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The Irish Elections. The first County Council elections for Ireland, under the new act, gives the Nationalists, or Home Rule party, so immense a majority over the Unionists as to place the administration of local affairs entirely in the hands of the Nationalists. The numbers are 54 Nationalists elected and 119 Unionists. Not only have the Unionists candidates, the men of property, position and experience in public affairs, everywhere met with defeat, but in many cases the better class of Nationalists have been beaten by the labor candidates and those representing the ultra-radical elements of the country. The council elections appear to have been fought wholly on political lines, and the result, as intimated, is a tremendous victory for the Nationalists. The results of local home rule in Ireland thus initiated will of course be watched with great interest, and the success or failure of the experiment is likely to have much to do in determining the answer to the demand for home rule on broader lines. In connection with the Irish elections the London correspondent of 'The New York Tribune' says: "Already there are signs that the Nationalists will make use of the new councils as bridges for entering Dublin Castle, and proposing the creation of a central administration in touch with all local bodies. That would be a close approach to Gladstonian home rule, with a body modelled after the London County Council substituted for the national Parliament."

Ventilator for Railway Cars. Those who travel much by railway will know how to value any appliance which will provide a satisfactory means of ventilation for railway coaches, without exposing travellers to the discomfort of cold draughts, dust, cinders and smoke. An invention having this end in view has been patented by a man in Texas. As described by 'The Scientific American,' the ventilator comprises essentially two shafts, which carry the ventilating devices and which are connected by driving mechanism. Of these two shafts one is vertically journaled in a bearing in the top of the car and at its lower end is provided with a fan surrounded by a wire cage. The shaft is so arranged that it can be raised by means of a cord if desired. At its upper end, just above the roof of the car, the shaft is connected with a vane, and in a bearing in this vane the other shaft is journaled horizontally. This horizontal shaft is provided at its inner end with a bevel-gear, meshing with a bevel-gear on the vertical shaft, and at its outer end is provided with a wind-wheel. In the operation of the ventilator, the vane will automatically shift according to the direction in which the train is traveling, so that the current of air induced will revolve the wind-wheel. This motion will be communicated to the vertical shaft by means of the bevel-gears in order to drive the fan within the car. When it is desired to stop the fan, the cord secured to the idler is pulled, thus raising the vertical shaft and throwing the bevel-gears out of mesh.

The Pacific Cable. It is announced that an arrangement has been reached between the Imperial Government and those of Canada and Australia which will secure the laying of a Pacific cable that shall be entirely under British control. The project has been under consideration for some years, and its execution is regarded as highly desirable both in a political and a commercial point of view. Difficulty has been experienced in apportioning the expense satisfactorily between the Imperial and the Colonial Governments. By the understanding now reached five-eighths of the

cost of construction and maintenance will be assumed by Great Britain, the same proportion by Canada and eight-eightieths by Australia and New Zealand. The interest on the cost of construction added to the cost of maintenance, it is calculated, will amount to about \$750,000 yearly, which would make Canada's share a little over \$200,000. This represents gross expenses which would be reduced and perhaps cancelled by the earnings of the cable. According to Sir Sanford Fleming's estimate, the earnings are likely to amount to \$900,000 a year, with a steady increase. This would mean that the work would more than pay expenses from the first, but probably few promoters of public works endorse so optimistic a forecast, otherwise it would scarcely have been necessary that the enterprise should be undertaken as a Government work. The Canadian terminus for the cable is not yet decided upon, but will probably be Vancouver. Thence the course will be to Fanning Island of the Fiji group, thence to Norfolk Island, and thence two lines will run, one to New Zealand and the other to Australia. The distance as estimated by Sir Sanford Fleming is 7,150 miles.

Judge Field. Justice Stephen J. Field, whose death occurred in Washington, D. C., on the 9th inst., was a member of that Field family which included Cyrus W. Field, of Atlantic cable fame, the late Justice David Dudley Field and Rev. Dr. Henry M. Field, who is still living. All four were men of remarkable ability and each won distinction in his own calling. Stephen J. Field went to California in 1849, being then 33 years of age, and most of his life was spent in that State, of which he became one of the most honorably distinguished citizens. Mr. Field rose rapidly in his profession. In 1857 he was elected Judge of the Supreme Court of the State for a term of six years, and in 1859 he became Chief Justice. In politics Mr. Field was a Democrat, but he was profoundly loyal to the Union, and when the war came he was among the foremost and most influential of those who held California faithful to the Federal cause. In 1863 Mr. Field was nominated by President Lincoln as a member of the Supreme Court of the United States and received the appointment. As a jurist, Judge Field commanded the highest respect both for his learning and eminent ability and as a man of broad and liberal views. He was a brave man, and the condition of society in California in his day was such as frequently to put his courage to the test. Dozens of times, it is said, he has looked down the muzzles of revolvers, but he was never known to flinch. On more than one occasion it was only his cool courage that saved him from assassination. As late as 1889 he was saved from the hand of a would-be assassin by a deputy marshal who shot his assailant—an ex-Judge Terry—dead. Judge Field had no sympathy with Anglophobists. Unlike many of his countrymen in public life, he cherished a kindly regard for England, and at the time when President Cleveland's reckless action in reference to the Venezuelan boundary question had brought the two countries perilously near to war, Justice Field gave utterance to the most kindly and large-minded sentiments toward Great Britain and expressed the most generous appreciation of her influence upon the world wherever her rule was extended.

The Trouble in Samoa. There is trouble of a serious character in Samoa, the government of which is administered under a joint protectorate of Great Britain, the United States and Germany. Samoa, however, has a native King, and the trouble, it appears, has

arisen in connection with the claims of rival princes to the succession. According to the Berlin treaty, by which the protectorate was established, the question of succession is left to the decision of the Chief Justice of the Supreme Court established under the protectorate. In accordance with this provision, Chief Justice Chambers had decided in favor of a prince named Milietoa, but Mataafa, a rival claimant to the throne has refused to respect the decision, notwithstanding an order issued by the British and American Consuls commanding him to do so. It appears that the German Consul did not unite with those of the other powers in this order, and it is charged that the course pursued by the German Consul has encouraged Mataafa to ignore the decision of the Chief Justice and the order issued by the British and American Consuls. The latter have employed force to compel the submission of Mataafa, and bloodshed has resulted. Samoan towns or villages have been shelled and parties of marines from British and American ships have been landed to co-operate with Milietoa's forces against Mataafa. On April 1st an encounter of a serious character took place. A joint force of Marines, led by Lieut. Freeman, of the British Cruiser 'Tauranga,' supported by natives, proceeding against Mataafa, fell into an ambush and being attacked at a disadvantage by a much larger number, suffered serious loss. Lieut. Freeman and two American officers were killed. The Samoan situation of course attracts much attention. There has been a good deal of newspaper writing about it in London and Berlin, and the German papers have been very outspoken in condemnation of the course pursued by the British and American Consuls. On the other side the German Consul is severely censured for failing to unite with the representatives of the other powers in upholding the constitution, and for pursuing a course which has encouraged rebellion. The situation is complicated by the fact that a German, who it is charged was actively engaged in assisting Mataafa and his warriors, has been arrested and is held a prisoner under British authority. The three Governments have, no doubt, done a wise thing in promptly despatching a joint commission to investigate affairs in Samoa, and it is to be hoped that the result will be the speedy establishment of order and friendly relations.

Our Public Talkers. It is understood that considerable legislation of a more or less important character will be introduced in the Dominion Parliament during the present session, but the House of Commons seems quite disposed to ignore the fact that it has any legislative functions: The Niagara of debate on the address in reply to the speech from the throne still thunders on, and though several weeks of the session have now passed, there seems to be no indication that this torrent of talk will cease to flow. The spectacle may be magnificent but certainly it is not legislation. It reminds one of the Scotch minister who, after having preached for two mortal hours to his congregation, spoke of his performance to a friend. "And were ye no tired?" enquired the admiring friend. "Na, na," said the minister, "I was fresh as a daisy, but ye should ha' seen how tired the people were!" Perhaps the professional talkers at Ottawa do not care greatly as to how the people feel about it, but we fancy that it would be pleasing to the plain and simple folk of Canada if this flood of loquacity could be dried up and attention given to real and serious business. If there are things that require to be investigated, in the name of honesty and justice let there be investigation, and if there is need of legislation, let the measures be introduced and discussed on their merits. But of Parliamentary speechification we have surely enough of it now embalmed in Hansard to supply the needs of the country in that respect for many years to come.

The World in a Sheet.

Missionary sermon preached at Jacksonville on March 11th, 1899, by E. P. Calder.

"And saw heaven opened and a certain vessel descending unto him as it had been a great sheet knit at the four corners and let down to the earth." Acts 10: 11.

God has many ways of teaching His people their duty to Himself and to the world. Ever since the creation He has been speaking to men in tones of authoritative love, but though the motive has always been the same, the method has been varied and adapted to the progress of the centuries. To the first generations, as yet untaught, and with few outward accessions to knowledge, God spoke directly and thus revealed His will. Thus He taught Adam, Enoch, Noah and the patriarchs generally before the flood. But later on when man had multiplied his resources of knowledge and begun to worship other gods, the Divine Message was accompanied by greater displays of supernatural power intended to teach the superiority of Jehovah over all gods set up by human hands.

Visions, we may say, begin with the call of Abraham, and end with the apostolic age. To us upon whom hath shined the gathered light of the centuries, God speaks through the history of others. As beams still light the sky that comes from stars which astronomers tell us were quenched ages before we were born, so our conceptions of truth and duty are largely moulded by those revelations of God's will which were given to the world through the ministry of bygone generations. And thus the tree of Inspiration is not dead, though it may in a sense have ceased its growth. Preceding ages have seen the springing blade, the ear outbursting with promise, but now we have the "full corn in the ear,"—the ripened perfected harvest of truth. And thus from the "dead past" come echoes to teach and inspire us in the "living present." And though the fire-cloud that led Israel, no longer floats before us, we know that God still leads his people. Although the glow of the Shekinah has faded from the old temple at Jerusalem, and the voiceless dust covers the ruins of the temple itself, yet the blessed truth remains that God still bends between the cheurbins and lingers at the mercy seat to hear the prayer of the worshipper. Visions have passed, but the truths they have taught remain. For truth is not the child of time but of eternity, old as the ages it is ever new, and hence, though its environment may change, and those who publish and propagate it may pass away, its influence is never lost upon the world. For

"Truth is mighty, Truth is deathless,
It shall reign when time is past,
Spoke the Christ, the Truth incarnate,
"It is I, the First, the Last."

As when the building is finished, the workman takes down the staging, so now that the temple of Inspired Truth has been completed, the scaffolding of type and shadow has fallen away but the building remains. And thus all the lessons which prophecy and vision have taught the world, comes to us endorsed and intensified by the testimony of the ages. And thus whatever the vision of the text taught Peter, it teaches us, and so I have chosen it because it holds several important lessons.

But before considering these, I wish to notice a few facts concerning the vision itself.

First, it marked a new era in the history of the church. Up to this time the Apostles had been working solely for the salvation of the Jews. Temple and synagogue were their meeting-places, and their theme was "Jesus the Messiah of Promise and Prophecy." But the vision opens a new door and bestows a new commission. It teaches the early church that the gospel is not a monopoly to be enjoyed by a chosen few, but a grand system of universal help and blessing, that it is not merely a strong tower in which a few may hide from the storm, but a lifeboat that leaps over the white crest of the billows, bringing rescue to young or old, black or white that may be struggling in the foam. In short, the vision was a striking picture of universal need, an object lesson intended to impress the words of Jesus when he said: "The field is the world."

But notice again that the vision came to a man who already seemed to be doing his duty. Peter, at this time was an ideal "home missionary." He was preaching the gospel among the "heathen at home" at the risk of liberty and life. Yet God opens to him a new door, and by a representative vision forces upon his attention the world. And now consider the form of the vision a great sheet unrolled at the four corners and filled with all classes of creatures, a miniature world hung on four united ropes that not a single individual in the creation, might escape the notice of the man to whom the vision came. A world in a sheet! A world on four ropes! A world by four great arguments forced upon the attention of God's church, upon the attention of every redeemed individual.

May the Holy Spirit help us while we call your attention to these four arguments by which God would convince us of our duty to those who have not the gospel.

