."

The man looked at her over the leaves he was feebly holding.

"Make me well!" he repeated.

"Yes," answered Anna Mary, confidently. "When there aren't any flowers, leafs will do, 'cause they have to."

"Leaves will do," cried the man, and a light shone in his eyes. "Lord, take the leaves, and give me one more chance for the flowers and the fruit."

Then Anna Mary went home. But the Lord heard that cry, and gave the man his chance.—Selected.

### Kenneth's Debt.

"Mother, I want it just dreadfully; and it don't cost but a quarter."

But Kenneth's mother only replied patiently, as she had done several times before.

"I am sorry, dear; but I can't give you even a quarter."

"All the same, I'm going to have that rooster," Kenneth proclaimed to the younger children, who gathered around him. "I never can have anything: Mother could give me that quarter just as well as not." In his heart he knew this charge was not true, but it made him feel better to say so.

When the children came trooping in to supper that night, Ray ran to her mother, her blue eyes shining with excitement.

"Mother, mother," she cried, "Kenneth's got the banty rooster, and the coop is all made for it; and bimeby he's going to have a hen and lots of little chickens and sell the eggs, and buy a farm, and we're all going to live there."

Kenneth looked somewhat defiant as he took his seat; but, when his mother said gravely, "Where did you get the rooster, Kenneth?" the answer was prompt and frank. "Don't you worry about that, mother. That's all right, honest it is."

Mrs. Miller was in the habit of trusting her children, so the subject was dropped. The rooster flourished in his new home, and all the children fed him, hung over his coop, and counted the number of times he crowed. Matters went on smoothly for awhile until one day at luncheon Ethel announced, with her most elder-sisterly air:—

"Kenneth Miller is going to be arrested, and I saw the policeman that's going to do it. That lady told me so, the one you borrowed the quarter from."

Mother drew the frightened boy into her room, and closed the door. Then Kenneth confessed.

"I borrowed it, mother. The lady that lives across the street from the lady that was going to sell me the rooster, she knew I didn't have any money, so she said she would lend it to me. I mean to pay her. I do, honest."

"What are you going to pay her with?" mother asked. "You haven't any money, and mother told you she could not spare any."

"I thought maybe you could spare it by and by, or maybe Eddie or Nan would give it to me, or maybe I might find it on the walk, like Jimmy Lawrence did."

They talked it over a little more, and together they decided that Kenneth must make his own plans to pay his debt.

He wore a very puzzled face for several days; and once, coming close to his mother, he breathed a woe-begone sigh.—

"Mother, isn't it just dreadful to owe things and have bills?"

One night Eddie came in hurriedly, and called upstairs, "If any of you children will take this package to town, I'll give you five cents."

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the boy shouldered a small spade which belonged to papa, and without a word to any one, started down the street. Going bravely to door after door, he asked: "Do you want your flower-beds spaded up? I'll do it for ten cents."

Two people said yes; and so in the hot sun, hour after hour, sometimes struggling to keep back the tears, the boy dug away, and by the middle of the afternoon he had twenty cents. On the way home he stopped again at Mrs. Demorest's and gave her the money.

"That boy has got good stuff in him: he'll make a fine man some day," she remarked to her husband as the gate closed behind the tired little laborer.

His head ached, he was tired, he was hungry; but he had never been so happy in his life as when he climbed to his old seat on his mother's lap, and whispered in her ear—

"I am not ever going to have any bills again, mother dear: I'm going to pay cash."—Morning Star.

Eyes Open.

Rachie went off to school, wondering if Aunt Amy could be right.

"I will keep my eyes open" she said to herself. She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why if there isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert; let me do that for you."

"Thank you, my little lassie. My poor old-eyes are worn out, you see. I can get along with coarse work, yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say, the Lord would care for you," said Rachie very softly, for she felt she was too little to be saying such things.

"And you can say it, too, dearie. Go on to school, now. You've given me your bit of help and your comfort, too."

But Rachie got hold of the needlebook, and was bending over it with busy fingers.

"See!" she presently said, "I've threaded six needles for you to go on with, and when I come back I'll thread some more."

"May the sunshine be bright to your eyes, little one!" said the old woman, as Rachie skipped away.

"Come and play, Rachie," cried many voices, as she drew near the play ground.

"Which side will you be on?"

But there was a little girl with a very downcast face sitting on the porch.

"What is the matter, Jennie?" asked Rachie, going to her.

"I can't make this add up," said Jennie, in a discouraging tone, pointing to a few smudged figures on her slate.

"Let me see, I did that example at home last night. O! you forgot to carry ten—see?"

"So I did."

The example was finished, and Jennie was soon at play with the others.

Rachie kept her eyes open all the day, and was surprised to find how many ways, there were of doing kindness which went far toward making the day happier. Try it, girls and boys, and you will see for yourselves.

"Will ye look here, Miss Rachie!"

Bridget was sitting in the porch, looking dolefully at a bit of paper which lay on the kitchen table she had carried there.

"It's a letter I'm after writing to me mother, an, it's fearin' I am she'll never be able to read it because I can't read it meself. Can you read it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up.

"I'll write one for you, some day Bridget," she said, "I am going over to Jennie's to play 'I spy' now."

The fresh air and birds songs and the soft winds made it very pleasant to be out of doors after being in school all day, and her limbs fairly ached for a good run. But she turned at the gate for another look at Bridget's woe-begone face.

"I'll do it now, Bridget," she said, going back.

It was not an easy task, for writing was slow work with her; but she formed each letter with painstaking little fingers, and when she finished felt repaid by Bridget's warm thanks and the satisfied feeling of duty well done.

"Our Master has taken his journey To a country seat is far away."

Aunt Amy heard the cheery notes floating up the stairs, telling of the approach of the little worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."—Selected.

"You didn't fasten your essay with a blue ribbon, as you usually do," said the editor of the magazine. "No," answered the contributor. "My sense of harmony wouldn't permit it. This is an article on 'The Management of the War.' I tied it with red tape."—(Washington Star.)

The Young People

EDITOR, J. B. MORGAN.

Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S. To insure publication, matter must be in the editor's hands on the Wednesday preceding the date of the issue for which it is intended.

Prayer Meeting Topic—April 30.

How shall we divide our time, Eccles. 3: 1-15.

Ecclesiastes is a book that must be taken as a whole if we would profit by it. It is evidently written by one who has proved the vanity and hollowness of sinful pleasure. The writer concludes by pointing out that the secret of a true life is that a man should consecrate the vigor of his youth to God.

The question of our topic is a difficult one. No rigid rules applicable to all lives can be laid down. No two of us have the same circumstances and opportunities in life. Indeed the very idea of dividing our times is often misleading. Life must be wholly devoted to God. All work whatever it be must be work for him. Nothing is secular to the child of God who is "bought with a price." Even in his recreations and amusements he is serving the Lord, "Whether he lives or whether he dies he is the Lord's."

It may help us then in dividing our time. First, to consider this great and blessed fact, that "we are Christ's." The moment, the day, the lifetime must be planned for in the light of this truth. It must be remembered that while we are preparing for future life we are already living.

We must consider in the second place that Jesus has a preference as to how we live and what we do in our every day life. We must find if possible what His will is concerning the minutest things of our daily life. If we "commit our way unto him he will direct our path." Then if we joyfully and loyally follow when prompted by His Spirit we shall not lack for guidance.

Thirdly, we must consider the complicity of our being, physical, ethical, intellectual, spiritual. In each of these we must make the most of ourselves for God. There ought to be a true estimate of the relative importance of each. The young Christian must have "a sound mind in a sound body." To a very large degree this is within his own power. It is positively sinful to neglect to secure the highest development of all our powers within our reach.

Still further it should be remembered that duties never conflict. If God has placed us in a home where our time is required in house-hold affairs he does not want us to do outside work. If in a school where all our future life depends upon the thoroughness of the mental and spiritual training received, he does not want us to do missionary work. We must do the work of a day in a day. We will if spared have ample time for missionary work later, never again for our school work.

The great guiding principle is set forth by Paul, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus."

Among the Societies. UPPER DORCHESTER.

The Upper Dorchester B. Y. P. U., wishes to report itself in a good, successful condition. While many of our sister unions are reporting we take no back grounds in stating that the light of God is shining with us. The meetings are small but we remember God's promise when we assemble, in his house. Our Pastor, Rev. C. C. Burgess, is laboring very hard with us to advance this great cause and to build up this little vineyard. The active members which number about 25 are very much interested in the organization, feeling the spirit of God working in us both to will and to do of his good pleasure. We too are as a union of young people, anxious to keep moving up to the prize of the high calling which is in Christ Jesus, realizing that he is our great leader, and to go with him all the way. Our officers for this quarter are as follows:—Mr. S. S. Smith, president; Mr. J. B. Tingley, vice president; Mr. E. E. Hicks, rec.-sec'y.; Mr. W. W. Buck, cor.-sec'y.; Miss Bertha Smith, treasurer. W. W. Buck, Cor.-Sec'y.

April 24th.

The Power of Prayer.

God has put it in our power to help each other in many ways; sometimes by deeds that lift away burdens, sometimes by words that inspire courage and strength, sometimes by sympathy that halves sorrow. But there is no other way in which we can serve others so wisely, so effectively, so divinely, as by intercession. Our hands are clumsy and awkward, and oftentimes hurt the life we would heal with our touch or strengthen or uphold with our strength; but in prayer we can reach our friend through God, and his hand is infinitely gentle and never hurts a life. We lack wisdom, and oftentimes the help we give is untimely or unwise. We lift burdens that God wants our friend to carry. We make the way easy for

him when God has made it hard for his own good, for the development of his powers. We save our friend from hardship or self-denial, or hold him back from perilous duty or exhausting service, when these are the very paths in which God would lead him—the paths to honor, to large usefulness, to nobler life. Oftentimes our love is shortsighted. We think we are helping our friend when really we are hindering him in the things that most deeply concern his life. But we can pray and ask God to help him, not in our way, but in his own way, and his help is never unwise nor untimely. He never lifts a load which our friend will be the better for carrying. He never does things for him which he had better be left to do for himself, nor spares him hardness or suffering which will make him more a man.—J. R. Miller.

Knowing Your Bibles.

The good old custom of "learning by heart" has fallen out of use in our families and Sunday Schools, and passages of the Bible are no longer memorized by the rising generation. But we should at least be able to find a passage, even if we cannot recite it here. Here is a list of passages whose locations should be familiar to every Christian:

- The Lord's Prayer, Matthew 6.
- The Commandments, Exodus 20.
- The Beatitudes, Matthew 5.
- Paul's Conversion, Acts 9.
- Christ's Great Prayer, John 17.
- The Prodigal Son, Luke 15.
- The Ten Virgins, Matthew 25.
- Parable of the Talents, Matthew 25.
- Abiding chapter, John 15.
- Resurrection chapter, I Corinthians 15.
- Shepherd chapter, John 10.
- Love chapter, I Corinthians 13.
- Tongue chapter, James 3.
- Armor chapter, Ephesians 6.
- Traveller's psalm, Psalm 121.
- Bible study psalm, Psalm 119.
- Greatest verse, John 3: 16.
- Great Invitation, Revelation 22: 17; Isaiah 55: 1.
- Rest verse, Matthew 11: 28.
- Worker's verse, 2 Timothy 2: 15.
- Another Worker's verse, Psalm 126: 6.
- How to be Saved, Acts 16: 31.
- Should I confess Christ? Romans 10: 9.
- Teacher's verse, Daniel 12: 3.
- The Great Commission, Mark 16: 15.
- Christ's Last Command, Acts 1: 8.—Christian Uplook.

What Did It?

We do not half believe in our gospel. We say, "It is a long time saving the world," and sometimes we almost despair, sometimes attempt gospel making ourselves. Surely this proves not merely littleness of faith but failure of observation as well. Contrast the ages: What is it that has abolished slavery over the greater part of the world? What is it that has elevated woman, humanized our penal laws, taught society something of its responsibility toward the widow, and the orphan and the sick? What, but the gospel of the twelve apostles of the Lamb? There came a voice of peace from Russia the other day. That voice moved the world. Why? Because it sounded like an echo of tones heard first on a "green hill far away." Let us believe in the old Bible! Let us preach the old gospel! A hundred new schemes shall come and go—a hundred creeds between finest science and grossest superstition shall rise and fall. The eternal verities of the old faith will still be there.—Rev. J. Dodd Jackson.

International Convention Y. P. S. C. E. at Detroit, Mich., July 5 to 10, 1899.

Ticketing arrangements for the above are one-way first-class fare for the round trip. Tickets on sale July 3, 4 and 5 only, good for return until July 15, but an extension of time for return can be procured by depositing tickets with the Joint Agent of the lines at Detroit on or before July 12, and paying a fee of 50c. Tickets can be called for up to Aug. 15, and when withdrawn are to be good to start on return journey on day withdrawn, and for a continuous passage to destination. The Canadian Pacific Railway (St. John to Detroit and return has been chosen as the official route of delegates from the Maritime Provinces, and correspondence is solicited regarding rates of fare, train and sleeping car service, etc.

A. H. NOTMAN, Asst. Genl. Passenger Agent, St. John, N. B.

If any one is much of a man—if there be in him much fire and force, much energy of conviction—it will be impossible for him to pass through so great an experience as the reception of Christianity without making it known and if he be much of a Christian—if there be in him much of the Spirit of Christ, which is the spirit of self-sacrifice and benevolence—it will be impossible for him to refrain from approaching men in their sin and misery and endeavoring to communicate to them the secret of blessedness.—Rev. James Stalker, D. D.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

For our Grande Ligne Mission, also that the French work in these provinces may be greatly blessed in the salvation of souls.

Extracts from the Early Life of Madame Feller.

BY THE LATE DR. CRAMP PREPARED BY MISS DUVAL OF ST. JOHN.

