

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXIV.

Vol. XVIII.

ST. JOHN, N. B., WEDNESDAY, MAY 28, 1902.

THE CHRISTIAN VISITOR
VOLUME LIII.

No. 22.

La Soufriere in Action.

The phenomena witnessed in connection with the recent eruptions of La Soufriere volcano on the island of St. Vincent, are described as having been exceedingly grand and wonderful in character. The Rev. James Darrell, a minister resident at Kingstown, the capital of St. Vincent, has written a graphic account of what he witnessed. We rowed, he says, within eight miles of the crater from which a vast column of steam, smoke and lava ascended to a prodigious elevation. This majestic volume of curling vapor, sublime beyond imagination, was about eight miles distant, but we judged that the top of this enormous awful pillar was fully eight miles high. The mighty bank of sulphurous vapor assumed the shape of a gigantic promontory, and then of a mass of revolving cloud-whirl, turning with incredible velocity, and efflorescing into beautiful flower shapes, some dark, some effulgent, others pearly white, and all brilliantly illuminated with electric flashes. The electric flashes were marvellously rapid and numerous beyond computation. These with the thundering noise of the mountain, the dismal roar of the lava, shocks of earth quake and falling stones and the enormous quantity of material ejected from the belching craters, produced a scene of incredible majesty and horror.

British Politics.

Although for the present it may be fair sailing for the Salisbury administration, there are puffs of wind which seem to foretell the storm, and the Government ship is likely before long to find itself in rougher waters. In a parliamentary division upon a motion of the Opposition, antagonistic to the recently imposed tax on grain and flour, the Government was able to command a majority of more than a hundred, but there is plenty of evidence that the tax is extremely unpopular. In announcing the tax the Chancellor of the Exchequer argued that the small sum of three pence a hundred weight on grain would mean only the fraction of a farthing on the loaf, and therefore could not appreciably increase the price of bread. Sir Michael was no doubt right enough about the amount of increase in price so far as affects the grain dealers and bread-makers, but they would not split farthings or neglect the opportunity which an increase in the cost of grain afforded to add a percentage to their profits, and so it comes to pass that the poor man's loaf in England costs a half-penny more now than it did before the imposition of the tax. The Government could hardly put into the hands of the Opposition a more effective weapon, for there are few things that the English working-man will more promptly and emphatically resist than a tax on bread. The Government's School Bill, too, has awakened a fierce and, it would seem, an increasing storm of indignation among the Non-conformists of the country. It is doubtful whether, in the face of this resentment, the Government will venture to carry the Bill through, though of course quite able to command a sufficient majority in Parliament, and doubtless strongly urged to that course by the High Church party in the Establishment. The storm aroused by such action would, however, be so violent that the Government may well hesitate. No doubt the unpopularity of these measures, and especially that of the bread tax, have had much to do in determining the issue of the Bury by-election when a considerable Government majority was changed to a minority, and the Liberal candidate elected. A good deal may depend for the Government on the general price of grain. If wheat should decline, the loaf can be sold at the old price, notwithstanding the tax and the middleman's extra profits, but if wheat should advance, it will be so much the worse for the Government. In some quarters the present grain tax is regarded as a tentative

step in the direction of a protective tax on grain and other food products in the interests of an Imperial federation or Zollverein. Whether that is in the wind or not, it is pretty certain that the British taxpayer will not take kindly to such a proposition.

The New Cuba.

The government of the republic of Cuba was installed on May 20th with such a measure of independence as the United States has been pleased to grant. Punctually at noon Senor Palma, the President of the new nation, affixed his signature to a document prepared by the United States War Department and read to him by General Wood, pledging the new administration to proclaim immediately the constitution, the Platt amendment contained in the appendix thereto, and to undertake all the obligations assumed by the United States in respect to Cuba by the Treaty of Paris. The New York Tribune says the United States did for Cuba the work which Spain had persistently neglected or refused to do. "It gave the island roads and schools and sanitation and sound administration. It led it on to the organization of national insular government of its own, acceptable to American standards. Now it withdraws from the island and leaves Cuba to be governed by Cubans." Nevertheless the Tribune does not feel greatly elated upon a consideration of all that the United States has done for Cuba. "There is," it says, "one fact that makes this day of rejoicing in Cuba a day of reproach to the United States. That is, that we have failed to meet Cuba upon the threshold of her nationality with justice, with honor, with redress for her wrongs and with an assurance of prosperity in the new life which is opening up before her. Do men try to evade the issue, saying that the future of Cuba is in Cuba's own hands? It is not so. We have retained it largely in our own hands by our dictation of addenda to the Cuban constitution and by our persistence in maintaining our traditional policy of a semi-protectorate over that island. We have righted the wrongs of Cuba—all save the one primary and fundamental wrong which was the cause of her woes and of her revolt. We have supplied her needs—all save the one supreme need upon which her welfare depends. We have redeemed her from Spanish commercial oppression—only to force her beneath our own commercial oppression: We have refused to the Cuban Republic the very self-same thing which we eagerly proffered to monarchical Spain; and today responsible statesmen and national lawmakers at Washington declare with unconscious cynicism that if for bread we fling Cuba a stone she will have to accept it, for she is unable to help herself—it is impossible for her to keep out of bankruptcy in any other way!"

John W. Barss.

The death of Mr. John W. Barss of Wolfville, which occurred on Thursday last, has removed a man who for many years held a prominent and honorable place among the business men of Nova Scotia, and who was also a pillar of strength to the Baptist cause, not only in the community in which he resided but in respect to the denomination in these Provinces, with which for so many years he had been connected. His first ancestor on this side the Atlantic was Samuel Barss, who is said to have come from England to Massachusetts in the year 1730. About thirty years later the grandfather of J. W. Barss settled in Liverpool, N. S. There in September, 1812, Mr. Barss was born, and accordingly at the time of his death was in his ninetieth year. The earlier part of his life was spent principally at Horton, but when a young man Mr. Barss entered into mercantile life in Halifax. His business talents were of a high order and he rapidly accumulated a considerable fortune.

After a time he removed to Wolfville, where the middle and later years of his life were spent. While Mr. Barss did not deny himself and his family the comforts and advantages which his ample means afforded, his tastes and habits were marked by simplicity. He was clear-headed, self-reliant, industrious and methodical. His spiritual experience dated from his early youth, and his whole life was spent in the service of Christ. Mr. Barss was distinctly a religious man. His temper was not of the kind that rises into ecstasies, but as in his business affairs; so in his religious life, he pursued the even tenor of his way and served his God with a constant mind. Mr. Barss was eminently practical in all things. He loved the church of which he was a member, and he gave to it constantly his presence, his prayers, his labors and his money. For the space of almost a generation he was superintendent of the Sunday School at Wolfville and his service was wise, constant and efficient. He rejoiced in all the church's prosperity and sincerely sorrowed in its adversities and trials. He believed in and loved the denomination, and manifested his faith and love by generous contributions to its benevolent enterprises. Our educational work owes much to Mr. Barss for the sympathy, advice and financial assistance which he gave for its promotion. His large gifts to the mission work of the body likewise attest his deep interest in the propagation of the gospel. Nature dealt kindly with our friend, and he descended life's western hill with calm and even steps. The weight of years came to rest more and more heavily upon him, he suffered bereavements, and doubtless he came to feel that loneliness which must be the experience of every one who attains to patriarchal years, but there was, we believe, little of sickness or of mental or physical suffering in his experience. His mental powers were well preserved and his mind calm and serene. And now he has been gathered as a shock of fully ripened corn is gathered in its season. All we who knew and honored him bow in sympathy with the bereaved family, and thank God that He gave to Wolfville and to the denomination such a man as Deacon John W. Barss.

Lord Pauncefote.

The death of Lord Pauncefote, British Ambassador to Washington, which occurred early on Saturday morning, was unexpected, and the announcement called forth many expressions of sincere regret. The Ambassador had indeed been seriously ill, but the symptoms toward the close of the week had seemed more favorable, and his physicians did not consider that there was any immediate danger. But a turn for the worse accompanied by heart failure occurred on Saturday morning, and the end came quickly. Lord Pauncefote was regarded as one of the ablest of British diplomatists, and though well advanced in years, having been born in 1828, he had served his country with undiminished ability up to the time of his last illness, and his death is regarded as a distinct loss to the nation. Lord Pauncefote was the son of Robert Pauncefote of Gloucestershire. He was born at Munich and, educated at Geneva and Paris, finishing his studies at Marlborough, acquiring great familiarity with the modern languages and with international law. He chose the law as a profession, and was called to the bar of the Inner Temple in 1852. In 1865 he received the appointment of Attorney General of Hong Kong, and was elected as Chief Justice of the Supreme Court in 1869. In 1876 he was transferred by Mr. Gladstone to the Foreign Office, rising through various grades of the service until he became permanent under secretary. Lord Pauncefote's career at Washington was so satisfactory to the Government that his term of service was extended much beyond the usual age limit. The Venezuela question, the general treaty of arbitration between the United States and Great Britain, the Behring Sea seal question and the Alaskan boundary are all matters which have come up during his career, and all but the last were settled.

In Memoriam.

HON. A. F. RANDOLPH.

By Rev. J. H. MacDonald.

[Preached at the Baptist church, Fredericton, Sunday morning, May 18th, 1902.]

"Know ye not that there is a prince and a great man fallen this day in Israel?"—II Samuel 3:38.

For more than two years this announcement has not been unexpected, and many are they who have earnestly prayed that he, in whose hands are the issues of life and death, might retard the steps of the dread messenger. Very softly and with tenderness of approach did that messenger come at last Saturday night our friend, since departed, recited his golden text for the day as was his wont "Mine eyes shall see the King in his beauty." Committing himself to the care of him whom "having not seen he loved," he said a loving "good night" and retired to rest; but soon after the light of the new morning had dawned spent nature made the startling announcement to himself and friends that the hour of his departure was at hand. Three days later the death angel gently closed his eyes in final slumber. The prophecy of his last golden text was fulfilled and he passed into the beyond to see the King in his beauty and to awake in his likeness. When the news passed from lip to lip or flashed over the wires that Archibald Drummond Fitz Randolph had passed from mortal view there was none to doubt that a great man and a prince had that day fallen.

If it were required of me to give an appreciation in the fullest sense of that word to our dear departed brother, I would be obliged to decline that task. I have not the measuring-rod whereby to measure his power and worth. What manner of man he was, we can only vaguely discern, for our eyes are blinded with tears and analysis is overwhelmed with emotion. Nor is it expected of me to give an indiscriminating eulogy upon a character so lofty in all its aims and motives and a life so consecrated to God and to humanity. That would indeed be a congenial task, but he would be the first to remind me that this pulpit was erected for the exaltation of Christ and not for sounding the praises of even his most illustrious servants. But is it not possible in a measure, to do the one without the other? What is the servant except what his Lord has made him? He had powers, but they were the talents which the Master gave him in trust; he had noble ambitions but they were what heaven had inspired in him. He was elevated and ennobled by a holy passion which purified his heart and intensified his service, but that was a passion kindled at the altar of God. He was a prince among men, but that princely nature was imparted to him by personal contact with the Divine. If, therefore, we recognize the goodness and beauty of his life in this place where he was accustomed to worship, surely the honor is not given to the worker, but to him by whom the worker had been endowed, qualified and blessed. St. Paul as he returned to his old home, related the story of his Christian experience and said, "they glorified God in me." Thus it is ours to glorify God in him whom we all recognized as a great man and a princely. There is much, very much, about him and his work that we desire to cherish in loving remembrance. We recall what he was to ourselves personally, to this church, to this city, its social life, its commerce and its various institutions, the part he played in the development of this country. We take a retrospect and a multitude of remembrances come surging up, some soul-stirring in their tenderness, some inspiring in their lofty idealism and holy passion, some comforting by their tender sympathy. All these come thronging up, not by units but in battalions. We recall a multitude of those gracious memories which have left deep lines on all those who were privileged to know him and to enjoy his intimacy. We recall scenes of noble magnanimity, princely generosity, and unaffected charity. As this flood of recollection streams in upon us today we can but thank God for the man whom he gave to his church and to his world.

HE WAS GREAT IN GODLINESS.

I feel sure it must be the testimony of all who knew him at all intimately that they knew a man who more truly and habitually realized the Divine presence and who lived his life and performed his work more constantly and conscientiously under the Master's eye. He was a God-possessed man. He had nothing of that tendency all too prevalent which demands that God should justify his ways to man, but his desire was rather to be just before God; and the Saviour in a remarkable degree fulfilled his promise and "manifested Himself to him as he does not to the world." To him God was not an article of a creed but the most potent fact and factor of life. No man made less outward show of saintliness. Everything approaching cant was abhorrent to him in the highest degree. He talked with men on the ordinary topics of every day life and they marvelled at his keen business insight and the soundness of his judgment. They were struck with the shrewdness of his observations, the sweep of his knowledge and his insight into human nature. In the same tone of voice, without the assumption of superior sanctity, he discussed with them

the mysteries of the kingdom of heaven. To him the spiritual was as real as the material. Think of the man leading his business partner to know Jesus Christ! Think of the partners in business for a period of thirty years, with all the strenuous experience which a modern enterprise entails, who with the light of eternity falling full upon their vision, could find not a word spoken during those years of varied prosperity and adversity which they would recall! Think of the man whose message one day to the same partner was a passage which at that time came to him with special comfort, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee!" Very truly might he have adopted the words of the Psalmist, "I have set the Lord before me, because he is at my right hand I will not be moved." He read God into the providences of life and into the events of the passing day. Upon the recovery from an attack of illness he invariably set himself to ascertain why it was that the Father had seen fit to prolong his life, rather than to inquire why he was afflicted, and he generally found the answer in some worthy cause or needy individual to whom he was sure to minister. In his presence men became conscious of God. He carried the atmosphere of heaven with him, and though he regarded himself as "less than the least of all saints" his presence was a foretaste of heaven. It was not given me to know him save in the days of his sickness, but I have never touched his life on one single occasion without being conscious of God. There was that about him which made one think of the Master. During his last illness that conscious sense of the Divine presence grew upon him so that he once remarked with characteristic humility, "If I had the choice of complete recovery which would enable me to return to the active duties of life and to my friends, much as I love my work and prize my friends, I would not return if it meant the loss of that sweet sense of the presence of God which I have experienced during my illness." He was great because godly, and well could he have said with the bard of Israel, did his modesty permit: "Thy gentleness has made me great."

HE WAS GREAT IN MANHOOD.

There was somehow wrought in him a great and generous love for his fellow men. He believed in God, he believed also in man. He knew men in their various struggles, their labors, and necessities. He knew them in all walks of life. He believed there was an angel in every man. He looked only for the good and never failed in discovering it. He saw in every man some lineament of his Maker and somehow he created in those who had lost self-respect a desire to lead a nobler life. If they could not be virtuous for virtue's sake, they sought, after touch with him, to be virtuous for his sake. Men who had failed others were so impressed with his genuine belief in them that they kept faith with him. He loved all men and spoke ill of none. Indeed, it might be said of him as it was said of Henry Drummond, "he was the thirteenth chapter of first Corinthians." He had so incorporated the spirit of charity that he became the living embodiment of St. Paul's marvellous photograph. Thus he was a prince among men, and all who knew him crowned him as if by divine right. He had not in the city of his adoption a rival claimant for the first place. None asked, who is the greatest among you, for all recognized him as chief. He was *facile princeps*. He was an exception to the rule that a prophet is not without honor save in his own country. The highest gift at the disposal of his country might have been his had he shown the slightest desire to receive it. It was no wonder that he made hosts of friends, and no man prized his friendships more. He believed with Ruskin that "a man's life consisted not in the abundance of the things which he possesses, but in the abundance of the persons whom he loves and by whom he is loved." I am sure I speak within the bounds of moderation when I say that no man in private life in all Canada was richer in the number and nature of his friendships than was he.

HE WAS GREAT IN SERVICE.

"The greatest among you is he that serveth." Few men have served their generation better. In the various departments of commercial life, mercantile, lumbering and banking, he stood in the foremost rank. The daily press in their splendid tributes have so spoken of the part he played in the world of commerce and philanthropy that I need not further call attention to it; suffice it to say that his name will go down to posterity as one of the master-builders of this country. Let me speak of his service to the church of Christ. This church has been blessed by having enrolled in its membership many good and worthy men, but none more worthy than he. He served it with that energy which characterized all his enterprises and with unwavering devotion to Him who is the Great Head of the Church. The pastor always had in him his warmest friend and supporter, his brother deacons a most valued counsellor, and the poor and lowly an unflinching helper. He gave most liberally of his means to all its enterprises, and his contributions to missions and education and to the other schemes of the church were given with that princely generosity which characterized all his benevolences. More than that, he gave himself, his time, his love, his prayers. But his

contributions, like his religion, were not limited by denominational bounds. Every good work which commended itself to him, found in him a friend and helper, and the extent of his benefactions will never be known till that great day when the books are opened. For men took more joy in giving than he, and one of the last acts of his life was a deed of generous helpfulness. Sitting on his own verandah one day last autumn he quoted to me the lines of Archbishop Trench, which seem to express the philosophy of his life of service:

"Dig channels for the streams of love
That they may widely run,
For love has ample streams
To fill them every one;
But if at any time you fall
Such channels to provide,
The very fount of life itself
Will soon be parched and dried;
For you must share, if you would keep,
This good thing from above;
Falling to share you fall to have,
Such is the law of love."

While he was universally beloved for his work's sake, there is a sense in which his services have not been fully appreciated. This congregation bowed with a sense of common grief; the vast concourse of people who joined in the procession or stood along the line of its route—his remains were borne to their last resting place; the men who left the workshop, the mill, the factory, the office, the women who came from elegant homes and humble kitchens, the children and teachers who came from schools all seeking to pay their last tribute of respect, these all seem to negative this utterance. Surely no man could be more appreciated by his own townsmen! Yet we lived too near him to have a full and accurate conception of the man and of his service. In the view which contemporaries have of any great man the perspective is lacking. They see too closely to measure rightly. I do not know that the members of this church understand how precious a gift God bestowed upon them when he gave them Deacon Randolph, and I do not know that the people realize what a blessed life was introduced into Fredericton when he became a citizen of it. It is no disparagement to you to say that you hardly realize the full measure of his greatness. You have looked at the man and thought of his nobility, but you were too near to see what a stranger can perceive, namely, the spirit which he has imparted to those with whom he came in contact both in this church and in this city. His stamp is upon the church and will always remain upon it. There could be no harsh or discordant notes struck in the congregation with which he worshipped. To those who have been closely associated with him in business and social life he imparted much of his spirit. Like the alabaster box of precious ointment which Mary of Bethany broke at the Master's feet, the life which was gladly broken in unselfish service for God and his fellow men has filled this community with a gracious aroma that savors of himself. A gentleness, a kindness, a charity, like the leaven of the parable, is permeating the church and community in a way, which few of you perhaps realize; and it is only after the passing of many years that men can look back and see the full measure of the service of this one noble life.

HE WAS GREAT IN CHIVALRY.

If I were asked to describe him in a single phrase I would call him a Christian knight, *sans peur et sans reproche*, without fear and without reproach. He was the very soul of chivalry, fearless, unselfish, generous. It would be a small thing to say it was impossible to associate with him the idea of anything ignoble or unworthy of a Christian gentleman, even when tried by the highest standards. He was a man of immaculate purity, no stain was upon his escutcheon, no syllable of suspicion was ever whispered about his character. He walked in perfect and noble self-control. Though deferential to the judgment of others, he was firm as Gibraltar in his convictions and beliefs and nothing could swerve him from the path of duty.

There was within him a certain largeness which made itself felt everywhere. It was in his nature and found expression in his thought, in his bearing, in short, it was characteristic of the man; if men talked with him, although easy of approach, they felt they were in the presence of no ordinary man. He did not look at the various subjects that demanded his attention in any narrow way, but with the comprehensive and far-reaching view that characterizes the statesman. The church was not merely to him the local organization which he loved, it was larger than that, it was the Kingdom of God, and his fellowship was "with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's." In considering a business proposition he looked upon it not only from his own view point, he saw it also from the other man's angle of vision. Other men's horizon might not reach beyond the bounds of their own province, his sympathies included the entire empire, indeed the entire world. Those who knew one side of his life only could hardly suppose that such feminine grace and tenderness were blended with such masculine strength. But this is more frequent in such

natures than is commonly supposed. Both qualities, opposite as they may seem, are from the same root.

"His life was gentle, and the elements
So mix'd in him that nature might stand up
And say to all the world, "This was a man!"

AT EVENING-TIME—LIGHT.

In the eventide his soul was filled with a light supernatural. Three months ago he was taken up to a transfiguration mount where he talked face to face with its heavenly messengers. There he stood like an elevated mountain on whose summit the evening sun shines in lingering splendor and whose golden peak rises far above the ordinary level and belongs more to heaven than to earth in the clear, cloudless calm of God. It had been his constant prayer during his illness that he might be kept from repining. His prayer found expression in his favorite hymn:

"Father whate'er of earthly bliss
Thy sovereign will denies,
Accepted at a throne of grace
Let this petition rise:

Give me a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart
And make me live in Thee.

Let the sweet hope that thou art mine
My life and death attend;
Thy presence through my journey shine
And crown my journey's end."

That prayer was answered, and he was preserved not only from the arrow that flieth in the day of prosperity but from the pestilence of repining that walketh in the darkness of adversity. During his long and distressing illness not one word that savored of murmuring ever crossed his lips. It was during his sojourn in this Beulah land that he gathered his family about him and spoke the words which have proved to be his valedictory. It was at that time he sent a loving message to the members of the church: "Give them my love. You cannot make it too hearty, for I dearly love those with whom I have had such long and delightful fellowship. Tell them that what I once believed, now I know to be a blessed reality, the presence and sustaining grace of God." These were the words: "I wish that you could have felt the spirit with which they were uttered and the calm triumph which accompanied them. It was as if he looked into the face of death and said: "O death, where is thy sting? O grave, where is thy victory. Thanks be to God who gave us the victory, through our Lord Jesus Christ."

His last words on earth have been spoken and you who have heard his voice so oft will hear it on earth no more. But he being dead yet speaketh. He is not and cannot be forgotten. What a privilege to have known him! What a responsibility! Let us thank God for the special gift of this great and princely man, and pray that by His grace the life which will live in memory and affection may also live and be reproduced in ours. And let us not fail to thank Him also that He has called his servant to his rest and to his reward. "How beautiful to be with God!"