I. The heathen are as truly human as we are. We may speculate as we choose, concerning the origin of the races, but in this gospel age our recognitions of citizenship and our methods of Christian work must all rest on

the fact that "God hath made of one blood, all nations." It is true that in other lands we meet with those whose skins and members are unlike our own, but these are mere external differences; they do not touch the soul. Their inner life is on a plane with ours. They think, they feel, they hope, they doubt, they joy and sorrow as we, they are swayed by the same passions. With them we find a common fatherhood in God and we cannot deny them a common brotherhood with us. This truth is ever enforced by the plan of the creation itself. The countries of the world are inter-dependent, that is one must ever draw upon the resources of the other in order to be properly sustained. From these northern lands we send to southern climes the products of our greater physical energy, our superior mental acquirements. They send us back the spices and the fruits which their perpetual summer calls forth from the soil. We carry a blessing to them and bring a blessing back. And thus the Englishman meets the Hindoo, the New Brunswicker greets the New Zealander, the Irishman joins with the Chinaman in the great fellowship of trade, brothers for business, sake.

And while we thus minister to the temporal wants of other lands, and they in turn minister to ours, shall we send them no word of spiritual help and bring back no inspiration to our own souls? Shall our best ships, our best navigators, our men who are skilled in picking up foreign languages, be chosen to serve the money side of our civilization, and nothing be said for that God upon whose word, that Saviour upon whose cross the civilization rests? Shall steam engines throb and white sails flutter in the breeze, shall great ships plough the ocean like a field to fulfil the demands of trade, and none go in obedience to him who out upon the Mount of Olives, with the resurrection glory on his brow, with angelic escort and bright cloud-chariot just waiting to take him to the great throne of the ages, said "go ye into all the world and preach my gospel?" In short, shall all the gathered resources that glorify this 19th century be sacrificed before the golden calf of commerce, while Christian nations plead that they are too poor to send the gospel to those who sit in darkness. Until the gospel becomes not only one thing but the supreme thing in our intercourse with nations we are living below our highest ideal of Christian character, we are false to the holiest interests of humanity and ungrateful beyond measure to him "who, though he was rich yet for our sakes became poor, that we through his poverty might be rich." And if we recognize the heathen as brothers-in-trade we have a right to treat them as brothers in religion. True we cannot worship at their altars, then we must teach them to worship at ours. We cannot bow before those images which they call Gods, then let us tell them of our God whose nature and name is Love and plead with them to serve him. We are bound to do so by the great law of brotherhood which unites man with man, and if we fail to do it we are setting aside the great principle of mutual helpfulness which distinguishes man from the brute. Again, this argument appeals to those of you who are fathers and mothers. The home is the mightiest and the holiest of earthly institutions because it is the nucleus of the church and the corner-stone of the state. We have our happy homes, but while we rejoice in the fact; let us spare a thought for the homes of the heathen. In them the spirit of blessed home-fellowship is almost unknown. The husband is the absolute ruler of the household, the wife is his slave, the children are regarded as goods and chattels disposable at the will of the parent. In India many little ones are drowned in the Ganges or left for the jungle tigers as a sacrifice to their gods. Some are peddled off and disposed of like our surplus dogs and cats. Think of it Christian father as you come home from work and your children gather round you, and climb your knees the envied kiss to share. Think of it Christian mother as your little ones say their evening prayer at your knee, and with a good night's kiss you tuck them in bed and realizing what the gospel has done for your home, if not for Jesus' sake at least for humanity's sake, resolve to do what you can to bring this home-blessedness to your heathen brothers and sisters and their children. You may think that you cannot do much, but let me tell you that you mothers right in your homes, can do a mighty work for the missionary cause. The world does not lack money for missions but the true missionary spirit. The world can find means for anything in which it is interested. Propose a railroad or a factory, and if you get the people interested you will get the requisite capital. Give us the men and woman of the church for missions and we will get the money. When the circus comes to town, is it not met by the noble army of poverty-pleaders, that perpetually hinder the onward march of God's church. But 50 cents for general admission and the \$1 for reserved seats near the "grand stand" are forthcoming, and given without grudging for people are interested in the circus. The same is true of the opera, the billiard room, the bargain counter in novels, the merry-go-round and all the other hell-inspired nuisances of the present age. People are interested. So Christian parents you see your great opportunity. Educate the children in missionary sentiment, get them interested in the boys and girls of far away lands. Teach them to give,—to give at a sacrifice;

thus you can do a work that shall bring joy alike to earth and heaven. Thus far in the history of the church the burden of Foreign Missions has been largely carried by our sisters. Womanly zeal has been kindled and womanly sympathy stirred by the needs of the heathen and woman's ingenuity has found means to carry on the work, and it is a pleasing thought that as the gospel has honored woman, so woman in her work is now honoring the gospel. When through the instrumentality of woman sin came into the world, man began the long sorrowful journey away from the Eden below. When in the arms of a Nazarene maiden God put the infant Jesus, he started the race back on its joyous, triumphant pilgrimage towards the "Eden above." And was not this a new commission, a perpetual call to womanhood, thus redeemed, thus exalted, to send the gospel as far as sin has gone—and thus restore the lost glories of the fair creation of God? To our young sisters, who, I believe in mental and moral endowments represent the noblest type of womanhood the world has ever seen, I would speak a word concerning this great work. The privileges you enjoy are unknown to lands that have not the gospel. And since Jesus has done so much for you, can you not do something for Jesus? Is it too much to ask, in his name, that from the fashions, the amusements, the frivolities of the day, you save at least \$1 a year for missions. That is only a small sum, less than one-third of a cent a day, but \$1 coming from every young woman in our land would mean a great deal to our cause. Every 1000 of these dollars mean another missionary and the giving of the gospel to at least 1000 more of the heathen. And thus would be kindled a light that will shine on, ever increasing till it merges into the resurrection glory that heralds a world redeemed. Queen Isabella of Spain offered to pawn her jewels in order to fit out Columbus on his first voyage. It looked like a foolish enthusiasm yet not so foolish after all for it meant the extension of the Kingdom and church of Spain. And soon from new discovered lands came back more treasure than the Spanish crown jewels were worth. And if the extension of an earthly kingdom was worth such a sacrifice, surely you can give up something to extend the kingdom of heaven and propagate the great church of the Firstborn. The gospel has exalted humanity and for humanity's sake we are bound to extend it till the peace and joy which it brings reigns in every home and every heart.

II. The second rope to the sheet; second argument.

The heathen without Christ are as surely condemned as we are. I know that this is disputed in much of the latter day teaching. The so-called "liberal theology" of the age would have us believe that God is so benevolent and compassionate that instead of sending the heathen to perdition he will eventually bring them to some sort of a heaven where they will learn his ways, engage in his worship and ultimately develop into full fledged saints. And many professed Christians are wrapping themselves up in this philosophy and trying to sleep off their sense of responsibility to the heathen. But against all our philosophizing God writes one plain, painful, all-conquering fact, "The soul that sinneth it shall die." That sentence is universal in effect, because sin is the universal cause. We know not how near God some of the heathen may come in their strivings after light, but we do know that spiritual light and life come only by the Holy Spirit. We know not what value God puts upon those desires after a purer life which well up in some heathen hearts, but we do know that nothing can cleanse the stain of sin but the blood of Jesus, and that nothing but his complete righteousness can cover human character and establish its standing before the judgment throne. The very fact that an atonement has been provided conclusively proves that the whole world without it was eternally lost. Universal condemnation is the platform on which the Cross of Jesus stands. Tear down that platform and you upset the Cross. If the Bible is true, if the Christian religion is worth the name, man without Christ is lost whether he lives next door to the church, where he can hear the gospel every Sunday, or in "darkest Africa," where the name of God is un-honored and unknown. Again this truth is enforced by the consciousness which the heathen themselves have of their own condemnation. Heathen altars, sacrifices and penances all endorse the fact that the heathen feel their guilt and their need of an atonement. They do not lack the knowledge of sin but of its remedy. And thus from every heathen altar and temple, from every helpless, hopeless idol worshipper comes a "Macedonian call" for help. Do we hear it? Shall we heed it? Or shall we sit philosophizing on what God will probably do with the heathen while millions go down from lives of suffering to the pangs of the death that never dies? Dare we as professed Christians meet these poor lost ones at the judgment when we have done nothing for their help? The question for us is not, "Will the heathen be saved without our help?" but "will we be saved if we don't try to help them?" If we do not have a zeal for the salvation of the perishing everywhere we have good reason to doubt our own discipleship. If I did not feel and labor for the salvation of the lost everywhere, I should give up my hope of heaven, expecting to find instead of my name in the Lamb's Book of Life one text in explanation of its absence, "If any man have not the

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spirit of Christ he is none of his." Jesus was a soul seeker and his quest for souls was inspired by his deep consciousness that all the world without his salvation is under condemnation and thus eternally lost.

III. Third Rope. Third argument.

The heathen are as precious in God's sight as we are. We are apt to think that our superior acquirements must cause God to look with more favor upon us than upon those who are lower down in the scale. But it is not the case. There are no caste lines in God's kingdom. His children all belong to the Royal family of the redeemed and all who are not his children are judged as lost sinners. Hence one soul is as precious as another in his sight. The Jeweller does not care whether gold comes from Africa or Alaska if it is gold. So whenever Jesus sees a soul he loves it and seeks it as a jewel for his crown. This fact was beautifully illustrated in his earthly ministry. At Jericho as he hurried on to meet rich old Zaccheus he stopped at the gate to heal blind Bartimeus the beggar. He preached as faithfully to that vile Samaritan woman as to Nicodemus, the "master of Israel." In fact with her he seemed even more tender and persistent. He left the rabbi to think his way out into the light, but continued to teach her till he made her the first missionary to Sychar. He is still the same. He loves the African bushman, whose highest achievement is to track the lion and kill it with a poisoned arrow, as much as he does the college professor, who knows the literature of the ages and traces the course of the stars like bits of chalk on his table. And since we must borrow our love as well as our light from him, surely it is not ours by system or creed to put asunder what he by bonds of love hath joined together. Again, the vision-reproved Peter for his spirit of discrimination, Peter was disposed to stand on ceremony, but the voice from heaven admonished him, "What God hath cleansed that call not thou common." And so God speaks to us. The church must be limited only by bounds which God hath set. If she suffers further limitation her influence is narrowed in consequence. As a tight garment weakens the muscles and hinders action so the church has been cramped and half paralyzed by the straight jacket of conventionality, and it is high time we ripped this old coat of formality all the way down the back in order that we may spread our arms wider and reach more of the perishing. If the God to whom "the nations are as the drop of a bucket," "who taketh up the isles as a very little thing," who made and sustains all things, knows no difference in the value of souls, what right have we to "sort and label" humanity and write down their relative spiritual worth. Jesus said, "God so loved the world," not a part but the whole of it, and that "whosoever" becomes the indefinite, indiscriminating commission which bids us send the gospel further and further.

"Till earth's remotest nation
Hath learned Messiah's name."