Madame Feller whose maiden name was Henriette Odin was born in Switzerland April 22nd, 1800 of Protestant parents. Her father an officer of the French army afterwards removed to Lausanne, Switzerland. His talents and his administrative qualifications being recognized by the government he was appointed Cantonal Director of the Lausanne hospital. Henriette at the age of fourteen visited regularly the sick and suffering and in her quiet gentle manner soothed their sorrows. So skillful did she become in her work that the physicians entrusted to her the needful dressing after most difficult operations. She actually entertained a project for the foundation of a hospital in which she might devote her life to the work. The experience she gained was most valuable in her future mission work at Grande Ligne and many families had reason to rejoice that in her early life God had prepared her to become their physician, nurse, and comforter ministering alike to soul and body. When sixteen she joined the National church. Previous to her first Communion she passed the time in religious duties, studying theology and reading her Bible; the day of Communion she spent in fasting and prayer, in which she experienced a powerful sense of God's presence. Her Pastor was a semi-rationalist teaching virtue was the way to eternal life, that Satan was only an imaginary being, and that Christ's atonement was for great sinners but more especially for the heathen. Henriette afterwards exclaimed "If the love of God in Christ Jesus had been told me, I should have embraced him in transport of joy." She was not satisfied with her pastor's instruction and could not reconcile them with statements found in her religious books. The brilliant and intellectual society of professors and students by which Miss Odin was surrounded, served to cultivate her conversational powers, there was such life and sweetness in her conversation and such harmony between her mind and countenance that she was known as "Mlle. Odin the transparent." Though surrounded with so much love and happiness in her family circle, and such a favorite in society, still there remained an aching void which the gay world could not fill, she was seeking for the "peace which passeth all understanding."

Unhappily the piety which comes from faith was at that time scarcely known. Evangelical truth was first brought to Mlle. Odin by her marriage in 1822 with M. Feller whose parents had kept the old evangelical faith of the refugees, and their children were among the first to receive the Saviour, when the Holy Spirit began to shed light upon the spiritual darkness of that country.

Monsieur Feller found in his wife an enlightened associate, a wise counsellor and a loving step-mother to his son and two daughters who greatly loved her. When Madame Feller was called upon to part with her only child three years of age it was a severe trial, but she says "I consecrated my dear child to the God who had given her, but he hath taken her away from evil and spared her from passing through the conflicts and sorrows of an earthly pilgrimage." When her little dying girl saw her mother's tears she made a great effort to caress her, and said, "Why do you weep, mamma? I am going to Jesus, He is taking me in his arms."

The revival of religion that some years before began in Geneva now reached Lausanne, converts proclaimed the gospel with such power that many were attracted to hear them. Ignorance, prejudice, formalism and unbelief took the alarm. In a short time fierce opposition was shown among the "momiers" (hypocrites) they were treated with contempt and insult. The community was disturbed with this revival, Monsieur and Madame Feller could not be indifferent to it and their sympathies were with the persecuted. The government passed a law condemning to imprisonment, fine or exile those who presided at the meetings and conducted services, or those who attended them. Monsieur Feller then chief magistrate, had when informed that the dissenters place of meeting was known, to send officers to disperse them. His wife feeling sorry for them, sent word secretly to the pastor that their movements were known, and that they must change their place of meeting. M. Feller although not to blame was brought to task by a councillor of State, that no hypocrites were brought to justice; therefore he was neglecting his duty. He took his wife into his confidence and telling her of his worries, said he must resign; she however advised him to be patient and use these opportunities of protecting the persecuted Christians. She wrote to the dissenting pastor suggesting the propriety of abstaining as far as possible from holding meetings in the mornings.

Madame Feller both before and after the death of her child, had been passing through great mental struggles while seeking the light. The holiness of God was so great, she dared not look upward. "I know God hates sin," "My sin, my sin!" She was looking to self and not on Christ. It was by hard struggles, by prayer and suffering that in adoration and thanksgiving she was enabled to look to Jesus, again she would be cast down and fear she was deceived and say "I do not feel in my soul the testimony of the Spirit." This state of suffering continued for sometime, her nervous system was so weakened that her husband was alarmed and sent for her

physician. What is the matter with you, Madame? I am not sick she replied my soul is destitute for the peace of God. "I see," said he, "your sickness arises from religious anxiety. You have too much to do with religion, Madame, you must put this matter aside, and for the next three weeks you must neither pray nor think of God, nor read the Bible, nor engage in any religious work." "Dr." said Madame Feller, "how can you ask me to follow your directions, when God tells me to pray without ceasing, to love him with all my heart and soul, and to seek nourishment from his word as my necessary food?" "Well if you do not do what I have prescribed, I question whether you will recover. I will send you some medicine which you will be careful to take regularly." "I do not think in my case I require your help at all, but I will take it to please my husband." She sought a place of retirement during these days of anxiety to bow before her God and utter her complaints aloud in his presence. She read the penitential Psalms, examined her conscience and whole life. She read a work, "The Evangelical Doctrine." In this book Christ's work was explained in a clear, practical manner encouraging the sinner to throw himself with all his sins into the arms of the Saviour. She understood as never before, the work of redemption and embraced it with joyful ardour. So powerfully was she moved that she exclaimed, "Is this all, is this all? Thy blood blot out, oh Lamb of God" and fell on her knees before the Lord and wept. Jesus ever after became the object of her faith, love and adoration. She had now peace instead of former unrest. After several hours she reappeared in her family, her children and servants observing her radiant face, exclaimed! "What has happened to mamma?" The servants said to each other what has happened to Madame? What a change! When her husband returned she told him with profound humility and gratitude how the Lord had granted her that peace for which she had long been looking. M. Feller was impressed by her conversation and said pray for me that I also may be a holy child of God. She did and her prayers were answered for her husband and many of her relatives opened their hearts to receive the Saviour. From the moment of her conversion Madame Feller gave herself unreservedly to Christ. She confessed him boldly in spite of the persecution which raged with great fierceness, urged on by agents of government who hunted the Christians with great cruelty. "What a shame," said the mob on one occasion when they saw Madame Feller coming out when the meeting was broken up, "that she should have joined these Christians." Her worldly friends, who continued in the national church, were distressed at her union with the despised Independents. God was then preparing and leading her on to a great work for him.

The annual meeting of the W. M. A. Societies of Halifax and Dartmouth was held Tuesday afternoon, March 28th, in the vestry of the North Baptist church. Mrs. Z. L. Fash presided opening by reading Psalm 84. We united in prayer for a blessing on our gathering and for the work in which we are engaged Sister Amy Johnston leading. All the Societies were well represented and brief reports were given by the several presidents—Mrs. Hunt for Dartmouth; Mrs. Bates for the Tabernacle; Miss Robinson for the First Church and Mrs. McPherson for the North. After a solo by Miss Armstrong, Mrs. Churchill, to whom warm greetings had been extended by the previous speakers, told us of the work in India. Her labor among the children is very interesting and the results most encouraging. In the school at Bobbili of 115 girls are pupils decked in jewels from wealthy homes seated by those poor and needy, for caste is not considered where the missionaries teach that in God's sight all are equal. The head master is a Brahmin and has not yet been led to Christ; many prayers are being offered for him. The influence of this school for the future is important; when a member is married the missionaries present her with a Bible and hymn book so the Christian teachings accompany her to her new home. When touring through the towns and villages Mrs. Churchill is made welcome in many houses of former scholars, then is seen the power of early teaching, they have remembered the lessons and imparted their knowledge to the other women of the house of whom there are usually five or more. Mrs. Churchill spoke highly of her Bible woman, Slamma, who since 1831 has labored unremittently. She is especially valuable in explaining Scripture and in Zennana work. After a solo by Miss Gates, tea was served when all became acquainted with Mrs. Churchill talking with her and one another.

At 8 o'clock a public meeting was held in the church presided over by Pastor Fash. Scripture reading by Rev. A. C. Clute was Romans 10. A trio by Mrs. Witter, Mrs. Colwell and Miss McPherson was much enjoyed. Prayer by Rev. W. E. Bates was followed by an anthem by the choir. A cordial welcome was extended to Rev. and Mrs. Churchill by Dr. Kenpton who recalled early days of the missionary movement. Mrs. Churchill responding reminded us, among other facts, of the goodness of God in sparing the thirty-two missionaries sent out from these Maritime Provinces during the past 28 years. All are alive today. This is unique and wonderful, for life in India is a stern reality and there is much to break them down. There are many other encouragements. Among the 103 baptisms last year are two famine boys who are being educated by the Bridgetown and New Glasgow Mission Bands. These are doing well and give promise of being the instruments through God for winning souls. Five girls who were trained in the school at Bobbili are now teachers. One of our converts was taken ill, her patient suffering and happy death so deeply affected her husband and friends that they accepted the Saviour. After the collection, \$11.55, Mr. N. McDonald favored the audience with a solo. Brother Churchill then addressed us holding our attention to the close. Among other topics, he spoke of the Book room at Chiswick

making an earnest appeal for donations of literature from our homes. He referred to Brother Sanford and his brave and lonely work at Vizianagram. He described the great and showy Hindoo Temple with its swarms of worshippers. He adverted to Brothers Higgins and Hardy joyously building up the new mission at Tekkall. He pictured Peda David, educated and supported by the North Baptist Mission Band, now earnestly giving his strength and spiritual experience to the Telugu at Arkulatumpara. This very successful meeting closed with the benediction by Dr. Saunders.

Our own W. M. A. Society is flourishing. The interest in our meetings is more general and the attendance has increased. By Mite Boxes, Mrs. W. A. Freeman, our faithful treasurer since 1892, was made a life member for Home Missions. We have 96 members with Mrs. James McPherson president.

Our Mission Band comprises the Sunday School, and one Sunday in the quarter is devoted to a missionary exercise. The last concert, March 28, was especially enjoyable by the presence and words of Brother and Sister Churchill. They gave brief addresses and sang several of our familiar hymns in the Telugu language. Last Christmas this Band made a life member of Marion Morse, daughter of Rev. I. D. Morse of Bimlipatam.

MABEL H. PARSONS.

Halifax April 18.

Nervous Weak Tired

Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5. Be sure to get Hood's.

Hood's Pills are mild, effective, easy to take, easy to operate. All druggists. 25c.

BAPTIST BOOK ROOM  
120 Granville St., HALIFAX, N. S.  
CUT THIS OUT.

Below is a list of remainders all helpful, SEND CASH with order.

Services of Sacred Songs	
6 True Light	15c
6 Life of Paul	15
6 Sayings of Jesus	12
6 The Captivity	12
6 The Prodigal Son	12
6 The Children's Saviour	12
6 Closing Scenes in the Life of Jesus	12
6 Woman of Samaria	12
6 The Ministry of Jesus	12
6 John the Baptist	12
6 Robert Raikes	15
6 Reaping Time	12
6 True Principle	12
SACRED CANTATA	
6 The Life of Samuel	15
12 Under the Palms	15
6 Cloud and Sunshine	15
6 Choicest Gifts	12
6 From Cross to Crown	25
4 Bethlehem	30
6 Christ the Good Shepherd	15
6 Glad Tidings	15
6 The Victorious Faith	15
MISSIONARY	
6 Kingdom of Christ	15
6 Day break on Heathen Darkness	15

Also a number of Easter Exercises with or without music, 5 cts. each.  
The above will only be mailed on receipt of cash, and are not returnable.

BAPTIST BOOK AND TRACT SOCIETY.  
Geo. A. McDonald,  
Sec'y-Treas.

# Half Sick Half Well

Many persons have their good day and their bad day. Others are about half sick all the time. They have headache, backache, and are restless and nervous. Food does not taste good, and the digestion is poor; the skin is dry and scaly and disfigured with pimples or eruptions; sleep brings no rest and work is a burden.

What is the cause of all this? Impure blood. And the remedy?



It clears out the channels through which poisons are carried from the body. When all impurities are removed from the blood nature takes right hold and completes the cure. If there is constipation, take Ayer's Pills. They awaken the drowsy action of the liver; they cure biliousness.

Write to our Doctor. We have the exclusive services of some of the most eminent physicians in the United States. Write freely all the particulars in your case. You will receive a prompt reply, without cost. Address, Dr. J. C. AYER, Lowell, Mass.

### Digby French Mission.

We have been holding special meetings for more than three consecutive weeks at Plympton Station in the French Mission church. The power of God was with us, three have followed the Lord in baptism and others are seeking to know him. We intend, God helping us, to continue our cottage meetings in French homes. We desire all the children of God to remember us in their prayers, that we may be instrumental in leading many others into the light of the pure gospel of Jesus Christ.

C. W. GRENIER, French Missionary. Weymouth, N. S., April 19th.

### Acknowledgement

We desire to acknowledge the kindness of our friends in paying us a donation visit. The 3rd Hillsborough friends in February spent an evening with us and a social time was enjoyed. Before leaving we were presented with \$12.98. In April our Surrey friends followed suit and presented us with \$20.05 and a beautiful mat. The unpleasant feature of this visit was that I was sick and unable to enjoy myself as I otherwise would. Looking at it from another standpoint their visit was timely. May God bless the donors and may their expressions of sympathy and good will make us more worthy of their esteem and regard.

JOHN MILRS. Surrey, April 18th.

### Quarterly Meeting.

The Lunenburg Co. District Meeting will next convene with the branches of the Bridgewater church situated at Lakeville and Lapland on May 22nd and 23rd. All delegates intending to go will please send their names to me stating their means of travel, as teams will be in waiting at Bridgewater for those who will come by train. The programme will include a W.

M. A. S. meeting at Lakeville, Monday at 2.30 p. m., and an evangelistic service in the evening. On Tuesday, at Lapland, besides election of officers and reports, addresses by Rev. W. H. Jenkins, Home Missions; E. N. Archibald, Foreign Missions; D. W. Crandall, Sunday Schools, and an evangelistic service in the evening. E. P. CHURCHILL, Sec'y.

### Acknowledgement.

On Friday evening, April 14th, about sixty of the kind friends of the Osborne Baptist church gathered at our home each bearing a package of something very practical and useful for house-keeping. Not only did these parcels of merchandise amount to about \$20 but they served the purpose of gently reminding us as to what we must get next, for we are quite "green" at keeping house. May the Giver of all good richly bless these friends in our prayer. ALLAN SPIDRELL.