"Servant of God, well done,
Rest from the loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

Soldier of Christ, well done,
Praise be thy new employ;
And while eternal ages run
Rest in thy Saviour's joy."

Qualifications for Successful Teaching in the Sabbath School.

BY ALVAH H. CHIPMAN.

The position of the teacher in the Sabbath School is one of great privilege and great responsibility. Great privilege because it presents an opportunity to influence lives for good, toward that which is pure and clean and right, toward Christ the sum and substance of all that is worth having, worth knowing and worth being. Great responsibility because it places within the teacher's reach hearts and minds open to impressions for good or evil. These hearts and minds are young and growing. They may be easily turned from the right to the wrong and from the wrong to the right.

That a teacher may be what he or she should be let us notice some of the qualifications which he must necessarily possess and let us try to see the teacher from the pupil's standpoint. The Sabbath School is the Bible School and all teachers in this school should know God and Christ and the Divine Word by personal experience. Possessing these essential and most important of all qualifications the teacher should be (1) Honest—not merely one who does not tell untruths but one whose life squares with the profession made, one who is what he or she seems or appears to be. The Sunday talk and the Sunday walk must not be different from every day life. Consecration is a word which is often times used thoughtlessly. There should be and can be no consecration which makes a man heavenly when before his class and otherwise when behind the plough or the counter. He can have but one standard of life if he is to merit and have the confidence of his scholars. They "see up" the

teacher very quickly and they know whether he lives what he teaches. I will remember my ideal teacher—a man of no beauty of features or figure but to my mind then and now a refining, purifying and inspiring influence. I loved him and shall always love him. Why? he was the soul of honor, straightforward, consistent, simple, true, to his Master, Christ Jesus. He seemed to be a Christian and honest in his desire to help others to know Christ. And on Monday and Tuesday and Wednesday and Thursday and Friday and Saturday, he was kindly, courteous, patient and charitable in thought and expression and act. As a man he was my boyhood's idol and my life is the better because I knew him. What he was others may be in a greater or less degree. His honesty—an honesty which should characterize the work of every Sabbath School—is mirrored in the life of the teacher. Christ's life teaches uncompromising honesty of purpose and life, and his example if followed in humility, and with prayerful resolution will enable us to pass the careful inspection, which all thoughtful pupils give to a teacher, and to have and hold their confidence. This position once gained should be maintained. Given the pupil's confidence the teacher has an advantage which he may use with great profit, not only to the scholar but also to the teacher himself.

(2) Intelligent. This does not imply that to teach well in the Sabbath School one must be educated in the common schools or higher institutions of learning. A man or woman educated only in a school of practical Christian experience is often richly blessed in Sabbath School teaching. Having this experience, which is always essential, it is of value to the teacher to have an intelligent grasp of the systematized facts of the Old and New Testaments and of the methods of teaching these. Such information may be readily gained in these days when so much time is given to Bible study. There are systems and systems and methods and methods. All of these have some good in them, none of them of themselves are of any value. The best of them may be found if sought for.

The sacred serve only to make plain the application of the agreed teachings of the book and books. There should be also the use of intelligence which one has or may acquire about modern, or our-day history. This may be made, in illustration, an effective aid in making the lesson of the day of practical value to the scholar. Such intelligence rightly adapted and applied makes Christian citizenship a duty to young and old. There is a strong demand today for Christian citizenship.

(3) Tactful. The work of teaching anything anywhere demands the best that is in us, demands the use of all our powers. The supreme end must be kept in view and all the faculties trained to aid in accomplishing it. Tactfulness aids in keeping order. It also aids in forming the message. A pupil is listless, how arouse him? A pupil is so brimful of abundant life that to keep him on his seat and decently in order is a problem. Use tact—consecrated tact—and the hopeless boy often becomes the helpful boy, the giggling girl the grateful girl. Instead of a burden the trying ones become a blessing sometimes because by tactful resource, when other methods have failed, deliverance has been wrought. There is no teacher here who has not experienced dependency and despair in the attempt to win for Christ. There is no teacher who has not also felt the joy of victory for some scholar whom prayerful tactfulness has helped to steadiness and right.

(4) Winsome. This is a word used frequently and with beauty of meaning in some lands. It is not necessarily the handsome or beautiful teacher that holds the attention and the heart's love of the scholars. "Handsome is that handsome does." "A beautiful heart makes a beautiful life and a beautiful life makes a beautiful face." The life that is hid with Christ in God is the most winsome life. Christ was infinite love and sympathy and tenderness and unselfishness. These are qualifications of the winsome worker in the Master's vineyard. The strong, masterful and subduing spirit is not the winsome spirit. "He was tempted in all points like as we are and can succor them that are tempted." To be winsome to a pupil you must establish in his mind the thought that you have seen his joy or his sorrow from his standpoint. A boy is of a mechanical turn. Study his life and touch him on some point near his heart. The chances are that you will at once appeal to him. The same applies to a girl ambitious to be a teacher, a trained nurse, or to follow some other course in life. By studying the lives of our pupils we come near to them and qualify ourselves to teach helpfully.

Notice the qualifications named. Fundamental, primary and essential to successful Sabbath school teaching are church membership and an experimental knowledge of God and Christ and the Divine Word. Secondary, but also important, are: Honesty of Purpose. Intelligence. Tactfulness. Winsomeness. Is the standard so high as to make any of us despair of attaining it? Study the life of the perfect teacher—Jesus Christ the righteous—who is our example, our helper and strength. Pray. Work always. Keep the goal in view. The faithful servant may enter into the joy of his Lord.

Divine Reserve in Revealing.

BY J. R. MILLER, D. D.

It is our duty to say good words to others, words of comfort or encouragement, words of counsel and instruction; but not always are such words timely. Sometimes love is shown more wisely by holding back the word we could speak. After Jesus had spoken many things to his disciples, many revealings of God's heart and will, he told them he still had many other things to say to them which they could not then bear to hear. He could easily have told them these things that night, but it would not have been a kindness to them for him to do so. There would come a time when they could bear the further revealings, and then he would make them.

Nothing is more wonderful in the divine dealing with us than this reserve of revealing. A large part of the Bible is practically a sealed book to us until we come to the experiences for which the words are suited. There are promises for weakness which we cannot get while we

are strong. There are words for times of danger into which we cannot run to hide while we are not conscious of needing any shelter from danger. There are comforts for sickness whose blessing we cannot get while we are in robust health. There are promises for times of loneliness, when men walk in solitary ways, which never can come with real meaning to them while loving companions are by their side. There are words for old age which we never can appropriate to ourselves along the years of youth, when the arm is strong, the blood warm and the heart brave. God cannot show us the stars while the sun is shining, nor can he make known to us the precious things of love that he has prepared for our nights, while it is yet day about us. His word to us then is, "I have yet many things to say unto you, but ye cannot bear them now." But by and by, when we come to the places of need, the experiences of life for which these words were spoken, they will open out to us with all their hidden secrets of joy and blessing.

Older Christians understand this. There are many things in the Bible which had little meaning for them in life's earlier days, but which have grown very dear to them through the advancing years. Often in childhood they heard or conned the words, perhaps memorizing them and oftentimes repeating them, but they said them thoughtlessly because there had been no experience in their lives to enable them to interpret the words. Their meaning was kept in reserve—they could not bear it now. Then one day a shadow crept over them and in the shadow the familiar words began to shine as stars come out in the evening sky when the sun has set. Other years brought other experiences and the words shone out more and more brightly until the child's thoughtless recitation of them has become the utterance of faith and trust of the strong man's very soul. We cannot bear the full revealing of the divine words until we reach the experiences which they are meant to illumine.

God also holds in reserve for us the knowledge of our own future. He knows it all. When a child is born God knows all the path its feet must tread across the earth to the sunset gates. When a young Christian comes to Christ's feet and says, "I will follow thee whithersoever thou leadest," the Master knows all that the consecration involves. But he does not reveal all this knowledge to the happy disciple. His word is, "I have many things to say unto you, which you cannot bear now to know."

Sometimes people are heard saying that they wish they could know all their future. But would that be a blessing? Could they better shape their course if they knew all that will befall them? Here are two who have just stood at the marriage altar and have pledged their vows of faithfulness, each to the other, until death shall separate them. They are very happy. As the Master lays his hand upon their bowed heads in benediction, suppose he should tell the fair young bride that the plenty which is hers at present will waste, and that she will experience want; that in the years before her she will watch by sick children and weep beside little graves; that her husband, now so brave and strong, will be crushed by misfortune and grow old before his time,—would it be a kindness to her if Christ told her all this on her wedding night? Rather, the word of true gentleness to her is, "I have many other things to say to you besides the sweet words you have heard from my lips to-day, but you cannot bear now to hear them." He will not shadow her joy with forecastings of the trials that are veiled in the unopened years. The time to tell her these things will be just when she is entering the experiences.

The same law of reserve is followed by Christ in calling disciples. If he had told his first followers when they responded to his invitation, the whole story of their life as his friends, all it would cost them to be faithful, what would have been the effect upon them? Or if the veil were lifted and a vision of the future were given to the young missionary, his heart aflame with love for Christ, showing him the path of sacrifice and suffering along which his feet must walk to an early grave in the jungles or in the hot sands, with seemingly nothing accomplished, would he go out as bravely as he now does, not knowing what the Lord's plan for his life may be? It is better he should not know. The divine reserve is not only wise, but also kind.

In all life this reserve is maintained. God leads us step by step and leads the way only as we go on. Things we could not have endured if they had been told us in advance, when they come bring their own strength with them. Then experiences which we would have shrunk from if we had known of them before, when we come up to them grow full of blessing.

We ought to be glad that we do not have to know our own future. We should rejoice that our life is in God's keeping, not in ours. We need not ask to know what is in any unvelled-to-morrow. God knows, and that is enough. Some day we shall know.

He holds the key of all unknown,

And I am glad;
If other hands should hold the key,
Or, if he trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather he unlock the day,
And as its hours swing open say,
"My will is best."

I cannot read his future plans,
But this I know,
I have the smiling of his face
And all the refuge of his grace,
While here below.

Enough! This covers all my needs,
And so I rest.
For what I cannot, he can see,
And in his love I still shall be
Forever blest.

—Selected.

Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. MCC. BLACK

Editor.

85 Germain Street, St. John, N. B.

Address all communications and make all payments to the MESSENGER AND VISITOR.
For further information see page nine.

Printed by Paterson & Co., 107 Germain Street, St. John, N. B.

Our Lord's Teaching Concerning Prayer.

The teaching of Jesus concerning prayer is remarkable not only for the substance of the teaching, but also for what is assumed as fundamental and axiomatic. Our Lord did not spend any time in demonstrating by argument to his disciples that prayer is consistent with the constitution of the Universe and that it is reasonable and logical to pray. He seems to take it as a fact that needs no proof that men may speak to God and be heard of him, and that it is as natural and as necessary for men to pray as for little children to tell their wants to their parents. Prayer was to him as vital breath, and it no more required to be proved that man's life is nourished by communion with God through prayer, than that their physical life is nourished by pure air and wholesome food. The one grand argument for the value of prayer is prayer itself. Christians may be content to leave the argument for prayer where Jesus left it. Prayer is its own justification. It would seem impossible that any sane and thoughtful man can believe that prayer is not an essential factor in the highest human development, that this world is not today a vastly better world than it could have been if the voice of prayer had never been heard in it, that every nation and community are not the better for the praying men and women who have been and are now in them; but if anyone can so believe he will hardly be convinced to the contrary by any formal arguments, however weighty, which may be presented in support of the reasonableness and efficacy of prayer. To hear Jesus speak with the Father was doubtless to the disciples a far more convincing demonstration of the reality and the value of prayer than volumes filled with arguments could have been; and in the case of many a man today, there is no influence so strong to keep him from utter unbelief, as the memory of his father's or his mother's pleading at a throne of grace.

In nothing perhaps did Jesus more convincingly demonstrate his right to be regarded as the supreme teacher in the sphere of religion than in that short prayer which he taught his disciples. The more one contemplates it, the more one endeavors to enter into its spirit and make it his own, the more he feels how wonderful it is,—how satisfactory in its implied answer to the human spirit's profoundest questionings, and how comprehensive and full in its expression of the spirit's deepest needs and highest aspirations. We ask concerning God—"Where is He, is He accessible to the human suppliant? May I come to God, may I speak to Him, or is he forever so withdrawn into the infinite silence and seclusion that no human petition can ever reach His ear?" And the answer is—"You may come to God. He is not far away but near to every humble soul, and not only on sacred mountains and in consecrated temples, but in every place, the real worshipper may draw near to God." Again the soul asks—"How shall I come to God—how shall I address Him—What is He to me and what am I to Him?" And the answer is—"God is Father, and when you pray say 'Our Father,' and you, if you truly pray, you are his child."—"But I am a sinner, I am not worthy to be called a child of God for I am greatly defiled. May a sinner come—is there forgiveness with Him?" And the answer is—"There is indeed forgiveness for the penitent and humble, and if you are able from your heart to forgive those who have trespassed against you, you also shall find forgiveness with God."—"But this world that seems

so full of evil—to whom does it belong? Is it given over to Satan?"—"No, the world is not Satan's but God's. His kingdom is advancing. Pray that it may come in all its fulness and beneficence and that the Father's will may be done in earth even as it is done in heaven." What boundless room then for aspiration and hope in the assurance of the divine fatherhood and the human sonship and in the coming kingdom." There is the guarantee not only of daily bread but of all good that can come to those who are heirs of God. It is surely a great thing to have our needs so met our questions so answered and our highest aspirations so expressed as they are in this short prayer which Jesus taught his disciples.

A Noble Achievement.

As noted in these columns last week, the Twentieth Century Fund of the British Baptists still lacked £9,000 of the £250,000 aimed at when the Union assembled at its meeting in Bloomsbury Chapel on April 28th. But before the close of the meetings the Secretary of the Fund was able to announce that the last shilling had been subscribed. It was a triumphal occasion when this announcement was made by Mr. Shakespeare who had worked so long and so indefatigably for this consummation. The whole audience rose to its feet with enthusiastic cheers and united in singing the doxology. The Secretary was able to assure the Union that his report as to the success of the undertaking was not based upon conjecture or estimate, but upon money actually paid in to the amount of £183,720 and definite pledges for the sum of £66,280, making up a grand total of £250,000. Nor is there any account made of the additional subscriptions yet to be secured by the Baptists in Wales, who have not yet completed their campaign on behalf of the Fund. Mr. Shakespeare went on to say that when the enterprise was launched three years ago two principal purposes were had in view. First, it was hoped that the movement would promote Baptist unity, intensify Baptist sentiment and enthusiasm, bring the leading laymen of the denomination into closer touch with the Union and better equip the Baptists of Great Britain to take their part in the work of God in the twentieth century. This purpose had been realized beyond all their expectations, and, as a consequence, he believed that the future of the denomination was never so bright with hope as to-day. The other purpose was the raising of a sum of money which should be unselfishly devoted to the good of the Baptist Commonwealth, a clear addition to all purely local schemes, and larger in itself than anything before attempted by the denomination. They had had many things against them in the undertaking,—the declaration and prolongation of the war, and the consequent disturbance of trade, increase of taxation and distraction of the public mind. There had been other incidental difficulties, too, and heart-breaking losses by death. But on the other hand they had proved the nobility of their churches, the generosity of the people, the extraordinary courage and self-denial of many of their ministers, and the almost infinite wealth and resource of manhood and womanhood that were scattered throughout the whole denomination.

The British Weekly, congratulating the Baptists on the triumphant completion of their Fund, calls it a magnificent achievement. "The Baptists," it says, "have to bear the great stress of maintaining their ministerial and mission work. In many places their congregations are and have always been poor and struggling. There are certain divisions of opinion among them which operate, injuriously to conjoint action. Nevertheless, the task they set themselves has been accomplished. Many a beautiful story could be told of the love and devotion and self-sacrifice that have gone to the gifts." When so many deserve praise, the *Weekly* says, it might seem almost invidious to select names, but considers that the Baptists owe very much in this connection to Dr. Maclaren and Mr. Shakespeare. "Dr. Maclaren is the chief of their living glories, and Mr. Shakespeare has guided the whole movement with unsparing toil and with consummate tact and wisdom. But they could not have accomplished anything if they had not been able to appeal to a strong and deep-seated loyalty." The example of what our brothers across the sea have done should be an inspiration to our people, and should encourage

us to expect confidently a successful issue in the undertaking in which we are now engaged, to raise a far smaller sum not only actually but also in proportion to our numbers and our resources. If we could have the enthusiasm about this undertaking which has characterized British Baptists in the raising of their Twentieth Century Fund, the Fifty Thousand Dollars we are aiming at would be subscribed in short order.

Editorial Notes.

—Mrs. C. H. Spurgeon has recently received from the King the present of a swan for the lake in the grounds connected with her home at Westwood. Mrs. Spurgeon had desired to obtain a swan to replace one which had been lost, and having read in the papers that the King was about reducing his stock of birds, wrote asking if she would be permitted to purchase one. After inquiring as to whether the lady making the request was the widow of the great preacher, the King indicated his pleasure to present Mrs. Spurgeon with a swan, if she would accept one, and accordingly one of the royal birds, which has been named 'His Majesty,' graces the grounds of Westwood.

—The fact that three of our seven associations are announced this year to meet at the same time would seem to be a sufficient indication of the desirability of making some change in the date of one or more of them. It is true that each association is in a way independent of the other, but they are all concerned in the promotion of the same general interests, and when several associations meet at the same time it makes it difficult to have our mission and other denominational interests represented at them as it is desirable they should be. Besides it is expected that the proceedings of the Associations shall be reported at some length in the MESSENGER AND VISITOR, and it is rather embarrassing to have to handle the reports of three Associations in the same week.

—There are a few Baptists in Paris. They are very few indeed compared with the total population of the great capital—a mere drop in the bucket. But there are in the city at least two Baptist churches which are active centres of religious life. One of these churches is in the Rue Meslay. Its pastor, the Rev. M. R. Sallens, is a man of ability—being something of a poet as well as a preacher. This church numbers 300, the principal service is held on Sunday afternoon, and the congregation comes from all parts of the city. It is a living and growing church and conversions of a remarkable character are reported. There is another Baptist church situated in the Rue de Lille on the south side of the Seine. Its pastor is M. Revell, and the relations between it and the church in the Rue Meslay are entirely harmonious. An English Baptist missionary who recently visited Paris writes: "Altogether the work of our churches in Paris is most encouraging. Our brethren are alive to the needs of that great city, and are seeking to meet those needs first and foremost by presenting to the people the gospel of Jesus Christ."

—The statement is made on the authority of the Rev. Dr. Hykes, agent of the American Bible Society in Shanghai, China, that as the result of an edict directing that the sons of Manchus and Mongols shall be chosen to go abroad and study, there has been an unprecedented demand in China for foreign books, including the Sacred Scriptures, one government college having applied for a grant of fifty Bibles for the use of its students. There is also, according to Dr. Hykes, a remarkable movement on the part of some of the highest officials in the land, to make a retranslation or revision of the Bible, with a view to putting it into what they consider a more worthy literary form. This work is said to have the Imperial sanction. The hope is that the official class will thus become acquainted with the contents of the Bible, with the result that their prejudices against it and against Christianity will be removed. "We issued more Mandarin Bibles in the last three months," says Dr. Hykes, "than would have been considered ample stock for eight years a decade ago."

—The editor of this paper had the pleasure of spending Saturday and Sunday last with his old friend, Rev. W. Camp, and of enjoying the hospitality of the Sussex parsonage. The pastor of the Sussex church is as vigorous as ever in body and in mind, and as indefatigable in labors. He is covering a wide field in his ministrations and rendering most valuable service. His work for Sunday included a funeral in the morning, involving about twelve miles travel, a drive to Penobscot—ten or eleven miles away—for a service at 2.30, and back again to lead a B. Y. P. U. service in the Sussex church at 6.15, and then preaching again at 7. It was an excellent sermon too, dealing with the profoundest interests of life in a vigorous and impressive way. This was in some respects a variation from the Sussex pastor's ordinary Sunday programme, but it was probably not more laborious than usual. Lest it should be supposed that the writer simply sat by and rested while all this work was being done, he may be permitted to mention that he

had the privilege of taking the morning service at Sussex, which ordinarily the pastor himself conducts. To preach three times every Sunday and travel an average of more than 20 miles, besides attending a B. Y. P. U. service and a Sunday-school, there is needed a type of minister of which the Sussex pastor is an eminent example.

The story told of the captain of the British steamship 'Roddam' which lay in the harbor at St. Pierre, when sudden destruction fell upon the city from Mont Pelée, must command our sincerest admiration. Enveloped in that rain of fire and poisonous gases, hot cinders falling thickly on the deck of his vessel and setting it on fire, many of his crew crazed with fear and pain, shrieking and falling to die in agony upon the burning deck, the steering gear of the ship so disabled that for a time she failed to respond to her helm,—and yet under such conditions and amid such convulsion of the elements as might well appall the heart and paralyze the mind of the bravest and strongest, the captain of the 'Roddam' stood at his post of duty, bringing his vessel out of the very jaws of death, and though suffering unspeakable agony for many awful hours, at last succeeded in navigating her to a port of safety. When Castries on the island of St. Lucia was reached, eighteen of the Roddam's crew were dead, and besides the two engineers, only two sailors and the boatswain were able to do duty. Such cool, indomitable courage and heroism as that displayed by the captain of the 'Roddam' is seldom surpassed by any story of the battlefield. Those who have visited him since in the hospital at Castries, speak of the evidences in his appearance of the terrible ordeal through which he had passed, but although terribly injured, it is said there is good hope for his recovery. There is an uncertainty as to the name of this brave man. The earlier despatches gave the name as Whaters, but later ones refer to him as Captain Freeman.

Notes by the Way.

Leaving Sussex after tea I reached Bloomfield a little after dark. The next day was spent in visiting here, and after tea I again set out over the hills for

SPRINGFIELD.

It may be that the prospect of meeting various friends and acquaintances had somewhat to do with the decision to spend a few days here. Hatfield's Point was reached about dark, and a kindly welcome was found at the home of Bro. Geo. Case. He, while being a staunch Free Baptist, has recognized the fact that our Baptist schools are second to none, and so has had his boys educated at Acadia. If that long talked of and much desired union of the two Baptist bodies ever comes to pass, it must come first in those things in which we can perfectly agree. The question of a union in foreign missionary interests has been suggested. Why not also in educational interests? Certainly nothing could provide a stronger bond of sympathy than loyalty to a common *alma mater*. It is true that our first experiment along this line was rather a costly failure, but the result aimed at is worthy of a second attempt.