IV. The Fourth; the supreme argument.

God has entrusted us with the gospel that we may pass it on to others. If at a long table you are nearest the host and he passes you something from which you help yourself and then set the dish down beside you; forgetful of those who sit farther down, I don't think much of your courtesy, and you not only slight the guests but also the "head of the feast." So it is with the gospel. At God's table of universal bounty you in point of privilege sit nearest him, and if in satisfying your own wants you forget those who are farther away, you not only wrong them but insult the Master himself. The supreme law of his kingdom is the law of self-sacrificing love. God abhors selfishness because it is of purely devilish origin. There are no monopolies in the kingdom of grace. The Cross was lifted in sight of all people and inscribed in the three chief languages of that age that all might know of the Saviour. And further if we do not send the gospel to the heathen we have not the spirit of the true apostolic church. In early days every Christian was a missionary, but now we make that word "missionary" mean a man called of God to take the heathen world on his back and carry it to heaven with very little help from the majority of the church membership. The church is one great missionary society. Missionary enterprises are not a part of our work but they are our work, hence every church member has a right to share the burden. The church today stands on the missionary labors of the past and can only maintain her place by missionary work in the present. As the farms on which many of you live were cut out of the forest by your ancestors, so the fields of privilege and blessing which we now hold were won for us by the pioneers of the gospel, the missionaries of Christ. To the heights on which we stand we have been carried on the shoulders of the martyrs. Look down the rugged road by which the church has climbed, you can trace it by the blood marks of the faithful. Are we worthy to have our names on their list? I would like to believe that the Christians here tonight are made of as good stuff as those who went to prison and to death for the sake of God and a lost world, yet I cannot believe it if we refuse to sacrifice for the gospel's sake. As long as the question of cost keeps us from helping on our missions we are unworthy to be numbered with the

Christian heroes of the past, to be found on the list with those who counted all things as loss for the gospel's sake, or to have our names in the Book of Life and a place in the great throng of the blood washed who "came up out of great tribulation" rejoicing that they were counted worthy to suffer for his sake who had washed them from sin in his own blood. The cost of missions! For every dollar our professedly Christian communities give to spread the gospel they spend ten on senseless amusements and hurtful luxuries. I know professedly Christian men from whom it would almost take an angel with a flaming sword to get a dollar for the Lord who spends \$10 a year on tobacco alone. You may have your own opinion concerning the sinfulness of tobacco using, but I think there is very little religion in a man who spends \$10 in tormenting this world with smoke and refuses to give one towards saving the heathen from going to that world where "the smoke of their torment ascendeth forever and ever." At all events we would all do well to take this matter of unnecessary expenditures to God and abide by his decision. But now I come to that time honored question, "Shall we neglect the heathen at home that we may care for the heathen abroad?" In answer let us compare the advantages of the heathen at home with those of their brothers in far away lands. The home heathen have all heard the gospel at least once in their lives and thus have heard enough to save them. They live where Bibles are cheap, and where, as most people have more than they use, a Bible might be easily borrowed by those too poor to buy one. They move among Christians and thus have, or should have, the gospel exemplified in these daily lives, these "living epistles known and read of all men." The heathen abroad have none of these privileges. In short we give the home heathen a monopoly of the gospel and refuse to those abroad the crumbs that fall from the table. We drown our next neighbor in the lake of gospel teaching and refuse the stranger the cup of cold water on the plea that we have none to spare. By way of illustration you have a half acre near your house which in spite of your careful tilling has never yielded a crop. Yet next fall I find you still ploughing it while a ten acre field a mile back on your farm is ready for harvest. Are you farming on common sense principles? Well here we are sowing on the hard beaten dooryard of the church while distant lands are just waiting for the reaping. God bids us "sow beside all waters," but Jesus also told his disciples "to look on the fields that were white already to harvest." With a vision came a voice. To further convince Peter of his duty God spoke. And to us comes the voice of Jesus as he pleads his own self-sacrificing love. The Cross is his argument, let it be our inspiration. Since he wore a thorny crown because of our sins, let us atone for it by spreading that gospel which shall cause the fir and the myrtle to come up instead of the thorn and the brier and thus cancel the curse. His hands were nailed to the Cross for us, let our hands ever be outstretched to help others to him. For us his feet were pierced, let our feet be swift to run on his errands of mercy, to carry the tidings of his love to lost sinners. His back was scourged for us, let us shoulder the burden which he lays upon us rejoicing in the thought that we can bear it for him. For us with unutterable anguish his heart broke, so let our hearts throb with love to those for whom in love he died.

"If he asks of us surrender,
And a sacrifice for him,
With the tears of grudging sorrow
Let our eyes be never dim,
Let the sense of obligation
Whelm us as a rising flood,
As we cry in glad submission,
Take our all for thou art worthy,
Take our all we owe it to thee,
Thou hast bought us with thy blood."

Lastly the vision held a blessing for Peter as well as for the world. So this holy ambassadorship is conferred upon us that we may build up a glorious character and win a reward. They tell a story of a prince who used to spend his time down in the mines digging for gems, and when asked why one so rich should care for jewels replied, "I want them for my crown." May we have a similar spiritual ambition. Like the prince, the crown is ours by inheritance but we must dig the gems for ourselves. We do not want our crowns blank. Let us gather jewels for them. Every tear we shed, every word we speak, every smile we wear for Jesus he will transform into a gem to grace our diadem. And oh, how sweet it will be when we meet him in the glory and join the great song of the ransomed that rolls in lofty numbers through the upper sanctuary till the jewelled foundations tremble at the symphonies, to fall at his feet and there present the trophies we have won, forgetting life's toils, forgetting its sorrows in rapturous contemplation of the great love wherewith he has loved us.

Some Religious Tracts.

The writer recently received through the mail from some unknown source, some tracts entitled as follows: "Why a child should be baptized?" "Infant Baptism shown to be Scriptural." "An easy method with Baptists." "An easy method with Baptists No. 2." The last named three are in dialogue. No name appears as author. For perversion of Scripture teaching these tracts cannot be surpassed in literature. We quote from "Why should a child be baptized?" "It has no spiritual life, does not belong to Jesus, but is of the flesh merely, until born of the water and the Spirit in baptism." "A child being made a sinner by its birth it can equally be made a Christian by another birth, baptism." In "An easy method with Baptists," we find the following "Scripture evidence for infant baptism." "The church is the Bride of Christ, the Lamb's Wife. Are there no children in Christ's family?" "Out of the mouths of babes and sucklings perfect praise once issued. Why may they not give perfect praise still? But perfect praise can never proceed from unregenerate lips, they (the children) must therefore be baptized." "Feed my Little Lambs." How can they become His, so as to be known except by baptism." In "Infant Baptism shown to be Scriptural," are some wonderful utterances touch-

ing the act of baptism. Here are some. "No example of immersion can be proved from Scripture." "Moreover if dipping had been commanded the general agreement of churches as to sprinkling or pouring of water would justify it, for what can be more conclusive than the words of the Saviour, 'If two of you shall agree on earth as touching anything that ye shall ask it shall be done for them of my Father which is in heaven,' and again, 'whatsoever ye shall bind on earth shall be bound in heaven,' and again, 'go ye and learn what that meaneth I will have mercy and not sacrifice.' All of which passages certainly apply to the mode of baptism where the question is as to the quantity of water that shall be deemed sufficient. What worse perversion of Scripture can be imagined? Theologians will be interested in the discovery indicated in the following from the same tract. "May not a person having received infant or believer's baptism, on being persuaded that dipping is the proper form, be baptized in that way without sin?" Among several answers to this question is the following: "Certainly not, it is making the quantity of water the essential part of baptism which is certainly sin against the name of the Holy Trinity, which is treated as of no value in the sacrament."

More gems (!) might be given. Is it any wonder that with such pernicious literature to which people are referred instead of to God's Word, flooding the homes of our land, ours is an age of indifference? The past twenty years has been very free from the baptismal controversy. Those who teach and practise things not in God's Word would keep the future quiet. It is to their interests ecclesiastically to do so. But when such pernicious literature, calculated only to lull conscience to sleep, is doing its mischievous work on all hands, are we true to Christ if we do not warn the people against such addenda to God's Word? Brethren in the ministry, this and similar literature is used all round us. Shall we keep silence in view of it?
Guysboro, N. S., April 7. R. OSOOD MORSE.

Divine Fellowship.

"Bless the Lord O my soul and all that is within me bless his holy name." The Psalmist calls upon himself to praise God for personal favors already experienced, and from this he rises to the contemplation of God's attributes in themselves and as manifested in the dealings with his people. Bless, here applied to God, means to praise, but with a strong implication of devout affection. By calling on his soul to do this he acknowledges his own obligation not only to praise God, but to praise him cordially with all his heart according to the solemn requisition of the Lord. It is a fruitage of the soul being in proper relation to God. Sin is said by some religious teachers to be a predominant love for self instead of a predominate love for God. If we keep that definition of sin in mind then regeneration would be a predominate love for God instead of a predominant love for self; so says Peter, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." There are forces in society and nature standing so widely apart that no wise philanthropist or chemist will try to effect a union. For example the low and vulgar in society can never unite with the pure and noble. The rough and uneducated can never feel at home in the society of the cultured and refined. In nature oil and water will unite under no external circumstances in no part of the known world. They can become one under the influence of a most powerful alkali, and then they unite to form a new substance. So when the Holy Spirit applies the stoning work of Christ to the soul the old man of self is destroyed, and the new man that is created in Christ Jesus is made alive. Christ became the resident force of the soul. "A new heart will I give unto you. I will take the heart of stone out of your flesh and give you a heart of flesh." "If any man be in Christ Jesus he is a new creature, old things have passed away and all things have become new." Thus comes divine fellowship. The soul brought into spiritual union with God and proper relationship established between the soul and God, so says the apostle, "Those who are in the flesh cannot please God." Then he says to believers "Ye are not in the flesh but in the Spirit if so be that the spirit of God dwelleth in you." The air is in the bird and the bird is in the air. The fish is in the water and the water is in the fish. So the Spirit is in the believer and the believer is in the Spirit. Spiritual death means separation from God, conscious condemnation, loss of spiritual sensibility and decay in spiritual character, but life means vitality, energy, ability and victory.

When the Spirit of Life enters into the soul things become possible which were impossible before. We are all familiar with the action of the horse-shoe magnet. You take the magnet and dip it into iron filings and it will take them up. If you bring into contact with it a simple piece of iron that has itself no magnetic quality, that piece of iron will also take up the filings, but separate from the magnet it does not attract the filings in any way. That is to say the piece of iron that has no attraction apart from the magnet being connected with the magnet partakes of the secret of the magnet's attraction. There is many a man who has not been able to wrestle with a sin, that has not been able to overcome a vice, a disposition that has not been able to be in living contact with God. But when he comes in touch with God the divine life comes into him and he can accomplish through the power of God what God himself can accomplish in the same direction. When the soul is in proper relation to God we have the same life and nature, the same fellowship and partnership, the same joy and service. So said the Master, I came from the bosom of the Father. The Father loveth the Son. I must work the works of him who sent me. He had not much time to argue with hostile Jews, or carry on warfare against opposing elements, but time to exhibit divine fellowship with the Father and express great joy in drawing men to the same source of love and power. To tell us what the will of God is, is not to tell what is against us but what is on our side, not the force we have to encounter but that on which we have to depend.
C. H. MARTELL.

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Some Old Papers.

We have been interested in looking over a number of copies of the Christian Messenger of the year 1848, for which we are indebted to our aged and highly esteemed friend, Captain Jesse Harris, of Westport, N. S. Captain Harris came upon the stage of action when the present century was very young—somewhere in its first decade—and he has a very fair prospect of living to see the beginning of another century. We do not know how long before 1848 Captain Harris was a subscriber to the Messenger, but we believe that it and its successor, the MESSENGER AND VISITOR, have found a welcome to his home week by week ever since that date. This shows how wholesome it is for a man to subscribe and pay for a good religious paper. Those whose memories reach back to the middle of the century will remember that in those days a religious newspaper cost something. We find that in 1848 the subscription price of the Messenger to subscribers residing in Halifax was fifteen shillings, and to subscribers in the country, seventeen shillings and six pence—equal to about \$3.00 and \$3.50 as we count money now. But even then it was an excellent investment of money to take the paper, although it was less than half its present size, and cost more than twice as much as it does today. In one of these old copies before us is a letter from a minister in which he mentions having found both the Messenger and the Visitor in a certain home in what is now the city of Moncton, but was then called 'the Bend.' "That paper," alluding to the Messenger—said the goodman of the house, a 'brother Prince.' "I have taken from its commencement, and if I could afford it, I would now take two or three copies." "To distribute, I suppose," said the minister. "No," said Bro. P., "for the use of my family. Why that paper has done more for the education of my family than all the schools they have ever attended." "How different from another man," reflected the minister, ("I think he lived somewhere near the falls of Niagara) who was afraid the boys would lose time in reading papers." Bro. Prince's good example has certainly borne fruit, but it seems just possible that some of that Niagara man's family may have migrated eastward. When, two or three years ago, the form of the MESSENGER AND VISITOR was changed by reducing the size of the pages and doubling their number, some of our older friends felt a little troubled, because the paper in its new form seemed unlike the old friend which they had known and loved so long. Those good friends (who we believe have long ago become quite reconciled to the change) would perhaps be surprised, if they compared the MESSENGER AND VISITOR of today with the Messenger of 1848, to find that the sixteen page paper which they read today has a larger page than the eight page paper which they were accustomed to read fifty years ago.

As we turn the pages of these old numbers of the Messenger which our friend has sent us, we find many names which are held by us now in sacred memory. There are letters from Edward Manning, William Chipman, Prof. Isaac Chipman, Charles Tupper, Mr. Burpe and Mrs. Burpe, the missionaries, and others whose names have been prominently connected with the work of our churches. In a very few instances we come across the name of some one still living. Here, for example, in the issue of October 13, is the name of "Bro. Thomas Todd," whose "zeal and urbanity" obtained mention in connection with mission work performed by him in St. John city.