### District Meeting.

The Baptist District meeting of Kings, N. S., convened in Kentville April 4th. The reports from churches were hopeful. Papers were read by Pastors Hutchins, Hatch and Simpson, their respective subjects being, "Attitude toward the Holy Spirit," "The Diaconate," "The Fatherhood of God." In the evening a missionary meeting was addressed by Revs. A Cohoon and D. H. Simpson.

B. N. NOBLENS, Sec'y. Kentville, April 12.

### Cash for Forward Movement of Acadia College.

E F McNeil, \$2.50; Geo R Weir, \$1.50; C W Neely, \$2.50; Geo D Messenger, 50c; Capt J D Payson, \$3; H W Davison, \$6.25; Mrs J D Payson, \$2; Henry Baker, \$10; Henry Barnstead, \$1; Mrs Susan Neely, \$1.25; A J Banks, \$1.25; P S, \$3; J Withow, \$1; J B Calkin, \$25; G W Graham, \$1.25; Mrs P R-id, 25c; Mrs P Stevens, \$1; A L Stevens, \$1; R J Carlyle, \$20; John Smith, \$1.25; C Marshall, \$1.25; W M Peppard, \$2; Alex Stevens, \$1; John H Benson, \$2; Mrs Parker Bowly, \$2; J W Tabor, \$5; Mrs Mayhew Beckwith, \$15; Nellie M Barss, \$5; Wm Jones, \$10; Cains O Howlett, \$1; P W Durkee, \$1.50; Ralph Perry, \$1; Wai-still Perry, \$1; Herbert Campbell, \$1; J A Crocker, \$1; Chas Sullivan, 50c; Emily Sullivan, 50c; Henry Stenderson, \$1; F S Lent, \$3; Bud Thurber, \$1; Mrs Dr Armstrong, \$1.50; N J Thurber, \$1; James M Finigan, \$1; Chas E Finigan, \$1; Rev J Williams, \$5; Owen Doyle, \$2; Nina Phinney, 25c; J H Harris, \$12.50; Prof Haley, 15c; Mrs M A Bigelow, \$12.50; Mrs A C Gavel, \$1; Rev E O Read, \$5; Mrs Wilmot R Harold, \$1. Thanks to all the above and also to the friends who have aided in collecting, but especially to those who send without being notified.

WM. E. HALL. 93 North St., Halifax, April 20.

### Denominational Funds from March 20th to April 18th. NOVA SCOTIA.

River Hebert church, \$18; Moser River, \$7; E C Stubbart, Wolfville, \$3.25; Rev J C Morse, D D, special \$15; Carleton, S S, \$6; Kentville B Y P U, \$4.28; Charles Sutherland, Alameda, Cal, \$10; Canard church, \$4.24; Upper Canard B Y P U, \$7.76; Acadia Mines church, \$1; Rev W W Rees, Newport, \$1; Sydney church, \$17; Kentville, \$10.83; Wolfville, \$68.65; Milton, Queens Co, \$20; Lawrencetown church, Inglisville Section, \$8.50; Temple church, Yarmouth, \$12; Pleasantville, \$6; Dayspring, \$5; Wallace River, \$3; do Sunday School, \$8; Joseph Shankle, Hubbard's Cove, \$2; Forbes Point, \$4.25; Guyaoro church, \$15; Paradise and Clarence, \$21; Mira Bay, \$5.12; Homeville, \$9.55; Sackville, \$5; Canning, \$15; Cambridge, \$1.80; Annapolis, \$12.50; do, special, \$2.50; Chester, \$9; Chester Basin, \$8.40; Western Shore, \$2.60; Wolfville, \$28.40; Hampton church, \$7; do, S S, \$1. Total \$386.63. Before reported \$4307.49. Total \$4694.12.

### REMARK.

The third quarter of another year ends with this month. We hope to hear from a large number of churches in the next ten days. A. COHOON, Treas., D. F., N. S. April 18.

### Personal.

Rev. C H. Henderson, having removed from Gagetown, N. B., to Andover, Victoria Co., N. B., desires his correspondents to note the change of address.

The Brussels Street pulpit was supplied very acceptably last Sunday by Rev. A. T. Ringold of Gardiner, Me., who is visiting the city, and will remain over another Sunday.

We regret to learn that Rev. J. E. Tiner, pastor at Salisbury, is suffering from a severe attack of pneumonia. His preaching stations were supplied last Sunday by Rev. J. W. Manning of the F. M. Board. We are pleased to hear that Pastor Tiner is mending, though slowly, and trust that he may be speedily quite restored to health.

Rev. S. D. Ervine, pastor of the First Springfield church, has been granted by his appreciative people a vacation of three months in order that he may regain his health, which, we regret to hear, has been somewhat seriously impaired through an attack of grippe. We trust that the needed rest may prove just what is needed to restore our brother's health and that he may be long spared to continue his faithful and successful labors in the ministry.

### Student Supply.

In a few weeks a number of ministerial students will be ready to enter upon work for three or four months. We are trying to help them find employment and shall be glad to hear from any pastor wanting an assistant, or any church wanting supply during the summer vacation. Please state when writing what remuneration you can give besides board. A number of pastors

having large fields have been written to several weeks ago but only a few have replied so far. We hope to hear from all.

### PASTORS WANTED.

Three of our mission fields that have hitherto been supplied by unordained men are anxious to have ordained pastors settled with them this spring. The fields are poor and the work is hard. We shall be glad to hear from any ordained men willing to take these fields.

A. COHOON, Cor. Sec'y H. M. B. Wolfville, N. S., April 12th.

As the flint contains the spark, unknown to itself, which the steel alone can awaken to life, so adversity often reveals to us hidden gems, which prosperity or negligence would forever have hidden.—H. W. Shaw.

## Diseased Kidneys

### Are Rebuilt and Restored by Dodd's Kidney Pills.

No Kidney Diseases are Found Where Dodd's Kidney Pills are Used—New Brunswick Testimony—Cure of a Prominent Public Man.

OTNABOG, N. B., April 24.—Some little time ago, a report appeared in an Ontario newspaper, stating that Kidney Diseases, (including Bright's Disease, Diabetes, Dropsy, Rheumatism, Gout, Lumbago, Urinary and Bladder Troubles, Diseases of Women, and all Blood Impurities) were decreasing rapidly, in all sections in which Dodd's Kidney Pills were used.

This statement was read by thousands of our people, and by some (who did not know the magical virtue of Dodd's Kidney Pills) it was doubted. The discussion grew warm, and it was decided to investigate, in some locality here, where the pills are in general use, to ascertain whether or not, similar results attended their use in this part of Canada.

A committee appointed to hear evidence concerning the point in dispute, got together a list of names of persons who had been afflicted with Bright's Disease, Diabetes, Dropsy, or other forms of Kidney Disease. These people were questioned and they all testified that they had been cured by Dodd's Kidney Pills. One gentleman answering a question as to whether or not he knew anyone who had had Kidney Disease, and had not used Dodd's Kidney Pills, said, "I do not. They are all dead."

The evidence of Commissioner G. J. Worden, of Wickham, who was cured of Kidney Disease, by Dodd's Kidney Pills, after twenty-five years' suffering, carries conviction with it. It cannot be doubted. It is the solemn declaration of one of our most popular public men.

Dodd's Kidney Pills are sold by all druggists at fifty cents a box, six boxes \$2.50, or they will be sent, on receipt of price, by The Dods Medicine Co., Limited, Toronto, Ont.

156 POPULAR SONGS, complete with WORDS and MUSIC, neatly bound in one volume. A grand collection of musical gems, new and old. Sent post-paid for only 10 cents. Agents wanted for our superior 10-cent sheet music and popular books. Catalogue and order form free. Mention this paper. MOLLAY MUSIC Co., Toronto, Ont.

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Recently introduced, has given unbounded satisfaction in every locality where Side H. H. Plows are used. It has a long run, making it remarkably steady and easy to hold, a mold-board of sufficient length and breadth and of excellent model, making it a perfect furrow turner either on side hill or level land. The newly-invented adjustable, self-locking latch, the handiest and best, securely holds the mold-board in position on either side. The draft shift is most convenient, the material and workmanship are the best and it is

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Are prepared from Nature's mild laxatives, and while gentle are reliable and efficient. They

**Rouse the Liver**

Cure Sick Headache, Biliousness, Sour Stomach, and Constipation. Sold everywhere, 25c. per box. Prepared by C.L. Hood & Co., Lowell, Mass.

**RUN DOWN**



**BUILT ME UP.**

WATERFORD, Digby Co., Nov., 1895.  
C. GATES & CO.  
Gentlemen—Two years ago I was run down, lost my appetite and became so weak that I could not work. Tried many medicines without receiving any benefit. I then got your LIFE OF MAN BITTERS and SYRUP which soon built me up so that I have remained well ever since.  
Yours respectfully,  
DELANEY H. GRAHAM.

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Has never been surpassed as a remedy for Chronic Coughs, Colds, Consumption, and other disorders of the Lungs and Chest.

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

**A HAMILTON LADY**

Finds Laxa-Liver Pills a perfect cure for Sick Headache.

Fully ninety per cent. of the women of this country suffer from sick headache. Liver disorder and constipation are at the bottom of the trouble.

Laxa-Liver Pills cure the headache by correcting the cause. And they do their work easily and perfectly without any gripe, pain or sickening.

But the Hamilton lady we referred to—Her name is Mrs. John Tomlinson. Her address is 107 Steven St. North. This is what she says:

"Being troubled with severe headaches, I was advised by a friend to try Laxa-Liver Pills. I only required to use half a bottle when the headache vanished and I have not been troubled with it since."

Laxa-Liver Pills 25c., all druggists.

Dr. Wood's Norway Pine Syrup is the simplest, safest, quickest cure for all coughs and colds of children or adults. Price 25c.

**\* The Home \***

Make Each Other Happy.

As through life we journey,  
Come, each eager brother,  
Let us see how happy  
We can make each other!

Joy's a comrade angel,  
Never walks alone,  
In another's pleasure  
We shall find our own.

Sympathy and kindness,  
Hand in hand together,  
Rain glad rays of sunshine  
O'er the roughest weather.

Let our hearts stand open,  
Ready then to give  
Some despondent brother  
Strength to rise and live.

Has our friend a sorrow?  
Give him help to bear it.  
Have we joy? We'll find it  
Greater when we share it.

As through life we journey,  
Come, each eager brother,  
Let us see how happy  
We can make each other!

(George Birdseye in The Christian Endeavor World.)

**\* \* \* The Kitchen Wastes. \* \* \***

Directions are frequently given for burning the kitchen wastes. This is probably the best way of disposing of such garbage in wholesale quantity in cities where crematories are built for the purpose; but it is not a feasible way of treating the kitchen wastes in each individual house. It is injurious to a range or to a furnace to burn so much moist matter. It requires an extravagant use of coal, and it produces a disagreeable odor that clings about the premises for hours. Even the smoke ascending fills the air with an odor so intolerable that the practice is strictly prohibited in many villages where the houses are situated near together. In the country, where there is plenty of room, the most economical method of disposing of kitchen refuse and any matter like bones, old woollens, or anything that shows by its odor that it contains nitrogen, is to bury it in a deep pit dug for the purpose, and covered temporarily with boards to keep out the rain. Cover over the garbage after putting it into the pit with about twice as much wood ashes as there is of the garbage, and throw over it about five times as much earth as there is garbage. Continue from time to time, until it is necessary to prepare a new pit. When one of these has been filled and has lain for one year it can be dug up for fertilizer. Where wood ashes cannot be obtained mix in one part common washing soda and one part quicklime for every five parts garbage, and cover the whole as before with five times as much dry soil as there is garbage. The miracle of beauty which is produced in the flower garden by well-rotted fertilizer thus composed of kitchen wastes will be an astonishment to any one who has never used it. In some cities the German gardeners send out from door to door to gather garbage, which they use for these compost heaps, and no plants are more successful than those reared by the use of this fertilizer, well mixed and sifted with sand and soil. The mass in the compost must be evenly mixed with a spade when it is dug up and used as a fertilizer. There are various other ways of disposing of wastes in a compost heap, but this is a simple way, which can be used in a single family, where there is only a limited amount of garbage to be disposed of properly decomposed and covered.

**\* \* \* Silverware. \* \* \***

The low price of silver metal tempts house-keepers to supply all their needs in silver table-ware, though there is no prospect of any advance and nothing is to be gained by purchasing anything that is not strictly necessary at present. Now that a liberal supply of table silver is within the reach of a great number of people we do not value it as much as we once did. Articles of silver are easily tarnished and easily dented, and cannot be as readily washed and wiped as either glass or china can be. Gas from a coal stove and other impurities in the air tarnish the purest silver. It takes a great deal of trouble to clean silver

and keep it bright and shiny. It is for such reasons as these that it has become the fancy to use silver less than formerly, when it was more costly. Fastidious housewives prefer a salad bowl in crystal or china to one in silver, on account of the metal being likely to be tarnished by the ingredients of the salad. Glass or porcelain pitchers are preferred for cream or cold milk, but a silver pitcher for hot milk. A fine dish of porcelain is often preferred for butter to a silver butter-dish. The old-fashioned swinging silver ice pitcher is often superseded by a carafe of glass.

The best dinner knife is one of steel, sometimes silvered, but never of solid silver. All spoons should be of solid silver, and there is little probability of these being superseded by anything else. A porcelain coffeepot and teapot, however, are in better taste than any of metal, even of precious metal set with jewels, as the ultra-fashionable taste of a few years ago sometimes demanded.

The proper care of silver begins with the proper washing of it. If table silver is washed by itself in boiling hot soapsuds and thoroughly rinsed and dried each time it is used, it will not need to be specially polished oftener than once a month. If the atmosphere of the house is free from coal gas or any impurities that tarnish metal, silver may be kept for a long time without being specially polished. Where a spoon has come in contact with boiled eggs or anything that darkens silver, it must be polished frequently. A boiling hot solution made of four quarts of boiling water and a quarter of a pound of sal. soda is of about the proper strength to clean silver. Dip the silver in it and if the stain is obstinate rub it well with a small piece of flannel or chamois-skin wrung out in it. Rinse the silver at once after using the solution of soda, first in hot soapsuds, then in clear water, and polish the silver dry with a chamois or a clean linen dish towel.