But I have wandered from my beaten track and must return, lest I lose myself. The Springfield churches are at present under the pastoral care of Rev. Wm. F. Field, who has extended his borders to include Kars, with an occasional service at Belleisle Creek. His field of service now includes not much less than a dozen preaching stations, stretching from the St. John River to the Central Railway, on both sides of the Belleisle. A less strong man would long ago have broken down under the strain, but in Bro. Field's frame the marks of attenuation are not yet visible. Yet even for a man of the pastor's size to spread himself over so much territory must leave some spots thinly covered. Still, otherwise these places would have no oversight whatever, and the problem is difficult of solution.

Monday and Tuesday were spent in visiting these sections, urging upon the people the necessity of every well-regulated Baptist home having in it the denominational organ and not without some result. I had planned to reach Hampton by Tuesday night, but eight o'clock found me still at Long Point, over seven miles from my destination. But the moon was shining, and I dislike to change my plans. So in spite of the fact that the road was entirely strange and not very good, I resolved to ride through. At half past eight, a call at a house beside the road, brought the men out of bed, who, in spite of being thus disturbed, pleasantly and lucidly described the turns which must yet be taken, and informed me that seven miles yet remained to be travelled. But these were covered in due time and without mishap, and by half past nine, the hotel was safely reached.

HAMPTON.

Only a day was spent here, with Pastor Shaw and his people, but that does not mean that nothing was done. Bro. Shaw has been here only a short time, and it is too early to speak of results. But two have been baptized, and others are expected to come forward soon, while several have been received by letter and on experience. The writer was privileged to meet with the mid-week

prayer service, and if the life of the church can be gauged by its prayer-meeting the pastor has every reason for encouragement. In the first place they have some men at Hampton. Perhaps they have in other places, but their presence would seldom be suspected from observation of those who go to prayer-meeting. Here they equalled if not outnumbered the women. Let no one discover here a tendency to undervalue the women. We know that without them the whole machinery would be out of gear, and the work would have to be suspended. But in these days there is a cry that the gospel is becoming antiquated and that while it may satisfy the needs of women and children, it is losing its hold upon the strong men. And so many are the curious devices that are being sought after to supersede the old gospel, and by up-to-date methods succeed when it has failed. Hence it is always pleasing to have proved conclusively that the story of the Son of God has not lost its attraction or its power even in the case of strong, level-headed business men.

On Thursday the wheel was again called into use, and St. John was reached in time for dinner. On Friday we returned by train to Hampton, as Sunday was to be spent on the Hampton Station field, with services at Salt Springs, Titusville and the Station. But further notes can be given better next week. R. J. COLPITTS.

Salt Springs, May 24th.

Acadia Seminary.

My Dear Mr. Editor:—A word or two as to Seminary affairs. The day for closing, Tuesday, June 3, draws on apace. The class to be graduated is large in number and fine in quality. Fifteen have been doing work in the Collegiate Course, two in the Piano Course, and two in the Vocal Course. Class Day exercises will be held on the afternoon of Saturday, May the 31st, and the occasion promises to be one of interest. We shall be glad to see you.

The Principal desires to visit as many of the Association's as possible this summer, to enable him to come in touch and become acquainted with his brethren in the ministry and learn from them as to the territory which ought to furnish students for our school. He will be glad to receive word at any time of any person whose thought should be turned toward the Seminary. The new catalogue, fully illustrated and largely rewritten will be issued early in June. It will be cheerfully forwarded to any one desirous of becoming acquainted with us, or to any person who can use it to good advantage. Some new courses of interest are in prospect concerning which I shall be glad to receive inquiry.

The recital given by the students of the Elocution Department passed off creditably to all concerned. The literary quality of the program is to be commended. The Revel of the Naiads was a most pleasing feature. The full program is as follows:

PART I.

- Karen's Exploit Roberts
Miss Bessie M. McMillan.
- "Fairies' Lullaby," (Midsummer Night's Dream.)
Act II, Scene 2.
Miss Maysie B. Willis.
- Queen Guinevere Tennyson
Miss Nina V. Shaw.
- Thrush
Miss Mabel N. Elliott.

PART II.

- Merchant of Venice Shakespear.
- Scene—A Room in Portia's house.
Portia Miss Bessie M. McMillan
Nerissa Miss Ruby I. Darrach
Athelwold Rives
Scene—Elfreda's boudoir
Elfreda Miss Edna G. Cook
Nurse Miss Nina V. Shaw.

PART III.

- REVEL OF THE NAIADS.
Miss Mabel N. Elliott.
Miss Florence V. Harding.
Miss Edna G. Cook.
Miss Ethel M. Brown Miss Catherine M. Ethridge
Miss Ivy M. Green Miss Amy G. Witter
Miss Ruby I. Darrach Miss Louise A. Morse
Miss Sadie I. Epps Accompanist

The numbers most appreciated were "Athelwold" in which both parts were well taken, and the Revel of the Naiads which received much well merited applause.

A Want. We need many things; but one want which may be easily supplied is this. A yearly prize to be offered for excellent work in the Art Department, either a stated amount contributed for a term of years or a fund to be invested for this purpose. The work done in this department deserves this recognition and the director will warmly receive such a stimulus. What applies to the Art Department is no less true of the Department of Vocal Culture. I shall be glad to have a prompt and generous response to this appeal.

Sincerely,

H. T. DEWOLFE.

General Programme for Anniversary Week at Acadia.

FRIDAY, MAY 30.

Piano Recital,—Alumni Hall,
Acadia Seminary, 8 p. m., by Miss Mabel Miller Elliott and Miss Mary Amelia Delap, of the Seminary Graduating Class. (Admission by invitation.)

SATURDAY, MAY 31.

3 00 p. m.—Class Exercises of the Seminary Graduating Class, Alumni Hall, Acadia Seminary. (Admission by invitation.)

8.00 p. m.—Orchestral Concert by College Talent. College Hall. (Particulars on special posters.)

SUNDAY, JUNE 1.

11 00 a. m.—Baccalaureate Sermon in the Baptist Church by the Rev. W. A. Newcombe, M. A., Thomaston, Maine. (Class of 1870.)

7.00 p. m.—Address in College Hall under the auspices of the College Y. M. C. A. by the Rev. H. F. Waring, M. A., of St. John, N. B. (Class of 1890.)

MONDAY, JUNE 2.

2.00 p. m.—Field Sports on the College Campus.
2 30 p. m.—Business Meeting of the Alumni Association of Acadia Seminary in Alumni Hall.

7.30 p. m.—Reunion of Alumni Association in Alumni Hall.

7.30 p. m.—In College Hall, Closing Exercises of Horton Collegiate Academy.

Address by Rev. G. R. White, M. A., Hantsport.

9.30 p. m.—Business Meeting of the Senate of the University. College Chapel.

TUESDAY, JUNE 3.

10.00 a. m.—Class Exercises of the College Graduating Class. College Hall.

2.00 p. m.—Inter-Class Tennis Tournament: College Classes. Campus.

2.30 p. m.—Annual Business Meeting of the Alumni Association of the College. College Chapel.

5 00 p. m.—Alumni Dinner in the College Gymnasium. Open to Members of the Alumni Association and invited guests.

7.00 p. m.—Preliminary Meeting of the Board of Governors, College Chapel.

7.30 p. m.—In College Hall, Closing Exercises of Acadia Seminary. Address to Graduating Class by Rev. G. O. Gates, D. D., Windsor. (Admission 25 cents.)

WEDNESDAY, JUNE 4.

10.15 a. m.—In College Hall, Commencement Exercises of Acadia College.

Addresses by Members of the Graduating Class. Conferring of Degrees. Addresses by distinguished Visitors.

3.00 to 6.30 p. m.—In College Hall, Conversation.

THURSDAY, JUNE 5.

9 00 a. m.—Adjourned Meeting of the Board of Governors, College Library.

New Books.

THE NIGHT HAWK. By Alix John. This is a romance, having some substrations of fact in events connected with the American Civil War. Its leading character is a Southern lady who, after an unhappy marriage, leading to separation from her husband, devoted herself to the ill-starred cause of secession. Employed in the secret service of the South, she is represented as living for a long time in Halifax, when, with others, she is engaged in promoting the blockade-running business which, during the earlier stages of the war was so successfully prosecuted. There she has some perilous experiences, and there also she makes the acquaintance of an English officer, to whom, after the death of her husband, who was killed in the war, she is married, in connection with adventures of a highly dramatic character. The reader is not likely to fall very deeply in love with any of the characters portrayed in the book. Some of them are wicked, some base and others silly, and the best of them seem to lack any real nobility of purposes. One would not indeed wish to say that the *morale* of the book is low, but it is hardly of a tonic character. However, the book is entertaining, the story is well told and the interest is sustained unto the close.

—The Copp, Clark Company, Toronto.

THE ACADIAN EXILE on Sea. Shell Essays. By Jeremiah S. Clark.

In a neat booklet of some 60 pages, the author here presents us with some of the fruits of his thinking and his faculty for giving thoughts poetic expression. There are thirty pieces in all, the longest, and most ambitious in character, being that which gives title to the volume, 'The Acadian Exile,' in which the author seeks to correct what he considers to be the erroneous impression, as to historic facts made by Longfellow's famous poem—"Evangeline." The book as a whole gives evidence of poetic imagination and powers of expression. Certainly it shares the general character of human productions in lacking something of perfection. But if the critical taste is now and then offended, there is much here that gives us pleasure and justly wins our appreciation. As a good sample of Mr. Clark's work we quote the following short piece, entitled—

BLOMIDON.

That giant rock still stands in majesty;
Around whose base swirl Minas' thundering tides,
And, while I gaze in awe, repeat to me:—
The steadfast, pure and true alone abides.
Calm is his soul who in such company
Pursues his calling, and in bosom hides
That confidence, firm-based on Calvary,
Which no o'erwhelming billow overrides.
Acadia is the place where liberty
Is lifting men to light with stately strides;
The Place, the Micmacs named her, let her be
A nursery of kings through none's and ideo.

* * * The Story Page * * *

Thanksgiving.

BY AMELIA R. BARR.

"Have you cut the wheat in the blowing fields,
The barley, the oats, and the rye,
The golden corn and the pearly rice?
For the winter days are nigh."
"We have reaped them all from shore to shore,
And the grain is safe on the threshing floor."
"Have you gathered the berries from the vine,
And the fruit from the orchard trees?
The dew and the scent from the roses and thyme,
In the hive of the honeybees?"
"The peach and the plum and the apple are ours,
And the honeycomb from the scented flowers."
"The wealth of the snowy cotton field
And the gift of the sugar cane,
The savory herb and the nourishing root—
There has nothing been given in vain."
"We have gathered the harvest from shore to shore,
And the measure is full and brimming o'er."
Then lift up the head with a song!
And lift up the hand with a gift!
To the ancient Giver of all!
The spirit in gratitude lift!
For the joy and the promise of spring,
For the hay and the clover sweet,
The barley, the rye, and the oats,
The rice and the corn and the wheat,
The cotton and sugar and fruit,
The flowers and the fine honeycomb,
The country, so fair and so free,
The blessings and glory of home.

—Selected.

His Friend's Plan.

BY HILDA RICHMOND.

"To tell you the truth, Arthur," said Rev. Mr. Maxwell to his old friend, "I would rather not have you go to church with me. I never had much patience with people who display the family skeleton before visitors; but really the young people come to my church on Sunday evening for the sole purpose of flirting. I have tried every means in my power to prevent it, but with no success. I have persuaded, argued, scolded, preached and prayed about it, but if you should go to-night, you would be shocked at the irreverence and inattention of the boys and girls."

"But I really want to go," said Arthur Banks. "It has been years since I heard you preach, and this is my only chance, for I shall not be back again till fall. I won't flirt with the girls nor be shocked too much. I have a flock of nephews and nieces of my own, and know just how giddy some young people can be. If my son and daughter had lived, I hope they would never have wanted to flirt in church; but who knows? Do the parents help you in your struggle?"

"Not a bit. They say young people will be young people, and smile indulgently when a troop of school girls rush to every train that stops in town to see who gets off and talk to the train crew. I suppose there were half a dozen to meet you last night."

"I noticed some girls talking and laughing with the brakeman. I supposed they were related to him."

Just then the first bell rang and the two friends hurried to the church. Mr. Banks took a seat near the door, and during the opening service wondered if all the young folks were out of town or gone to meet a late train. The minister had scarcely announced his text when they commenced coming. By twos and threes they rustled and fluttered into the back seats, and every few minutes the minister was forced to pause until the noise subsided. Mr. Banks looked sternly at the rude young people, but the older folks in front apparently paid no attention to the subdued giggling and whispering behind them.

The two friends walked home in silence; but, once inside the tiny study at the parsonage, Mr. Banks said: "I don't wonder you wanted me to stay at home. Those rude, noisy young people would set me distracted in a month. Are they always as bad as to-night?"

"Not always. They made an extra effort this evening because they saw it annoyed you."

"Is there no way to reach them?"

"It seems not. I am starting a little reading-room with a few books and magazines in the hope of keeping them off the streets part of the time, but it is too new to show what it will accomplish. If you have any reading matter to spare, send it to us by all means."

"I'll send a box of books as soon as I get home. Maybe I can think of some plan to help you. I wish I could, for your hair is turning gray too fast to suit me," and he laid his hand affectionately on the minister's shoulders. "Thank you, Arthur. You were always such a comfort to me in school and college, and even now your letters do me more good than medicine."

"I am glad to hear it," said Mr. Banks. "Don't give up yet, for something will help you out of your perplexity. But I might as well not caution you on that subject, for I know as long as you are here you will never give up."

Three weeks later the usual crowd of young girls flock-

ed to the morning train, and this time were devoting all their attention to the clerk in the mail car. They were nice-looking, bright girls, whose mothers foolishly thought it did no harm for their children to spend their vacation in this way.

"I beg your pardon," said a musical voice behind them, "but will you be so kind as to carry this letter into Cincinnati with you and put a special delivery stamp on it? The postman here is out of them, and it is important that the letter be delivered to-day."

In an instant the clerk's cap was in his hand, and, as he took the letter and money, he said: "I shall be glad to do your errand."

The village girls looked from the dainty girl, in her trim shirtwaist and dark skirt, with an air of exquisite neatness from her shining brown hair to her faultless shoes, to the young man who was regarding her with respectful attention.

"Thank you," she said, simply, and moved swiftly away.

"You need not be so polite to her," said Bell Graves, who was the acknowledged leader of the girls; "she is only the new book-keeper in the creamery over there."

"A lady, nevertheless," said the clerk. "Then I suppose we are not ladies, for you never take off your cap when you talk to us," said Bell.

The young man was tired of seeing the girls at his car every time the train stopped in the village, and thought a little wholesome truth would do no harm, so he said: "Well, to tell you the truth, ladies do not go to trains to flirt with men, nor anywhere else, for that matter. Since you have started the subject, I'll tell you that the very nicest girls are the ones who never try to attract attention. It really is not your fault, though, for you are only used to country ways, and do not know what good manners are. Loud laughing and talking are never commented on except unfavorably by strangers, no matter what any one may tell you."

The bell was ringing for the train to start before he had finished his little lecture, and as it moved out he looked back from the open door at the little group of girls speechless with indignation. "It will do them good, maybe," he murmured, turning to his work, forgetting that he had encouraged them in the very thing he had just finished reproving them for.

It did do them good, for they walked quietly home at once, without even glancing in the direction of several strangers who stood on the little platform.

"I wish you could run down to Mrs. Floods' and tell Nellie to come home right away," said Mrs. Graves, a few hours later, to Bell, who was lounging discontentedly in the parlor, wishing for something pleasant to do. "I forgot it is the day for her music lesson, and told her she might spend the afternoon."

"I don't see why she should want to spend the afternoon with Mrs. Flood. There are no children there," said Bell, in astonishment.

"No, but that young lady who is book-keeper at the creamery boards there, and Nellie is very much interested in her. She takes fresh pansies to Miss Burke every day to send to the city for the flower mission. I am glad she does it, too, for if I pay her in flowers she willingly does many little tasks, and it helps me a great deal."

"Bell," said Mr. Graves, putting down his paper, "run along and send your sister home, but stay yourself and call on Miss Burke. I intended to mention it last week, but forgot. I met her at the creamery when I drew my check for last month's milk account from the farm, and she pleased me very much. She said she only worked in the morning and had the afternoon to herself, so she must be lonesome in a strange town. Maybe you have called, though?"

"No, I haven't," said Bell. "I don't like the stuck-up look she has, and I don't care to meet her. Must I go?"

"Indeed you must," said her father, sternly. "She is not a bit stuck-up, as you call it, but a refined, intelligent face and good, old-fashioned manners."

So presently Bell, arrayed in her best black skirt and most elaborate silk waist, was on her way to do her father's bidding, for though she did as she pleased most of the time, she obeyed her father's few commands instantly. A gay child laugh guided her to the shaded east porch of the house where Nina Burke boarded, and a pretty sight met her eyes. Her little sister Nellie was deftly making tiny bouquets of pansies and mignonette and Nina was placing them carefully in a moss-lined basket. Bell took in Nina's simple white frock and white canvas shoes at a glance, and suddenly felt very much overdressed, but she rejoiced to see that Nellie, in her little white frock, was not out of place in the picture. As Nellie looked around for flowers she saw Bell watching them, and cried out:

"Why, Bell, are you here? Come and help us. We are afraid the expressman will come for the basket before it is ready."

"I am sorry, Nellie, but mamma wants you to come home right away. She forgot that this is the day for your music lesson."

Tears filled the blue eyes as their owner said, sadly: "Then the poor, sick people won't have any flowers to-day."

"Yes they will," said Bell, heartily, drawing off her hot gloves. "If Miss Burke will let me, I'll help her."

"Certainly you may," said Nina, drawing a low chair forward. "Good-bye, dear," kissing the sweet face and settling the little white sunbonnet on the curly head. "Come again to-morrow, if mamma will let you. Thank you very much for helping me to-day."

So Nellie trudged home, pleased and proud, and the two girls quickly finished their task and then Nina led the way into the big, old parlor and settled her guest on the pillow-heaped couch.

While Nina delivered her basket, with numerous injunctions, to the expressman, Bell studied the dainty, cool parlor with critical eyes. The heavy carpet that had covered the floor was replaced by light matting, and delicate, ruffled muslin curtains floated in the breeze instead of the expensive lace ones of which Mrs. Floods was so proud. There were books and flowers and magazines in profusion, gay pillows and comfortable chairs. The furniture in almost any other parlor in the village would have paid for everything except the piano three times over, but Bell did not know that. To her it was elegance itself, simply because she had never seen a really well furnished room.

When Nina gracefully poured tea in the tiny cups and served it with crisp wafers, Bell enthusiastically fell in love with the pretty hostess and her pretty room, after the fashion of all schoolgirls, and henceforth made Nina her model in all things.

Happy the girls who, in the impressionable, joyous days of young womanhood, have before them some older friend who wisely and imperceptibly fashions their young lives and teaches them the meaning of good breeding as no book on etiquette ever can.

One beautiful autumn morning as the minister was preparing his sermon for the following Sunday, four members of his congregation walked into the study and, after a few minutes' conversation, one of them said: "While you were away last week at Bro. Reed's funeral the congregation had a meeting, and it was unanimously decided that your salary should be increased. Your work is entirely satisfactory, and our church is doing better work than ever before. In token of our love and appreciation we beg you to accept our gift, with the earnest hope that your labor may be crowned with still greater success," and he laid ten twenty-dollar gold pieces before the astonished minister.

"My dear friends," he said, with tears in his eyes, "the credit for the successful work in our church belongs in a great measure to the young people. In the last few months they have come nobly to my support and enabled me to give more time and thought to the preparations of my sermons. They have taken charge of the music, and it seems to me there is nothing more delightful than their fresh, tuneful voices singing the grand old hymns; they work faithfully in the Sunday-school, and, more than all, by their reverent attention inspire me with the hope that my labor is not in vain. I thank you all for your generous gift, and hope that in the coming year I may do better than ever before. May God bless you!"

"I always said our boys and girls would come out all right in time," said Mr. Blake, proudly. "I know they were a little noisy and sometimes disturbed the meeting, but now they are all right."

"That pretty little girl at the creamery is responsible for a great deal of the reform," said Mr. Graves. "I never saw any one who could influence boys and girls as she can, and always in the right direction, too. I have watched since last spring, when she first came, and her gentle ways and perfect manners are being rapidly copied by our young people. I thank God every day that she ever came among us."

"Amen," responded the minister, fervently. "She is a devout Christian and a beautiful type of the self-supporting American girl."

That evening's mail brought a letter to Mr. Maxwell that called to his mind his friend's promise to "think, if possible, of some plan to help him."

"I might have known that Arthur had something to do with my success. He is the best friend a man ever had," and he read once more:

"MY DEAR ARTHUR:—From the hopeful tone of your letters and the calm, serene look of the picture of yourself that Mrs. Maxwell sent me a week ago, I judge that my plan to help you is not a failure. Do you remember that I promised to do a little thinking along that line when I visited you last spring? My favorite niece was planning to take up settlement work in the city during this summer, but I persuaded her to go down and help you out. She made me promise to find some employment for her that the young people might not suspect

The Young People

that her mission was solely to help them. I gave her the place as book-keeper in my creamery and, though she is the owner of more property than I, she was an ideal working girl. She was reared in one of the most exclusive and cultured homes in the city by a woman who is a social leader, but a Christian, nevertheless.

"Nina is envied for her exquisite tact and influence among young people, but, thanks to her home training, is as unspooled as a country wild flower. I will spare her a little longer, since you think she is doing so much good, but we are lonely without her. I am sure she will not be satisfied until you have gathered her young friends safely into the church of God and started them in the footsteps of the Saviour, whose devout follower she is.

"From Nina I hear how you are loved and respected by your people. May God crown your work with abundant success.

Your friend,
"ARTHUR BANKS."
—The Standard.

Nellie's Lesson.

"You may stand on the floor until the bell rings," said Miss Cramer to the little new scholar, whose name was Nellie, and who had refused to do most everything the teacher had required of her.

Then, turning to the other pupils, she said, "You will all be sorry for this little girl when I tell you she has never been taught to obey."