An Association met that year at Liverpool, N. S., and the report given of it indicates that a lively interest was being taken in educational and missionary work. Efforts were being made toward an intelligent and symmetrical development of the spirit of benevolence in the churches. It was the time when the "Union Societies" were being established. Professor Chipman read to the association "a detailed and most interesting report" of the financial agency during the year, from which it appeared that nearly all the churches of the Province had been visited by a deputation and that "a system of well organized action had been introduced throughout the country, which, if kept in operation, must shortly afford an ample supply of means to the various objects of religious and benevolent exertion." We learn too that a most lively interest was excited by an address of the Rev. S. T. Rand, in which he detailed numerous facts connected with the condition of the Indians of the country and related his efforts to make himself acquainted with their habits and language, with a view to giving them the Scriptures and otherwise ministering to their spiritual necessities. The report speaks of the presence at the association of "our venerable Brother T. S. Harding, whose mind appeared impressed with deep feeling by the solemn and delightful services which occupied so large a portion of the meeting, and his exhortations and addresses were characterized by a tone of Christian earnestness which touched every heart. His presence was hailed by all with the warmest welcome, tempered however by the reflection that he was the only one present of the Fathers of the denomination, and that the day must shortly arrive when the few remaining links that connect times past and present must be severed."

The same number of the paper contains a brief account of the anniversary of Acadia College. Two young men, having completed the collegiate course, received the degree of B. A. They were Messrs. J. Moser and M. H. McLatchy. Rev. John Pryor, M. A., President of Acadia, and Rev. J. M. Cramp, M. A., President of the Baptist College in Montreal, received the honorary degree of D. D., and the honorary degree of M. A. was conferred upon Rev. Charles DeWolfe and C. D. Randall, Esq.

These old copies of the Messenger bear witness to the fact the Rev. Charles Tupper was, at that time, as for many years before and afterwards, a wise counsellor and a tireless and effective worker in the denomination. He had at the date referred to just published a pamphlet on baptism, the outcome of a discussion which he had held with the Rev. Thomas Trotter, who appears to have been a Presbyterian minister resident at Pictou, and who also had had his side of the discussion embodied in a pamphlet. The harvest of 1848, it appears, was a partial failure. The country was threatened with a scarcity of the necessities of life, and Mr. Tupper accordingly publishes an article in the Messenger in September, in which he forewarns the people and advises them to provide against want by a prudent and economic use of their resources in ways which he proceeds to point out.

There are other matters of interest in these old papers, but we see that our space is exhausted.

"Show Us the Father."

It is a deeply pathetic picture which is presented in that passage of John's gospel which we have for our Bible lesson this week. Our Lord has been telling his disciples that the hour of his departure is at hand, that the time has come when he must leave the world and return to the Father. Their spirits have been made very heavy by his words, and we can seem to see reflected in their sad and apprehensive faces the deep trouble and uncertainty with which their hearts are filled. The presence of Jesus had meant so much to these men, his influence upon their lives had been so great and transforming, they had come so to lean upon him for counsel and to depend upon him for guidance, all their hope and expectation, both for themselves and for Israel, were so bound up in him, that we cannot wonder that consternation and unspeakable sorrow filled their hearts when they knew that he in whom they had trusted with such child-like confidence was now to be taken from them and they were to be left alone. Very tenderly—even as a mother who speaks loving and assuring words to her grieving child—does the Lord speak words of comfort to those

sorrowing disciples; and those words remain as a perennial source of comfort to every believer whose heart is troubled, because they are true for all disciples and in all ages.

"Let not your heart be troubled," the Lord said to his disciples. If we ask, Why should not the heart of the disciple be troubled? the answer is,—Because God is Father and has declared himself in Jesus Christ his Son. If we ask—What is the cure of trouble? the answer is—Faith, faith in God the Father and in Jesus Christ his Son. "Believe in God, believe also in me." If we ask,—Is not death a very terrible experience, shall we not be swallowed up by it and separated from all we knew and loved? the answer is—For the believer, there is no death and no separation from God. The Universe is the Father's house, and in it there are many dwelling places for God's children. Of what the Father's house contains and what the Father's gracious purpose shall reveal we can have but the feeblest conception:

"We only know we cannot drift
Beyond his love and care."

The Lord does not forget his disciples. Though absent from them, he is engaged on their behalf. He is preparing a place for them. Nor will he leave them too long bereaved but will come again and receive them to himself that where he is they may be also.

If we ask concerning the way to those mansions prepared for the beloved of God, the answer is that we are not to be troubled about that, as if it were necessary to make a long pilgrimage over land and sea or through the air in order to reach our final home. It is simply a question of coming to our Father, God, and Jesus himself is the way, because he also is the truth and the life. In him is the truth that makes God known, in him is the life that responds to the Father's love, and to those therefore who have believed in him and received of his fulness, he has become the way to the Father and to all the blessing of the Father's house.

Do we ask concerning the Father—Do we say, as Philip seemed to say,—"We believe, Lord, that thou art come from God, and that thou art his son, but the Father we have not seen. We behold thy face, we hear thy voice, we know what thou doest, we trust in thy guidance, we feel safe in thy care, all our hopes centre in thee. But when thou shalt go away, we shall be alone and helpless. Lord, show us the Father, that we may see and know and trust in him, even as we trust thee, and we will ask no more." This is a very real thing, this cry of the soul after God, this cry of the human child for the divine Father. And the answer is here—it is this: The Father reveals himself in the Son. God is in Christ reconciling the world unto himself. He that has seen Jesus Christ has seen the Father. He is the revelation of the Father's holiness in human life, of the Father's compassion and love for a lost and sinful race, the Father's tenderness toward the penitent, the Father's indignation and wrath against the hypocrites and all who despise his longsuffering love. He is the pledge and proof that the Father in Heaven lives and loves eternally. This is the claim of Jesus that his life, his doctrine, his works, his sacrifice, are a demonstration that he is the way, the truth and the life, and that he is the representation and the incarnation of God in human form and among men. If this is not true, then there is no light anywhere, there is no comfort for troubled hearts. Sin reigns and Death. But if this is true, then indeed is it a gospel in which we may rejoice with joy unspeakable and full of glory. The words of Jesus, "Let not your heart be troubled," are not vain words, for there is a comfort for all trouble and light that swallows up all darkness.

Editorial Notes

—On another page will be found a communication from Secretary Cohoon in reference to students who will be available for ministerial work during the coming summer. Churches and pastors who may desire to secure a student as pastor or assistant during the summer will do well to give the matter prompt attention. There are, no doubt, a number of pastors who could find plenty of work for an assistant during the summer months. There are some probably who are overworked and much in need of a rest, and others who could very profitably

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enlarge the scope of their work by the aid of an assistant. It is a great advantage to a young man preparing for the ministry, if he can in this way become for a time a co-worker with a pastor of experience, and it is a good thing for the pastor and the church to have as a helper in the work a young man full of youthful zeal and of sympathy with the young life of the congregation.

—We commend to the attention of our readers an announcement which we published last week, and which appears again on the sixteenth page of this issue, in reference to a National Baptist Convention which it is proposed to hold in the city of Winnipeg in September next. The announcement indicates under what auspices the prospective Convention is to be held. We understand that the committees have in hand the matter of preparing for the Convention a programme which will indicate the topics to be discussed and the speakers. Announcements concerning the programme will doubtless be made by the secretary as soon as he is in a position to make them. Information as to traveling arrangements will also be found elsewhere in this issue. The cheap excursion to the Northwest thus provided in connection with the Convention should be in itself a large inducement, while the meeting of Baptists from all the Provinces representing the various Baptist interests of Canada, and the discussion of these interests by leading lights of the denomination, cannot fail to prove an inspiration for those who shall be present.

—The question as to what is to be done with the ritualistic clergymen in the Church of England who decline to obey their bishops and the prayer-book was before the House of Commons last week. A resolution was introduced which aimed at the exclusion from preferment of members of the English Church Union—the society of the extreme ritualists. This resolution provided "That no member of the English Church Union should be recommended by a Minister of the Crown for appointment to a Bishopric, ecclesiastical office, or Benefice, until the Minister is convinced that he will obey the law as declared by the Courts which have jurisdiction in matters ecclesiastical." This, however, was too drastic a measure to obtain the support of the House, and it was finally withdrawn in favor of a gentle warning to the ritualists, which reads as follows: "This House deprecates the spirit of lawlessness displayed by certain members of the Church and expresses the hope that Her Majesty's Ministers will not recommend any clergyman for ecclesiastical preferment unless satisfied that he would loyally obey the Bishops and the prayer books." To this was added an amendment calling for obedience to the law as decided by the courts which have jurisdiction in ecclesiastical matters.

—Among recent events in the religious world, the celebration of the centenary of the Church Missionary Society, which took place last week, is noteworthy. This society is the great Foreign Mission Society of the Church of England. Its works among heathen peoples is said to be upon a larger scale than that of any other missionary society. Its annual income is \$1,618,000, it employs 1,096 European missionaries and 640 native clergy, with 5,757 native lay agents. At a commemoration service held in Halifax on Wednesday last, Rev. W. J. Armitage, Rector of St. Paul's church, gave a brief sketch of the history of the society, the men connected with its establishment and the rules or principles upon which its work has proceeded. These are stated as follows: "(1) Follow God's leading; (2) Begin on a small scale; (3) Put money in the second place, not in the first; (4) Choose spiritual men for spiritual work; (5) Look for success only from the spirit of God; (6) Pursue a policy of faith." These are principles which must command the respect of the Christian world. There are, of course, some things in Church of England teaching which Baptists cannot endorse and against which they feel bound at proper times to protest, but they can rejoice in all the truth which the Church of England teaches and all the good which she is doing, and they can heartily wish her God-speed in her efforts to give the gospel to the heathen populations of the world.

—In the English religious papers which have reached us the past week we find kindly and highly appreciative reference to the late Dr. James Spurgeon who died very suddenly on March 22nd. While

James Spurgeon had not the genius which distinguished his brother Charles Haddon, he was a man of much more than ordinary ability. He had very considerable power as a preacher, and still larger gifts as an administrator. James Spurgeon could do many things and was an indefatigable worker. For thirty years he had been pastor at Croydon, where his labors resulted in building up a strong church and exerting a wide influence. For a part of this time he was also co-pastor with his distinguished brother at the Tabernacle; a tutor or lecturer at the Pastor's College; chief financial worker and adviser in the affairs of the Stockwell orphanage, and since the death of his brother he had continued at the head of the institution and rendered it most valuable service. The British Weekly says of Dr. Spurgeon that "he was a man of power. He was shrewd, observant, busy. . . . He kept up his reading habits, and was a man of no mean attainments. . . . His address was hearty and genial, his industry was untiring and he made his home life very happy. We have no intention of raking up the ashes of the Down-grade Controversy. It is well known that he had great trials to face, and he himself would be the last to say that he did not make some mistakes. The clouds cleared away, however, before the end, and he was cordially elected Vice-President of the Union." Like his brother, James Spurgeon has been called away in the maturity of his strength. Their father—himself a minister of the Congregationalist body—still lives at a very advanced age and was able to attend the funeral of his son.

Arrows From a Hunter's Quiver.

TWO EXTREMES.

Ritualism aims to organize a splendid service in which the masses shall find attraction and a representation of their spiritual emotions. It aims to embody truth and to give the individual a disposition for active worship, but by its undue emphasis of the externals it fails of its object with the result of an unspiritual people whose spiritual needs find no complement in form.

On the other hand antiritualists, Baptists, exalt the pulpit as the sermon which is expected to elevate Christ and draw the individual to him the centre of attraction, and the soul of spiritual life. But, behold! the people behold Christ only as through a veil, and only here and there individuals are brought into living contact with their Lord. The salvation from these two extremes is in every man his own priest before God, and in emphasizing the worship of service to which all things shall minister.

THE SUPREME THING.

When Christ said, "He that seeketh to save his life shall lose it," etc., he evidently meant to teach that the salvation of the soul was not so important as the salvation of the whole life. Spiritualizing life into airy nothings is a crime and the man who seeks salvation only because he does not want to be damned is in a very precarious state. The salvation of a great sinner at 80 is great, but that of a lad whose whole life is given to Christ and righteousness is greater. Surely what God wants of the present generation of believers is their life, which when given to Him will involve time and substance. Christ on the cross must be realized to the vision of faith unto salvation, but Christ on the throne must be apprehended before a loyal complete service is given. The supreme thing in the world is man, the supreme thing in man is mind, and the supreme thing in mind is Christ. Therefore let not even His cross overshadow His throne.