The practice of using any small brush convenient to polishing silver is a very bad one. Nothing but a plate brush is fit to use. If it is not possible to get one, substitute a piece of chamois-skin or clean felted flannel for it.

**\* \* \* Your Place. \* \* \***

Just where you stand in the conflict,  
There is your place!  
Just where you think you are useless,  
Hide not your face!  
God placed you there for a purpose,  
Whate'er it be;  
Think He has chosen you for it:  
Work loyally.  
Gird on your armor! be faithful  
At toil or rest,  
Whiche'er it be, never doubting  
God's way is best.  
Out in the fight, or on picket,  
Stand firm and true;  
This is the work which your Master  
Gives you to do.

(Helen M. Richardson.)

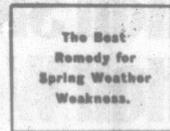
Some cough mixtures smother the cough. But the next breeze fans it into life again.

Better put the cough out. That is, better go deeper and smother the fires of inflammation. Troches cannot do this. Neither can plain cod-liver oil.

But Scott's Emulsion can. The glycerine soothes and makes comfortable; the hypophosphites give power and stability to the nerves; and the oil feeds and strengthens the weakened tissues.

50c. and \$1.00, all druggists.  
SCOTT & BOWNE, Chemists, Toronto.

**B.B.B. Makes Rich Red Blood.**



The Blood is the very essence of life. As it courses through the system it carries with it, if pure and rich, nutrition to every cell in the body. If impure, it spreads disease. If thin and watery, it fails to nourish, hence we have weakness, debility and decay.

It is the wonderful power B.B.B. has in purifying impure blood, making thin, watery blood rich and red, that is at the bottom of its marvellous success in curing disease.

Those who are pale, thin, weak, troubled with blotches, pimples or eruptions of any kind should take B.B.B.

It makes the pale cheek rosy, the skin clear and smooth, and infuses new energy into weak, worn, run down, shattered constitutions.

**Skin** "I beg to state I have used Clear. Burdock Blood Bitters for impure blood, pimples on the face, &c., and derived great benefit from it. My skin is now very clear and free from all eruptions. I only used four bottles of the B.B.B. and can strongly recommend it to any person suffering from impurities in the blood or eruptions of the skin."

MRS. G. B. HELMORE,  
Spence's Bridge, B.C.

**Every** "I have taken B.B.B. every Spring, spring now for some years, to purify my blood and keep my system in good order, and can honestly say that I do not know of its equal anywhere." MRS. AGGIE BARNES,  
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St. John, N. B.

**FARM FOR SALE**

On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2 1/2 miles from Kingston Station—one of the large fruit centers. Two churches, school and new hall, all within one mile. Description, terms, etc., on application.

JOHN KILLAM,  
North Kingston, N. S.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Second Quarter.

THE VINE AND THE BRANCHES.

Lesson VI.—May 7. John 15: 1-11.

Compare John 16: 16; Matthew 7: 16-20.

Commit Verses 6-8.

GOLDEN TEXT.

I am the vine, ye are the branches, John 15: 15.

EXPLANATORY.

THE TRUE VINE AND ITS BRANCHES.

I. THE TRUE VINE IS CHRIST.—Vs. 1, 5. I AM THE TRUE VINE. The genuine, the ideal, the perfect vine. He is the one who can fulfil to them the perfect relation of a vine to its branches, in distinction from a natural vine; and from every other who has been called a vine; and from all things that might seem to be the source of the Christian's life and power. In the East the main trunk, says Canon Tristram, "is generally allowed to grow to the height of six or eight feet," and then the branches are trained laterally. Some of the vines are said to be 300 years old. As the vine supports the branches, and its life flows through them all and is their life, so Jesus is the sustaining power of the Christian kingdom, and the source of the life in all his disciples. They are all born from above by the Spirit. They all live in and through him. "To live is Christ." Take Christ away from the church, and it is dead, a separated branch, a house without a foundation, a limb amputated from a man.

II. THE OWNER IS GOD.—Vs. 1. MY FATHER IS THE HUSBANDMAN. Not the hired laborer, the vine-dresser, but the owner of the vineyard, the original planter, possessor, and cultivator of the vine.

III. THE BRANCHES ARE TRUE CHRISTIANS.—Vs. 1, 5. EVERY BRANCH YE ARE THE BRANCHES. Every true Christian is a branch of Christ, and connected with him in the most vital manner. The life of Christ flows through his soul. The spirit of Christ fills his spirit. Each Christian is a branch growing on the Tree of Life.

Each member has its own personality, its own individual existence; and yet, living or dead, he is regarded as a scion, or branch, or one common stock,—a component and integral part of one tree. The same bond unites each to all; the same sap pervades all; the same life animates them all.

We thus see what is the real unity of the church. It is not a unity of form, it is not a unity of a single branch, but the "branches," the great denominations and societies, and the smaller "boughs" of individual churches and lesser organizations, and the "twigs," or individual Christians, are not wrought or twisted into one branch; but are one because they are Christ's, because the same spirit and life and loyalty and love run through them all, and they all bear the same heavenly fruit. No great organization is the vine that bears the branches, but Christ himself is the vine that bears all the branches.

IV. THE FRUITLESS BRANCHES.—Vs. 2, 6. EVERY BRANCH IN ME THAT BEARETH NOT FRUIT. These are the external professors,—the merely baptized members, who have no life and never had,—though they belong to the outward connection. HE TAKETH AWAY. Because their presence injures the other branches; and their remaining is of no benefit to themselves. As long as there is hope of their bearing fruit they are permitted to remain, and are pruned and cared for. (See Luke 13: 6-9). If this is of no avail, they are taken away.

(1) By the natural withering away of those who draw no nourishment from the true vine. They lose their interest, and practically sever their connection with Christ and his church. (2) By excommunication, the outward expression of their severance from Christ the true vine. (3) By persecution and trials; by demands on their purse, or time, and calls to self denying service. (4) By the separation from God's people at death and the judgment. (See Matt. 21: 19, 20).

6 AND THEY ARE BURNED. Because "no better use can be made of the vine-wood; it is absolutely worthless (Ezek. 15). It is soft and yielding. "Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? 'Is it meet for any work?' It will not even make a tent peg."

V. PRUNING THE FRUIT-BEARING BRANCHES.—Vs. 2, 3. EVERY BRANCH THAT BEARETH FRUIT, HE PURGETH IT. Cleanseth it. There is a curious play of words in sound between the taking away of "hairei" of the fruitless branch and the purging ("kathairei") of the fruitful branch. There is no tree that requires so

growths are continually taken away so as to throw all the life and strength into the vine and into the fruit.

3. NOW YE ARE CLEAN. The same word as "purge" in v. 2. THROUGH THE WORD. All Jesus' teaching and training for three years had been cleansing and pruning the disciples. Imperfect as they were, they were bearing good fruit and were prepared to bring forth a great deal more and a great deal better fruit, as we see in the Acts.

VI. THE FRUIT. The fruit is the faith, love, and obedience referred to so often in our last lesson. It includes all the fruits of the Spirit,—love, joy, peace, long-suffering, etc. It includes all labors for the conversion of souls and for blessing of mankind. It is not measured by the results, the amounts of money given, the number of souls saved, as we are too often inclined to measure fruits; and by the love, the obedience, the graces, the devotion, which lead to these outward results, as we see in Christ's words about the widow's two mites.

VII. ABIDING IN CHRIST THE MEANS OF BEARING FRUIT.—Vs. 4, 5. 4 ABIDE IN ME, AND I IN YOU. Continue your connection with me by trusting, loving, and obeying me. Life kindles life, love awakens love, courage arouses courage, thought quickens thought. So that there is nothing in the universe like abiding in Christ to promote the growth of our souls in every good. "How may we abide in him?" (1) By faith; (2) by communion with him; (3) by doing his will; (4) by doing all with right motives for his sake; (5) by loving him; (6) by means of grace, the Word of God, prayer, the Sabbath; (7) by letting his word abide in us (v. 7), continuing in the school of Christ.

5. THE SAME BRINGETH FORTH MUCH FRUIT. "Grapes of Eshcol, in heavy clusters." "No man can 'make' things grow. He can 'get them to grow' by arranging all the circumstances and fulfilling all the conditions, but the growing is the work of God. . . . What man can do is to place himself in the midst of a chain of sequences." "While man prays in faith, God acts by law."

VIII. SOME BLESSINGS THAT COME FROM ABIDING IN CHRIST, AND BEARING FRUIT.—Vs. 7-11.

First. The Answer to Prayer. 7. AND MY WORDS ABIDE IN YOU. Explaining and illustrating how they abide in him, by continuing in his teaching, letting all their conduct grow out of his teaching, and be conformed to it. YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU. Because such are so imbued with God's will that they will ask what is God's will to give, for God's glory, in submission to his wisdom and love. It is always safe to answer prayers made in such circumstances.

Second. The Glory of God. 8. HEREIN, in the abundance of the fruit they bear, is MY FATHER GLORIFIED. Because they represent God to men; because the fruits are the expression of God's character and goodness, which are his glory; because thus will they bring in his kingdom, and all men and angels shall see the consummation of God's work of redemption, which also is his glory.

Third. SO SHALL YE BE MY DISCIPLES. Learners in the school of Christ, followers of his teaching, enjoying his rewards.

Fourth. The branches are the means through which God bestows his choice fruits upon men. The branches are the conductors of God's life and blessing.

Fifth. The Love of Christ. 9. AS THE FATHER HATH LOVED ME, SO HAVE I LOVED YOU. This is a marvelous statement of the measure and the quality of Christ's love for us. It is true, warm, personal, seeking our best good, unfeeling. When we wish to know how much Jesus loves us, let us remember how much the Father loves his only begotten Son.

10. IF YE KEEP MY COMMANDMENTS. . . . EVEN AS I HAVE KEPT, etc. Even for Christ there was only one way to continue in the love of the Father. They could see, therefore, that it was the only way for them.

Sixth. Fulness of Joy. 11. THESE THINGS HAVE I SPOKEN UNTO YOU, THAT. One object of all this teaching was true joy, because joy is the flower and fragrance of a true life, the crown of life, the proof of its perfectness. It is a great joy to be the conductors of God's blessings to others.

I WAS CURED OF A bad case of Grip by MINARD'S LINIMENT, Sydney, C. B. C. I. LAGUE.

I WAS CURED OF loss of voice by MINARD'S LINIMENT, Yarmouth. CHARLES PLUMMER, Proprietor of S. S. Plummer's

Ontario Mutual Life Assurance Company

DURING THE LAST TWENTY-FIVE YEARS

HAS PAID TO ITS POLICY HOLDERS

Table with 2 columns: Policy Type and Amount Paid. Includes Death and Endowment Claims, Dividends, Cash Surrender Values, and Holds for their Security.

Table with 2 columns: Metric and Amount. Includes Interest Earned in 1898 and Mortality in 1898.

Interest Exceeded Death Losses by \$38,722 68

Agents Wanted in Unrepresented Territory.

E. M. SIPPRELL,

Manager for Maritime Provinces

ST. JOHN, N. B.

The Kind of Sheep to Breed.

The English mutton breeds have been used on the range with such poor judgment in many cases that they have outlasted their usefulness in a measure. The lines are being more definitely drawn. The range for wool, and east of the Mississippi River for wool and mutton. On the range a long wool cross is right, but don't carry beyond one cross. Where lambs are sold for feeding purposes a Hampshire or Shrop cross is all right, but don't persevere along that line unless trough feed is provided. Go back to the Merino. The pure breed mutton sheep are of no more use on the range than would a flock of Merinos be on a Hampshire sheep farm. Use common-sense. Raw the line fine. Let there be no jealousy. There is just as much room for a Merino on this hemisphere as for a long wool or mutton breed.—(Richard Gibson in the Sheep Breeder.

Messenger and Visitor

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

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

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

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

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

A SHORT STORY

In London Life Containing Condensed Wisdom for Thousands.

A baker Living at 257 Dundas Street, London, Ont., Geo. Roberts by name, Recommends DOAN'S KIDNEY PILLS Because. They cured him. He had Pain in the Back; His Urine Was red-colored And painful in passage. The cure through DOAN'S KIDNEY PILLS Was quick and complete. That's how they always act, because they're For kidneys only. If you have Sick kidneys, Don't experiment With an unknown remedy. Take no substitute for DOAN'S KIDNEY PILLS.

TIME TROUBLE TEMPER

Saved the house-keeper who uses

Woodill's German Baking Powder

FAVORABLY KNOWN SINCE 1826. R.F.L.S.

Boys & Girls

We are giving away watches, cameras, solid gold rings, sporting goods, musical instruments & many other valuable prizes to boys and girls for solving 18 packages of Royal English Ink Powder at 50c each. Every package makes 50c worth of fine ink. We ask no money—send your name and address, and we will forward you 18 packages with premium list and full instructions. When you sell the Ink Powder send the money to us and retain your premium. This is an honest offer. We trust you. Don't lose this grand opportunity. Write for the outfit today. Address all orders to: Imperial Ink Concern, 42 Adams St., Oak Park, Ill.

\$525 PAID FOR 1833 Quarter: \$10.00 paid for 1833. Address: 42 Adams St., Oak Park, Ill.

From the Churches.

Denominational Funds.

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

**NORTH CHURCH, HALIFAX, N. S.**—Baptized one Sunday evening, April 16. The interest keeps up in all our services, and at nearly every one there are inquirers. The good work at our mission continues to deepen. Z. L. F.

**TEMPERANCE VALE, YORK CO., N. B.**—On April 2nd I baptized one, and again on 16th six more, three of them heads of families; pray for us. A. A. RUTLEDGE, April 20.