The small, mischievous figure stood twisting one hand about the thumb of the other and scowling until her black brows met. Suddenly she said, with a stamp of her tiny foot:

"I'll tip the table over!"
To which Miss Cramer quietly replied, "Well, tip the table over," as if that were a trifling matter.
"I'll knock the stove down!"
"Very well, knock it down," said Miss Cramer. But she wanted to laugh.
"I'll break all the windows!"
"Very well."

There was silence for a few minutes. Then, "I don't care; I killed a fly yesterday, anyhow!"
Here the whole school laughed, and Miss Cramer laughed with them, and, as it was noon, she dismissed them.

During the afternoon session Nellie behaved about as she pleased, roaming about the room and talking or singing, and, when reproved, declared that she couldn't keep still; mamma said she couldn't.

Next morning Miss Cramer called the child to her; then, turning to the pupils, she said: "You have all seen and heard a good deal of Nellie Stratton. Now all those who think that Nellie can sit down and keep still and behave like a lady may raise their hands."

Every hand went up.
"Now you may tell Nellie what name we have for a girl or boy who behaves as she has done."
"Baby!" shouted the forty voices, and Nellie's face grew crimson.

"Now," continued the teacher, "if Nellie thinks that Nellie Stratton can behave like a lady, she may raise her hand."

A moment's hesitation, then up went the hand, and, turning to Miss Cramer, the child said, "You put up your hand."

"Yes, indeed I will, for I am sure that Nellie can if she tries." And so up went the teacher's hand, and Miss Nellie was quiet all the afternoon.

As time went on she sometimes forgot; but Miss Cramer had only to turn her around and say, "Let me see if Nellie is growing backward into a baby instead of forward into a big girl," and Nellie would straighten out her wriggles and promptly say, "No, I isn't."

When school closed for the holidays, and the children all flocked around the teacher to bid her good-bye, Nellie threw her arms about Miss Cramer's neck, saying, "I love you; you're so good I'd like to eat you with a spoon."

"Do you know that one reason why you love me is that you obey me?" asked Miss Cramer. "We all obey some one, you know, dear. We must, to be happy."

"Who do you mind?" asked Nellie.
"God," said her teacher, softly.—Child's Hour.

A strange instrument hung on an old castle wall—so the legend runs. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered what it was, and how it had been used. Then, one day, a stranger came to the castle gate and entered the hall. His eye saw the dark object on the wall, and, taking it down, he reverently brushed the dust from its sides, and tenderly reset its broken strings. Then chords long silent woke beneath his touch, and all hearts were strangely thrilled as he played. It was the master, long absent, who had returned to his own.

It is but a legend, yet the meaning is plain. In every human soul there hangs a marvellous harp, dust-covered, with strings broken, while yet the Master's hand has not yet found it. Is your soul-harp hanging silent on the wall? Have you learned the secret of glad, happy days? Open your heart every morning to Christ. Let him enter and repair the strings which sin has broken, and sweep them with his skillful fingers, and you will go out to sing, through all the day. Only when the song of God's love is singing in our hearts are we ready for the day.—J. R. Miller, D. D.

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

Daily Bible Readings.

Monday, June 2.—Revelation 12. Now is come the kingdom of our God (v. 10). Compare Rev. 11: 15.
Tuesday, June 3.—Revelation 13: 1-10. Who are not written in the book of life? (v. 8). Compare Rev. 3: 5.
Wednesday, June 4.—Revelation 13: 11-18. The mark for destruction (v. 16). Compare Rev. 14: 9-10.
Thursday, June 5.—Revelation 14: 1-12. The Lamb on Mount Zion (v. 1). Compare Psalm 2: 6.
Friday, June 6.—Revelation 14: 13-20. The crowned One with a sharp sickle (v. 14). Compare Rev. 7: 1: 13.
Saturday, June 7.—Revelation 15. All the nations shall worship before thee (v. 4). Compare Isa. 66: 23.

Prayer Meeting Topic—June 1.

The Purpose of His Coming. Matthew 18: 11; John 10: 10.

Why the Son of Man Came.

The Son of God came to earth on a mission great enough to justify his coming; for he came to seek and to save the lost. The work was too great for prophet or angel; hence the Son of God volunteered to go and reclaim the sinful and depraved among men by the sacrifice of his own precious blood.

SEEKING AND SAVING LOST CLASSES.

In every century of human history and in every country of the world there are certain classes which are already lost. Society counts the impure woman and the drunkard as hopelessly lost. They are trampled upon as refuse in the streets and driven from the homes and places of business of respectable persons. But Jesus came with a message of hope for the publicans and the harlots. Cultivated and refined men often complained because he ate and drank with these despised classes. Our Lord replied that as a physician he must visit the sick and minister to them. Respectable people thought themselves whole and had no use for his services. A few at least of the submerged classes found in Jesus a physician for both soul and body. How could Mary Magdalene ever forget the friend who sought her when she was dominated by seven demons, and restored her to sanity, purity and peace of soul? Here was a teacher not ashamed to be found talking with a sinful woman; for he came to save the lost. He could transform the harlot of to-day into the blessed evangelist of to-morrow. Jesus Christ was the best friend the submerged classes of society ever had, and his gospel is the only hope for the millions who are now groping in the midnight blackness of sin.

SAVING LOST NATIONS.

Our Lord was sent to the lost sheep of the house of Israel during the few years of his ministry on earth, but he spoke of the day when he would draw all men, Greek as well as Jew, unto himself. The Jews were unwilling that other peoples should be saved, unless they would become Jews. Is there not just now danger that the Anglo-Saxon peoples will conclude that the choice of God has fallen upon us, and that we are the only peoples worth saving? Our Lord Jesus came to save the lost; and those who follow in his footsteps will seek the ignorant and degraded folk with a view to lifting them into living fellowship with God. China, India, Africa and the islands of the sea are lost without the gospel. The most highly cultivated classes in these countries do not know the living God as father and friend.

SAVING LOST INDIVIDUALS.

Men must be won to Christ man by man. There must be individual work for individuals. How our Lord Jesus delighted in this personal heart-to-heart work with souls! Even in the most favored communities and in the finest families there are individuals who are lost. These wanderers must be sought and won.

SEEKING THE LOST.

Jesus hunted for them. He was truly a fisher of men. Nothing so delighted him as to find a hopeless wanderer and bring him safe to the Father's house. Men flocked around our Lord to hear him preach and to witness his miracles of mercy. He might therefore have excused himself from the task of seeking the lost; but he tramped all over Palestine to find the souls that were in need of his help. All about us are men lost in the mazes of error, sunk in the mire of sin, and in need of a personal friend if they are ever to be saved.

JOHN R. SAMPEY, in Baptist Union.

Louisville, Ky.

The Shadow in the Track.

The overtaking of justice, and the sure results of an evil life, have recently been strikingly illustrated in the arrest of a prominent citizen in one of the southwestern

states. It is a pathetic story, and ought not to pass without a wholesome word for young men, who may think that evil can be covered up, and a man be all the gainer.

Some years ago a man was arrested in Texas, charged with passing counterfeit money; he was tried and sentenced to a long imprisonment, but managed to make his escape. He went into another state and began life anew. He was greatly prospered, and by honorable living and working he became one of the best citizens of his section of the state. He amassed large wealth; was well known for his philanthropy; was urged to accept political honors, but refused them all; it is said he might have gone to Congress from his district, had he chosen to accept the nomination. In every way his life was an exemplary one, being regarded as a model man in the community. He was liberal to the churches, though he would join none of them.

A few weeks ago an officer of the United States secret service called at his office, addressed him in his right name, told his errand—and the secret was out. He asked for a few hours in which to arrange some business matters, and then without any protest went away with the officer to Texas, to serve his term in the penitentiary. It is to be hoped that a pardon will quickly follow; punishment can work no good in his case, either to the state or to himself; his after-life should count for much in considering the matter of his imprisonment.

There is, however, a side to the incident, which we ought not overlook. There is an old saying, too often forgotten in the present day: "Be sure your sin will find you out." We need to hear it again and again. Too often do we hear the suggestion: "That is all right—so long as you are not found out." But men are found out; the world is too small for a man to hide in it. Though wrong may go unpunished for a long while, judgment will sooner or later overtake the wrong-doer. "He that covereth his sins shall not prosper." But that is not the worst of it. The unfortunate man whose story we have been telling, said that the fear and expectation of arrest and exposure had haunted him ever since he fled. That must have been a fearful punishment, through all the years in which he was trying to lead an honorable life; he could not get away from the shadow hanging over him by day and night. The consciousness of his wrongdoing was ever with him; it poisoned every hour of the day, filled the nights with visions of punishment and exposure sure to come at last. It must have been a fearful experience. He could never get away from the shadow in his track. Here is an illustration of the way in which sin brings with it punishment keener than any judge can administer; it is the loss of inner peace. That unfortunate man lived in perdition every day—and he never got out of it.

Have We Stopped Working?

A lady said to me recently: "That church has come to the period when they have stopped working." The remark impressed me. I had known the church in its origin, when it fought for organization and recognition, for means to build a home. Then under a heavy debt they pulled hard and pulled together and kept up the strain, till the debt was off and the pressure lifted; and now I am told that they have "stopped working." It is the critical hour, and the hour of criticism. I would rather have a church mortgaged clear up to the eaves than a church resting. There are such periods in Christian lives. When we came to Christ we were full of zeal, but after—

The churches of our land have to face this same period. In mission fields there is a great area of untouched soil, and advance is necessary. Here, we must reach out for world-conquest. Missions are the salvation of the churches of the homeland. There is a feature of death in all life. We must grow to live. I have noticed in recent articles a backward look of almost longing for the days of persecution, which were the days of progress. It is the restlessness of life to advance. The days of resistance have given place to progress by attack.

"Ye did run well, who did hinder you?" Success is in proportion to aggression. Ideality is growth. An un-reached goal is a permanent inspiration. High ideals forbid staying. Seed, blade, ear, full-grown corn—childhood, manhood, maturity—these are symbolic of life. Stillness is type of stagnation. Life was never meant to be a thing of memory. The future was never meant to be relegated to the yesterdays. Life should be crisp and fresh and vital as a flower just picked. Life's river was never meant to run underground part of its course. Underground Christians! What a characterization! Candles under a bed! Out-of-sight Christians! Under-a-cloud stars! Servants temporarily off duty—crippled, laid up, relaxed, retrospective spirits.

On street-car windows are the words: "Passengers please keep their seats till the car stops. Face forward." That is good sense—"face forward," then you will not get jerked over backward when the car stops or when you step off the car in motion. "He that putteth his hand to the plough and looketh back is not fit for the kingdom of God." The great commission was a message of conquest. It is significant that the record of our Lord's life for eighteen years, between twelve and thirty, is this: "And Jesus advanced in wisdom and stature, and in grace with God and man."

Once Spain, in ignorance of new worlds, stamped her coin with this legend, *ne plus ultra*—no more beyond. When a bold spirit sailed out to find new worlds of beauty and wealth she changed her legend to *plus ultra*—more beyond. Shall we not cease to play the proud, but ignorant, Spaniard? Shall not every Christian church, every young people's society, every Christian indeed, strike the negative from his life? Shall we not in our high calling sail out through our Gibraltar to some new land to be made rich for Christ and ready for heaven?

REV. F. W. LOCKWOOD.

Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

For Tekkai that the Spirit's power may come in great measure upon our missionaries and their helpers, and may souls be saved. For the North West, Indian work and British Columbia.

The Quarterly Meeting of the W. B. M. U. Executive was held on the afternoon of Tuesday, May 20th, in the Mission Room, Germain St. Mrs. J. W. Manning, President, occupied the chair and opened the exercises by reading the 33rd Psalm, after which Mrs. N. C. Scott offered prayer and the routine business was taken up. The minutes of the last meeting having been read by the Secretary were found correct and adopted. The Quarterly financial statement from the Treasurer, Mrs. Smith, was read by the Secretary, showing the receipts for the three months to have been \$774.32, with an expenditure of \$2302.18. Mrs. Crandall, Treasurer of Mission Bands, who was present, gave her quarterly statement of monies received from the Bands which amounted to \$389.61. These financial reports were after discussion adopted. The President read a letter from Mrs. Martell to the Executive, giving extracts from letters recently received from two of the lady missionaries, Mrs. Archibald and Miss Harrison. Words of sympathy were spoken in regard to Mrs. Martell, whose health is not good, but still faithfully attends to the duties of her office.

The illness of Mrs. Harrison, the mother of our missionary, Miss Maule Harrison, was also referred to tenderly and with great sympathy. After this there was some informal talk about the coming associations and the mission studies for next year, and the meeting was brought to a close by prayer offered by Mrs. Nobles.

Twelve sisters were present, namely Mrs. Manning, Mrs. Cowan, Mrs. Hopper, Mrs. Scott, Mrs. Waring, Mrs. Jones, Mrs. Nobles, Mrs. Dykeman, Mrs. Sipprell, Mrs. Baker, Miss Longmaid and the Rec. Secretary, M. S. Everett.

A meeting of the Home Mission Committee of the W. B. M. U. was held in the vestry of Prince Street Baptist church, Truro, on March 8th. Eight members were present. Mrs. C. H. Martel presiding. Scripture reading was followed by prayer from all present for the cause which is near our hearts. An earnest discussion followed as to ways and means by which the work of the committee could be carried forward to obtain best results. A motion was passed that the name of Mrs. James Bulmer, Truro, be added to our committee. A very interesting letter from Mrs. Masé of the Grande Ligne Institute giving some details of the work there was then read and much appreciated. It was decided that we make up a box of useful articles, household linen, etc., to assist in furnishing bedrooms and send to Mrs. Masé. Also that the Secretary prepare a short article for "Tidings," giving some extracts from Mrs. Masé's letter, and ask for contributions from our Societies toward the box for Grande Ligne. A motion was passed that we endeavor to assist the Home Mission work by having a letter prepared and sent to be read at the Woman's Meeting in connection with each of the Associations during the coming summer, appealing for larger giving to Home Mission funds. The meeting closed with prayer.

L. W. KING, Sec'y., H. M. Com.

Lunenburg County W. M. A. Society's Report

In the report of the Lunenburg Co. Quarterly Meeting which was held at New Canada, the report of the Women's meeting was left out. As I consider the work of the Aid Societies a very important work, and a work which should interest all our sisters, I beg to state that we had a very enjoyable and profitable session. Sister Webb, President of the New Canada Society, conducted the meeting. Sister Hibbert Wagner, Sec'y., reported for the New Canada Aid Society and Mission Band. The report was both interesting and encouraging. The missionary work among the young folk is growing in interest; quite a few new members have been added during the last quarter. This speaks well for the President, Sister Stephen Wagner, who is a faithful worker. Many of the Aid Societies were heard from through the pastors. Sister Semon gave a reading entitled "Widow Life in India." Sister Webb read a paper entitled "The Divine Commission." Several sisters took part in the devotional service. Our sisters should make an effort to have their societies represented at the quarterly meetings.

MRS. J. WEBB.

Monies Received by W. B. M. U. Treasurer.

FROM MAY 1ST TO MAY 21ST.

Shelburne, Tidings, 25c; Windsor, F. M., \$15; Maccan, F. M., 5; Tidings, 25c; Amherst, F. M., 18.30; Little River, F. M., 1; H. M., 2; Hebron, F. M., 5.25; H. M., 1 38; Little Regs D'or F. M., 2; H. M., 1 25; G. L. 25c, Reports,

10c; 1st Elgin, F. M., 3; H. M., 5; Tidings, 25c.; Truro, Immanuel church, F. M., 5.92; H. M., 4, proceeds of public meeting, Chicacole Hospital, 6.07; 1st Sable River, F. M., 9; Annandale, F. M., 2 35; Tidings, 25c.; Intervale, Tidings, 25c.; Canard, F. M., 9; H. M., \$3; Reports, 25c.; Tidings, 25c.; Gaysboro, F. M., 30; Tidings, 25c.; Reports, 15c.; Lower Cambridge, F. M., 31; Tatamagouche Mt. Mrs Rachel Downing, F. M., 1; Watton, F. M., 2 45; Lower Aylesford, toward Rev R. E. Gullison's salary, F. M., 21 40; Canso, F. M., 12; H. M., 5; Aylesford Tidings, 25c.; Paradise, F. M., 9 75; H. M., 1; Migic, F. M., 10 45; Port Williams, H. M., 7 50; River Hebert, F. M., 7 65; H. M., 2 96; Tidings, 39c.; Greenfield, proceeds of a concert, F. M., 5; Wolfville, F. M., 47; H. M., 25; South Branch, Middle Stewacke, Mr and Mrs Emery Carr, toward endowing a bed in Chicacole Hospital, 10; St. John, Germain St. F. M., 25; Sydney, Tidings, 25c.; Jacksonville, F. M., 7 75; Pleasant Valley, Tidings, 25c.; Springhill, F. M., 3; H. M., 1; Penobscot, F. M., 6 85; H. M., 6 80; Athol, F. M., 3; East Onslow, F. M., 1 75; H. M., 50c; Summerville, F. M., 2; H. M., 75c; Halifax, North church, F. M., 12 50; G. S. Society for G. S. Hospital, 13; Noel, F. M., 2; Mt Denison, F. M., 1.

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

A Heathen Festival.

III. SOME OF ITS SIGHTS AND SOUNDS.

It was 9 p. m. when we reached Ramateerthamu. When the darkness of night shut in upon us, it seemed, for a time, that our plans were going to be seriously interfered with. The driver lost his way several times. At length he became disheartened, and calmly concluded that we could go no farther. "We must remain here till daylight," he said. But we thought otherwise, with the result that a guide was engaged from a little village near by who led us in safety to our desired destination.

Our next anxiety was in regard to a suitable halting place. Already the village seemed crowded to the utmost extent of its capacity, so that we could not hope to find a satisfactory place inside. To our left was a large tank, and all about it were pigs without number, village dumpings in abundance, and other things even more repulsive, which combined to make that anything but a desirable camping ground. At our left, rugged rocks and thorny cacti forbade our approach. We must either go on nearer to the village, or turn back. We chose the former, and happily so, for just a short distance ahead, a large tree loomed up in the dim torch-light, its wide-spreading branches extended as if to welcome us to its kindly protection. A hasty examination assured us that we had been led to almost an ideal spot. It proved to be the villagers favorite resort, so near the village as to be a part of it, and at the same time be a part from it. Later on, when, having finished the work we came to do, we would return from the village well wearied with the events of the day, this hospitable tree would shelter us from the unusually heavy dew then falling; and on the morrow the grateful shade of its friendly branches would shield us from old Sol's fiery darts, and somewhat cool his burning breath. Here we unceremoniously took temporary possession, and made preparation for our campaign.

It is now 10 o'clock. We are ready to reconnoitre the enemy's position. In the main street of the village we will be able to estimate his strength and view his proceedings. Let us go there.

As we enter the street we see, at the extreme opposite end, the large village temple. There Rama dwells. True, this Rama is only an idol, a lifeless mass, an unsightly shape, hewn out of the solid rock, but the thousands crowding above the temple, do not thus regard that image. To them Rama is a real, living, and glorious being, possessed of unlimited power to bless and curse; and the one great object of them all is to make such offerings, and do such deeds as will purchase his favor, and blind him to their sins.

Very few, perhaps not a dozen, in all that vast gathering, have even the slightest sorrow for all the lies, theft, adultery, and numerous other sins which they have habitually committed; nor do they have the remotest intention of sinning any less in the future. Their great anxiety is to bribe their god Rama so that he will wink at their wickedness and bless them in their sins.

Just listened to those hideous sounds! The doleful and monotonous pounding of the drums, the shrieking and howling of things supposed to be flutes, the clashing and the clanging of the cymbals, and the ringing of the bells before the hundreds of little idols set up on either side of the street to receive the people's offerings on behalf of Rama! Add to all this the senseless incantations of the so-called holy men; the wild ejaculations of the dancers, the groanings and screamings of those supposed to be spirit-possessed, and many other heathenish noises made by human voices, and the effect is better imagined than described. It makes us feel that we are approaching the bottomless pit rather than the abode of the good and great. Is it not more than an impression? Is not all this the trap-door to hell rather than the gate to Heaven as the Hindu thinks? Yes, verily, and more. For what we now see and hear is hell.

Do you see those men over there to the right? What? Intoxicated? Well I confess they do act like drunken men, and as a matter of fact they are intoxicated not only with strong drink, but with intense excitement, so that they can hardly be considered responsible for all their present doings. As you observe, they all have a torch in each hand. Let us go a little nearer. They are dancing. And what are they doing with the torches? Why they are actually burning their bodies with them! And what is that entwined about their necks and bodies.

"It is wire which when heated will increase their bodily torture, and thus add to their merit." So says Appalarasiah the preacher. Even now they are holding the torch to the wire with one hand, while with the other they hold the second torch-flame first under the arm, then against the body, then under the chin, and finally in the mouth. See those poor old men, gray-haired, and stooped! They cannot jump as high as the younger men, but they can burn themselves as thoroughly and suffer as much. Tomorrow the oldest among them will be able to show as many blisters and scars as the youngest. What a shame!! How sad to see those temples of the soul thus abused! And how the heart sickens, to think of men born to sorrow and suffering which they cannot escape, willfully adding thereto in the vain hope that thereby they may appease the wrath of the gods, and purchase peace for their souls. One man is leaving the circle now. We will follow him. It is not necessary to go far, for he soon falls exhausted. Listen! He is crying and moaning like a child. You, boys and girls, would say that this is due to bodily torture and fatigue, and you would be right. But these deluded people think it some mysterious manifestation of Rama's power indicating his special favor towards the devotee. We sigh, and pray, and pass on.

Hallo! What does this mean? See! A hundred men or more, each holding a long stick in the air, are approaching us. As they draw nearer their number increases. They have a warlike appearance, and are most boisterous. "Appalarasiah, is there going to be a fight?" "No," he replies, "this is another kind of worship, but not as meritorious as the fire-dance. They call it the stick worship."

It is getting late. Perhaps we ought to return at once, but as we are so near the temple steps, let us ascend so as to get a good view of this great multitude. How many people do you suppose are crowded in this village? Let us carefully estimate. There are five hundred in that small corner, and they seem but a handful. At the very least there must be twenty-five thousand men, women, and children. What a sight! What longings fill our souls as we look upon that great mass of humanity! Oh for power to break the galling chains that bind them, and lead them into the light and liberty of the gospel of Jesus Christ. Shall three of His despised disciples make war against the host? We will answer next week, if the Lord will.