BOLIVIAN MISSION.

McMaster University has her eyes on Bolivia and South America. Two of her graduates, Bros. Keeble and Routledge, are in Bolivia and have successfully established a mission there. Others feel a drawing to the land of the Incas and Spanish spoliation.

ENLARGEMENT.

The University must have more house room, and a forward movement is inaugurated by the student body who have very little time or money subscribing eleven hundred dollars. Think of it, O ye merchant princes, till a spirit troubles your gold.

TORONTO'S INCREASE.

During the past year the population of the city has increased 35,000, which makes a city of 225,000. But since January the death rate has exceeded that of birth. The great and small have fallen. J. HARRY KING. Toronto, April 10.

New England Acadia Alumni Association.

The seventh annual meeting and banquet of the N. E. branch of the Acadia Alumni Association was held at the American House, Boston, on April 10 at 6 p. m. About 30 sat down to the banquet. The president, Rev. A. T. Kempton, presided. Mention was made of the death during the year of two of our members, Spurden Read, son of Rev. J. L. Read of Nova Scotia, and Rev. A. S. Gumbart, D.D., of Boston. The secretary was instructed to write the friends a letter expressing our sympathy. A committee was appointed with Rev. Geo. B. Titus as chairman to see what could be done in the way of making

the meetings more interesting and having a larger attendance. The election of officers resulted in the following being appointed, President, Dr. M. C. Smith of Lynn; Vice President, Rev. E. L. Gates of Nashua, N. H.; Secretary, Benjamin A. Lockart, Court St., Boston; Treasurer, Chas. H. McIntyre, 209 Washington St., Boston. Directors, Rev. A. T. Kempton, Fitchburg; Rev. R. M. Hunt, Jamaica Plain; Rev. Geo. B. Titus, Everett; Mr. John E. Eaton, Dedham. Addresses were made at the banquet by Rev. Geo. C. Lorimer, D. D., of Tremont Temple, and Prof. Howard B. Grose, of the Watchman. The attendance this year was not as large as it has been some other years but a very pleasant evening was spent by the old friends and graduates of Acadia. A delightful and characteristic letter was read from Rev. A. W. Sawyer, D. D., also a communication from Rev. Thomas Trotter, D. D., concerning the Forward Movement. All present were greatly disappointed that the representative of the College, Prof. Haley, could not be present and give us a word direct from the Institutions. We feel the need of having a representative meet with us every year to keep us in touch with the work in the home society. Rev. R. M. Hunt is to preach the baccalaureate sermon this year at Acadia and he and the president were elected by the Society to represent us at the anniversary exercises in June. We are very sure of a hearty welcome for them both among the many friends in Wolfville. There were many pleasant expressions of good feeling and kind remembrances of the old College days and the professors and teachers. The College has many very warm friends among those who are living in the New England States. We all join in wishing peace and prosperity for the Institutions at Wolfville. Fitchburg, Mass. A. T. KEMPTON.

An Explanation.

On page twenty-three of the Maritime Baptist Year Book for 1898 may be found a resolution passed by the Convention at its last session. I have been asked by one of the members of the committee appointed to carry the resolution into effect to offer a word of explanation through the MESSENGER AND VISITOR. His request is the occasion of this communication. The resolution reads as follows:

Whereas, The function of the District Meeting in our denominational life is not clearly understood; and

Whereas, The use of the Associations, as now organized, has been questioned; and

Whereas, It is the province of the Convention to advise respecting such matters; therefore

Resolved, That a committee be appointed, consisting of one from each of the seven Associations in the constituency, to report at the next annual meeting of Convention, recommending a form of reconstruction, if found necessary, in connection with our representative organizations, which will better fit them to advance the Redeemer's kingdom among us.

The first clause in the preamble states that the function of the district meeting is not clearly understood. When first submitted the word "defined" was used instead of "understood." But the change was made in deference to the wish of brethren who claimed that the object of the organization is clearly defined. The truth is that its object is neither clearly defined nor understood. For example, in one district the organization is called an "Auxiliary Home Mission Board," or something equivalent to that. This branch has likely done as good work as any other, but the name implies that Home Missions is its only object of interest; whereas the model district meeting should have its hand on all the interests of the denomination within its bounds. The need of uniformity in constitution and methods of work must be evident to all who have given the subject any thought.

The second clause states that "the use (better utility) of the associations as now organized has been questioned." This is based upon the actions of some of the associations themselves at their last sessions. The Nova Scotia Western "resolved that the future existence of association be referred to a committee who shall report at the next annual gathering." (Year Bk. p. 112.) The Nova Scotia Central appointed a committee to consider substantially the same question. (Year Bk. p. 127.) The Nova Scotia Eastern resolved "that a committee be appointed to consider the propriety of continuing this association as at present constituted, and to suggest lines of improvement." (Year Bk. p. 142.) It is very clear from this that the future of the associations is an unsettled question.

The third clause claims that the Convention is the body to "advise respecting such matters," and I presume that no one will question the correctness of this view. For if we are to have uniformity in our practice throughout the constituency, we must look to the body which represents the whole of our churches to shape our policy to the extent of giving advice.

My idea in presenting the resolution was to call attention to some imperfections in our denominational polity, and to ask that an effort be made to improve upon it. The district meeting and association were named, because the need of a uniform policy in connection with them seemed to be most urgent; and it is likely that these will furnish sufficient work for the committee the present year. But I cannot help thinking that it would be wise to continue this committee as a standing committee on denominational polity, expecting such reforms and amendments to be suggested year by year as would bring us as near perfection as possible. For example, we not only need a better way to get worthy men into the ministry, but we need some way of getting unworthy men out of the ministry. We need some method of regulating ministerial demand and supply. We need some better plan of giving to the weak interests the care which they need and which the denomination owes to them and to itself to give.

I have not written with any intention to disparage the things that have been or the things that are, but rather to express a hope for better things to be. It cannot be expected that the man will wear with dignity and grace the boy's clothes. That the committee may be divinely guided in the work committed to them, and that the denomination may continue to grow in unity and power is my prayer. F. H. BEALS. Casco, April 10.

* * The Story Page. * *

For Tommy.

It was New Year's eve, but the tramp did not know that. He was tired and hungry. He had been walking all day and had not been well-treated. At many houses he had been turned away without ceremony; at others work had been offered. Only one woman had taken him in and fed him for nothing, but she had given him soda bread which always disagreed with him, and cold tea. The profession was not what it had been cracked up to be, thought the tramp, and he began to think that the burglar had the best of it after all. He had always called himself an honest man, and he now and then split wood, when he could not get food without, but, after all, was honesty the best policy? He knew burglars who had their little houses as neat and pretty as anyone would ask to see. Texts round the walls, too, "God bless our home," and all that. The tramp liked a pretty text. This very afternoon he had been walking with a burglar—they separated when they came to the village, in mutual, though friendly, distrust—who was going home with a New Year's present for his little boy—a gold watch it was. He had taken it from an old curmudgeon, who kept it locked in a box doing no good to anybody. That burglar was going home to have a cozy time with his wife and child, and here was he, a tramp, an honest man, and not able to get a bite of supper. Decidedly, tramping was not what he had been led to believe it. He thought he should try stealing, after all; he stopped, full of thought, and looked around him.

A bright light shone from the window of a cottage hard by; the blind was up; the tramp stepped to the window and looked in. A neat, bright, cozy kitchen, a little old woman busy over the stove. No sign of masculine presence anywhere.

"I'll try here!" said the tramp. He opened the door without knocking, and went in. The little woman looked up. "Good evening!" she said. "I didn't hear ye knock. What can I do for you?"

"I want some money," said the tramp, hoarsely, for he had made up his mind now.

"Well, I haven't got a cent!" said the little woman, "and if I had I wouldn't be fool enough to give it to you. So there it is, ye see! But you can do something for me!" she added, brightly. "You've come just in the nick of time. I want this soup taken to a sick boy round in the next street. His mother is sick, too, and can't cook things nice as he ought to have 'em; hasn't means to get 'em, neither, I expect; and I set out that he should have something good and hot to go to sleep on and begin the new year with nourishment inside him."

All the time she was talking the little woman was busy getting out a bowl and cover and finding a clean napkin. "Here!" she said, and she poured some of the steaming broth into a small cup. "See if that ain't good! I guess likely 'tis."

The tramp glared at her, but drank the broth and said it was good.

"Then you take this!" said the little woman. "Go round the corner to the fourth white house and say it's for Tommy. What ye waitin' for?"

"I didn't come here to do errands!" said the tramp.

"Yes, you did!" said the little woman, sharply. "That's just what you come for. I've been waitin' the past half hour for the Lord to send some one—I can't go out at night myself, fear of the asthma—and He's sent you. Reckon He knows what He's about!"

She pushed the tramp out gently but decidedly and shut the door on him.

"Well, I swan!" said the tramp. He carried the bowl safely to the fourth white house from the corner. Once, indeed, he stopped on the way and muttered to himself.

"Tommy!" he said, and his tone expressed deep injury. "You'd think they might have called him William, or something else. There's names enough, you'd think, without hittin' on Tommy. But that's the way! A man don't have no chance!"

A horse and buggy stood before the white house, and when he knocked the door was opened by a short, square man with "doctor" written all over him.

"What's this?" asked the doctor.

"Soup!" said the tramp, "for Tommy!"

"Who sent you?" asked the doctor. "Old woman, brown house round the corner? All right! If she sent you I suppose you're a respectable fellow. Just jump into my buggy and drive to 140 Gage street! Give this note to my wife—Mrs. Jones—and bring back the medicine she will give you. Hurry, now! I can't leave this boy, and I've been waiting half an hour for somebody to come along."

He nodded, and shut the door.

"Well, I swan!" said the tramp again.

He pocketed the note and drove rapidly away. He did not know where Gage street was, but a few questions put him on the right track, and after a drive of some minutes

he drew up before a neat white villa standing back among shrubberies.

A lady answered his ring. She began to speak before she saw him. "Why, John!" she cried, "did you forget your key? I heard the buggy wheels—O, mercy! Who is this?"

The tramp gave her the note which she read quickly.

"Yes," she said, "O, certainly! I will get them at once. And while you are waiting"—she looked at the tramp, doubtfully. "The doctor sent you—it must be all right—I wonder if you would be so very obliging as to look at the furnace for me? Our man is gone off; I don't know where he can be, and I am sure there is something wrong. The house is cold as a barn, and I can't leave the baby more than a moment, and my girl is sick. If you would be so kind!"

She showed him the cellar door and ran to get the medicine.

The tramp stumped down the cellar stairs, shook the furnace thoroughly, put coal on and shut it up.

When he went up the fire was burning well, and the doctor's wife was waiting for him with a packet and a cup of hot coffee.

"You must be cold," she said. "And I am so much obliged. I can't imagine where Thomas can be."

"You're a lady, mum," said the tramp.

On the way back he was hailed by a woman who came to her gate with a shawl over her head.

"Say, mister, was you goin' anywheres near the post-office?"

"Most probably I was," said the tramp. "I'm in the delivery business to-night."

"Then if you'd post this letter for me I'd be a thousand times obliged to you. It's to my son, and he'll fret if he don't hear from me New Year's Day. Thank you, sir! I hope your mother feels comfortable about you this cold night."

The tramp winced at this. He said nothing, but took the letter and went.

As he drove by a street lamp a rough voice called to him to stop. He checked the horse, and was aware of the burglar with whom he had walked and talked a few hours before.

"Hello, pall," said the burglar. "You're in luck! Seems to me you was the feller that was goin' to stay an honest man, was you? And got a team a'ready! That's smart business. Gim-me a lift!"

The tramp grunted and shook his head.

"I'm on an errand," he said, "for a sick child."

"Sick granny!" said the burglar. "you go shares or I'll give you up."

He grasped the horse's bridle as he spoke, and his looks were ugly enough.

"All right," said the tramp; "jump in."

He threw back his robes and held out his hand. The burglar left the horse's head and was in the act of springing into the buggy when a well planned blow sent him sprawling on his back in the road.

The tramp drove on rapidly. "Some folks ain't no sense of what's right and fittin'," he muttered. "There's a time for everything. That's Scripture."

He found the doctor waiting at the door of the white cottage.

"Sharp's the word!" said the doctor. "I was getting uneasy, my man."