**MILTON, QUEBENS CO., N. S.**—We have been holding special meetings for several weeks. As a result the spiritual life of the church is better. Three have professed conversion. During the meetings Pastor Bishop of Port Medway and Pastor Shaw of Liverpool kindly assisted. We hope for larger blessings. W. L. A.

**HAMPTON STATION.**—Baptized one into the fellowship of this church last Sabbath evening. Thirty-three in all have been added by baptism since coming to this field. Many others are enquiring the way Zionward. Brethren pray for us. J. D. WETMORE, April 24.

**BAILLE, CHARLOTTE CO.**—The four preaching stations in the Bailie Baptist circuit are without pastoral care, and the people would like to procure the services of an ordained minister. We find it necessary to ask the Home Mission Board to aid us, and would like to hear from that body with regard to securing a suitable pastor. M. GREY ROBINSON, April 19th.

**ALBANY, N. Y.**—Rev. E. B. McLatchy who is a Nova Scotian, an Acadia and Cobeque man, has recently accepted a call to the pastorate of the First Baptist church of Albany. Before coming to Albany Mr. McLatchy had concluded a successful pastorate at Condersville, Pa. The change has been made in the interest of his health, and he finds his surroundings in Albany of a very pleasant character.

**JANESVILLE, WISCONSIN.**—Rev. Arthur C. Kempton writes: Since the beginning of my pastorate here, little more than a year ago, over a hundred new members have been added to the church, giving us a total membership of nearly 500. Our congregations are undoubtedly the largest Baptist audiences in Wisconsin. The average attendance at prayer meeting during winter has been nearly two hundred.

**1ST CANTERBURY CHURCH.** The Lord is still smiling on us, as church and pastor. Since writing to you six have put on Christ in the ordinance of baptism. In spite of the bad roads we have a good attendance. Bro. J. W. S. Young dropped in while home from Carleton Co. He has returned to assist Bro. Hayward. The work is still going on. Sinners are enquiring the way. Pray for us brethren. April 18. C. N. BARTON, Pastor.

**BUTTERNUT RIDGE.**—We regret to learn that our Pastor, Rev. Frederick T. Snell's services close with us May 27th next. We feel very sorry to lose such an able and faithful minister. We look over the past two years of his faithful labors and we feel it has not been in vain for a large number have been added to the church roll, and I may still say more, that his every day life speaks volumes for good. The church has decided to secure the services of a successor as soon as possible. Pray for us that we may be guided aright. CHURCH CLERK.

**BRISTOL, N. B.**—We closed our special meetings at Bristol yesterday. We have baptized 11 candidates since writing; 2 on the 2nd inst., 8 on the 9th and one on the 16th, making 35 in all since January 22nd. The names of those baptized in April are: Gilbert Brooks, Frank Gallupe, Ira Rogers Lee, Gallupe, George Colwell, Hiram Burk, Lorenzo Lockart, William Elkins, Bartholomew Davenport, Mary Staten and Bartholomew Nesbit. We had a pleasant visit from Bro. O. K. Merritt, who was home for Easter holidays. A. H. HAYWARD.

**NEW CANADA, N. S.**—The New Canada church is pursuing the even tenor of its way, congregations good. Had a beautiful

baptism the 1st Sabbath of the month. Expect to baptize again this 4th Sabbath. I am now holding special meetings at New Cornville with encouraging prospects. Bro. H. B. Smith of New Germany spent part of this week with us, and rendered valuable aid. Bro. Smith presents Christ in a plain and forceful manner as the only hope of a lost sinner. We are looking for a further ingathering of workers. D. W. CRANDALL.

**AYLESFORD, N. S.**—Since we last reported five have been added to this church by baptism as follows:—On April 2nd, Owen Graves and Bessie Graves, brother and sister; on the 9th, Eva Graves and Sadie Holland, and on the 16th, Bayard Brown. About a half dozen others have professed faith in Christ and will, we expect, soon follow him in baptism. The special services were continued each night up to the close of last week, when the pastor somewhat reluctantly relinquished the work to begin similar efforts at Kingston. The interest continues unabated and a few extra services are being held by the former pastor J. L. Read, who has rendered valuable assistance throughout. JOHN BURTT MORGAN, pastor.

**LIVERPOOL, N. S.**—In the past year we have been making some improvements in our church property:—1. We have improved the exterior of our church by giving it a new coat of paint and by greatly strengthening the tower. 2. We have improved on the debt which has so long rested so heavily upon it, until now it has none. 3. We have improved on the parsonage's facilities so that now it rejoices in a new well close to its door, and a concrete cellar where once was a mud hole. Further improvements are talked of. At present we are holding special meetings at Brooklyn, from which we expect to send you good reports soon. You will be glad to know that business prospects for the town are brighter than they have been for sometime. We are introducing an extensive electric lighting, and water works system. H. T. SHAW, April 19.

**JEDDORE, N. S.**—Since my last report the upper branch of the East Jeddoe Baptist church has been quite active in forming plans for the erection of a church edifice. This is very much needed, as crowds come to our Sabbath evening meetings and cannot be accommodated. We need a building that will comfortably seat three hundred persons. Mr. Peter Hartling is chairman of our building committee. If any one feels like helping a worthy band of workers they would do well to remit to Brother Hartling. This band of brethren do all they can to keep a pastor on the field. They surprised Mrs. Stearns and myself, on the evening of the 9th inst. by inviting us to take tea at Mrs. H. Hills. The evening was made very pleasant to us, and for all who were there. Sacred music, prayer and addresses were offered and given. In a neat address Mr. Alex Jennex gave the pastor a handsome watch and guard and ten dollars in cash and Mrs. Stearns seven dollars and a quarter in cash. The presence of the Lord was with us all. May he richly bless the donors. C. S. STEARNS.

**P. S.**—On coming to my boat yesterday, I found in it a barrel of flour and a basket of splendid fish. Peter's been fishing and the disciples threshing wheat. C. S. S.

**NORTH KINGSTON, N. S.**—Last Sunday was a red-letter day in the history of the Kingston Baptist church, which had set apart the day for the observance of the fifth anniversary of its organization into an independent church. The exercises extended over the afternoon and evening as follows:—At 1.30 p. m., Sunday School; at 2.30 p. m., reports of the work of the church and associated organizations for the year. These were most encouraging. Supt. Wallace W. Neily reported for the Sunday School. Vice president Mrs. Melbourne Neily for the W. M. A. S., and leader Miss Nora Gates for the Junior Union. President Trotter of Acadia then addressed the church with telling effect, after which the roll was called and responded to by nearly all resident members, the covenant renewed and the session closed. At 7.30 o'clock the house was crowded to the doors, to hear the anniversary sermon by Pres. Trotter. The Dr. was at his best and gave a most delightful and helpful discourse from Jas. 1:13-15. Bro. H. A. MacLean rendered most valu-

able help with the gospel of song. The day was one of great uplifting power to this little church, and a most appropriate opening of the series of evangelistic services upon which we are entering. JOHN BURTT MORGAN, pastor.

April 22nd.

**SPRINGFIELD, KINGS CO., N. B.**—It has been some time since any notes have appeared from this field. We have been waiting for something of special interest to report but it has been slow in coming. During the past months we have had lots of sickness, several severe cases continue, and many deaths, principally among the old people. In our church work we have striven to be loyal to Christ and the truth. Some times clouds have hovered o'er us, at other times the Sun of Righteousness has shone in to cheer, lighten and guide. On the whole much unity has existed among us, to the praise and glory of God. During the past year we have erected a neat and comfortable residence for the pastor at Hatfield Point, which he now occupies. On the 30th ult., being the pastor's birthday, the people of the field made us feel that they had some rights on the premises by throwing it to its utmost capacity and taking entire control. A very pleasant evening was spent after the prevailing custom, i. e., eating, talking, singing, etc. Before breaking up the chairman of the evening in a very suitable address presented us with a purse of \$54.50. Only a few days passed when we were prostrated with la grippe, and it became evident that a long needed rest must be taken. To make it easy for the churches I tendered my resignation which was unanimously rejected, and in its stead a restriction of 3 months granted with the vacation of the time must be spent in resting. These are but samples of the many kindnesses of the dear people of this field. May God reward them for all the kindness thus shown us. S. D. ERVINE, April 20th.

**MARGAREE and MABOU.**—Although the snow is left to leave us, the spring is coming surely, and we are looking forward patiently for the time when this very pleasant valley, like a young maiden, will be sweetly smiling in its brand new dress of green. "When the mountains and the hills shall break forth before us into singing and all the trees of the fields shall clap their hands." Although isolated considerably from the spinal cord of the Maritime Provinces, viz., the I. C. R., and being about ten to twelve miles from the nearest sea port, shut in, as we are, by surrounding high hills, we do not feel at all lonely or forsaken. Neither do we feel like complaining that we have not a fair share of nature's good gifts. Besides the magnificent scenery and the sweet refreshing zephyr that is so inspiring and refreshing to both soul and body of man, we have splendid roads and beautiful drives. The fields and woods are full of wild fruit, and our river abounds in lovely trout and magnificent salmon. From the scientific standpoint we enjoy both the telegraphic and telephonic system of communication with the outside world thus showing a good example of industry. For this last we are indebted to the enterprising energies of Mr. Mariner J. Smith, one of our most prosperous merchants who is himself a good Presbyterian while Mrs. Smith is a good Baptist. We are well along in our second years labor with this people, which has been very pleasant and encouraging in most respects. Since coming here we have been the happy recipients of many tangible expressions of the appreciation and kindness of this people. Among other things both from Mabou as well as from Margaree the pastor received an overcoat which cost about \$22.00, and last summer I took my horse and a hay cart and gathered from the farmers about four tons of hay. During this last winter we have received considerable wood as donation, and then many gathered for three days and prepared a year's wood for the stove. The Baptists of Margaree and Mabou do not do this to see their name with their good deeds in the MESSENGER AND VISITOR, but seeing so many are reporting donations I want you to know that these churches are not behind some of the rest in this respect. Spiritually speaking things are not quite so encouraging. This church notwithstanding all that has been done is passing through a spiritual stagnation. Perhaps it is a time of ploughing and seed sowing. Let us hope so, and that we shall see the abundant harvest ere long. Brethren pray for us. Yours in Christ W. A. SNELLING

**ROYAL Baking Powder**  
Made from pure cream of tartar.  
Safeguards the food against alum.  
Alum baking powders are the greatest menacers to health of the present day.  
ROYAL BAKING POWDER CO., NEW YORK.

**A Word of Commendation.**  
DEAR MR. EDITOR.—I would thank you very much for sufficient space to express my gratification to Bro. E. P. Calder for his excellent "missionary sermon" which appeared in your last issue. It was during my ministry with the Pennfield church, of which Bro. Calder is a worthy member and licentiate, that I first became associated with him in Christian work. Prior to this time we had met at the Provincial Normal School. He not only took a deep interest in the cause there, but gave evidence of marked ability. I think this is clearly manifest in his sermons. I have always been interested in Bro. Calder from the very first of our acquaintance. I wish to express my appreciation of this sermon and I further pray that he may yet render valuable service for the Master. Affectionately yours, F. C. WRIGHT, Troy, N. H.

Congress of Baptist Churches of Canada Winnipeg, Sept. 7-13, 1899.

For above, the following arrangement has been made. Delegates, wives of delegates and daughters of delegates can purchase one way first class tickets to Winnipeg, August 29th to September 7th, inclusive, to be good to reach Winnipeg before September 10th, at the regular one way first class fare and procure with it standard certificate. For the return trip certificates must be signed in Winnipeg by the secretary of the Convention, and on surrender to agents, tickets will be issued back to original starting point, good until October 15th, as follows: If the going journey has been made via the all rail line through Port Arthur, return tickets will be issued free, but if passengers wish to return via Lake route, Port Arthur to Owen Sound, etc, return tickets will be issued at rate \$4.50. If the going journey has been via Lake route and passengers desire to return, all rail tickets will be issued at rate \$4.50, or if the going journey has been via Lake route and passengers desire to return same way, tickets will be issued on payment of \$0 additional. As yet it is not announced that any arrangements have been made regarding side trip from Winnipeg West.

**JUST ONE THING**  
We'd like to call your attention to now. Our splendid stock of cloths for BLACK SUITS. A lot just opened, from a manufacturer in England, renders the assortment complete in every quality from \$22.50 the suit. We solicit your inspection.  
A. GILMOUR,  
68 King Street, St. John.

**Cowan's Hygienic Cocoa.**  
Is Healthy and Delicious.  
THE COWAN CO. Toronto.

"I find them the best preparation for colds, coughs and asthma."—Mrs. S. A. WATSON, Temperance Lecturer.  
**BROWN'S Bronchial Troches**  
OF BOSTON  
Sold in boxes only—Avoid imitations.

MARRIAGES.

WOLFE-MARTIN.—At Liverpool, April 19th, Charles Wolfe to Eunice Martin, all of Sandy Cove, Queens Co., N. S.

ARNOLD-MASKILL.—At 31 Compton Ave., Halifax, N. S., by Rev. Z. L. Fash, April 13, Brenton Arnold, of Truro, N. S., and Bertie E. Maskill, of Jeddore, N. S.

SMITH-THOMPSON.—At the home of the bride's father, March 25th, by Rev. E. C. Corey, Harry Smith to Isabella Thompson, all of Shediac, Westmorland Co.

THURBER-PUGH.—At the Baptist church, Freeport, Digby Co., N. S., April 16th, by Rev. E. H. Howe, Chester Thurber, of Freeport, to Flora May Pugh, of Westport.

PATTON-WILLIAMS.—At Westchester Station, N. S., April 12th, by Pastor J. Clark, Howard Patton to Ida May Williams.

SANGSTER-SANGSTER.—At the parsonage, Guysboro, N. S., April 13th, by Rev. R. Osgood Morse, M. A., Richard Baxter Sangster, to Eunice Sangster, both of New Harbor, Guysboro Co., N. S.