R. E. GULLISON.

Bimilpatam, April 9th, 1902.

Receipts 20th Century Fund.

Leinster St S School, 15 43; Mrs H L Everett, (In Mem), 10; A W Sully, 2; J J Gillies, 2; G H Waterbury, 2—31 43.

Brussels St, H L McNaughton, 1; S School, 10; Blair McLaughlin, 2 50—13 52.

Germain St, Mrs Holman, 20; Mrs and Miss Calhoun 25; Mrs J P Duval 1; A F Burditt, 5; W F Burditt, 5; H D Mott, 5; Mrs Amelia Hickson, 1—62.

St Andrews 1st, Lottie and Jennie Bleakney, 10—10.

Forest Glen, Mr and Mrs T Whit Colpitta, 30; Etta Colpitta 1; Titus Colpitta, 5; Henry Fletcher, 5; Nellie Fletcher, 5—46.

North River, H W Colpitta, 5; Allie M Main, 1; Jephtha Bleakney, 1—7.

Havelock, Mr and Mrs C F Alward, 1 25; Canaan Road coll, 7 36; H A Keith, 5—13 61.

Pennfield, Rev T M Munro, 2; Mrs Jessie Prescott, 1;—3.

Fredericton, R H Phillips, 3—3.

Sackville, Mrs Fred Turner: 1; Lilla Hicks, 1; J Theo Ayer, 5—7.

Fairville, Rev A T Dykeman, 5—5.

Valley, Alfred Warnock, 1; Fred C Edgett, 1—2.

Jacksonville, Sunday School, 5; J McCready, 1; Mrs Calvin Churchill, (in mem) 5; Rev Joshua Cahill, 5—16.

Oak Bay, collection, 2 70; Sunday School 8 10—10 80.

Hillsboro 1st, Wallace Steeves, 1; Mrs J M Steeves, 1; Mrs A Carlisle, 4; Miner R Steeves, 5; G W Steeves, 4; A E Woodworth, 1; Weldon Coll, 79c—16 79.

Rothsay, Rev T W Keirstead, 20—20.

Cerdwell, S T Morton, 5—5.

Hopewell, Albert S S, 10; Benjamin Smith, 5; Jos Fulleton, 5; Mrs John Jamieson, 1; Gleason Bray, 5; Mr and Mrs P J Lingley, 2; Mr and Mrs W E Calhoun, 3; J P Calhoun, 1; collection, 1 50; Riverside coll, 5 70; Capt H A Turner, 5; Orpah A West, 2; Dea B Woodworth, 5; Mrs Rebecca Peck, 1; collection Hopewell Hill; 1 12; Mrs Man West, 1; Mrs Elisha Robinson, (In Mem), 5—58 32. Total to May 23rd, 330 45.

J. W. MANNING, Treas. 20th Cent. Fund.
St. John, May 23, 1902.

Rheumatism

No other disease makes one feel so old. It stiffens the joints, produces lameness, and makes every motion painful.

It is sometimes so bad as wholly to disable, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by

Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.

The Messenger and Visitor

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

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

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

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

Correspondence.

MR. EDITOR.—The writer believes it would be of great help to our denominational activity if the pastors or clerks were more frequent in their communications to the page of "News from the Churches." The page is eagerly scanned each week, and would be of great encouragement and inspiration if the plans and methods and general activities of the churches were presented. The news of the past months has been of a cheering character, and I am assured from consultation with pastors and other brethren, that a more general lighting of our church life is much desired. I hope to see a Conference, through our paper, on church life and work in which some of our successful and wide-awake workers will present their ways of conducting church work. Many of our pastors would hail such a Conference with delight. We want to know what to do and how to do it.

A PASTOR.

Notices.

Quarterly Meeting.

Carleton, Victoria and Madawaska Quarterly Meeting, will convene with Good's Corner Church, the 2nd Tuesday of June, (10th), at 2:30 p. m. We expect a good session. Will all the churches bring an offering. Rev. J. A. Cahill will preach Quarterly sermon.

R. W. DREMMINGS, Sec'y.—Treas.

Quarterly Meeting.

The Pictou and Colchester Quarterly, will convene, D. V., with the church at New Annan, on Monday and Tuesday, June 16th and 17th. The introductory sermon will, it is expected, be preached by Rev. Mr. Lawson, of Bass River, on the first evening at 7:30. An interesting program is being prepared, and it is hoped that a large number of pastors and other delegates from the churches will be in attendance, so that with the divine blessing, this gathering may be made very helpful to the new Annan church and its esteemed pastor.

A. E. INGRAM, Sec'y.

The Board of Governors of Acadia University will meet (D. V.) in the chapel of the College, on Tuesday, the 3rd of June at 7:30 p. m., for the granting of degrees, etc., also on Thursday the 5th at 9 a. m.

S. B. KEMPTON, Sec'y.

The Senate of Acadia University will meet for the regular transaction of business in the College Chapel at the close of the Academy exercises, Monday evening, June 2, 1902.

EVERETT W. SAWYER, Sec'y.

The annual meeting of the Associated Alumni of Acadia College, will be held in the College Chapel, Wolfville, on Tuesday, June 3rd, at 2:30. At 5 p. m., a collation will be served in the Gymnasium. Tickets are open to members of the Associated Alumni and all graduates of the College. They may be obtained from Prof. F. R. HALEY, Prof. E. W. SAWYER and Rev. W. N. HUTCHINS. The charge is 75 cents.

W. N. HUTCHINS, Sec'y.—Treas., As. Al. Acadia College.

Truro, N. S., May 23, 1902.

To the Alumnae of Acadia Seminary. The regular annual business meeting of the Alumnae Association of Acadia Seminary will take place on June 2nd, at 2:30 p. m., in a class-room of the Seminary and in the evening of the same day the social reunion of the members will be held at 8 o'clock in Alumnae Hall.

We hope for a large attendance and indications of enthusiasm for the Association. Let those of you who are unable to attend in person send, with your annual fees, a written expression of interest in the Association and remembrance of your Alma Mater. No special appeal for funds for a special purpose has been made this year, but if any are able to add a contribution to their annual dues they are earnestly solicited to do so. A cordial

Welcome awaits the Alumnae at the coming reunion.

L. EVA ANDREWS,
Pres. Alumnae Association.
Acadia Anniversaries.

TRAVELLING ARRANGEMENTS.

The Dominion Atlantic Railway will issue from all stations including St. John and Parrsboro, tickets to Wolfville and return at single fare from May 30th to June 4, inclusive, good to return until June 9, and from Boston May 27th and 30th good to return leaving Wolfville not later than June 9th.

The Intercolonial Ry. will issue through tickets to Wolfville from all stations where through tickets are sold and to Windsor Junction or Halifax in other cases. Certificates must be obtained at I. C. R. Stations where tickets are purchased, which when duly signed by the undersigned will entitle the party to free return ticket. In the case of through tickets these certificates must be presented at Wolfville station, the others at Windsor Junction or Halifax. These returns will be good up to and including June 9th.

The N. S. Central Railway, will issue return tickets at single fare, same as Dominion Atlantic.

A. COHOON, Sec'y. Ex. Com.
Wolfville, N. S., May 13th.
P. E. I. Association.

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

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

A. W. STERNS,
for Committee.

The N. S. Central Association.

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

H. B. SMITH, Sec'y.
N. S. Central Association.

This Association meets at 9:30 a. m., on Friday, June 27th, 1902, at Bridgewater. All delegates are requested to forward their names to the undersigned not later than Wednesday, June 18, 1902, so that arrangements may be made for their entertainment. Please state date of arrival and probable conveyance.

HENRY T. ROSS, Sec'y. Com. Entertainment.

Bridgewater, N. S., May 24, 1902.

N. B. Southern Association.

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

BRETHREN:—As no invitation was extended by any church, to the Southern Association, at its last session, to meet with them this year, the undersigned would be glad to hear from any church

SEVEN TO ONE

From reports received we figure that one bottle of Scott's Emulsion sometimes builds seven times its weight of solid, healthy flesh! Why is this so? Because Scott's Emulsion is itself the richest and most digestible of foods. Because Scott's Emulsion gives strong appetite. Because Scott's Emulsion makes all good food do good—strong stomach—strong digestion. Because Scott's Emulsion wakes up the dormant system—new life to the tissues—so that the body uses it's food for bone making and flesh building.

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

SPECIALIST SPROULE EXPLAINS

Why Other Physicians So Often Fail To Cure

Diseases OF THE Stomach.

Of all the chronic ailments which afflict modern humanity, none, perhaps, procure for their victims less sympathy than the various forms of stomach trouble, which are all, popularly and erroneously, classed under the head of "dyspepsia."

The blood is impoverished by the poor digestion; a great nerve system is kept perpetually on the rack, and both mind and body are affected.

I have often felt my blood boil with compassion and indignation, as I have seen the impatience and lack of pity towards these unfortunates. They try doctor after doctor, cure after cure, with no benefit. They grow worse rather than better. The things which they can eat without distress become fewer and fewer in number, till at last life grows scarcely worth the living.

My long experience has taught me not to waste time, but to ask at once if the patient has or ever had Catarrh of the Head. Nine out of ten times the patient is much surprised at the question, but answers yes. This, then, was

WHY ALL "DYSPEPSIA CURES" HAD FAILED.

The Catarrh mucus has dropped down from the head, and gradually coated over the lining of the stomach. The digestive juices are thus prevented from doing their work. The food is not digested and fails to nourish the body, so that the blood grows poor and weak and does not feed the nerves.

At length the Catarrh germs attach themselves to the membranous lining of the stomach, and eat into it, forming gradually festering sores and ulcers. The result is that any food put into the stomach causes pain, and the man is more than ever convinced that he has dyspepsia.

He has Catarrh of the Stomach. He can easily, simply and quickly be rid of it. But he must have treatment for Catarrh, at the hands of an expert Specialist.

Thousands of poor discouraged souls have applied to me as a last hope, after having been treated in vain by doctors and patent medicines, for dyspepsia or indigestion. I have treated them for Catarrh, and in each case the despondent, suffering chronic invalid gave place to a strong, healthy, happy man or woman. Reader, if you are one of these discouraged people, just write me, and it is nine chances out of ten you will never again have to dose yourself for dyspepsia or indigestion.

SYMPTOMS OF CATARRH OF THE STOMACH.

- Do you belch up gas?
- Is your tongue coated?
- Are your bowels irregular?
- Do you suffer from nausea?
- Are you drowsy after meals?
- Is your flesh soft and flabby?
- Do you suffer with headaches?
- Do you feel bloated after eating?
- Have you rambling in your bowels?
- Have you palpitation of the heart?
- Do you feel languid in the morning?
- Do you have pain just after eating?
- Have you pain in pit of stomach?
- Do you have chilly and then hot flushes?
- Do you have a desire for improper food?
- Is there a sour or a sweet taste in the mouth?
- Is there a gnawing sensation in stomach?
- Do you feel faint when stomach is empty?
- Do you see specks floating before your eyes?
- Have you feeling of emptiness in morning?
- Have you a burning in back part of throat called heartburn?

If you are troubled with some of the above symptoms, mark them on the piece of paper, cut it out and mail to me, also write any other information you may wish to give me about your case. As soon as I receive your letter I will study it over carefully. This is no trouble to me. I will then make a diagnosis, giving my opinion of your case, and if it be suitable for my treatment, will tell you just how much this course of treatment will cost. This I always make as reasonable as possible, leaving you perfectly free to think the matter over carefully, and then take treatment from me or not, just as you consider best.

SPECIALIST SPROULE, CATARRH and NERVOUS DISEASES, 7 to 13 DOANE ST., BOSTON.

that is prepared to entertain the said Association at its annual gathering, commencing July 5th.

Signed, A. T. DYKEMAN, Moderator.

J. F. BLACK, Secretary.

Fairville, N. B.

P. E. Island Association.

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

ARTHUR SIMPSON, Secretary.

Bay View, 17th May.

N. B. Western Association.

The New Brunswick Western Baptist Association will convene (D. V.) with the Rockland Baptist church, Carleton county, on Friday 2:30 p. m., June 27th. We hope to see a large delegation from the churches.

C. N. BARTON, Clerk.

Debee Junction, May 8th.

N. S. Western Association.

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

W. L. ARCHIBALD, Clerk of Asso.

The Queens County, N. B., Quarterly Meeting will convene with the Upper Jemseg Baptist church, beginning on Friday evening, June the 13th, at 7:30 and continuing through Saturday and the Sabbath.

J. COOMBS, Sec'y.

May 15th, 1902.

Albert County Quarterly Meeting. The Albert County Quarterly Meeting will convene with the Lower Cape Section of the Hopewell church, Tuesday, June 3rd, at 2 o'clock in the afternoon.

Rev. F. N. Atkinson will preach the Quarterly sermon Tuesday evening. Papers will be read by Pastors Addison and Ganong and a good time is expected. Try and send a delegation from your church.

The Sunday School Convention opens the following day at 2 o'clock.

F. D. DAVIDSON, Sec'y.—Treas.



THE TWENTIETH CENTURY FUND

\$50,000.

Address of Field Secretary is

H. F. ADAMS,

Fredrickton,

Box 150. New Brunswick,

Notice to Churches and Pastors.

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

M. W. BROWN, Rec.-Sec'y.

Pleasant Valley, Var. Co., N. S.

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

W. F. PARRIS, Sec'y. Prov. Com.

Yarmouth, P. E. I.

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

W. F. P.

The Peoples' Holiday.

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

August 30 to Sept. 6, 1902.

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

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

Entries close August 18. Late entries
pay double fees.

Exhibits carried at low rates.
Live Stock Judges will explain their
awards, and spectators will find seats be-
side the ring.

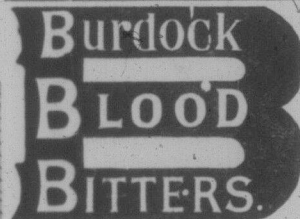
For entry forms, prize lists and all in-
formation, address

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

To Dye At Home

Learn how to do it successfully,
easily, quickly. Get a cake of the
famous English Home Dye, dyeing
soap, that washes and dyes at one
operation. Brilliant, fadeless. The
dye of highest quality that sells for
a small price.

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



Turns Bad Blood into
Rich Red Blood.

This spring you will need
something to take away that
tired, listless feeling brought
on by the system being clogged
with impurities which have
accumulated during the winter.
Burdock Blood Bitters is the
remedy you require.

It has no equal as a spring
medicine. It has been used by
thousands for a quarter of
a century with unequalled
success.

HERE IS PROOF.

Mrs. J. T. Skine of Shigawake, Ont.,
writes: "I have used Burdock Blood
Bitters as a spring medicine for the past
four years and don't think there is its equal.
When I feel drowsy, tired and have no
desire to eat I get a bottle of B.B.B. It
purifies the blood and builds up the con-
stitution better than any other remedy."

Wanted Everywhere

Bright young folks to sell Patriotic
Goods. Some ready, others now in pre-
paration in England.

Address to-day the
VARIETY MF'G CO.

The Home

THE SPRING CLEANING.

(By Constance Fuller McIntyre, in 'The
Ledger Monthly'.)

The men folk of certain families look
upon the perennial spring cleaning as a
species of prolonged and aggravated
'washing day,' which stands in their
minds, for general discomfort, not only in
unpunctual meals carelessly prepared, but
in the simultaneous upheaval of the sit-
ting-room and other comfortable nooks in
the home. But we are rapidly progress-
ing, if we have not already fully attained
thereto as yet, toward a more methodical
fashion of managing these matters, great-
ly minimizing if not altogether doing away
with, the need of enduring any discom-
fort, even if the housekeeper be scantily
provided with extra help during the pro-
cess of spring cleaning.

Though many housewives prefer to do
the whole house as quickly as possible,
every room being more or less dismantled
at the same time, there is a good deal to
be said in favor of a gradual accomplish-
ing of the work. A lady I knew used to
take one room at a time, waiting sometimes
two or three days, as convenient, before
attacking another room. In this manner
she managed her spring house-cleaning
with efficacy and thoroughness, and with
very little discomfort to the family.

CLEANING THE PARLOR.

In many houses the parlor is perhaps
one of the biggest jobs in house-cleaning,
because of the many pictures, curios and
fragile ornaments, almost priceless to the
possessor as mementoes of friendship and
travel, which if broken can never be re-
placed. These call for special and person-
al attention, there being very few servants
who, even if they had the time, could be
trusted to claim them. They should, of
course, be all removed from the room be-
fore the carpet is taken up, together with
all the furniture, which should be
thoroughly beaten and dusted before it is
removed, unless it be a heavy piano, which
should be well covered over.

EXTERMINATING INSECTS.

All insect life is more prolific in hot
countries, and therefore it behooves the
good housewife, in the bright spring days,
to use preventive measures, always more
satisfactory than remedial ones. One of
the best insect exterminators known is
alum water. Put the alum in hot water
and boil it until dissolved; then apply
with a brush to all cracks or lurking places
of the pests. Ants, cockroaches, bedbugs
and other creeping things are killed in
this way, and not being poison, it has not
the disadvantages of being in any way dan-
gerous to use where children are playing
about. Little red ants, it is said, will not
travel over wool, so that a piece of flannel
laid on a pantry shelf will keep them
away; branches of sweet fern scattered
around also help in this. A good way to
catch them is to sprinkle sugar on a
sponge, and when it is full of ants drop it
into boiling water. A few drops of oil of
lavender sprinkled about a bed is a good
thing to keep off fleas. Hellebore sprink-
led over the floor at night where cock-
roaches are troublesome will kill those who
eat it, and their dead bodies may be swept
up in the morning.

CLEANING MARBLE.

Where a marble hearth and mantel piece
have become discolored or stained, this
may be removed by applying a paste of
crude potash and whiting. Let this remain
for a little while before brushing off, and
then wash the marble with warm water,
adding, if it is dirty, a little household
ammonia, but no soap. Wipe dry immedi-
ately and polish with a piece of chamolis
skin.

CLEANING BRASS ARTICLES.

Brass candlesticks, andirons or orna-
ments which have blackened with neglect,

may be cleaned very easily with oxalic
acid—which, by the way, is poison—
rubbed on with a flannel rag; they need
only a little polishing with chamolis skin
after this. I have seen brass so long ne-
glected, as in the case of a memorial slab
set into the wall of a church, as to be
perfectly black, having the appearance of
slate; with very little trouble, oxalic acid
restored it to its original brilliance. In
ordinary cases brass can be cleaned and
brightened with powdered rotten stone
mixed to a paste with turpentine.

CLEANING GLASSWARE.

Glass vases or other vessels which have
become discolored or stained can be clean-
ed with little torn-up fragments of wet
newspaper shaken around in them; little
old tacks and nails are also useful for this,
being preferable to shot, which is often
used for cleaning decanters and other glass
vessels, because the sharp corners scrape
away the stains from the sides. Mirrors
and looking-glasses can be satisfactorily
cleaned with a sponge dipped in alcohol
or spirits of wine, and then dusted over
with powdered blue and polished with an
old silk handkerchief or soft cloth. News-
paper is also good for polishing both
mirrors and windows, especially good
quality newspaper. A little washing soda
should be dissolved in the water with
which windows are to be washed. They
can be polished with newspaper or chamolis
skin.

CLEANING PAINTED WOODWORK.

Light colored painted woodwork should
be dusted lightly with a brush. The great
secret in cleaning paint successfully is to
do it very quickly and use only a little
water, rinsing it as soon as clean in clear
water, and letting it dry quickly. The
water used may have a little gold dust or
similar cleansing agent, dissolved in it.
Black painted woodwork can be very easily
cleaned and brightened by rubbing with a
rag dipped in either kerosene or oil and
turpentine. This could also be applied to
light paint work if very dirty. The hinges
of creaking doors should also be attended
to at this time, the defect being easily
remedied by applying a feather dipped in
oil. This will also ease a stiff lock or door
handle.

The anthracite mine workers, in con-
vention at Hazleton on Friday, decided
that a special national convention of the
United Mine Workers of America be called
as soon as practicable for the purpose of
endeavoring to have all the bituminous
mine workers, both organized and unorga-
nized involved in the anthracite strug-
gle. This would directly affect 449,000
men.

BABY'S OWN TABLETS.

The Best Medicine in the World for
Children of all Ages.

Baby's Own Tablets are good for child-
ren of all ages from the tiniest, weakest
baby to the well grown child, and are a
certain cure for indigestion, sour stomach,
colic, constipation, diarrhoea, teething
troubles and the other minor ailments of
children. There is no other medicine acts
so speedily, so safely and so surely and
they contain not one particle of the opiate
found in the so-called 'soothing' medi-
cines. Mrs. R. M. Ness, Barrie, Ont.,
says: "I first began using Baby's Own
Tablets when my baby was teething. He
was feverish, sleepless and very cross, and
suffered from indigestion. After using the
Tablets he began to get better almost at
once, and slept better and was no longer
cross. I think the Tablets a fine medicine
for children and keep them on hand all
the time." The Tablets are readily taken
by all children, and crushed to a powder
can be given to the very youngest baby
with a certainty of benefit. Sold by all
druggists or sent post paid at 25 cents a
box by writing direct to the Dr. Williams'
Medicine Co., Brockville, Ont., or Sche-
nectady, N. Y.

For 60 Years

The name GATES' has been a warrant of
par excellence in medicine.

During these six decades

GATES' ACADIAN LINIMENT

has been in public use with ever-growing
popularity. All classes of workmen are
now recognizing that it is the handiest and
best application they can get in case of
accident or colds, and the greatest pain
killer in the world.

Lumbermen carry it with them in the
woods for emergencies.

Fishermen and Miners have discovered
that they require its aid. Farmers can get
no superior liniment for ailments of horses
and cattle.

Householders should keep it constantly
on hand for burns, bruises, cuts, colds,
coughs, etc.

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

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

WHERE THE WRENS BUILT.

Two busy little wrens were chattering
noisily about the nest they were to build,
and where they were to build it.

In their search for a place to build in,
they went close to Mr. Norris' house. At
the rear of the house is a pump. One of
the tiny birds flew into the spout of the
pump, then called the other in; and both
declared the spout was an excellent place
for a nest.

Of course, the foolish wrens did not know
what a pump is for. They seemed to think
that Mr. Norris' pump was expressly for
them to make a nest in. So they began to
carry bits of string, and such other things
as wrens use for their nests. But they had
scarcely more than commenced their work
when some one came to the pump for
water.