"So was I," said the tramp. He explained that the hired man was gone and the lady had asked him to see to the furnace.

"Gone, has he?" said the doctor, and his face darkened. "Then that's the last time. He needn't come back, the tipsy rascal."

Again he looked keenly at the tramp, who was shifting a buckle of the harness in a very knowing way.

"Know anything about horses?" he asked.

"Reckon," said the tramp.

"Who are you, anyhow?" asked the doctor.

"Well, I was wonderin'," said the tramp. "I took care o' horses five years. I been sick and since then I been trampin' a spell. To-night I started out to be a burglar, but I ain't had no chance. I might as well go back to work again and done with it."

"I think you might!" said the doctor. "Come in and help me with this boy. He's pretty sick, and his mother's not much better."

"Well, it's all in the night's work," said the tramp. "I'll be dressmakin' before I get through with this."

He stepped inside, but stopped short at the bedroom door with a white face. A child's voice was heard within, asking for water.

"Who's that?" asked the tramp, staring at the doctor.

"Whose voice is that?"

"Tommy's," said the doctor. "Tommy Trent."

"O, my Lord!" said the tramp. "How did he come here?"

"His mother came some weeks ago," said the doctor, "to get work in the mill. Good, steady woman. She

was doing well till she fell sick, and then Tommy took this fever. Nice boy, Tommy. Do you know anything about them? They seem to be quite alone. There was an older son, I believe, but he seems to have got into bad ways and gone off. Do you know anything about Mrs. Trent?"

"Reckon," said the tramp. He hid his face against the wall for a moment; then he turned upon the doctor with flaming eyes. "Something's been after me to-night," he said, fiercely. "Things is all of a piece! I don't say what it is. You may call it the Lord if you're a mind to. I shan't say nothin', I tell you I ain't had no chance." He put the doctor aside with one hand and slipped noiselessly into the low room. "Tommy," he said, softly, "how's things?"

The sick boy started up on his elbow with a cry, looked, then fell back on his pillow, laughing and crying. "It's all right!" he said, "Mother, it's all right! I'll get well now! Brother Jim's come!"

"Reckon," said the tramp.—[Laura E. Richards, in Congregationalist.]

Her Narrow Life.

The wind upon the prairie in Western Iowa is very business-like in its methods. It is, indeed, so very thorough and practical in its chosen vocation of shaping and shifting snowbanks or throwing clouds of dust into the air, that all travellers, when possible, give it unquestioned right of way by seeking shelter from its rude blasts.

During one of its recent furies Mrs. Nellie Brown, while awaiting her husband's return to dinner, drew her chair near the comfortable heater, and, taking a paper from a stand near by, read with deep interest a sketch from the pen of a gifted writer, who pictured the grandeur of old ocean, as witnessed by her in a recent visit to the shore. The paper dropped from Nellie's hands. She leaned her head wearily against the chair back, while tears sprang to her eyes. Her life seemed so narrow—this homely, everyday life.

"If I could but have money and leisure to travel and see some of the wonders of nature and art; to witness with my own eyes God's handiwork in mountain valley and sea; to stand on the very ground where he stood in the Holy Land, I feel that I could then spend my life in profitable service for him—work that counts for Christ." Thus she thought discontentedly.

"It is hard to be so poor," she remarked, half audibly, smiling at the absurdity of the thought, "that one can scarce maintain herself a true Christian. I could not give a subscription to the missionary cause this winter unless I denied myself a new cloak, and it seems as if people snub me for looking shabby. This has made me angry and resentful."

Nellie's naturally cheerful countenance resembled an April day as her wounded pride found vent in tears, although there was the suspicion of a sunny smile in the appearance of the usual dimples around her mouth, as a sense of the ludicrous got the better of her.

A loud knock at the door caused her to hastily wipe traces of emotion from her face. Responding to the rap, a young foreigner, a peddler, stood panting for breath as he put his heavy pack inside the door and, seating himself on the nearest chair, said briefly: "Bad wind. Tired."

"Yes," answered Nellie, pleasantly. "It must be hard travelling on foot today." Then noticing how wearied he was, and that his dreamy brown eyes were sad, added: "It is just noon; will you have dinner with us?"

A look of surprise and gratitude flitted over his swarthy face as he replied: "Yes, thanks; very kind."

"Where are you from?" asked Mr. Brown, who had entered shortly after the stranger.

"Damascus, in Syria," was the prompt reply; "came when I was sixteen."

Nellie was lifting vegetables from the stove. "From the old world of the Bible?" she said with surprise, looking upon her guest with augmented interest. "Tell me about your home," she continued. "I long so much to see those interesting places."

The peddler raised his dark, intelligent eyes to the fair face of his hostess.

"I will try, ma'am, though I not much speak your language."

Then he told, in his quaint, broken way, of the fruits and scenes of Damascus, of Bethlehem and the manger—claimed by the monks of the convent located there to be on the very spot where Christ was born. He then spoke of the political situation and the school system of that land, making comments favorable to our own country in contrast with it.

"What is your religious belief?" was asked, as he finished speaking.

"Greek Catholic," was the reply. "We not believe like t'e Catholics here. No pope; and t'e priests marry."

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The meal ended, all returned to the sitting room, when he asked, "Vat vill I pay you? Shall I pay you in towels or somet'ing?"

Nellie paused a moment. She was thinking of language so simple that this stranger in a strange land should readily comprehend. Then she said quietly:

"We do not want you to pay for your dinner. We believe in the same Jesus, whose manger cradle you say you have seen. This makes you our brother. When you were tired and hungry we were glad to give you rest and food for his sake."

The young man's face actually turned pale with emotion. He seated himself on the couch as if overcome.

"Do you know," he said, brokenly, "I am here ten year, all alone. No one before this did said to me, 'Jesus,' or take my hand to said 'broder.' Lady, I t'ank you. 'Tis country vill seem so tiferent now. Ven I sit by t'e roadside to rest, I vill t'ink, in tis new world I am not alone, for one did said to me 'Jesus' and 'broder.'"

The statement seemed almost incredible to Nellie. Her guest moved toward the door, then turned with a hesitating, yet deferential manner.

"Vill t'e lady tells me her church?"

Nellie spoke the name of her church, adding: "All Protestant churches do work for Christ."

His answer was very earnest. "Ven I stops over Sunday in a town, I goes to your church, 'cause you did said 'Jesus' to me. Sometimes," he added, and there were manly tears in his eyes, "I t'inks I dies for kind word—for some one to have interest in me."

Nellie was awed at the intensity of his feelings. She thought of how she had longed to stand on holy ground; surely this was holy ground upon which she now stood, for it seemed that God had chosen her, weak and unworthy as she was, to be instrumental in leading this poor wanderer, this homesick soul, into a haven of rest.

The young people's meeting of the next Sunday evening was spoken of by many as "so very interesting."

It was Nellie's turn to lead, but her shabby cloak did not have any place in her thoughts as she commenced earnestly on the text, "Let your light shine," urging her young friends never to lose an opportunity to speak for Christ, or to do a kind deed unto the least of them "in his name."—Inez E. Barr Cornish, in Union Signal.

The King's Answer.

A story is told of a man who once asked an eastern king if he could tell him how to avoid temptation.

The king told the man to take a vessel brimful of oil, and to carry it through the streets of the city without spilling one drop.

"If one drop is spilt," said the king, "your head shall be cut off." And he ordered two executioners, with drawn swords, to walk behind the man, and to carry out his orders.

There happened to be a fair going on in the town, and the streets were crowded with people. However, the man was very careful, and he returned to the king without having spilled one drop of the oil. Then the king asked:

"Did you see anyone whilst you were walking through the streets?"

"No," said the man; "I was thinking only of the oil; I noticed nothing else."

"Then," said the king, you have learned how to avoid temptation. Fix your mind as firmly on God as you fixed it on the vessel of oil. You will not then be tempted to sin."—Selected.

One Cigar a Day.

"How can you afford all these books?" asked a young man calling upon a friend; "I can't seem to find spare change for even the leading magazines."

"Oh, that library is only my one cigar a day," was the reply.

"What do you mean?" inquired the visitor.

"Mean? Just this: When you advised me to indulge in an occasional cigar several years ago I had been reading about a young fellow who bought books with the money that others would have burned in cigars, and I thought I would try and do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five cent cigar everyday; and as the money accumulated, I bought books—the very books you see."

"You don't mean to say that your books cost no more than that? Why there are dollars' worth of them!"

"Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which, at five cents a day, amounted to \$18 25 a year, or \$109 50 in six years. I keep these books by themselves as the result of my apprenticeship cigar money; and if you had done as I did, you would, by this time, have saved many, many more dollars than I have, and you would have been better off in health and self-respect besides."—Success.

The Young People

EDITOR,

J. B. MORGAN.

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

Prayer Meeting Topic—April 23.

How Christ makes use of common lives. The man with the pitcher, Mark 14:12-16.

It was Thursday of passion week. Jesus had been resting since Tuesday at Bethany. He feels a strong desire to celebrate the passover with his disciples. Peter and John are sent over Olivet to Jerusalem to find a place and make ready the passover. They are to find a man bearing a pitcher of water and follow him. By him they are led to the "upper room" around which cluster so many hallowed memories.

Jesus was of the common people himself. He came not among the great or ruling classes. His parents were of the poorest. He was born in a manger. He said "I am meek and lowly." He toiled at a very humble vocation. He "emptied himself" and "became of no reputation." He thus came into closest touch with the great toiling masses of humanity that he might lift them up. Not unfrequently he uses common lives. The woman of Samaria; the lad with five loaves and two fishes; Andrew who found his brother Simon, and other instances.

He can use these common lives because they are in touch with other common lives. Brilliant people are scarce, ordinary people are abundant. These can be best reached by those who are of them and know them best. He can use them also because they are humble, docile, obedient. The twelve apostles were chosen from the unlettered fishermen of Galilee, rather than from the more cultured Judeans in part, at least, because they possessed these qualities. They had nothing to unlearn, unlike the learned classes who had studied at the schools in Jerusalem, they were in touch with the people.

Paul tells us that not many wise men after the flesh, not many mighty, not many noble are called. God works with weak things that the glory may seem to be his. The world must be converted, if ever, by the efforts individual or organized of common people. Occasionally a gifted soul is used where great leadership or organizing power is wanted. But the multitudes who in a thousand different ways are extending the kingdom in the world are common lives.

But the possibilities for good of these common lives are far beyond human reckoning. Only let us be willing to be used. Let us be vessels fitted for the Master's service and "when we are weak then we shall be strong."

D. H. SIMPSON.

Kings County B. Y. P. U.

The quarterly meeting of the Kings County B. Y. P. U. was held in the Baptist church in this town on Monday evening. President H. G. Harris in the chair. Pastor Nobles led the choir in a short praise service, after which he followed with Scripture reading and prayer.

Rev. W. N. Hutchins of Canning, gave a carefully prepared address on "Blessings of the Quiet Hour." Rev. M. P. Freeman followed with an energetic and thoughtful address on "The Quiet Hour." Mr. S. Walter Schurman of Acadia College gave a very helpful paper on "The Christian and his Bible in the prayer meeting." Excellent music was furnished by the choir during the services.

The County officers present besides the president were, Miss Kezzie Banks, secretary; Mr. Ross Shaw, assistant secretary; Mr. H. P. Sweet, treasurer. A number of delegates were present from the different Unions and gave reports from their Societies.

April Conquest Meeting.

The following communication will be of interest to your missionary committee. The following leaflets on the subject for an April conquest meeting are in the bureau, Woman in Burma, 1c; Women of Burma, 2c; Keren Village Life, 1c; Mah Ongee, 1c; What Christianity has done for Keren women, 3c; The race of Burma, 3c; Keren Mission, 5c; Shan Mission 5c; Burma Mission, 5c; Studies in Baptist Mission, 5c; Race of Burma, 3c. The Keren apostle and the Lives of the Judsons, Sarah, Emily, Ann, in the circulating library would be helpful to those getting up papers on the subject. Any one book sent for 6 cents to cover postage.

Amherst, April 6.

M. T. WOOD.

The Quarterly Meeting of the Halifax County B. Y. P. U. will be held in the Tabernacle, Brunswick Street, April 21st. The programme is as follows: 8. p. m., Devotional exercises, Rev. W. E. Hall; 8.15, Business, including collection; 8.30, Paper, "Pledge makers and

pledge breakers," Rev. W. E. Bates; Hymn; 8.40, Paper, "Junior work," Rev. G. A. Lawson; 8.50, Discussion of papers; Hymn; 9.10, Paper, "The claims of the region beyond," Rev. Z. L. Fash; Hymn; 9.20, Question box, conducted by Rev. A. C. Chute; Hymn; Benediction. S. L. NORTON, Sec'y.