HOWLAND-LAWRENCE.—At the residence of the bride's son, Burts Corner, March 21st, by Rev. Geo. Howard, George Howland of Springfield to Rachel Lawrence.

SMITH-MOORE.—At the residence of the bride's father, April 12th, by Rev. Geo. Howard, Herbert J. Smith, of Upper Kingsclear to Blanche Moore, of the same place.

SALTER-BECKWITH.—At the Baptist parsonage, Hantsport, N. S., by Rev. G. R. White, April 19th, Fred Salter to Hattie Beckwith, all of Hants Co., N. S.

KEDDY-WARD.—At the Baptist parsonage, Bridgewater, April 5th, by Rev. E. P. Churchill, Bryden Keddy, of Dartmouth, to Effie Florence Ward, of Chelsea, Lunenburg Co.

FILMORE-BURNS.—At the residence of the bride's parents, Summerside, P. E. I., April 19th, by Pastor Grant, Samuel Filmore, of Kustford, Westmorland Co., N. B., to Winnifred Burns, of Summerside.

BEVERLY-PURDY.—On the 19th inst., by Rev. J. A. Gordon, M. A., at the residence of the bride's parents, George Francis Beverly and Mabel Louisa Purdy, second daughter of D. J. Purdy, Esq., M. P. P., both of St. John, N. B.

DEATHS.

NORMAN.—At Milton, N. S., April 8th, Mrs. John Norman, aged 19 years.

PATRIQUIN.—At North River, on the 7th inst., Mrs. Lettie Patriquin, aged 55 years.

BLEAKNEY.—Hope, infant daughter of Mr. and Mrs. Benjamin Bleakney, died March 18th, aged 6 months, 7 days.

ARCHIBALD.—At East Mountain, Colchester Co., after a lingering sickness, on the 15th inst., Mrs. John H. Archibald, leaving a husband and two children and a number of other relatives and friends to mourn their loss.

DURKEE.—At Pembroke, Yarmouth Co., N. S., March 16th, Mrs. Ann Durkee, aged 86 years, passed quietly away to her reward. She was one of the old members of the West Yarmouth church, and lived a quiet, peaceful life. "Blessed are the dead that die in the Lord."

SCOTT.—At Clyde River, P. E. I., April 13th, Hector Spurgeon Scott, aged 36 years. Bro. Scott was the second son of Wm. Scott, Lic., and a member of the Clyde River Baptist church. His last moments were cheered by strong faith in the Lord Jesus, by the realization of a great present joy in the Lord and the certain hope of a glorious future in the palace of the King.

FARRINGTON.—At Green Harbor, Shelburne Co., Stephen Farrington, in the 75th year of his life, passed peacefully away to his eternal home. Our brother was one of the oldest members of the 1st Ragged Island Baptist church. He was consistent in his Christian life, a faithful and loving husband and father. He leaves a widow and a large circle of relatives and friends to mourn his loss.

TOMPKINS.—At River Bank, N. B., April 11th of brain trouble, Mary, aged 53 years and 7 months beloved wife of Broadstreet Tompkins, and daughter of the late Samuel Swim, of Rockland, leaving a husband, three sons and two daughters to mourn their loss. Sister Tompkins was a faithful member of the East Florenceville Baptist church. In her death the church has lost a devoted sister. Our loss is her gain.

SPRAGG.—On Sunday, April 16th, Bro Joseph Spragg, of St. John, formerly of Springfield, Kings Co., was called to enter into the home beyond, which Jesus said of his loved, "I go to prepare for you," aged 58 years. For many years he was a member of the 1st Springfield Baptist church and earnestly sought to exemplify a Christian character. A sorrowing widow, three sons and two daughters, also two aged brothers are left to mourn. May God grant the consolation of his heavenly grace.

MILES.—At Maugeville, March 24th, of consumption, Agnes Miles aged 26 years. Our sister was a member of this church and a faithful follower of the Lord, and as she drew near the end of her pilgrimage her Master's promises seemed more clear. Her life was love, her last hours were peace. She felt that it was gain indeed to depart and be with Christ. While in this sister's death the church and the bereft family sustain a great loss and weep because she is no more, still we mourn not as those who have no hope but resign her to him who is exceedingly abundantly more able to care for her.

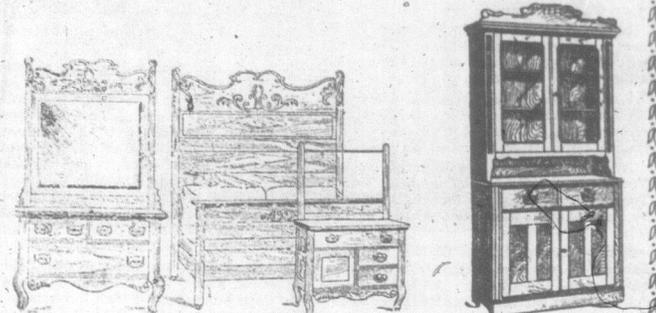
COOK.—At Cook's Cove, Guysboro Co., N. S., March 13th, Annie McDonald, wife of John H. Cook, passed away, aged 42 years. Sister Cook was converted and united with the Guysboro Baptist church about twenty-two years ago. During all these years in a quiet, earnest, kindly way she lived as a representative of Christ. She was ever ready to give a reason for her hope in Christ. For years our sister's health had not been good, so she fell an easy victim to the prevailing disease of the winter. Her last days were very bright in her submission to the Master's will and confident hope in him. A husband and three children remain.

RICHARDSON.—At Sackville's N. B. March 27th, Deacon Charles W. Richardson passed to his reward aged 68 years. Bro. Richardson was senior deacon in the Sackville Baptist church, and though incapacitated from active service for several years through illness yet his exemplary life and the memory of his earnest, active consecrated service was ever a stimulus to the younger members of the church. His wise counsel, true unaffected piety and honesty of purpose won for him a name that shall long be cherished by those who had the pleasure of his acquaintance. He leaves a widow, one son and two daughters who mourn the loss of a loving husband and the kindest of fathers.

MCCANN.—At Wallace Bridge, Feb. 25, after a brief illness, Sister Sarah Ann McCann, aged 75 years. Our sister was baptized and received into the Wallace Baptist church 13 years ago by Bro. Isa. Wallace. Her life was in keeping with her profession, humble, pure and faithful, though there were clouds in her life they were all dispersed as she drew near to the end of the race, and could say, Jesus is with me in the valley. Her remains were laid beside her husband in the Church of England cemetery at Wallace followed by a large number of friends. She leaves one son, one sister and five brothers to mourn their loss. At home with Christ.

WORTH.—At his home on the North Branch of Salmon River, Guysboro Co., N. S., Bro. Reuben Worth died April 11th, aged 78 years. Bro. Worth was a pioneer in this somewhat isolated community. Here he reared a large family, eight of whom survive him. When somewhat advanced in life he united with the Guysboro Baptist church, of which he remained a consistent member to his death. Bro. Worth loved God's Word and loved the gospel. Whenever his pastor visited him he found he desired most to converse upon spiritual themes. His strength failed very gradually but as the outer man perished the inward man was renewed in hope day by day.

Reliable Furniture At Lowest Prices.



Ash Bedroom Suit of Antique Finish. Bureau 47 inches x 16, 21 inches deep. British Bevel Edge Plate Mirror, 32 by 36 inches. Bed 4 feet 2 inches wide

Kitchen Cabinet or China Closet of Ash Antique Finish, 7 ft 5 in high, 8 ft 8 in wide. Base 3 ft 2 in high, mounted on casters.

\$29.00

\$12.50

This is of handsome design and particularly good value.

This an exceptionally useful article.

Manchester Robertson & Allison

Advertisement for Boston Dental Parlors, 527 Main St., DR. J. D. MAHER, Prop. ST. JOHN, N. B. Includes an illustration of a woman's face and the text 'COME AGAIN'.

New Brunswick Convention Receipts.

Carleton, Victoria and Madawaska Quarterly meetings. H.M., \$8; Tobique Valley church, \$2, Bristol church, \$1, H.M., \$3; Andover church, \$1, Rockland church, \$1.50, H.M., \$2.50; Northampton church, H.M., \$1.20, Forest Glen church, \$1.80, H.M., \$3; Middle Simonds church, \$2, Cardigan church, H.M., \$3.41, H.M., \$5.41; Upper Queensbury church, H.M., \$2.50, H.M., 2.50; Several personal donations, H.M., \$5; 1st Springfield church, H.M., \$3.38; 2nd Springfield church, H.M., \$1; Lower Wickham church, H.M., 95c, Jemseg church, H.M., \$1.75, H.M., \$2.70; Mill Cove church, H.M., 90c, 1st Grand Lake church, H.M., \$3, H.M., \$3.90; 2nd Grand Lake church, H.M., \$6; Lower Newcastle church, H.M., \$3.26; Upper Newcastle church, H.M., \$2.55; 2nd Johnston church, H.M., 60c, 1st Harvey church, \$5.80, H.M., \$6.40; New Horton church, H.M., 95c, Valley church, Surrey, H.M., \$2.20, H.M., \$3.15; 1st Hillsboro church, H.M., \$8.50, Ambrose Allaby, Lewisville, \$1, H.M., \$9.50; York and Sunbury Quarterly meeting, H.M., \$5.55; Rev F T Suell, \$1, Lee Corey, \$1, A Fownes, \$1, H.M., \$3, Deacon R Mullen, \$1, Silas Thorne, \$1, H.M., \$2, C F Alward, \$1, Eddie Keith, 50c, H.M., \$1.50, Havelock; Queens County Quarterly meeting, H.M., \$7.75, F.M., \$7.75; Scotch-town church, F.M., \$1; Rev C H Henderson, N.W.M., \$2; Kars church, \$2.50, 1st Springfield church, \$1.50, H.M., \$4; C A Hammond \$2, Mrs G A Hammond, \$2, H.M., \$4; W M A Society of Valley church, Surrey, H.M., \$5.23; Robert Elkin, F.M., \$2; Havelock church as follows, Ezra Keith, \$1, E McCackera, 50c, Mrs Fownes, 50c, H.M., \$2. Total \$119.03. Before reported \$1219. Total \$1338.03. J. S. TITUS, Treasurer. St. Martins, N. B., April 17.

TRIUMPHS AND SUCCESSES

When the Diamond Dyes Are Used.

Beware of Imitation and Adulterated Dyes.

They Blast Your Expectations and Destroy Your Goods.

Thousands of pleased and satisfied women write about their successes and triumphs with the Diamond Dyes. Mrs. M. Constantin, of St. Eustache, P. Q., writes as follows: "It is with pleasure that I tell you of my success with Diamond Dyes. A few days ago I dyed an overcoat with your dyes, and the result was marvellously pleasing and satisfactory."

NOTICE OF MEETING.

Notice is hereby given that the Annual General Meeting of the Shareholders of The S. Hayward Company will be held at the office of the Company, Corner of King and Canterbury Streets, St. John, N. B., on Wednesday, May 10, 1899, at 7 o'clock p. m., for the election of directors and the transaction of such other business as shall legally come before the meeting. S. HAYWARD, President. Dated at St. John, April 24, 1899.

WANTED

A live agent in every district to introduce THE RED CROSS, by CLARA BARTON. A thrilling account of the work of relief to the suffering in war, pestilence, fire, flood and famine. A valuable premium FREE with each book. A rare chance for energetic agents. Outfit only Fifty Cents. Territory on application. For particulars apply to— N. B. ROGERS, Springhill, N. S., Box 6.

BIG BARGAIN BUDGET! To induce circulation we make up Books and Newsletters, we make this exceptional offer: On receipt of only 25 cts. (enclosed with money) we will send you James FORTY-NINE PAGES and a folder with excellent material to make one great essential volume and also: One and a Half Stamp Books, latest editions, fully illustrated. All values of money and stamps and change according to your convenience. Write us today. Mention this paper. BUCKLE UP! 2000 St. Toronto, Ont.



Advertisement for Walter Baker & Co.'s Breakfast Cocoa. Text: "A PERFECT FOOD—as Wholesome as it is Delicious." "The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand." "Dominion Medical Monthly." "A copy of Miss Parloa's 'Choice Receipts' will be mailed free upon application." WALTER BAKER & CO. Ltd. ESTABLISHED 1780. Branch House, 6 Hospital St., Montreal.

News Summary.

Lady Frances Anne Emily, dowager Duchess of Marlborough, died suddenly on Sunday of bronchial catarrh, after a short illness.

Wm. Lee, of Boston, was instantly killed at South Framingham, Mass., on Sunday by falling out of the window of the second story of his boarding house.

Solomon Hatema, a full-blooded Choc-taw, while intoxicated, shot and killed his wife, child, and brother at his home, five miles west of Grat, I. T.

An Afghan has been arrested on Russian territory to which he had fled after making an attempt upon the life of the Ameer of Afghanistan with a revolver.

A. H. Larue, the murderer of George Young, was lynched at Henderson, Tenn., Tuesday. The sheriff was overpowered by masked men, who killed Larue in the cell.

A two-year-old child of Delbert, Bulmer, Sackville, was drowned Friday in the brook near the house. It fell in and drifted under the ice before its father could rescue it.

While she was paying a brief visit to a neighbor Sunday night, the house of Mrs. Jacob Lesoch, in Pittstown, Pa., was destroyed by fire, and her three children were burned to death.

Thomas B. Reed may give up the Speakership and his seat in Congress entirely and settle down as a resident of New York according to the Evening World. An alluring offer has been made to him and he is considering it seriously.

Judge Caron, in the case of the Union Bank vs. Charlebois, at Quebec on Saturday, gave judgment against Charlebois for \$150,000, the amount of three promissory notes given by the defendant, with interest from June, 1894, and costs.

Ezra Willis Osborne, one of the best known newspaper men in the country, died on Sunday in New York after a brief illness from pneumonia. Mr. Osborne has lately been assistant manager of the New York World.

Benjamin Parrott was found guilty at Hamilton, Ont., on Wednesday of the murder of his mother and sentenced to be hanged on June 23rd. The defence put in a plea of insanity. Parrott, while drunk, hit his mother on the head with an axe.