How astonished the tiny birds were when
a stream of water poured in upon them!
They were angry, too, and scolded loudly.
But they could not prevent people from
pumping water; and at length the small
oulters concluded that they would be com-
pelled to seek another place.

They ventured into a shed near by, in
which many things were stored. Hanging
on the wall was an apron, which Mr. Nor-
ris sometimes wore when he worked at
carpentry. The apron had a pocket, and
in the pocket were some nails. The wrens
discovered the apron pocket; and straight-
way they proceeded to build a nest in it.

After one or two days, Mr. Norris want-
ed some nails; and he reached up to the
apron pocket for them, not knowing that
a nest had been begun there. Thus he
displaced some of the material. When the
birds saw what mischief had been done,
they were again enraged, and again scolded
loudly. However, they did not waste
much time scolding. They rearranged the
sticks and strings and brought still more.

Yet again Mr. Norris went to the pocket
for nails; and though he would not willingly
have caused the tiny builders trouble,
nevertheless he unintentionally ruined their
half built nest.

Several times the persevering little
creatures tried to build their nest in the
apron pocket; but finally they concluded
that even if they should succeed in build-
ing a nest there, the place would not be a
very safe one for their eggs and for their
young birds.

Then they went in search of a better
place. In the shed they found an old cof-
fee pot; and into that they carried the
material they had collected in the pocket.
Ere many days had passed a snug little
nest rested in the bottom of the coffee pot.
Afterward several tiny eggs appeared in
the nest, and, in due time, instead of the
eggs, there was a family of young wrens
in the old coffee pot.

There they lived and grew; and there,
perhaps, the parent birds will rear still
more baby wrens next year.—Adelaide D.
Wellman in The Sunbeam.

Highest Award Charleston Exposition.

Walter Baker & Co., Ltd., Dorchester,
Mass., have received from the Jury on
Awards at the Charleston, S. C., Expon-
sition, the highest prize, a gold medal, for
the superiority of their Breakfast Cocoa
and their plain and sweet chocolates.
This makes the thirty-ninth highest award
received by this company from the great
industrial and food exhibitions in Europe
and America.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.
Second Quarter, 1902.

APRIL TO JUNE.

Lesson X. June 8. Acts 15: 22-33.

THE COUNCIL AT JERUSALEM.

GOLDEN TEXT.

Stand fast therefore in the liberty where- with Christ has made us free.—Gal. 5: 1.

EXPLANATORY.

I. THE TWO SOURCES OF OUR KNOWLEDGE OF THIS EVENT We have two accounts of this conference. One by Luke (Acts 15: 1-35) and the other by Paul himself in his epistle to the Galatian churches (Gal. 2: 1-10). Some critics find a difficulty in reconciling the two accounts, but the opinion is almost unanimous among conservative and radical critics alike, that the two accounts describe the same event (except Professor Ramsay). "The discrepancy is only apparent, and disappears on careful scrutiny of the Greek text." "I recognize in the language of Paul a lively picture from the interior of the same council whose external history is recorded in Acts 15."

II. THE TWO DIVISIONS OF THE CHURCH—The church had been in existence for about twenty years.

It had extended over Palestine, Phoenicia, Damascus, Antioch, Cyprus, and South Galatia in Asia Minor.

It included Jews, proselytes, Grecianized Jews, and Gentiles.

The disciples were naturally divided into two classes: 1. The Christian Jews of all kinds, and the Gentile proselytes who had become Jews, accepting their ritual and laws and hopes.

2. The Gentile Christians, who accepted Jesus as their Saviour, but refused to submit to the peculiar rites of Jewish life.

III. THE QUESTION AT ISSUE.—The burning question was "whether the Gentiles must become Jewish proselytes, and submit to the Jewish ceremonial law in order to be saved."

IV. FREE DISCUSSION.—The discussion was very warm at Antioch. Both sides were sure they were right. Still, on all such questions, it is best to discuss and confer together in a Christian spirit, and with a desire to know the truth.

Not being able to settle the question among themselves, they wisely determined to send a strong delegation to the mother church, three hundred miles away.

The delegation consisted of the missionaries, Paul and Barnabas, and other leading men, among whom was Titus (Gal. 2: 1), a Gentile Christian, who would be a specimen of the converts among the Gentiles. He was of Greek origin, perhaps a native of Antioch, was afterwards a companion of Paul in his missionary journeys, and to him was written one of Paul's epistles. He must have been a man of considerable power.

THE PRINCIPLES ESTABLISHED.—Vs. 22-29. The decision was unanimous by not only the APOSTLES AND ELDERES, but also by THE WHOLE CHURCH, who, vs. 25, were "come to" (not, ASSEMBLED WITH) ONE ACCORD, had arrived at a unanimous conclusion.

They sent a delegation and a letter. The letter stated clearly their decision; the delegation gave dignity and force to the letter, and confirmed the reports of Paul and Barnabas, so that there could be no possible feeling that the report was colored by their previous opinions. JUDAS SUR- NAMED (or called) BARABAS, son of

Sabas or Sabbas. In Acts 1: 23 a Joseph Barabas is named as the alternate with Matthias as a candidate for the apostle- ship in place of Judas. This Judas Bar- abas may have been his brother, and hence one who had personally known Jesus. SILAS, probably a shortened form of Silvanus. He became Paul's compan- ion in his next missionary journey (vs. 40).

23. GREETING, rejoice, hail, welcome, the usual Greek salutation. Joy be with you. Compare our "good-by" (good = (God) by = (be with you) and "fare well."

24. CERTAIN WHICH WENT OUT FROM US, and therefore for whom we seem to be in a measure responsible, and whose teach- ings would now correct.

25. BELOVED BARNABAS AND PAUL, Thus showing to the Antioch church in what high esteem the Jerusalem church held these men.

28. IT SEEMED GOOD TO THE HOLY GH ST, who, by what he had done for the Gentiles by apostles who were filled with the Holy Spirit, showed as plainly as actions could speak, what the divine will was. The decision was not merely man's opinion, but was inspired by God. AND TO US who accepted the result thus in- spired, and was heartily convinced that it was right. What could convince them ought to convince and satisfy the church everywhere. THESE NECESSARY THINGS, not necessarily as conditions of salvation, but necessary for right conduct toward the heathen, and necessary for the unity and mutual intercourse of Jews and Gentiles.

29. THAT YE ABSTAIN FROM. Here follow four particulars.

First Group. Abstain (1) FROM MEATS OFFERED TO IDOLS. (2) FROM FORNICA- TION.

The eating of meats offered to idols meant far more than merely eating at home meat sold in the markets that had been a part of the sacrifices to idols. The inspired framers of these primitive dec- rees well knew that "an idol was nothing in the world, and that there was none other God but one;" but they, knew, too, that the idol-worship of the first century of our era, the age in which they lived, poisoned the whole life of society in Greece, in Italy, in the East." Licentiousness "was associated with much of the current idol-worship of the day," which "glorified sexual vice with the halo of a sacred sanction." Lecky, in his His- tory of European Morals, says that Cour- tisans were the priestesses of the temple of Venus, and that many leading cities were made famous for the schools of vice which grew up under the shadow of the temple (chap. 5). See Conybeare and Howson's St. Paul, chap. 4.

The Second Group included (1) abstain- ing from meat offered to idols, so far as sanctioning idol-worship; (2) refraining from eating the blood of animals; and (3) from eating things strangled, in each case whoever ate such meat must eat the blood of the animal. Blood was forbidden to the Jews by the Levitical law (Lev. 3: 17; 17: 10-14), because blood was the life, the sacred symbol of sacrifice, and of purification from sin. "Without the shedding of blood there was no remission" (Heb. 9: 22). The blood of the sacrificed animal was the symbol pointing to the blood of Jesus shed on the cross for the remis- sion of sin. But among the Gentiles it was, in various forms, a delicacy; they were "accustomed to drink blood mingled with wine at their sacrifices." Therefore, in churches composed of both Jews and Gentiles, social and brotherly intercourse would be impossible unless the latter ab- stained from it also.

These prohibitions were temporary, in- tended to meet the necessities of Christian intercourse at the time. But the principle of courtesy, of denying self for the good of others, of yielding the unessential to the weakness or even prejudices of others, —this is eternal. Finally, the Gentiles were requested to remember the poor at Jerusalem as they had already done. Thus they would prove their kindly feeling and the unity of love.

VI. THE RECEPTION OF THE DECISION AT ANTIOCH.—Vs. 30-33. The decision and the letter were given to a great as- sembly of the church at Antioch. 31. THEY REJOICED FOR THE CONSOLATION, ENCOURAGEMENT. The word "exhorted" in vs. 32 is from the same root. See First Quarter, Lesson VI. The report encour- aged, strengthened, comforted them. Their consciences were now at rest, agree- ing with their reason.

VII. SOME MODERN APPLICATIONS — 1. God guides by his Holy Spirit his children into the truth, through the needs of the times, through a clearer understand- ing of the Scriptures, and through free and loving discussion.

2. Missionaries can do the most good by returning every few years to visit the home church. The churches need to hear the report of their work from the actors themselves. The foreign workers need to come in contact with home influences,

to gain fresh impulses, to keep in har- mony with church progress and methods. They need it for bodily health, as a pre- ventative rather than a cure; but still more for mental and moral stimulus. "It is twice blessed. It blesseth him that gives and him that takes."

3. Honest differences of opinion on im- portant questions are sure to arise among good men, and in the best churches, when each party feels sure that he is right, and that its view is of vital importance to the kingdom of God. Seldom in the churches has there arisen a more important and more surprisingly difficult question than that which arose in the early church and which we have been studying. This fact and the fact that it was settled and the way in which it was settled are full of en- couragement and instruction for us.

JOHN AND HIS RABBITS.

When one essays to address a company of bright boys and girls he needs to have his wits about him. This remark is ad- duced from the statement made in a Lon- don paper that at a school in Kent an in- spector, who was examining a class of children in arithmetic, met his Waterloo in the following rather amusing fashion:

"Now, John, suppose I gave you two rabbits and another kind friend gave you one more, how many would you have?"

John.—Four, sir.

Inspector.—No, my boy, two and one don't make four.

John (quickly).—Please, sir, I've got one old lop-eared un at home.

On the back of every door of knowledge that you open hangs the key to some other door.

Every increase of power means an in- crease of enjoyment. Fulton doubled to us the joys of the water, and the first air- ship will double to us the joys of the air.

Nature's Blessing

IS FOUND IN HEALTH, STRENGTH AND FREEDOM FROM PAIN.

This Gift is Meant for All—On It the Happi- ness and Usefulness of Life Depend —Without It Life is an Existence Hard to Endure.

Health is nature's choicest gift to man and should be carefully guarded. Ill health is a sure sign that the blood is either insufficient, watery or impure, for most of the diseases that afflict mankind are traceable to this cause. Every organ of the body requires rich, red blood to enable it to properly perform its life sus- taining functions, and at the first intima- tion that nature gives that all is not well the blood should be cared for. Purgative medicines will not do this—it is a tonic that is needed, and Dr. Williams' Pink Pills have been proved, the world over, to surpass all other medicines in their tonic, strengthening and health-renewing quali- ties. From one end of the land to the other will be found grateful people who cheerfully acknowledge that they owe their good health to this great medicine. Among these is Mr. Elzar Robidoux, a prominent young man living at St. Jerome, Que. He says:—"For some years I was a great sufferer from dyspepsia. My ap- petite became irregular and everything I ate felt like a weight on my stomach. I tried several remedies and was under the care of doctors but to no avail and I grew worse as time went on. I became very weak, grew thin, suffered much from pains in the stomach and was frequently seized with dizziness. One day a friend told me of the case of a young girl who had suffered greatly from this trouble, but who, through the use of Dr. Williams' Pink Pills had fully regained her health and strength, and strongly advised me to try these pills. I was so eager to find a cure that I acted on his advice and pre- curred a supply. From the very first my condition improved and after using the pills for a couple of months I was fully restored to health, after having been a con- stant sufferer for four years. It is now over a year since I used the pills and in that time I have enjoyed the best of health. This I owe to that greatest of all medicines, Dr. Williams' Pink Pills, and I shall always have a good word to say on their behalf."

Through their action on the blood and veins, these pills cure such diseases as rheumatism, sciatica, St. Vitus' dance, indigestion, kidney trouble, partial paralysis, etc. Be sure that you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on every box. If your dealer does not keep them they will be sent postpaid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



AND THOSE TROUBLED WITH

Palpitation, Throbbing or Irregular Beating of the Heart, Dizziness, Shortness of Breath, Distress after Exertion, Smothering Feeling, Spasms or Pain through the Breast and Heart, Morbid Condition of the Mind, Partial Paralysis, Sleepless- ness, Nervousness, Anemia, Gen- eral Debility, After-Effects of Grippe, Loss of Appetite, etc.

Remember Milburn's Heart and Nerve Pills cure the worst cases after other remedies fail.

Laxative Pills cure Constipation.

The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sores and often contain "wood alcohol," a deadly poison.

Society Visiting Cards

For 25c.

We will send

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

PATERSON & CO., 107 Germain Street, St. John, N. B.

Wedding Invitations, Announcements, etc. a specialty.

Carpenters' Kidneys.



piercing his own back. He uses

DOAN'S Kidney Pills

now on the first sign of Backache and is able to follow his trade with comfort and profit.

"I have had kidney and urinary troubles for more than three years with severe pain in the small of my back and in both sides. I could not stoop without difficulty, and I had severe neuralgic pain in both temples. Seeing the adver- tisement of Doan's Kidney Pills, I got a box. They have given me quick relief, removing the pain from the back and sides, and banishing the neuralgic pains from my head. The urinary difficulty is now entirely gone. I feel fresh and vigorous in the mornings, and am much stronger in every way since taking these pills." CLARENCE E. SEEDS, Carpenter and Builder, Trenton, Ont.

FAVORABLY KNOWN SINCE 1826. DRUGS HAVE FURNISHED 25,000. DOAN'S KIDNEY PILLS. CHURCH, SCHOOL & OTHER PURSUIT BEST. MENEELY & CO. GENUINE WEST TRAIT. I. BELL-METAL. GIVE 25c. CATALOGUE FREE.

TALKS OUT.

Doctor Talks About Food.

It is often the case that doctors them- selves drift into bad habits of food and drink although they know better, but doctors are human you know like the rest of us, but when they get into trouble they generally know better how to get out of it, and the "food route," is a common one among them.

Dr. H. Barber of Laurel, Ind., con- cluded that coffee and badly selected food was the cause of his stomach trouble and his loss of weight from 184 pounds to 153 pounds with nerves impaired and general nervous break down.

He did not give coffee up at once but began the use of Grape-Nuts and says, "Within a month I could see a wonderful change had taken place due to the use of the new food. I decided to give up coffee and use Postum in its place. So regularly for a time I have been on a breakfast made up of Grape-Nuts, a little Graham bread, and Postum Food Coffee. My weight has increased to 174 pounds, my stomach trouble has entirely gone and my mind is clear and vigorous as ever. Wish- ing you every success I beg to assure you of my warm appreciation of Grape-Nuts and Postum."

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches in 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. Coburn, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

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

NORTH RIVER, P. E. I.—Sunday evening, May—1 baptized a young man who is likely to prove a great addition to the strength of our church.
ADDISON F. BROWN.

YARMOUTH, N. S.—The "First Yarmouth Church" pulpit, will be supplied this summer by Dr. D. H. Welton, of Toronto.
CHURCH CLERK.

YARMOUTH, N. S.
DOAKTOWN, N. B.—The good work still continues here and at Ludlow. Baptized two happy souls at Ludlow Sunday morning, May 18. Expect to baptize a number at Doaktown, Lord's Day, June 1st. To God be all the praise.
M. P. KING.

BERWICK.—I close my work at Berwick with this month and begin my pastorate at Billtown, June 1st. Correspondents will kindly note the change. Very pleasant have been my seven years and upwards here. I have recently had the pleasure of baptizing two. I trust that soon a successor may be called.
D. H. SIMPSON.

NEW CANADA, LUN. CO., N. S.—We have baptized seven young men last Sunday. We have baptized and received into the church nineteen converts since we have been holding special meetings. Fourteen of them were young men. To the Lord be all the glory.
JOSIAH WEBB.

FIRST HARVEY, HARVEY, ALBERT CO., N. B.—The work in this field is moving along about as usual. We just send a few lines to say that on Sunday, May 18, we baptized three rejoicing converts into the Lord Jesus. This makes eighteen baptisms since we came on this field. There are others to follow soon.
M. E. FLETCHER.

EAST JEDDORE, N. S.—On Lord's Day, May 18, we were again permitted to administer the ordinance of baptism, when three more obedient believers were buried with Jesus. There are others also who have been converted during the winter months whom we hope will soon confess Christ before men.
PASTOR GEO. TAYLOR.

WESTPORT, N. S.—The Rev. Richard Kemp has accepted the unanimous call extended to him by Westport church to become their pastor. He enters upon the work at once. The prospects here in this field are very encouraging. The church is in full sympathy with the new pastor and great results are expected.

LAWRENCE TOWN, N. S.—On Sunday, May 4th, Pastor W. L. Archibald baptized four believers and gave the hand of fellowship to five persons at the close of the morning service. Many encouraging features indicate progress in the Master's work. The church has granted the pastor a four weeks' leave of absence during which he will attend the Anniversary exercises of the Newton Theological Institution.

DEEP BROOK, CLEMENTS FORT, N. S.—Sunday, May 18th, we received three into the fellowship of the church at Deep Brook, two by baptism and one by letter. The church here has just purchased the strip of land and barn in rear of the grounds for the accommodation of teams. The wide-awake B. Y. P. U. has recently had the honor of paying the last \$25 of the debt on the parsonage property, so that now the property on all sections of the field is free from any incumbrance.
WARD FISHER.

PENOBSCUIS, N. B.—I wish to express my sincere gratitude to the people of Penobscuis for a generous donation given me on the 20th inst. The donation party met at the handsome new residence of Mr. Marshall Stewart. The evening was spent in singing and social conversation. After a bountiful tea provided by the ladies, Deacon Joseph Moore on behalf of the friends present and others who had sent their gifts, presented the pastor with

the sum of \$32. This and other tokens of kindness received from this people tend to strengthen the ties of friendship between the congregation and pastor. May God greatly bless these friends who so nobly gave expression to their appreciation and friendship to their pastor.
W. CAMP.

BRIDGEWATER, N. S.—Last Sunday morning, at Lapland, one more was baptized and received into the fellowship of the Bridgewater Baptist church. The work on our house of worship is rapidly advancing and we hope not only to have it ready for the Association on June 27th, but for a re-opening service on June 22nd. We are now worshipping in "Cashon's Hall," the only large hall in the town. Here, each Sunday, large audiences greet the pastor.
C. R. FREEMAN.

MELVERN SQUARE, N. S.—God has given us much encouragement of late. Seventeen have been added to the church by baptism—two at Margareville and fifteen at Melvern. We are not without hope that others will follow soon. The work was somewhat hindered by the fact that Evangelist C. W. Walden, who was helping us, took very sick early in the last week he was to be with us. We are glad to report however that our good brother is rapidly regaining his usual health, and hopes after a season of rest to resume his loved work. He did excellent work here, and it gives me pleasure to commend him to any brother wishing help as a wise earnest workman. He depends for success wholly upon a plain statement of God's Word, followed by pleading prayer for the Holy Spirit power.
H. N. PARRY.

MILTON, QUEENS COUNTY, N. S.—On the evening of Monday, May 12th, the church held a roll-call. A goodly number was present and responded to their names by a passage of Scripture or by relating a leaf from their experience or simply saying present. Special music, consisting of choruses and solos, was well rendered by the choir and greatly appreciated by the audience. The former pastor, Rev. W. L. Archibald was present with us and addressed the church in words appropriate to the occasion. After a few remarks by the pastor a thank-offering was made to the amount of \$80.
H. B. SLOAT.

N. B.—The church very kindly granted the pastor a vacation of four weeks, which we will spend in New Brunswick, our native province.
MAY 17th.

OAK BAY, CHARLOTTE COUNTY.—The Lord's work on this field is improving all the time, our congregations are larger this, the beginning of the fourth year of my pastorate than they were the first years of my labor. They listen well and the interest is growing deeper all the time. Last night in our regular prayer meeting two souls came out as volunteers for Jesus. Two others came out a few weeks before this and God is saving precious souls here through the preaching of his own pure word. Our prayer meetings are excellent, our people are anxious, and their willingness to assist is appreciated by the pastor. Sabbath School is growing larger and more interesting than ever. I have gotten nine maps on the Tabernacle, which I intend to use after vacation in a regular line of sermons to increase the power and love of the church for the Lord Jesus, using the maps or pictures of the different aspects of the Tabernacle to illustrate the gospel which was thus foreshadowed. I am sure the Lord is with us in this and much good is coming out of this sure. Congregations at Rolling Dam are very large, house packed on five Sundays, come from eight to 12 miles. Souls are being saved there.
H. D. WORDEN.

FIRST CHURCH, HILLSBORO.—It might be appropriate to furnish the readers of the MESSENGER AND VISITOR with a few lines concerning the work of the Lord in this part of his vineyard. During a year or more, previous to our coming, the church had been working under serious disadvantages. The fire in the main auditorium, which compelled us to worship in

the town hall, and the many months without a pastor, tended somewhat to scatter and weaken the religious interest. The church, however, has been extensively repaired, a new vestry built adjoining the church, which has given us one of the most commodious and beautiful houses of worship in the provinces. With this improved equipment there has come a perceptible quickening of interest in all the work of the church. Since coming here early in February the people have shown a most cordial and helpful spirit and have done much to make us feel at home and we trust also will cause us to be a means of great blessing to the church and community. The interest is growing inspiritual life and power and quite a number have professed faith in Christ. The congregations are large, the prayer meetings increasing in attendance and interest, while on Friday evenings we have a Bible study under the auspices of the young people, which is perhaps one of the largest of its kind in the provinces. There is an encouraging outlook all along the line and hope we may have the prayers of the readers of these lines, that we may have a general spiritual awakening. PASTOR.