A Little Picture We Saw.

It was an unpretentious and unrenowned picture, but it illumined a journey of Christ as nothing else had done for us. It was of his last journey to Jerusalem. A roadway scene. The Master was walking with quickened step, eager and resolute, with a look that marked him as the man of sorrow. His face was set toward Jerusalem. His quick pace had left the disciples some distance behind, and they, with amazed eyes fixed on the Lord, followed hard after him with half-nervous tread. That was all—a simple picture it was, but it was a revelation of the journey to his death which made the heart tender and the eye moist. We saw the wonderful purpose of our Lord which took him to the home of his enemies and to the death which he clearly foresaw. His own disciples tried to dissuade him; Peter even stood directly in front of him to deter him. But neither fear of enemy nor protest of friend kept him from following out his plan of life and going voluntarily unto his death. His love was a masculine virtue, and it gave him a calm courage which no hero ever excelled. His mission on earth included his dying. That was as much of his program as his preaching and miracle-working, aye more. It filled a large space in it. Naturally he shrank from pain, ignominy and extinction of life as others, but he made conquest over his nature and went to "lay down his life." As we looked on the little picture, and saw the space between him and his followers, we thought of his separateness. He was walking alone. They behind following after. He never said, "Let us die." That was his portion, the others were let go. "Take me," and they took him.

The faces of the disciples were also a study. They were amazed. Something in the Master impressed them in a new way. They were awe that filled them, as if the mystery of Calvary were already upon them. It was a new wonder they saw in their wonderful Teacher. Fear was in their hearts, but brave men as they were, they kept on following in spite of their fears. Much of our duty is wrought in fear. The way is often perplexing and heart and flesh fail, but our supreme duty is to keep on following. There are testing times for us all, but the one safe thing for us to do is to keep Christ in view and go after him, even if it is to Jerusalem. One tells of a man going to a shrine in mid-winter. Snow-drifts are deep and a servant goes before to open the way. But his strength failed. Then his master went before and told his servant to put his feet in his tracks, and by doing so he reached the shrine. Our Lord goes before us. Traveling is easier when the way has been trodden by him. Fear or no fear let us follow his commonwealth.

Zigzagging.

"The poor dog is tired out," said Mary, as the wagon drove into the yard and Towser, covered with the dust of the road, dropped lolling and panting on the green grass.

"Tain't the journey he had to take that's tired him," laughed the farmer. "He's used himself up by zigzagging from one side of the road to the other and tendin' to everything that didn't concern him. He couldn't pass a gate without runnin' through to see what was on the other side, nor see a hen anywhere along the road without feelin' called on to chase her. Every dog that barked started him to barkin', and everything that moved took him out of his way to find out what it was and where it was goin'." No wonder he's tired! But you'll find plenty of human bein's that are travellin' their lives through in just that same way. They ain't satisfied with the bit of road that's marked out for their own feet, but they try to over see all their neighbor's goin's and doin's, and take charge of no end of things that they can't either help or hinder. They're like old Towser; it wears 'em all out. If they'll follow straight after the Master, and not invent so many extra cares for themselves, the way wouldn't be nigh so long nor hard."

Helpfulness.

"Well, my good friend," said the surgeon to a soldier with a shattered hand, "we shall have to have a bit of an operation here. The little finger must be removed." "I know it, major," said the man. "Would you like to be made insensible?" asked the surgeon. "Oh, dear, yes sir," groaned the man. "I've suffered so much, all night, that I don't think I could stand it." But we have scarcely any chloroform left," was the reply. The soldier thought a moment, then said, "Well keep it for those who have lost legs or arms. But be quick; and putting his bloody cravat into his mouth, lay down and held out his hand. When the operation was over, he was asked if it hurt much. "Yes," he replied, "but what can you do? We soldiers must help each other."

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL

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

"Not in vain the distance beacons,
Forward, forward let us range."

The gate 1899 no longer stands wide open—closing, closing, closing—soon it will swing into place with a great clang shutting out all possibility of making this year a glorious one for Jesus. A youth was wont to see a beautiful figure floating in the distance, away over the river which flowed by his father's farm. The passion of this life was to enshrine the vision and thus he became the greatest sculptor of his or any age. Beautiful visions, lofty ideals do pass before the mind. One voice says: "See, the poor and the neglected are ever near me. How I would like to gather them in my arms and bless them. But the demands of society—" Oh custom, thou tyrant! How broad thy domains, how exacting thy claims and how obedient thy slave! "Freedom from custom's sway!" Seize the ideal. Henceforth "What would Jesus do" shall only, wholly rule my life.

That some have endeavored to be true to the highest ideals, that some have thought and prayed, struggled and obeyed is evidenced by the evolution of our present organization for missionary effort. And what are the signs of progress? The organization of the first Boards in 1870; the consolidation of these into the Woman's Baptist Missionary Union in 1885; the introduction of the Missionary Link in 1879 and the Tidings in 1894; and the recent efforts to obtain a full corps of County Secretaries and Mission Band Superintendents. Whose heart would not be stirred and strengthened by a careful review of the "Fourteenth Annual Report of the W. B. M. U." More money raised, more Telugus saved, more Societies and Bands, more upholding of hañds. Who would not be enthused by reading our president's address which abounds in suggestions and illustration, facts and inspiration.

Yes, the Lord has blessed us, but we "count not ourselves to have apprehended." If you will, let us compare the W. B. M. U. Report with the last Year Book. Can it be true that in 414 churches we have only 245 Aid Societies and 96 Mission Bands? Can it be true that in the Nova Scotia Western Association alone there are 15 churches of more than 100 members with neither Society or Band? Can it be true that the banner "We are laborers together with Him" waves over only 6000 of the 25,000 of our sisters in church fellowship? Yes, it is true and a pity 'tis 'tis true. Paul was not disobedient unto the heavenly vision. Are we?

Could you have attended a certain session of the Fifteenth Telugu Association recently held in Vizianagaram new visions of your work in Telugu land might have passed before your mind. How eagerly the thirty or forty delegates are gazing upon a certain speaker. What is he saying? "Telugu brothers and sisters listen! To the north of us, in the mountainous regions of the Kimeri and Tekkali fields, are 200,000 Savaras, a simple, honest people without a written language. No special effort for their salvation has yet been made but there are now twelve or fourteen Savara Christians. Now brothers, if we do not take hold of this work we must appeal to some other denomination to take it up. The Telugu Home Mission Society of the A. B. M. U. has provided funds sufficient to support one evangelist for one year. What will you do?" The subject is seriously discussed, prayer is offered, a collection of 20 Rs. is taken, then a Home Mission Board is formed for special work among the Savaras.

The next day we hear one of our recently baptized Telugu sisters say, "I would like to sell my necklace so as to help this Savara work. I am afraid to say I will but I would like to." During the Conference the lady apothecary, Miss De Frazer, who was converted in Bimlipatam twenty years ago, paid us a flying visit. When asked if she found opportunities for Christian work she replied, "Oh, yes, yes, I often pray with my patients and even in Brahmin homes I have told again and again the Old, Old Story. Only the other day one of these women when dying sent for me. Her last words were, 'Oh, Miss De Frazer, tell me more, tell me more!'" On Miss De Frazer's return home she sent a letter to Mr. Sanford to this effect, "I this day donate 1000 rupees (3 Rs. equal \$1) to the Savara work and I will feel amply repaid if it will be the means of saving even one soul." Miss De Frazer is about taking a trip to Europe and America and hopes to attend the next Maritime Baptist Convention. On her return Mrs. A. may yet succeed in securing her services for the Chicacole hospital.

The work is looming; new ideals are appearing. Do we not see a missionary at work among the Savaras and another occupying the new station Sompett? Do we not

see the Tekkali mission house completed and the Palcondah buildings repaired and occupied? Do we not see an unprecedented baptism of the Holy Spirit and a corresponding enlistment of native workers and a glorious ingathering of the redeemed? Will we not pray that these and many other ideals may be actualized. Pray now—now pray.

Have we done what we could?

Have I? Have you?
A cloud of witnesses above encompass us,
We love to think of all they see and know;
But what of this great multitude in peril
Who sadly wait below.

Oh, let the thrilling vision daily move us
To earnest prayer and deeds, before unknown,
That souls redeemed from many lands may join us
When Christ brings home his own.
March 8th.

MABEL ARCHIBALD.

Greenville, Cumberland Co. N. S.

A deeply interesting missionary concert was held in the Baptist church, Sunday evening, April 2nd, by the W. M. A. Society. Readings and recitations were given by a number of the sisters, and members of the Sabbath School. The Pastor, J. Clark, gave a short earnest address, and the choir furnished excellent music. A collection was taken for H. M. amounting to \$2.60. The evening was stormy, but there was a fair attendance, and the impression was good. We are hoping for results in increased interest in the cause of missions.

S. A. CLARK, Co. Sec'y.

Middle Sackville Mission Band

As it is some little time since our Band has been heard from, we thought a short account of what we are doing would not be amiss. On March 31st an Easter concert was held at Bethel, and an appropriate programme was rendered. A collection was taken which amounted to \$6.25. At present we are making an autograph quilt which we purpose sending out to our Missionaries next fall by Miss Helena Blackadar. The money so raised to go toward paying her passage out. We are pleased to be able to report that we have six life members and have funds on hand for another. We find that our zeal instead of decreasing is becoming more ardent, and we hope ever to be active mission workers. With best wishes for all our Bands.

Yours truly,
T. MABEL BELVUE, Sec'y.

Monies received by the Treasurer of the W. B. M. U. from March 23rd to April 4th

McKenzie Corner, \$1; River Herbert, \$6.51; Truro 1st church, \$1.25; Fredericton, \$40; Harvey, \$11.04; Salem, Albert Co., \$5; Chester Basin, 250; Sackville, \$20; Middle Sackville, Mission Band, to constitute Miss Mary Towse and Miss Luella Richardson, members, \$1 M. \$5.55, toward Miss Blackadar's passage, \$14.45; St. Margarets Bay, Mission Band, \$1.20; Florenceville, \$5.80; and Kingsclear, \$3.50; Jemseg, Mission Band, \$3.37; Salisbury, \$4.75; Wolfville, \$11; Havelock, \$3; Milton, Mission Band, toward Miss Archibald's salary, \$5; Melvern Square, \$7; Apple River, \$6; Amherst, Sunday School, \$12.09; Hillsdale, \$4; Lower Newcastle, proceeds public meeting, \$2.64.

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

Foreign Mission Board.

NOTES BY THE SECRETARY.

The appeal of the missionaries for reinforcements, reference to which was made last week, will be read with interest. Our brethren on the fields are laboring under a slight misapprehension as to the recent bequest made to the Board. It is not yet in hand, and so any calculation based upon it is a little wide the mark. That there ought to be at least another family sent to the front is clear enough to anybody who has any idea of the nature of the work entrusted to the Baptists of these Provinces. But the enlargement of the work must depend upon the regular gifts of the churches. If the work is to grow it must fill a larger place in the hearts of our people. More can be done, more ought to be done in all good conscience. And yet it would not be right for the Board to assume obligations which they had no good reason for believing would be met. There are men who would go to the mission field if they felt the people wished them to go. We want an advance in giving to the amount of three or four thousand dollars. May God the Holy Spirit put it into the hearts of the people to say: "We must do more than we have done in the past for this greatest work of the church."

Appeal.

DEAR BRETHREN.—The news of that recent bequest to our work, the gift of \$10,000 by Brother Forest of Amherst has called forth expressions of profound gratitude from our hearts.