Game Wardens Cummings and Houston took David Stockford and George McDonald, of Bridgewater, Me., to the Houlton jail Tuesday, where they will serve three months for killing moose during the close season.

A young lad named Dow met with a terrible accident at Woodstock, Tuesday. While playing about the house he fell down stairs, sticking a pair of scissors, which he had in his hands into one of his eyes. The doctor thinks he will lose the sight of the eye.

The villagers of Tai-Boc-Su, one of the newly acquired places in the British territory on the Hong Kong mainland, rebelled Friday and burned some British matsheds. They are now armed and occupy the hills. Troops have been sent to quell the disturbance.

The German consul at Apia, Samoa, will receive instructions to join in a tripartite proclamation, calling upon all the inhabitants of Samoa to immediately desist from all hostilities and agitation, pending the arrival at Apia of the joint commission of the powers appointed to settle the affairs in dispute in the islands.

Five thousand Indians, dissatisfied with conditions existing in the reservations in the Indian Territory, have left in a body for Mexico to establish a union reservation on a large tract near Cuadajajara. The emigrants belong to the Cherokee, Creek and Delaware tribes. They are said to have a capital of \$425,000.

An Ottawa despatch of the 17th inst. says: Hon. G. E. Foster met with an accident by falling from his bicycle on Saturday. He sustained an ugly cut on the back of his head, which will necessitate two or three days' rest in bed. In answer to enquiries this morning it was learned that he was not in any way seriously hurt.

Willie Dobson, twelve years of age, second son of the late Walter Dobson, formerly collector of customs at Dorchester, was instantly killed during intermission in the High School yard at Dorchester Thursday. The boys were playing ball, as usual, and while the little fellow was standing a short distance away from the batter talking to his chum the ball from the bat struck him behind the right ear, causing instant death.

Before the Mazet police investigation-committee in New York on Monday, Richard Croker, the Tammany chief, repeatedly refused to answer questions and it is altogether likely that he will be reported to the State Assembly for contempt. Croker testified that the police did not contribute a cent to the Tammany campaign last year, but that the office holders did. The committee adjourned until Friday morning next.

Premier Emerson on Wednesday exhibited to members of the Legislature at Fredericton two samples of lubricating oil. Both were refined by the Standard Oil Company at their Pennsylvania works. One was from Pennsylvania oil, and the other from oil found on the Southwest Miranichi. The reports were that the New Brunswick oil is much superior to that from the great oil state. Naturally the exhibit excited great interest, and the premier was highly pleased at the results of the test.—Globe.

The celebration attending the return of the United States cruiser Raleigh from Manila occurred at New York on Sunday. The Raleigh, accompanied by two small war vessels captured from the Spaniards last summer, and a fleet of about twenty-five excursion steamers and tugboats, paraded from Tompkinsville to Grant's Tomb and back to anchorage off Thirty-fourth street. Thousands of enthusiastic people lined the river banks and gave hearty cheers of welcome home.

The Thanksgiving Mass at St. Peter's Cathedral, Rome, was celebrated Sunday. The Pope was preceded by a procession of cardinals and prelates. In full vestments and wearing the triple crown he was carried along the great nave in the Sedia Gestatoria in the pontifical throne, the congregation raising loud acclamations until he took his seat. At the close of the Mass the Pope solemnly gave his blessing and was borne back to his private apartments amid renewed acclamations.

Tired and Languid

The Experience of An Estimable Young Lady.

Her Blood was Poor and Watery—Suffered from Sick Headaches and Fainting Spells—How She Regained Health's Bloom.

The Recorder, Brockville.

On one of the finest farms in Wolford township, Greenville county, resides Mr. and Mrs. Alonzo Smith and family. Mr. Smith is perhaps one of the best known men in the country, as in addition to being a practical farmer he represents several agricultural implement companies. His family consists of two estimable daughters, the eldest being seventeen years of age. To a correspondent of the Brockville Recorder who recently called at Mr. Smith's, Miss Minnie E. Smith, the eldest daughter, related the following story:—"About two years ago I was taken quite ill. I became pale and languid, and if I undertook to do any work about the house, would easily become terribly fatigued. I became subject to very sick headaches, and my stomach became so weak that I loathed food. My trouble was further aggravated by weak spells, and my feet, winter or summer, were as cold as ice; in fact it seemed as if there was no feeling in them. I tried several kinds of medicine, but instead of helping me I was growing weaker. One day in March, 1898, my father brought home a box of Dr. Williams' Pink Pills. I immediately discontinued the other medicine and began taking the pills. I found that they helped me and four more boxes were procured and by the time I had finished them I was entirely well. I have never had better health in my life than I am now enjoying. My appetite is now always good, and I have increased in weight. All this is due to the efficacy of Dr. Williams' Pink Pills, and I would advise any other young girl troubled as I was to use them, and they will certainly cure if the directions are followed.

The facts above related are important to parents, as there are many young girls just budding into womanhood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with palpitation, headaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves, and restore the glow of health to pale and sallow cheeks. They are certain cure for all troubles peculiar to the female system, young or old, these Pills also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Do not be persuaded nor accept any imitation, no matter what the dealer may say who offers it. Imitations never cured any one. See that the full name Dr. Williams' Pink Pills for Pale People is on the wrapper around every box you buy.

You know there is much more painting done now-a-days than of old, but did you know there is a far better way to do it? Painting is no exception to other things. The art has not stood still. You can still buy some white lead (are you a judge of it?) and some oil (are you a judge of that?) and find a neighborly painter and have some paint made; but as sure as you are alive there is a better way.

**THE SHERWIN-WILLIAMS PAINT**

Are you awake to the fact that you can get a paint that is made for the particular work you want done, of the best materials combined in the best proportions, mixed in the best way; and that will do more than any other paint will do? If this is not true, then The Sherwin-Williams Paint factory with its tons of daily output and its thirty years of wonderful growth is a pure miracle. "Paint Points" will help you paint right. It's free.

THE SHERWIN-WILLIAMS CO., PAINT AND COLOR MAKERS, Canadian Dept., 21 St. Antoine St., Montreal.

For Sale by F. A. Young, 736 Main Street, north.

Why He Quit the Business.

A man who keeps a restaurant has his two children wait on the table. One of them is a boy about ten years of age.

A customer was attracted by the quickness of the little fellow, and said: "You have a splendid waiter." "Yes," said the proprietor, "he is my son. I used to sell liquor, but he made me quit it."

"How?" asked the visitor. The father told the story. The boy had come home one day and said:

"Papa, we boys at school had a talk today about the business of our parents. Each fellow we asked, 'What does your father do?' One said, 'My father works.' Another said, 'My father keeps a store.' I said, 'My father sells liquor.' 'That's the meanest business on earth,' said one of the boys. Father, is that so?"

And the father said, 'Yes, John, it is, and God helping me, I will get out of it.' And so he did.—Young People's Paper.

Cold on the Chest.

This is the serious cold stage and should not be neglected. Hundreds have proved Griffiths' Menthol Liniment to be the quickest and surest cure for colds. Apply it freely to the chest night and morning, and take a few drops on sugar. It is pleasant to take, clean to apply and will cure a cold in a single night. All druggists, 25 cents.

Howards' Heart Relief Cures

Heart Disease and Weak Circulation by its peculiar influence on the heart, arteries and nerves. It also makes good healthy blood—so as to make the cure permanent. This prescription is in daily use in the great hospitals of England, America and Germany. The great heart specialists say it has no equal for heart derangement or sluggish circulation. Mr. John Melash, Garnet P. O. was recently cured of heart disease of eight years standing. Mrs. Mary Proctor, Dundas, Ont. cured of dizziness, loss of appetite and weakness. Is now the smartest lady we know at such an advanced age. Joseph Morison's child, Hagersville, 11 years old—born with defective circulation through the brain—was nervous and intellectually dull. It has been made bright like other children. May be had at drug stores or by mail at 50c. per box or 5 boxes for \$2.00. S. W. HOWARD, 71 Victoria St., Toronto.

MONT. McDONALD

BARRISTER, Etc.

Princess St. St. John

MARRIAGE CERTIFICATES

Printed on Heavy Linen Paper, 8 x 11 inches at 30c. per dozen. For sale by PATERSON & CO., Printers, 92 Germain Street St. John, N. B.

Refreshing Sleep COMES WHEN Milburn's Heart and Nerve Pills ARE USED.

Miss Margaret Brown, 627 Colborne St., London, Ont., says:—"My mother has been afflicted with nervousness and general debility for a long time. She suffered a great deal with insomnia, and found it almost impossible to sleep. 'I went to W. T. Strong's drug store and got a box of Milburn's Heart and Nerve Pills, which she took, and derived so much benefit from them that I bought another box for her. They have done her a wonderful lot of good, making her nervous system much stronger, giving her restful sleep, and removing many other symptoms which previously distressed her. 'I can truly say that these pills are a great remedy for any one suffering from weak nerves, general debility, sleeplessness or heart trouble.' Milburn's Heart and Nerve Pills are 50c. a box or 3 for \$1.25, at all druggists.

FOR SCIATICA, PLEURISY, STITCHES, CRICKS, NEURALGIA, RHEUMATISM, LAME BACK.

**MENTHOL D&L PLASTER**

THE BEST ANTI-RHEUMATIC PLASTER MADE

EACH PLASTER IN ENVELOPE

TIN BOX PRICE 25¢ ALSO 10¢ PER YARD

ROLLS PRICE \$1.00

DAVIS & LAWRENCE CO. LTD. MANUFACTURERS MONTREAL

Pain-Killer (PERRY DAVIS')

A Sure and Safe Remedy in every case and every kind of Bowel Complaint is

Pain-Killer

This is a true statement and it can't be made too strong or too emphatic.

It is a simple, safe and quick cure for

- Cramps, Cough, Rheumatism,
- Colic, Colds, Neuralgia,
- Diarrhoea, Group, Toothache.

Two sizes, 25c. and 50c.

Keep it by you. Beware of imitations. Buy only the Genuine—Perry Davis'.

Sold Everywhere.

**The Farm.**

**Spread Manure as Soon as Made.**

It has been my usual practice to scatter manure as I haul it the year through, and I think I get better results by so doing in nearly every instance. Some of my neighbors argue that it will wash away when spread in winter. I admit that some of the virtue washes out, but most of it is deposited over the surface of the ground before it has gone far, and is in just the proper condition to stimulate early growth when the ground thaws. The valuable elements of the manure should be in a liquid form and distributed over the surface of the ground. When the ground first thaws it is porous and saturated, and will easily absorb the liquids of the manure as the water settles into the soil.

If the manure is put on in piles the ground will be settled before the frost is out of the manure sufficiently to spread. Then the manure lies up loose and the drying winds make it of little value, while if the manure be spread during fall and winter, before the snows and spring rains are over, it is firmed down to the ground, does not dry out quickly, and the mechanical effect of a mulch alone on the soil at that time of year is very important. If a piece of clay soil is fall ploughed, then manure spread on a part of it in the winter, the uncovered ground will settle earlier and work up lumpy if not disked at just the proper time, while the mulched portion will remain mellow and moist and continue in a finer state of tilth the season through.

The writer who objects to spreading on frozen ground must either suffer the objections named or leave the manure in the yard until the ground is settled in the spring, and suffer a greater depletion of value by the spring rains on it while it is yet in the wrong place. Spring hauling of manure is damaging to the soil trampled over, and the manure is valuable only when ploughed at this time of year. My aim is to get as much on land as a surface mulch as possible, and get it there as directly as possible after it is made. When I plough I turn in as much roughage as possible, either dry or green, to supply humus, which is a quality lacking in clay soils more than most any other. If we had the virgin humus in our soils today we would be troubled very little with either drouths or soggy fields.—(G. D. Dewey, in American Agriculturist.

**Good Pay For a Fine Product.**

Farmers and fruit-growers and dairymen sometimes complain that if they have a nice article it will not bring them an extra price. A bit of experience given by Prof. Voorhees at New-Jersey institutes bears on this point. He is director of the station. The farm had been so managed by the man who had charge of it three years before Professor Voorhees began that a debt of \$2,400 was made. The professor has been paying interest on the debt and improving the stock and in rearing the number kept and putting permanent improvements on the place. In fact, he is making a financial success on this farm. They began selling milk in New Brunswick. They made a pure, clean, rich, wholesome article for their customers every time. The milk averages 4 per cent of butter fat. Care enough is taken to make it absolutely clean. The cows are known to be healthy, and food and water are such as will make the very best milk that can be produced.

Professor Voorhees said he never would allow any of his men to seek customers. They just quietly supplied people with something choice and awaited developments. And they charged a good round price for the milk too. Soon people began to tell their neighbors what nice milk the station farm furnished; that it was clean and rich. And so others began buying it. Their trade steadily increased, until Prof. Voorhees said it kept him busy last season getting milk enough for his regular customers. A large part of the milk is now put up in bottles, and probably all of it will be in due time. It is cooled and put

in the bottles promptly after milking and closed from the air, so it is kept pure. Good milk thus put up will keep a long time. In these bottles the consumer can readily see how much cream rises and if there is any filth in the bottom. They are keeping forty cows at the station now. By furnishing a pure article of rich milk every single time, you see, they have built up gradually a trade that takes their product at a good price. Many readers of "The Practical Farmer" can do the same thing, working in the line they are following. Produce something a little better than the average, whether it be stock, or butter, or potatoes, or fruit. Do this every time and you can soon find customers that will pay you for your trouble. The world is full of the ordinary in all lines, as a rule, and it is full of money for people who can supply something finer than the common average every time.—(T. B. Terry in Practical Farmer.