LEINSTER ST. CHURCH, ST. JOHN.—A recognition service was held in the Leinster Street church on Tuesday evening of last week for the Rev. Christopher Burnett, late of New York city, who has recently assumed pastoral oversight of the church. The chair was occupied by Rev. Dr. Manning. After the reading of the Scriptures by Rev. R. R. Morson and prayer by Rev. H. H. Roach, A. A. Wilson, Esq., clerk of the church, made a brief statement as to the beginning and progress of the church's acquaintanceship with Mr. Burnett, which had led up to the call extended to him and the present relations between them. Rev. H. F. Waring, of the Brussels St. church, as the senior Baptist pastor of St. John, extended a hearty welcome to Mr. Burnett on behalf of the Baptists of the city and offered the church some excellent advice. Rev. C. T. Phillips of the Waterloo St. P. B. church, Rev. G. M. Campbell of the Centenary Methodist church, Rev. Dr. Fotheringham of the St. John's Presbyterian church, and Rev. R. R. Morson of the

Congregationalist church, offered their congratulations in graceful speeches and welcomed the new pastor on behalf of their denominations. Mr. Burnett replied in suitable terms to the addresses of welcome which had been tendered him and indicated his desire and purpose to serve the best interests of the church of which he had become pastor and to proclaim the gospel of the Cross of Christ. Mr. Burnett is quite a young man, an Englishman by birth and education. He is prepossessing in appearance, an easy, graceful and effective speaker and evidently a man of a good deal of force of character. He will have, we are sure, a very cordial welcome from his brother ministers and the Baptists of St. John generally, and we trust that his ministry here may be a very happy and fruitful one.

COLDSTREAM, CARLETON CO.—The people of the community are anticipating the gathering of God's people at the Association. Will the delegates from the different churches please forward names at earliest convenience, either to A. W. Estabrooks, Church Clerk, or the pastor, J. D. Wetmore, that accommodation may be provided. Teams will be at the depot in Hartland to meet the delegates who come by train and convey to Coldstream.

MICA
Makes short roads.
AXLE
And light loads.
GREASE
Good for everything
that runs on wheels.
Sold Everywhere.
Made by IMPERIAL OIL CO.

Our Royal Guests.
A Souvenir of the visit of the
Duke and Duchess of York and Cornwall
AND OTHER MEMBERS OF THE ROYAL FAMILY.

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

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

The book will be printed on extra heavy coated paper, will contain about 64 pages (7 by 11 inches) and OVER ONE HUNDRED BEAUTIFUL ENGRAVINGS in half tone, many of them full page, some of them double page ones. Table of contents and full particulars on application.

Three editions will be issued. No. 1.—Cloth, gold stamp on side, gold edges, price \$2.00; No. 2.—Cloth, plain edges, colored stamp on side, price \$1.00; No. 3.—Heavy paper covers, colored stamp on side, 60c. each. Paper will vary in thickness in each edition.

Fill out and return the subscription not later than June 15. State number of edition desired and remit amount to MESSENGER AND VISITOR.

Special Offer to Readers of the "Messenger and Visitor."

MESSENGER AND VISITOR, one year,	\$1.50	
"Our Royal Guests," No. 1, cloth,	2.00	
Both for only		\$2.60
Or the MESSENGER AND VISITOR and No. 2, cloth, for		2.10
Or the MESSENGER AND VISITOR and No. 3, paper, for		1.85

ALL CHARGES PREPAID.

MARRIAGES.

DROST-FUDGE.—At Chipman, N. B., on the 15th, inst. by Rev. W. E. McIntyre, Samuel Drost of Northfield, Sunbury Co., to Annie Fudge of Chipman.

O'NEILL-MCLAUGHLIN.—At Hillsboro, N. B., April 30th, by Rev. J. B. Ganong, Howard O'Neill and Mary McLaughlin, all of Hillsboro.

ARBEAU-PEATERTON.—At Doakstown, May 14th, by Pastor M. P. King, Charles Arbeau of Blackville and Persilla Peaterton of the same place.

ARBEAU-PEATERTON.—At Doakstown, May 14th, by Pastor M. P. King, Henry Wm. Arbeau, to Miss Gracie Peaterton, all of Blackville, North Co., N. B.

VEINATTE-VEINAT.—In Bridgewater, N. S., May 20, by Rev. C. R. Freeman, A. M., Stannage Veinatte of New Cornwall and Miss Josephine Veinatte of Baker's Settlement.

ROCKWELL-ROCKWELL.—At the parsonage, Upper Canard, N. S., May 17, by Rev. E. Hatt, Eugenia Rockwell to Wells E. Rockwell, both of Northville, Kings county, N. S.

CORKUM-HILTZ.—At the Baptist parsonage, Berwick, May 13th, by Rev. D. H. Simpson, D. D., Freeman Corkum and Theresa Hiltz, both of South Berwick.

DEATHS.

BECK.—At Harvey, Albert county, N. B., May 8th, Mrs. Jacob Beck, aged 78 years. She was the wife of Deacon J. Beck, who survives with six children to mourn her loss. "Blessed are they who die in the Lord."

BARSS.—At Barss' Corner, May 20th, after a brief illness of hemorrhage of the brain and paralysis, Mr. Robert Barss, aged 80 years. He leaves a widow and two daughters which have the heart felt sympathy of all.

BARTLETT.—At Bartlett Mills, Charlotte county, Mr. Clarence Bartlett, age 35, leaving a young wife and two beautiful children to mourn the loss of a very loving and affectionate husband and father. Bro. Bartlett was a member of Bartlett's Mill church and lived a beautiful life with strong Baptist principles and an active faith and when dying could say, I have a call from the eternal shore and I am going home, good bye.

DREWS.—At her home in Advocate, N. S., on May 9th, Annie, beloved wife of R. L. Dews, passed away. She was not a member of the church at Advocate, but of the Christ Disciples church at Newport Corner, Hants county, yet she took a deep interest in the cause at Advocate and was a faithful worker in the Baptist church Mrs. Dews will be much missed, as she won a large place in the hearts of the people by her happy and lovable disposition. An infant son is left to the sorrowing father.

FREEMAN.—At her home, Milton, May 4th, after a lingering illness, the widow of the late Samuel Freeman, sr., aged 72 years. The deceased was possessed of a singularly bright and happy disposition, which endeared her to the home and community. For her to live was Christ. Her children have risen up to call her blessed, and all who knew our sister can say, "The memory of the just is blessed." Three sons and three daughters mourn for father and mother, deceased within five weeks of each other, yet their sorrow is sweetened with the thought that their parents are together with the God.

FISHER.—On April 21st, Clay, aged 5 years 9 months, the only son of our dear brother and sister, George and Maggie Bell Fisher. "Diphtheritic croup" the doctors said. A few kind friends stood by the heart-broken parents in the old graveyard at Cole's Island, Queen's Co., and there they laid away the precious dust. Rev. H. S. Shaw of Hampton, in the good providence of God, was permitted to speak of the gospel hope and consolation. O Jesus, Prince of Life, how long shall death reign? "Rock me, mamma;" "Sing to me, mamma;" and the mother with bursting heart, hoping, despairing, looked into the blue patient eyes and comforted the little sufferer. Now, the angels of God comfort him; and he will watch and wait at the gates till all the loved ones are gathered home. "In heaven their angels do always behold the face of my Father which is in heaven."

LOWE.—At Amherst, N. S., May 19, Mary, relict of Deacon Moses Lowe, aged 84. Mrs. L. wore "the ornament of a meek and quiet spirit," and adorned the doctrine of God her Saviour by her reverent demeanor, as a keeper at home, a faithful wife, a devoted mother, and a constant friend. "Her children rise up and call her blessed." Her grand-children will ever remember the old home, where many of them have sojourned. She leaves four sons, John, Arthur, Seaman and Clarence, and three daughters, Martha, Mrs. C. H. Bent; Oressa, wife of late Rev. W. M. George, and Annie, Mrs. Mark Currie. A memorial service was held at the homestead, where her old pastor read the thirty-first of Proverbs and made appreciative remarks on the characteristics of the wife and mother. The hymns "How blest the righteous when he dies," and "My God, the spring of all my joys," which she had read shortly before her death, was sung, and the body left the home for the last time, to be followed by three generations to its resting-place in the Highland cemetery.

Denominational Funds, N. B. and P. E. I. NEW BRUNSWICK.

J B Allaby, Grande Ligne, \$2; Mrs Chas Allaby, F M, \$2; Havelock church, (Native Preacher, \$4, F M, \$1 45, H M, \$2 80), \$8.25; Cambridge, 2nd Narrows, Sunday School, F M, \$5; Elgin, 1st, Sunday School, Grande Ligne, \$2.43; Robert Elkin, F M, \$2; M M, Lewisville, support of child in Bobbills school, \$10; Chipman 2nd church, F M, \$8 45; St Stephen, D W, \$24.78; New Canaan, H M, \$4; Leinster Street church, D W, \$16 46; Hopewell church, D W, \$3.22; Gibson church, (D W, \$16 37, Sunday School, F M, \$17 96), \$34 33; Fredericton church, D W, \$165.60; Bartlett's Mills church, H M, 70c.; Ledge Dufferin, H M, \$1; Beaver Harbor, H M, \$4.40; A friend, St John, F M, \$5; Mill Cove, F M, \$1.10; Cambridge 2nd (Narrows), F M, \$2.20; New Maryland, F M, \$6; Havelock church, F M, \$2 60; Oak Bay church, (H M, \$2 20, F M, \$4.30, Norton church, F M, \$3.45, Main street church, F M, \$108.13, Senior Union, \$16, Junior Union, \$0.134 13; Germain street church, D W, \$93.94 Total, \$589 54. Before reported, \$1893 70. Total to May 16, \$2468 24.

P. E. I. Charlottetown church, D W, \$21; J S Clark, F M, \$1; North River church, D W, \$10; Samuel Simpson, D W, \$3.50; Murray River, D W, \$5; Bertie Bradshaw, H and F M, \$2; Miss R E Bradshaw, D W, \$2 Total, \$44 50. Before reported, \$23 48. Total to May 16, \$267 98. Total N B and P E I to May 16, \$2736 22 J. W. MANNING. Treas. N. B. and P E. I. St. John, May 15.

Denominational Funds, N. S. FROM MAY 1ST TO MAY 20TH

Brooklyn church, \$4.65; Avonport, \$1.60; do special, \$1.25; Immanuel church Truro, \$20 80; Dartmouth Sunday School, \$7 95; Freeport, \$16 85; do Sunday School, \$10; Carleton Sunday School, \$5; New Cornwall, \$2.25; O. borne, \$6 25; Dartmouth, \$25 13; Tabernacle, Halifax, \$49 92; do B Y P U, \$30; Guysboro, \$15 45; Westport, \$9 78; Waterville, \$3 10; Black Rock, \$1 40; Grafton, \$3 20; Burlington, \$5; West Yarmouth, \$19 50; Parraboro, \$15; Temple, Yarmouth, \$33; Hebron, \$27.33; Wilmot Mt, \$6 77; Acadia, \$9 25; do Sunday School \$4 10; Y P S C workers, Melbourne (Arcadia) \$3; Chebogue, \$12 70; Windsor, \$106 96; Berwick, \$26 83; do special, \$2; Nictaux, \$13 30; Mrs J Murphy, Kentville, \$10; A A Pines, do, \$10; Kentville, \$5 76; Chester, \$12; do special, 35c.; South Williamston, B Y P U, \$6; New Ross, \$6; Waterville, \$4; Sherwood, \$3; Walton, \$2 50; New, \$2 50; Paradise Point Clarence, \$4; St Mary's Bay, \$15; Ohio, \$7 17; North Temple, \$12 43; Tusket, \$5 49; Lunenburg, \$2 24; Apple River, \$5; Pitt S., Sydney, \$75; Chelsea, \$7 87; New Canada, \$1.90; Greenville, \$10; Ayles-

Manchester, Robertson & Allison, St. John, N. B. GLOBE WERNICKE ELASTIC BOOK-CASE The kind that grows with your library. It's made up of units, or sections. Ten or a dozen books, one unit—more books, more units, and get them as wanted. Call, or write for booklet. An Ideal Book-Case for the Home.

Eat Wheat Marrow for breakfast and gain new strength for your day's work. Start the day with new vim, vigor, and courage to do and dare. You will grow stronger mentally and physically, with this delicious, easy-to-digest Cereal Food. It is a bone, nerve and muscle builder. Bone, Nerve, Muscle. Wheat Marrow. Best Grocers sell it. A. P. TIPPETT & CO., SELLING AGENTS, MONTREAL.

ford, \$158.60; Morristown, \$55.40; Weymouth, \$14.—\$941.53. Before reported, \$6346 45 Total, \$7287 98. A. COHOON, Treas. Den. Funds, N. S. Wolfville, N. S., May 21st.

Morgan, Moody's successor, was formerly pastor. I preached to the largest Baptist congregation in the great Baptist centre of Leicester. So I was not altogether hidden in that side. I found awaiting me when I reached St. John, a unanimous call to the church here, which I have accepted. I begin regular work first Sunday in June. C. W. TOWNSEND, St. Martins, N. B.

Letter from Rev. C. W. Townsend. To the Editor of the MESSENGER AND VISITOR:

DEAR SIR.—It may surprise some people to hear of me being again on this side. I went to England with the idea of settling there. Though the church of which I first heard was not as represented, there were other spheres of labor open to me. Nowhere has my speaking been more favorably received than in mighty London itself. Many appreciative and even flattering things were said of me, which modesty forbids me to repeat. I merely refer to them to show that my return was not occasioned by any lack of acceptance in the old country. There were many reasons which induced me to come back. My children did not take kindly to English ways, and said of Canada: "Tis the land we love the best." During the winter our health was not good. And I certainly do not like the laxity of many English churches on the questions of baptism and communion.

I am, however, persuaded that God had a purpose in my sojourn for a while in my native land. My preaching was blessed to several souls. The first sermon I preached in Scotland was instrumental in leading one to decision for Christ. Others received good through my ministry.

I was able to do a little in enlightening people concerning Canada. I lectured on the subject. I wrote a series of articles for the "Sword and Trowel," entitled "Scenes of Life and Labor in Canada." I shall continue the series until I have completed the 12 articles I undertook to contribute. They may, perhaps, be republished in book form. Before I left I was interviewed by the editor of "The Christian Commonwealth" as to my impressions of Canada. That interview with portrait will be shortly published. I occupied one Sunday the pulpit of Rev. Arthur Menzies. I took part in a meeting in Rev. F. B. Meyer's church at which he presided. I addressed a large temperance meeting at the church where Campbell

LITERARY NOISE.

The Nineteenth Century and After for May presents an especially attractive table of Contents. Practical and National subjects receive much attention. Sir Robert Griffin, K. C. B. writes on The Dream of a British Zollverein; Sir Lepel Griffin, K. C. S. I. on South Africa and India; Sir Harry H. Johnston, K. C. B. on Problems of the Empire, and Judge O'Connor on Morris on The Land War in the West of Ireland. There is also an article on The Unique Continuity of the Coronation Rite, by the Rev. Douglas Maclean, and one on The Genius of Spain, by Havelock Ellis. Hon. Sydney Holland and Miss Isla Stewart discuss The Case for Hospital Nurses. Other articles are Dante and the Fine Arts by Alfred Higgine; The Ascendancy of the Future, by Leslie Stephen; and The Great Irish Epic, by Wilfrid Scawen Blunt, and Newton Hall, by Frederick Harrison. "Personal Recollections of Cecil Rhodes" are contributed by Sydney Low and Robert Clermont Witt and the Right Hon. James Bryce, M. P., writes—A Few Words on the New Education Bill. Published by the Leonard Scott Publication Company, 7 and 9 Warren Street, New York. \$4.50 per annum. Single copies 45 cents.

CONSUMPTION MUST BE CHECKED. If you have this disease or any symptoms of it, use PUL-MO. A FREE SAMPLE BY MAIL to every sufferer. PUL-MO is sold at \$1.00 per large bottle, and 15 cents for small size. For sale by all druggists or direct. THE PUL-MO CO., TORONTO, ONT.

GOLD MEDAL, PARIS, 1900. Walter Baker & Co.'s PURE, HIGH GRADE Cocoas and Chocolates. Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup. Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc. German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful. WALTER BAKER & CO. Ltd. ESTABLISHED 1780. DORCHESTER, MASS. BRANCH HOUSE, 12 and 14 St. John St., MONTREAL. TRADE-MARK ON EVERY PACKAGE.

RADWAY'S READY RELIEF

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

Acres and Pains

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

A Cure for All

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Frostbites, Chilblains, Headaches, Toothache, Asthma, Difficult Breathing.

Cures the worst pains in from one to twenty minutes. Not an hour after reading this advertisement need any suffer with pain. Radway's Ready Relief is a sure cure for every Pain, Sprains, Bruises, Pains in the Back, Chest and Limbs.

IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

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

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

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

2cents per bottle. Sold by druggists.

Radway's Pills

Always Reliable. Purely Vegetable. Perfectly tasteless, elegantly coated, purgative, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Constipation, Piles.

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

AND—All Disorders of the LIVER.

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

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. Price 2c. a Box. Sold by all Druggists or Sent by Mail.

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

BRITISH



TROOP OIL LINIMENT

FOR

Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cords, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsy, Whooping Cough and all Painful Swellings.

A LARGE BOTTLE, 25c.

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

SOUL WINNING.

I knew one who need to have a man calling upon him in the way of business and bringing certain articles which he bought across the counter. This tradesman said one day to himself: "I have dealt with that man for nine or ten years and we have scarcely passed the time of day. He has brought in the work and I have paid him across the counter, but I have never tried to do him any good. Surely this cannot be right. Providence has put him in my way, and I ought at least to have asked him whether he is saved in Christ." Well, the next time the man came, our good brother's spirit failed him, and he did not like to begin a religious conversation. The man never came again, but a boy brought in the next lot of goods. "How is this?" asked the shopkeeper. "Father is dead," said the boy. My friend, the shopkeeper, said to me: "I could never forgive myself I could not stay in the shop that day. I felt that I was guilty of that man's blood; but I had not thought of it before. How can I ever clear myself from the guilty fact that, when I did think of it, my ungracious timidity prevented me from opening my mouth?" My own dear friends and comrades, do not bring upon yourselves such cutting regrets! Avoid them by daily watching to save men from the second death.—Rev. C. H. Spurgeon.

BELLS—AND FOLKS.

A chime of bells held a conversation. "Where did you come from?" they said to one another. "Well," replied one, "I used to dwell in darkness away down in the earth. Being taken from there, I was put in the fire, and then the mould. When I got my form and symmetry, I was happy. But one day a man having a heavy hammer came and struck me. Hard and harder yet were the blows. I was sure he would break me into many pieces. At last, however, he muttered something about good metal for music, and went away. Then I was put up here in this belfry with you."

"You have told our experience also," said the other bells.

Then the bell-man came and played on the bells. "Nearer, my God to Thee" and other sweet tunes floated out on the evening air. Many who heard the music longed to get nearer God, and were helped by what they heard.

As sinners we are raw material in the dark. God's grace dug us up from the mine or pit. His providences and the fire of the Holy Spirit gave us shape. Trials proved us, and the music of hearts that have suffered and grown sweeter through suffering and service makes all who hear it long to get nearer God. For all we know, even the angels in heaven may be helped in their worship of God by the music our hearts make on earth. Suffering is a precious gift. Phil. 1:29—C. E. World.

THE FRAGRANCE OF A GENTLE LIFE.

Once, in crossing a meadow, I came to a spot that was filled with fragrance. Yet I could see no flowers, and I wondered whence the fragrance came. At last I found, low down, close to the ground, hidden by the tall grass, innumerable little flowers. It was from these that the fragrance came.

I enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and luxury, or it may be plain and bare. No matter; it is not the house, nor the furniture, nor the adornment that makes this air of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows. There is a wondrous charm in a gentle spirit. The gentle girl in a home may not be beautiful, may not be well educated, may not be musical or an artist or "clever" in any way, but wherever she moves she leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her. The children love her, because she never tires of them. She helps them with their lessons, listens to their frets and worries, mends their broken toys, makes dolls' dresses, straightens out the tangles and settles their little quarrels, and finds time to play with them. When there is

sickness in the home, she is the angel of comfort. Her face is always bright with the outshining of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ear. Her hands are wondrously gentle as their soothing touch rests on the aching head, or as they minister in countless ways about the bed of pain.

"The lives that make the world so sweet Are shy and hide like the humble flowers We pass them by with our careless feet, Nor dream 'tis their fragrance fills the bowers And cheers and comforts us hour by hour."

They who live longest do not necessarily make the most of life. Long life is desirable provided the years are all filled with that which is good. But an empty life cannot be redeemed from vanity by length of days. A life filled with good fruit is better than a long life. Jesus, who made more of life than any other, did not live long. His life was cut short by violence while he was yet a young man. A life poured out in blood for the sake of righteousness is far better spent than one which has been carefully guarded and preserved even down to old age at the expense of righteousness and truth. In order to make the most of life it may be necessary to lay it down as a sacrifice.

One who finds most pleasure does not necessarily make the most of life. Some think there is nothing better in the world than to have what they call a good time. They count that day lost that does not bring them some social delight or worldly gratification. But all wise men agree that mere pleasure should be sacrificed to some higher good. They who live in pleasure, are dead while they live. Jesus, whose life was a perfect model, never ran after pleasure. We do not know that he ever sought it for a moment. It was his meat and drink to do his Father's will and finish the work which was given him to do. The joy of a good conscience and the approval of the heavenly Father are infinitely superior to all worldly pleasure.

The man who makes the most money does not make the most of life. Money is not to be despised nor thrown away. Money is a means of great good when properly used. But "a man's life consisteth not in the abundance of the things which he possesseth."—Ez.

AGASSIZ' LIFE WORK.

Agassiz tells us that he spent an entire summer exploring his back yard. A merchant sent him a cheque for \$1,000, and invited him to take a trip to Europe. Agassiz replied that he was too busy to go to Europe, and proposed to investigate the treasures in his kitchen garden. He began at one corner of the garden and found a little stone that held the outline of a mollusk. Close beside that stone was another that had the section of a fern. He kept on, working across the garden, and after three months, by the end of September, he finally reached the opposite corner of the fence. The great scientist kept his notes and wrote out his studies with great care. Later he published his travels in a garden under the title of 'Elements of Zoology.' You and I will never write a book of this kind, because we were foolish enough to take the check of \$1,000 and visit Europe. And yet every little section of the earth's surface, for complete knowledge, demands a life-time of exploration by a mind that is related to its peculiar contents, as Agassiz was related to the rocks and the forms of animals and men. Ours is an infinite universe, Lowell once said. Methuselah, in retrospect, seems very fortunate. He had nothing to learn, and nine hundred and sixty-nine years to study it in. Now we have everything to learn, and, lo! our years are threescore-years-and-ten. Once Newton thought himself to be a child, gathering a few pebbles on the seashore. Since then the telescope has infinitely enlarged the universe, and now we know that the very stars that Newton studied have, in contrast, been reduced until literally those stars are little grains of sand, and Newton's word was only a grain of sand on the infinite beach. In contrast with this world through which the modern astronomer must wander, seeking truth. Living in such a universe the individual, with his handful of years is helpless. In this emergency God raises

CONSUMPTION CAN BE CURED.