**Orchard Profits in England.**

In the interesting paper read yesterday before the Farmers' Club by Mr. Pickering, it was estimated that the average annual profit from apple-growing is £15 per acre. But this only applies to orchards containing really good and well-established trees; when those conditions are not observed, profits vanish. The question is, then, whether it would pay to replant worn-out orchards; as in draining bogs, the cost of the operation might be too great. Mr. Pickering calculates, however, that the total outlay should not exceed £20 per acre, and as the profitable lifetime of a newly planted orchard is reckoned at forty years, it would not be easy to find a more remunerative investment. But it is of little use to grow fine apples unless they are so handled and packed as to reach market in prime condition. It is in these details and in grading that the foreign producer eclipses the British grower. The latter does not consider it worth his while to give much attention to a department of farming which, as he believes, can never be of importance, whereas the foreigner, more alive to his opportunities, sees to every detail and never packs any but the best fruit. Here in England, too, most orchards are grass-grown; in Somersetshire, Devon and Herefordshire that is the almost invariable rule. But experiments carried out at the Woburn Fruit Farm demonstrate that the practice is almost fatal to young trees and very harmful even to those long established. In the extensive orchards and fruit plantations round about Iatworth the ground is always broken up and subjected to scientific tillage.—(London Globe.

**True Spring Health.**

**Paine's Celery Compound  
The Great Disease Banisher  
and Life Giver.**

**Used by All Classes and Prescribed  
by Honest and Able Physicians.**

Paine's Celery Compound makes people well in Spring time. It is as far superior to the ordinary nervines, sarsaparillas and pills as strength is better than weakness.

Paine's Celery Compound as a spring medicine has the entire confidence of our varied classes of Canadian population. Nothing more decisively proves the worth, popularity and universal use of the great medicine than the fact that it is now used by our wealthiest people who formerly relied on the best medical skill.

Paine's Celery Compound in spring time builds up the broken down nervous system, purifies the blood, regulates and perfectly tones the whole digestive system, gives a relish for food, and bestows all needed vitality and bodily strength.

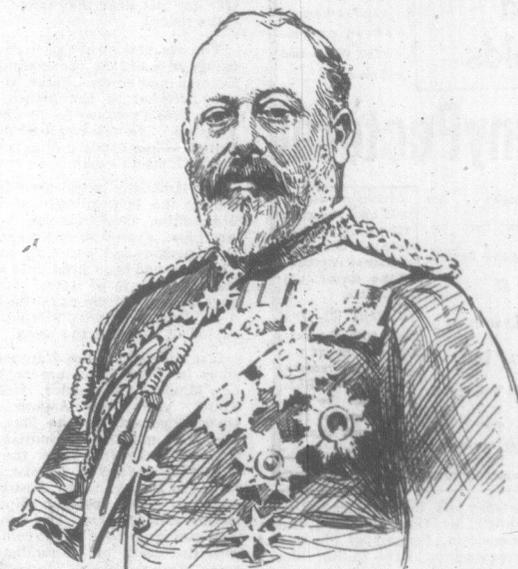
Paine's Celery Compound today is prescribed by the foremost physicians for the cure of kidney and liver troubles. It is invariably successful in its work, making men and women well when they have failed with other medicines.

Now is the time to use the marvellous compound if you desire new blood, new strength, and new life for the work and duties of approaching summer. Paine's Celery Compound has done wonders for your friends and neighbors; you need the same never-failing medicine for your case. If you would be cured do not be persuaded to try a substitute.



**THE PRINCE OF WALES' OWN PHYSICIAN,**

**SIR WILLIAM BROADBENT, SAYS  
CONSUMPTION IS CONTAGIOUS AND CURABLE.**



At a meeting of the National Society for the Prevention of Consumption, held on January 26, 1899, at Marlborough House (the official residence of the Prince of Wales), and presided over by His Royal Highness, addresses were given by Lord Salisbury and Sir William Broadbent, the family physician of the Prince of Wales.

Dr. Sir Wm. Broadbent asserted that consumption is not necessarily a hereditary, but a contagious, disease, and could be cured by destroying the germs and building up the system. This is an endorsement of the system of treatment adopted and followed out successfully by Dr. Slocum for many years.

The first thing necessary in consumption and kindred diseases is the killing of the germs, then the strengthening and building up of the body.

The Dr. Slocum medicine disinfects the system thoroughly and scientifically, thus

killing the germs, and also furnishes food with which to build up the tissues and fortify the system.

Three free bottles of this wonderful treatment of Dr. Slocum's will be sent to every reader of this paper who has Consumption, Weak Lungs, La Grippe or any form of lung or throat troubles, or any wasting chronic complaint, who sends name, express and post-office address to The T. A. Slocum Chemical Co., Limited, 179 King St. West, Toronto, Canada, stating that he read this article in the MESSENGER AND VISITOR.

N. B.—The box containing these three free trial bottles cannot be sent by mail, and must therefore be sent by express, and applicants are asked to pay these express charges, usually from 25 to 30 cents, on receipt of box. The sample bottles of medicine are entirely free.

**The Australian Method with Eggs**

The season of the abundance of eggs is approaching. The following method of canning eggs in warm cans is said to be successful. The vessels in which the eggs are to be placed are glass jars, with patent stoppers, vulcanized india rubber joints making them perfectly air-tight. As soon as the eggs have been collected the jars are stood in hot water for some time and left until the air in them has become thoroughly warm and rarefied. The jars having been heated, the eggs are wrapped up in paper to prevent them knocking together and placed in warm receptacles, their pointed ends being uppermost. The jars are immediately closed up, and then, and not until then, are removed from the hot water. It is said that if this process is skillfully carried out the eggs will be as fit for the breakfast-table several months after they were put in the jars as they were the

day they were laid. The great secret of success in carrying out this method is no doubt to thoroughly heat the air in the jars. The eggs will stand a better chance of keeping if the paper they are packed in is previously baked and used warm. Patent stoppered jars are not absolutely necessary, any stopper answering which effectually excludes the air. We cannot give any guarantee of this method from experience. It is given by request of L. M. S., who desires the "Australian method of preserving eggs." The cans of eggs should be allowed to become perfectly cold after they are sealed up, and set away in a cold place, after first wrapping each can in paper to exclude the light. It is not to be supposed they will keep an indefinite time.—Rk.

There was a terrible hurricane off the coast of Australia last month. Over four hundred persons were drowned.

**ENAMELINE**



**ENAMELINE**

THE MODERN  
**Stove Polish**

**PASTE, CAKE  
OR LIQUID.**

The only up to date Stove  
Polish in the market.

**J.L. Prescott & Co New York.**

**Coughs  
and  
Colds**

The consensus of opinion of respected and well-known people is universal in praise of the great modern and renowned Cough and Cold remedy.

**Pyny Pectoral**

Big-Bottles . . . 25c.

FOR SALE BY  
All Medicine Dealers,  
Davis &

Lawrence  
Co., Ltd.  
MONTREAL  
AND  
NEW YORK.

If taken in time it will cure the most distressing Cough or Cold in a few hours, and for all affections of the throat it is invaluable.

**PLEASANT TO TAKE**  
And with the burning powers of no other like remedy **PYNY PECTORAL** will meet the requirements of the best cough cure in the world.

On Thursday last, in his place in the N. B. Legislature, Mr. Douglas Hazen, leader of the Opposition, formulated charges of alleged irregularities in the Public Works department of the Government, connecting therewith the name of the Hon. Commissioner of Public Works. The challenge of Mr. Hazen was promptly accepted by Premier Emmerson who expressed gratification that the definite formulation of charges had placed him in a position to call for a proper investigation and defend himself from the charges, the truth of which he emphatically denied. He accordingly moved for a committee of seven members of the Legislature to which the charges made by Mr. Hazen with the evidence he might be able to offer should be submitted. The committee appointed by the speaker is composed as follows: Messrs. Carvell, O'Brien (Northumberland), Gibson, Mott, Shaw and Glasier. As the investigation would probably occupy several weeks, and the members of the committee represented that it would greatly interfere with their private business to be kept so long from their homes at this season of the year, and as Mr. Hazen stated in the House that in the charges he had formulated he did not impute political or personal dishonesty to the Hon. Commissioner of Public Works, it was agreed, by consent of Hon. Mr. Emmerson and Mr. Hazen, that the charges should for the present be withdrawn and it is understood that the committee appointed in the case will be discharged.

**Notices.**

The officers of the Nova Scotia Eastern Baptist Association have accepted the kind invitation from the Oxford Baptist church to meet with them in July next. My address for a few months will be Bridgetown, N. S.  
T. B. LAYTON,  
Sec'y Eastern Asso.

The Shelburne County Quarterly Conference will meet with the Baptist church at Lockeport on Tuesday and Wednesday, April 9 and 10. On Tuesday a. m. the Auxiliary Home Mission Board will meet. As this is the annual meeting it is quite important for all the churches to be well represented.  
ALLAN SPIDELL, Sec'y Treas.

**News Summary.**

Lord Salisbury has returned to London from the Riviera.

The business failures in the Dominion this week numbered twenty-two, against twenty-nine in the corresponding week of 1892.

The election in Brockville, Ont., on Thursday, resulted in a Liberal victory by a majority of 249, the vote being Comstock, 1,752; White, 1,503.

Seeding will be somewhat earlier than usual this spring in Cape Breton. Farmers report the ground in good condition and very little frost.

The sealing season, although short, has been very successful this spring, and there have been no accidents. The steamer Harlaw secured 4,000 in three days.

D. M. Stewart was presented with a silver service Friday by members of the staff of the Bank of Commerce, Montreal. Mr. Stewart is going to the Merchant's Bank of Halifax as inspector.

J. McDonald Oxley, of Montreal, has formed a company for the manufacture of condensed cattle food for which he holds the patent in Canada and the United States. Sir William Van Horne is interested in the enterprise.

The General Mining Association of Sydney Mines are preparing for large shipments of coal to the Upper Provinces, and expect to break all records in that line. One day last week they raised 1,788 boxes—the record.

The steamer Aorangi, from Australia, brings advices that the commander of the German man-of-war Falke, at Samoa, has been arrested by the British and is now being held a prisoner on the British vessel Porpoise. He was surprised by a squad of British sailors handing arms and ammunition to Mataafa's men.

An American shell fired last summer during the bombardment of the town of Manzanillo, Cebu, by the United States warships, exploded last Sunday, killing three persons and wounding many others. The shell had been fired into a cafe called the "Labyrinth of Gold," and workmen were digging it from under the floor, where it had been penetrated deeply. The shell exploded, wrecking the room.

It is alleged that the European ambassadors in Washington are boycotting the Mexican ambassador, Senor Aspiroz. Thirty years ago Aspiroz was judge-advocate general for the Mexicans when they tried and shot Maximilian, the Austrian archduke who, under the protection of Louis Napoleon of France, claimed the throne of Mexico. The Austrian government has never resumed diplomatic relations with Mexico. The two embassies in Washington have had no communication since the death of Maximilian, for Emperor Francis Joseph cannot forgive or forget the execution of his nephew. It is thought strange, however, that the British, French, Russian and German ambassadors, ignore Aspiroz, as he is not supposed to have done more than his duty at the trial of Maximilian.

Some interest has been aroused by the reports of the Registrar-General, just issued, which estimates the population of England at more than 31,000,000, with woman in the majority by 960,000. There were more marriages in 1892 than in any year since 1876, proving the theory that when trade is good matrimony flourishes. The total number of marriages was 249,145, or 16 to every 1,000 of the population. It is a good sign that the record of ages of marriages shows a tendency to advance, while second marriages are decreasing, but the number of divorced persons who remarried is the largest on record. Of divorced men who remarried, 114 married spinsters, 21 married widows, and seven divorced men married divorced women. One hundred and twenty-nine divorced women married bachelors and thirty-three married widowers.

The steamer City of Para, from Central American ports, brings details of an Ocean tragedy. While the vessel was at Corinto an open boat containing the remains of nine men who perished months ago, drifted ashore there. The bodies were horribly emaciated, and the manner in which their limbs were contracted showed that they must have died in terrible agony. Not a drop of water and not a particle of food was in the boat. In December last Louis W. Maslen, of the El Triunfo Pier Co., three of the post officials and five boatmen were out to the rail company's steamer lying in the offing at El Triunfo. They boarded the mail boat and stayed until signs of an approaching storm warned them to return. The gale came up quickly and overtook the boat soon after it got away from the steamer. It was never seen again until it floated into Corinto harbor. Louis W. Maslen was the son of E. W. Maslen, deputy naval officer of this port. The names of the other victims are not given.

The Chicago Board of Trade learns that the winter wheat crop is in a bad condition. The reports and private advices received by big grain houses indicate that despite the increased acreage the crop this year will be one of the smallest harvested in many years.

The bishop of Oxford tells of a lady of Somerset who bewailed the loss of a somewhat ill-bred but extremely wealthy neighbor, who had been very liberal in his help to her country charities. "Mr. X. is dead," said she "He was so good, and kind, and helpful to me in all sorts of ways. He was so vulgar, poor, dear fellow we could not know him in London, but we shall meet him in heaven."

Statistics gathered in Chicago show that the average age at death in 1872 was 12 years and 3 months; in 1882 it was 19 years and 6 months; in 1892 it was 23 years and 4 months; and for the first six months of 1893 it was 29 years and 7 months. This implies an increasing duration of life in Chicago of nearly 50 per cent, during the last quarter of a century.

Lord Aberdeen, at the dinner of the Royal Colonial Institute in London, expressed the view that life membership in the House of Lords might be given distinguished colonial leaders.

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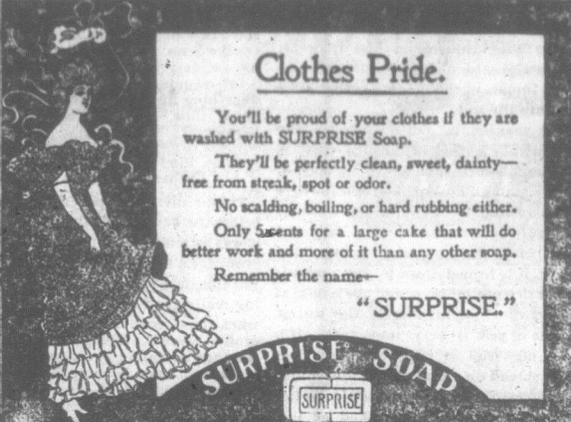
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