Consumption uninterrupted means speedy and certain death. The generous offer that is being made by Dr. Slocum, the great lung specialist. Sunshine and hope for stricken families.

Confident of the value of his discoveries, he will send free four sample bottles upon application, to any person suffering from throat, chest, lung and pulmonary affections.

TREATMENT FREE.

To enable despairing sufferers everywhere to obtain speedy help before too late, Dr. Slocum offers

FULL FREE TREATMENT

CONSISTING OF FOUR LARGE SAMPLES. You are invited to test what this system will do for you, if you are sick, by writing for a

FREE TRIAL TREATMENT and the Four Free Preparations will be forwarded you at once, with complete directions for use.

The Slocum System is a positive cure for Consumption, that most insidious disease, and for all Lung Troubles and Disorders, complicated by Loss of Flesh, Coughs, Catarrhs, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Limited, 179 King Street West, Toronto, giving post office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. Mention this paper.

30 YEARS EXPERIENCE

in selecting and rejecting has given us, we believe, the best course of Business Training obtainable in Canada. At all events it produces good results, as the public well knows.

Our Shorthand is just as good.

Catalogues for the asking.

S. KERR & SON,

Oddfellows' Hall.

up great men and asks them to give a lifetime to the investigation of their little garden plot, and register the reflections and observations of a lifetime in a single book. In the garden men sweep the red roses of an acre of ground into a single vial named the attar of rose, or the contents of a hundred vines into a single cask, filled with its precious liquor. Not otherwise have the wisest men of our time gone forth assemble the riches of some realm of knowledge. Later, having spent a lifetime, and perhaps hundreds of thousands of dollars in exploring that realm, as some Darwin or Tyndall does, they give us for a few dollars the results of that which cost hundreds of thousands. The ancients tell us of a god who wore boots that enabled him to step from continent to continent, and had a cup which dipped the rivers dry, so that he went over dry-shod, of a magic glove that enabled him to roll the mountains out of his path. But that fairy story is literally fulfilled through the books that have levelled the mountains for the mind, filled up the valleys, and for reason built a highway, along which the soul sweeps in a golden chariot named the book of a great author.—Dr. Newell Dwight Hillis, in Brooklyn Eagle.

A true Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water that will sink it, but the water getting into the ship. So in like manner the Christian is not ruined by being in the world, which he must needs be while he remains in the body, but by the world being in him.—J. Mitchell.

Wilson's

Fly Pads

The Original and only Genuine

INSIST ON WILSON'S

This and That

NOT A GENTLEMAN.

A story with a genuine touch of human nature is told of Congressman Adamson, of Georgia, who lives at the Hotel Varnum, Washington. Congressman Lloyd, of Missouri, tells the story, thus:— "If there's a Congressman who loves children it is Adamson, and while at the Varnum he spent much of his time playing with the youngsters, with whom he is a general favorite.

"One morning, just as Adamson was starting for the Capitol, a five-year-old girl walked up to him, and asked him to let her ride on his back. The child's mother objected, saying, 'Why, Mabel, you shouldn't make a horse of a gentleman.' "O, mamma," answered the child, 'he isn't a gentleman; he's a Congressman.' "The child's remark appealed to Mr. Adamson with peculiar force, and the desired ride was freely given."—Ex.

NO DIFFERENCE.

Mr. Booker T. Washington tells this story of a man who belonged to the "po' white trash" of Alabama.

A black man who ran a ferry was one day accosted thus:—

"Uncle Mose," said the white man, "I want to cross, but I hain't got no money."

Uncle Mose scratched his head.

"Doan' you got no money 't all?" he queried.

"No," said the wayfaring stranger, "I haven't a cent."

"But it done cost you but three cents," insisted Uncle Mose, "ter cross de ferry."

"I know," said the white man, "but I haven't got the three cents."

Uncle Mose was in a quandary. "Boss," he said, "I done tole you what. Er man what's got no three cents am jes' ez well off on dis side er de river as on de odder."

TIRED.

Mr. Timothy Healy, who is a King's counsel, as well as a member of Parliament, was lately opposed in the assize courts to a distinguished barrister, remarkable for his capacity to talk against time. This lawyer asked for the postponement of a trial in which he and Healy were interested on opposite sides.

"On what ground do you seek this postponement?" queried the court.

COLLEGE COMPLEXIONS.

Can be Ruined by Others.

Nothing so surely mars a woman's complexion as coffee drinking. A young college girl of Hyattsville, Md., says, "I never drank coffee up the time I went to college, and as long as you are not going to publish my name will admit that I was proud of my pink and white complexion, but for some reason I began drinking coffee at school and when vacation came I looked like a wreck. Was extremely nervous and my face hollow and sallow.

All my friends said college life had been too much for me. After questioning me about my diet Mother gave me a cup of strong, rich coffee at breakfast although formerly she had objected to the habit, but the secret came out in a few weeks when everybody began to comment on my improved looks and spirits. She said she had been steadily giving me Postum Food Coffee and I did not know it.

My color came back, much to my delight and I was fully restored to health. I will return to college without the slightest fear of losing ground for I know exactly where the trouble lies.

Mother says the first time she had Postum made no one would drink it for it was pale and watery, but the next day she did not trust to the cook but examined the directions and made it herself. She found the cook had just let it come to the boiling point and then served it, and it was tasteless, but the beverage made according to directions, by proper boiling, is delicious and has a remarkable 'taste for more.' One cup is seldom enough for Father now.

I have a young lady friend who suffered several years from neuralgia and headache, obtaining only temporary relief from medicines. Her sister finally persuaded her to leave off coffee and use Postum. She is now very pronounced in her views as to coffee. Says it was the one thing responsible for her condition, for she is now well and the headaches and neuralgia are things of the past. Please do not publish my name. Name can be given by Postum Co., Battle Creek, Mich.

THE SUPERCILIOUS SEED.

A little seed lay in the ground, And soon began to sprout; Now which of all the flowers around, It mused, "shall I come out?"

"The lily's face is fair and proud, But just a trifle cold; The rose, I think, is rather loud, And, then, its fashion's old.

"The violet is very well, But not a flower I'd choose; Nor yet the Canterbury-bell— I never cared for blues.

"Petunias are by far too bright, And vulgar flowers besides; The primrose only blooms at night, And peonies spread too wide."

And so it criticised each flower, This supercilious seed; Until it woke one summer hour And found itself a weed.

—St. Nicholas.

HARD TO TELL CHINAMAN'S AGE.

How old is a Chinaman? Can you give a good guess? It is harder to tell than the age of a negro. The Chinaman has no beard, and his hair is of a jet and glossy blackness, which turns gray only at an extreme age, when a Caucasian head would be either snow white or bald. Then again the Chinese have the most perfect nervous system of any people in the world and do not wrinkle up with age. They can stand any amount of opium smoking without material injury that would send a white man to his grave or an insane asylum. So you have little to go by. A Chinaman will look thirty when he is twenty and when he is fifty. If you ask him his age, he will place it at least ten years ahead, for he holds old age to be honorable, and among his people he will be respected and looked up to by all his juniors.—Washington Post.

APPLES OF GOLD.

BY KATE UPSON CLARK.

A young girl was passing her aged great-aunt one day when she suddenly stopped, laid her hand gently on the white head beside her and said, "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgment of the spontaneous little courtesy.

Few of us realize the dearth of such attentions which the old suffer. Many of them have been persons of consequence in their prime. As illness and sorrow gradually weaken their spirits they retire into the background. They are no longer pursued by the honeyed words which interest or affection once heaped upon them. Too often they linger on in more or less cheerless obscurity until they die.

"I was astonished to find what an interesting person that old lady is who lives at Mrs. D.'s," remarked one lady to another. "She seems to be an aunt or a great-aunt of Mr. D.'s, but she has always sat back in a corner when I have been there, and I never supposed that she knew anything in particular. Yesterday Mrs. D. appealed to her several times. It seemed to draw her out. She is remarkably intelligent, and has had wonderful experiences of life."

"Did you think to tell her how much you had enjoyed talking with her?"

"No, that didn't occur to me."

The knowledge that her words and personality had so favorably impressed her visitor might have given the quiet old lady a pleasure which would lighten many weary hours. "There is no tonic like happiness."

A young man said to his mother: "You ought to have seen Aunt Esther to-day when I remarked casually, 'What a pretty gown you have on to-day, and how nice you look in it.' She almost cried she was so pleased. I hadn't thought before that such a little thing as that would be likely to please her."

"I never expect to eat any cookies so good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words, for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.—The Congregationalist.

SYMINGTON'S EDINBURGH COFFEE ESSENCE

makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.

GUARANTEED PURE. 100

\$44,916.00

was the amount paid in one year to 50 Graduates and 50 Under-graduates of the MARITIME BUSINESS COLLEGE, HALIFAX, N. S.

Who were less than 2 years from College. Average monthly salary \$37 43 Tuition cost (average 4 mos.) 34 00 Wages per month \$20 to \$60.

We do not guarantee situations in order to secure students, but MARITIME-TRAINED students get good salaries. If your income is less than this you had better send at once for our Illustrated Calendar.

KAULBACH & SCHURMAN, Chartered Accountants.

55 Per Cent.

Represents the increase in the attendance at the FREDERICTON BUSINESS COLLEGE for the fiscal year ending February 28 over that of the previous year. Good work, splendid results, elegant and well-equipped school rooms, and low living expenses are largely accountable for this.

Send for free catalogue. Address W. J. OSBORNE, Principal, Fredericton, N. B.



CHURCH BELLS Chimes and Pools, Best Quality Copper and Tin. Get our price. MOSHANE BELL FOUNDRY Baltimore, Md.

PURE GOLD

Jelly Powder

Joyfully, Quick, flavored with

PURE GOLD EXTRACTS

always true to name

AT YOUR GROCERS.

THE ENGLISHMAN'S UMBRELLA.

The late Lord Kimberley was fond of telling this story to illustrate how an Englishman always clings to his umbrella: An Englishman had been arrested as a spy by the French during the Franco-German war, and, in spite of his protestations, he was tried by court-martial and sentenced to death. On the way to execution, as if suddenly remembering something, the 'spy' asked leave to go back and fetch something he had left behind. Such a thing, declared his guard, was impossible, but the prisoner's importunity prevailing, he was allowed to go. 'What is it you have left behind?' asked the guard, and the man on his way to his doom replied calmly: 'I have left my umbrella.' The soldiers, said the peer who told Lord Kimberley the story, were convinced that nobody but an Englishman could be such an idiot, and the man's umbrella saved his life.—Ex.

C. C. RICHARDS & Co.

Gentlemen,—I have used MINARD'S LINIMENT on my vessel and in my family for years, and for the every day ills and accidents of life, I consider it has no equal.

I would not start on a voyage without it, is it cost a dollar a bottle.

CAPT. F. R. DESJARDIN.

Schr "Storke," St. Andre, Kamouraska.

News Summary.

Professor R. Stone Wiggins says he predicted the eruption at Martinique in 1888.

There are thirty or forty suspected cases of small pox in Osprey township Ontario.

The total amount of subscriptions to the Canadian South Africa Memorial Association is now \$1,648.

Saloman, the Galician wife murderer, has had his death sentence commuted to imprisonment for life.

Farrier Sergt. J. R. Margeson, of Halifax, with the Second C. M. R., died on May 22nd at Vryburg of enteric.

About 15 new buildings will go up in Campbellton this summer besides extensive improvements on buildings.

Forest fires have been raging in the back districts of Carleton County and a large amount of damage has been done.

The large pulp mill belonging to the Sturgeon Falls (Ont.) Pulp Company was burned Tuesday. The total loss is \$50,000.

Price H. H. Yi Chai Kah, third cousin of the Emperor of Corea, and who will represent that monarch at the coronation, is in Montreal.

The house, buildings and barn, with contents, belonging to John Oliver Steeves, at Salem, Albert County, were burned on Saturday from forest fires.

The members of the executive committee of Tammany Hall have named a triumvirate to manage the affairs of the organization in place of a single headed leader. The men are Charles F. Murphy, Daniel F. McMahon and Louis F. Haffen.

Col. Gaynor and Capt. Creene, charged with embezzlement, by the United States government, and who were kidnapped at Quebec last week by Montreal detectives, were taken back on Monday to Quebec on a writ of habeas corpus.

The fishery conference at Ottawa is closed, with the general understanding that the best interests of the country would be best served by the Dominion having sole control. Another meeting will be held here after the ministers have returned from the coronation.

An affidavit produced Tuesday at Montreal in the St. James election fraud made by J. H. Lefleur, representative of Mr. Bergeron, states that gross frauds were committed at the poll, and that he received money from agents of Brunet, the Liberal candidate.

The Association Press has every reason to believe that peace in South Africa is practically assured. The delay is technical, and to end the long war seems to be the desire of both the British and Boer leaders. The latter, however, are unable to convince all their followers of the wisdom of acquiescing to the terms of peace.

A county election contest at Galway led to a series of severe fights there on Sunday. Lord Morris and Killani and county councillor for Galway, and formerly high sheriff of that county, personally led his supporters against his Nationalist opponents. A dozen were wounded, some of them seriously, during the rioting.

THE ANNOUNCEMENT OF PEACE EXPECTED.

Late despatches indicate that a very hopeful feeling exists in London and in Pretoria in respect to the prospect of peace. Some of the London papers are convinced that peace is practically assured but the British Government officials continue reticent in regard to the matter and there is no definite information as to the facts upon which is based the conviction that peace is at hand. The London Daily Mail of Monday made the announcement that the announcement of peace might be expected at any moment and that it will be found that the Government has remained inflexible on the vital points at issue. A Pretoria despatch of the 25th states that the Conference of the Boer leaders was still in progress at Vereeniging, and that nothing definite had been announced in Pretoria as to results. It was believed there however that the negotiations were proceeding favorably, and the expectation of a satisfactory result was strengthened by a despatch sent home by the Premier of New Zealand now visiting Pretoria, in which he expressed the opinion that another New Zealand contingent would not be necessary. It seems reasonable to conclude that the confident opinions expressed that general conditions of peace have been agreed upon, rest upon facts which the Government has not yet deemed it advisable to make public.

Literary Note.

The Pilgrim for June comes in a new dress that makes its appearance strikingly attractive. The increased size has tended to a greater wealth of illustrations and the opportunity provided appears to have been taken advantage of by the editor. The contents of the number are varied and timely. In the department, "Men and Matters of Moment," the editor, Willis J. Abbot, discusses trenchantly topics of national significance which have arisen within the month. The special literary feature of the number is a brilliant illustrated article by W. T. Stead, in the course of which the author expresses in no uncertain terms an estimate of the character and actions of Joseph Chamberlain. Another elaborately illustrated article by Karl Edwin Harriman describes the ceremony of King Edward VII's coronation. In connection with this article is published a page of pictures showing the interior of the home of Whitelaw Reid, the United States special ambassador to the coronation, London Knight, in an illustrated article entitled "The Tragedy of Blennerhassett" describes the scenes of the recently published novel, "Blennerhassett" This is the first of a group of papers by Mr. Knigh in which he writes of the locale of famous novels. John W. Clark contributes a strong and significant article on "The Dinner-Pall Man;" and in a finely illustrated article Lillian K. Sabine tells of "The Physical Training of the College Girl." Harriet Prescott Spofford's fascinating serial, "A Flash of Lightning," is continued and a short story by Clara Morris, entitled, "Silver Jack," is given prominent position. The various distinct departments, fully illustrated, are maintained. As a supplement are published two pages of striking pictures of the hills and lakes and valleys and streams in June.

Personal.

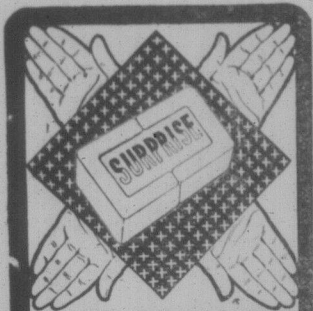
With deep regret we have learned of the death by diphtheria of the eldest daughter of our esteemed brother, Rev. C. W. Townsend. Mr. Townsend and his family had very recently returned from England, and, as we understand, Mrs. Townsend and the children had gone to Grand Lake, Queens Co., formerly their home, for a short visit before taking up their residence in St. Martins. There it seems the children were attacked with diphtheria, with the sad result stated above. It is reported that others of the family are ill, but we have not heard particulars. We are sure that there will be much heart felt sympathy for Mr. and Mrs. Townsend in this very sad affliction.

Receipts of the Associated Alumni of Acadia College.

- FROM JUNE 1, 1901, TO MAY 23, 1902.
- Rev W R Hall, 1; W L Hall, 2; Rev H H Saunders, 1; Rev A F Baker, 3; R v J A Huntly, 1; Rev F H Beale, 1; S S Poble, 1; Dr D A Steele, 2; Rev Isa Wallace, 1; R G Haley, 10; A J McKenna, 1; Rev H G Estabrook, 2; W R Parsons, 1; G H Parsons, 1; Rev M A McLean, 1; Rev F E Roop, 2; Rev D H Simpson, 1; Miss Eva Andrews, 1; F B Starr, 1; Dr Bars, 1; F M Munro, 1; E D King, 2; Rev L B Crosley, 1; G W Elliot, 1; Rev A Cohoon, 6; Rev H T Corey, 1; Dr Goodspeed, 16; J G A Belyea, 2; Rev G A Lawson, 2; B H Thomas, 2; M C Higgins, 1; H N Parry, 1; J M Parker, 5; G W Schurman, 1; W T Stackhouse, 6; H C Creed, 10; E E Daley, 3; J A Marple, 4; J W Brown, 3; Thos E Corning, 2; H G Harris, 1; J E Bars, 5; Z L Fash, 5; W N Hutchins, 6; A J Pineo, 7; E V Buchanan, 1; Miss L M Sawyer, 1; H F Waring, 5; J C Morse, 5; Rev A W Sawyer, 4; E R Morse, 2; Miss Etta J Yuill, 2; H P Whidden, 2; F W Emmerson, 1; S C Dukeshire, 2; H G Estabrook, 1; Miss E Irene Burgess, 1; Miss J Blanche Burgess, 1; J J Armstrong, 1; Jeremiah S Clark, 1; Rev J W Keirstead, 3; Rev W H Robinson, 5; Prof Wm Elder, 11; J B Hall, 1; H C Creed, 11; Robt Frizzle, 3; E M Chesley, 1; Rev M P Freeman, 15; E H Nichols, 1; W W Clarke, 2; Rev E P Coldwell, 2; Rev A Chipman, 1; S C Parker, 1; H S Ross, 5; Rev A Judson Kempton, 3; H C Read, 1; H G Colpitts, 2; Rev T Trotter, 2; E C Whitman, 2.
- W N Hutchins,
Sec'y-Treas.

Truro, N. S.
As. Al. Acadia College.

A destructive hurricane has swept over the province of Scinde, British India. Forty miles of the Scinde railroad were washed away, the bridges, the houses and embankments disappeared. Many lives were lost.



SAVES THE HANDS

Surprise soap makes them soft and smooth, allowing the housewife to take up fine sewing or other light work without the slightest discomfort.

Surprise soap will not injure the hands, because nothing but the purest materials enter into its making.

That's why it is known from coast to coast as a

PURE, HARD SOAP.

And that's why it is called "A perfect Laundry Soap." There are other pleasant surprises for you in Surprise Soap.

St. Croix Soap Mfg. Co.
ST. STEPHEN, N. B.



Old Men feel young when they start the day WITH

Abbey's Effervescent Salt

A teaspoonful of Abbey's Salt in a glass of water shortly after rising will keep you in perfect health.

It purifies the blood, keeps the head clear and stomach sweet.

A positive cure for chronic constipation.

Recommended by the Medical Profession.

FITS EPILEPSY

FREE SAMPLE OF LIEBIG'S FIT CURE.

If you suffer from Epilepsy, Fits, Falling Sickness, St. Vitus Dance, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle with valuable Treatise, and try it. The sample bottle will be sent by mail, prepaid, to your nearest Post Office address. It has cured where everything else has failed. When writing, mention this paper and give name, age and full address to THE LIEBIG CO., 179 KING ST. WEST, TORONTO, CANADA.



Who Defined

"Soap-powder" in the Standard Dictionary Sounds as if some old fashioned soap-maker had written it. Used in dish-water! Yes, and when it is PEARLINE, used in everything where soap can be used. PEARLINE is modern, up-to-date soap; a better soap; it has revolutionized the soap trade. 666

Ask Your Friend

Investments.

We invest money for our clients, free of charge to the investor. We have continually in our hands good dividend paying industrial stocks. Only gilt edge propositions will be submitted. We can invest amounts from One Hundred Dollars up to One Hundred Thousand Dollars. If you have money to invest write us for particulars and references.

A. W. BELFRY & CO.,
Rooms 40 and 41 Royal Ins. Building,
Montreal.

Reliable WANTED Agents

We want at once trustworthy men and women in ever locality, local or travelling, to introduce a new discovery and keep our show cards and advertising matter tacked up in conspicuous places throughout the town and country. Steady employment year round; commission or salary, \$65.00 per Month and Expenses, not to exceed \$2.50 per day. Write for particulars. P. O. Box 337, International Medicine Co., London, Ont.

You May Need

Pain-Killer

For Cuts Burns Bruises Cramps Diarrhoea. All Bowel Complaints

It is a sure, safe and quick remedy. There's only one PAIN-KILLER. PERRY DAVIS' Two sizes, 25c. and 50c.

COWAN'S PERFECTION COCOA ROYAL NAVY CHOCOLATE PURE HEALTHFUL

Over 40 Years

-Ago the Manufacture of-

WOODILL'S GERMAN BAKING POWDER

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

SHERIFF'S SALE.

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

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

If You Like Good Tea try RED ROSE.