We rejoice with you in this matter. The burden that was resting so heavily upon your hearts and ours has lifted somewhat and a bright ray of hope has come to fill us with cheer. We now desire to call your attention to our appeal sent to you last July. In view of the needs out here that are ever pressing upon us, we felt that we must have two families and a lady missionary or two to reinforce us. The year has passed and they have not come. We know how straitened you were for funds and so we have tried to wait patiently. We now urge upon you, brethren that special prayer and special search be made for two young men of the Lord's choosing to send out the coming Autumn. We understand that one or more young ladies are already found and only await the funds to send them. But in addition to our sisters who are waiting to be sent, we plead for a special

effort to be made to secure two new families. It seems rather striking that the news about this recent bequest has reached the field just when we had become specially burdened about the evangelization of the Savaras among us and we would call your attention to the fact that a fine building site in Sompett is procurable for a mere trifle and that the field in that neglected neighborhood is languishing for the gospel. We therefore recommend that you sanction the opening of that new station and its occupancy as soon as possible. In view of the stringency of the funds at home, and in view of our desire to cut down our expenses to the lowest possible point consistent with health and efficiency we shall attempt to supply these new stations with buildings at a cheaper rate than heretofore. The sum of \$4000 would, we believe, fit up Sompett and also the station for the Savara missionary (at Gunapur or elsewhere). It is very important that we should proceed not later than next August with the Tekkali buildings and complete them without further delay. The aim in these buildings also will be to cut down the cost just as far as possible. From the rentals now being received from the Palcondah building it is hoped that we may be able to fit up that station and make it comfortable for a family without asking for much, if any, further appropriation from the Board. Brethren pray for us that the Word of the Lord may have free course and be glorified.

In behalf of the Board,
I. C. ARCHIBALD, Pres.
W. V. HIGGINS, Sec'y.

Was All Run Down

No Appetite and a Tired Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done For Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRETT, Central Norton, N. B.
"My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA C. BENSON, Seal Grove, N. B.

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Hood's Pills cure nausea, indigestion and biliousness sold by all druggists. Price 25 cents.

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6 Woman of Samaria	12
6 The Ministry of Jesus	12
6 John the Baptist	12
6 Robert Raikes	15
6 Reaping Time	12
6 True Principle	12

SACRED CONTATA

6 The Life of Samuel	15
12 Under the Palms	15
6 Cloud and Sunshine	15
6 Choicest Gifts	12
6 From Cross to Crown	25
4 Bethlehem	30
6 Christ the Good Shepherd	15
6 Glad Tidings	15
6 The Victorious Faith	15

MISSIONARY

6 Kingdom of Christ	15
6 Day break on Heathen Darkness	15

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

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

In a few students for three to help to be glad an assist during the when we give bes having several replied a Three hitherto are anxio with the and the to hear f take the Wolff Editor Every ness to up I feel Something has been also anx adjusted and safe system v abundant Acadia's matter b man in acquaint and let h there is a church w

Have You Been Sick?

Perhaps you have had the gripe or a hard cold. You may be recovering from malaria or a slow fever; or possibly some of the children are just getting over the measles or whooping cough.

Are you recovering as fast as you should? Has not your old trouble left your blood full of impurities? And isn't this the reason you keep so poorly? Don't delay recovery longer but

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It will remove all impurities from your blood. It is also a tonic of immense value. Give nature a little help at this time. Aid her by removing all the products of disease from your blood.

If your bowels are not just right, Ayer's Pills will make them so. Send for our book on Diet in Constipation.

Write to our Dealers.
We have the exclusive carrying of some of the most eminent physicians in the United States. Write freely and receive a prompt reply, without cost.
Address, DR. J. C. AYER, Lowell, Mass.

Student Supply.

In a few weeks a number of ministerial students will be ready to enter upon work for three or four months. We are trying to help them find employment and shall be glad to hear from any pastor wanting an assistant, or any church wanting supply during the summer vacation. Please state when writing what remuneration you can give besides board. A number of pastors having large fields have been written to several weeks ago but only a few have replied so far. We hope to hear from all.

PASTORS WANTED.

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

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

EDITOR MESSENGER AND VISITOR.—Every time the matter of our indebtedness to Mr. Mont. McDonald is brought up I feel humiliated for our denomination. Something ought to be done now. A plan has been suggested to me, (by one who is also anxious to see this matter honorably adjusted,) which to my mind is sensible and safe. It is simply the old pledge system which gives promise of being so abundantly successful in connection with Acadia's Forward Movement. Let the matter be given into the hands of some man in the province who has a wide acquaintance among the province churches and let him write to each pastor, or, where there is no pastor, to some member of the church with whom he has personal ac-

quaintance if possible, and request that pledges be obtained of the members and friends with a view to having the debt paid, not part paid; and let it be understood that so far as this effort is concerned nothing shall be paid until all is pledged. Because so many reason in this wise, "Oh it is only another attempt and a little will be paid and soon the matter will be up again," and you know, Mr. Editor, how that feeling will mightily interfere with success. I think I could suggest a man who is known and loved all over the province, and who, if his labors be not already too abundant, would suit admirably; but you, Mr. Editor, and other brethren who are better acquainted with the province generally would be better able to judge as to that. I firmly believe that with patient, persistent effort of this sort we can, in a very short time, be relieved of this which is a shame to us, or so it seems to

ONE DEEPLY INTERESTED.

* Personal *

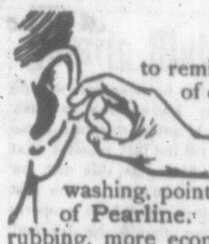
Rev. E. C. Baker and family of Newcastle, will have the sympathy of many friends in their sad bereavement. Mr. Baker authorizes us to say that he would like to adopt some bright girl, about 14 years of age and of good character and disposition, who may be in need of a home.

We were pleased to have a call on Monday from Rev. H. F. Waring of Truro. Mr. Waring also met with the ministers in their Monday morning conference, and reported an encouraging condition of things in connection with his own church work.

* Face Them *

Prof. Henry Drummond gives the following illustration of a boy's temptations: "You have heard of the old castle that was taken by a single gun. The attacking party had only one gun, and it seemed hopeless to try to take the castle; but one soldier said, 'I can show you how you can take the castle,' and he pointed the cannon to one spot and fired, and went on all day, never moving the cannon. About night-fall there were a few grains of sand knocked off the wall. He did the same thing the next day, and the next. By and by the stones began to come away, and by steadily working his gun for one week he made a hole in that castle big enough for the army to walk through. Now with a single gun firing away at everybody's life, the devil is trying to get in at one opening. Temptation is the practice of the soul and if you never have any temptation you will never have any practice. A boy who attends fifty drills a year is a much better soldier than one that drills twice. Do not quarrel with your temptations; set yourself resolutely to face them."

The report of Dr. Smith, of Caraquet, New Brunswick, inspector of leprosy, which appears in the report of the Minister of Agriculture, states that, including three Icelandic patients, there are to-day in the



A fillip

to remind you that it's time to listen to the voice of common sense. It isn't reasonable to do your washing in the hardest way, when there's nothing to be gained by it. Compare soap-washing with Pearline-washing, point by point, and all the gain is on the side of Pearline. Greater ease and quickness, absence of rubbing, more economy.



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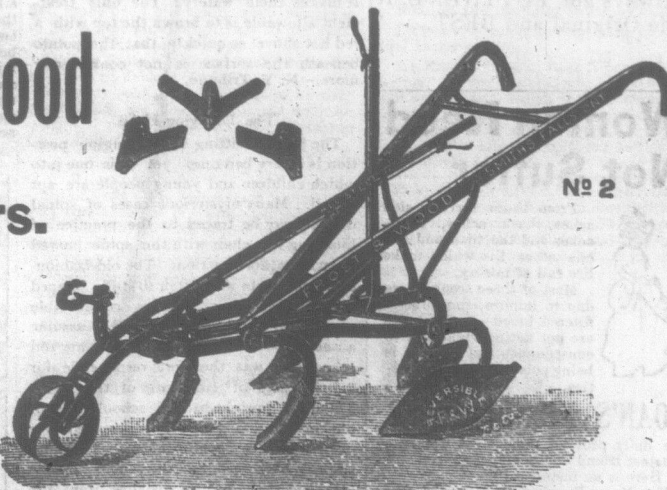
* Notices *

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

The next Quarterly Meeting of the Pictou and Colchester Counties will be held April 24th and 25th with the church at Brookfield instead of Truro as previously announced. Home and Foreign Missions will occupy an important part of the programme. The W. M. A. S. will, as usual, have a session on Tuesday afternoon.
O. N. CHURMAN, Sec'y.

Programme Yarmouth Co. Baptist B. S. Convention, Beaver River, April 25th. 9.30 a. m., devotion, Clarence Doane; 10, business and reports; 11, The Bible School of fifty years ago and of today, J. H. Saunders; 2 p. m., devotion, W. H. Turner; 2.30, Sabbath observance and Bible school attendance, E. Quick; 3, Normal lesson on John's gospel, W. F. Parker; 3.15, The most needful thing for our Bible Schools, N. B. Dunn; 3.50, Normal lesson on John's gospel, W. F. Parker; 4, Questions box, F. R. Foster; 4.20, The Model Bible School, C. P. Wilson, M. W. Brown.
E. C. SIMONSON, Sec'y.
W. F. PARKER, Chairman Ex. Com.

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Headache
Is often a warning that the liver is torpid or inactive. More serious troubles may follow. For a prompt, efficient cure of Headache and all liver troubles, take

Hood's Pills
While they rouse the liver, restore full, regular action of the bowels, they do not gripe or pain, do not irritate or inflame the internal organs, but have a positive tonic effect. 25c. at all druggists or by mail of C. I. Hood & Co., Lowell, Mass.

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GATES' SUPERSEDES ALL PILLS
INVIGORATING
The Best CATHARTIC **SYRUP.**

BUILT ME UP.

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Gentlemen—Two years ago I was run down, lost my appetite and became so weak that I could not work. Tried many medicines without receiving any benefit. I then got your LIFE OF MAN BITTERS and SYRUP which soon built me up so that I have remained well ever since.
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Has never been surpassed as a remedy for Chronic Coughs, Colds, Consumption, and other disorders of the Lungs and Chest.

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

Women Need Not Suffer

From those terrible side aches, back aches, headaches and the thousand and one other ills which make life full of misery. Most of these troubles are due to impure, imperfectly filtered blood—the Kidneys are not acting right and in consequence the system is being poisoned with impurities.

DOAN'S KIDNEY PILLS are daily proving themselves woman's greatest friend and benefactor. Here is an instance:
Mrs. Harry Fleming, St. Mary's, N.B., says: "The use of Doan's Kidney Pills restored me to complete health. The first symptoms I noticed in my case were severe pains in the small of my back and around the loins, together with general weakness and loss of appetite. I gradually became worse, until, hearing of Doan's Kidney Pills, I got a box from our druggist. I am pleased to testify to their effectiveness in correcting the troubles from which I suffered."

The Home

Mashing Potatoes.
There are very few housekeepers who do not believe they know how to mash potatoes, and would not scorn a rule on so simple a matter, yet the fact remains that about one cook in fifty puts this dish on the table as it should be put. In the first place, the potatoes should be properly boiled. Each one should be dry and mealy. You cannot conceal the defects of a watery, overboiled potato by mashing. Treated in this way, it will be heavy and flavorless. Only when the potatoes are mealy can they be successfully mashed. Do not add milk, butter or salt until they are mashed. After the potatoes are drained and dry, mash them perfectly free from lumps with a strong wooden beetle or masher in the iron pot they were boiled in. Push them one side, and put some milk in the same kettle, and when it boils, stir it in the mashed potatoes. Use half a cup of milk to twelve potatoes. Beat the potatoes and boiled milk together with a strong spoon, add a heaped tablespoonful of butter and an even one of salt, and beat the mass with a spoon until the butter is melted. Do all this work in the iron potato kettle in which the potatoes were boiled. It is not necessary to take out any extra dishes or any utensils except the "beetle" to mash potatoes. It ought not to take over five minutes to dry, mash and whip up with a spoon twelve potatoes for dinner. The potato beetle is all the extra article, to be washed. It is true that it is possible to consume considerably more time in this work and make use of several extra dishes in preparing mashed potatoes without improving the dish. In fact, moving the potatoes from one dish to another in order to mash them only chills them. Do all the work, therefore, in one dish, and as rapidly as possible.

Heap the potatoes in a vegetable dish when they are ready to serve, and if they must wait a few moments before they are put on the table set them in the oven, though it is no improvement to do so. Pile mashed potatoes roughly and lightly in the dish they are served in. Do not smooth them down; it makes them heavy, and a mashed potato should be light and feathery in texture. Sometimes the whites of two eggs beaten to a stiff froth are whipped into twelve mashed potatoes prepared with boiled milk, butter and salt as given. It is no advantage, however, to add pepper. Let any person add pepper at the table if he likes. The majority of people probably will not care for it.

It is not an improvement to add the yolks of eggs to mashed potatoes. It only gives them an eggy taste, nor is it an improvement to brown them in the oven. It makes them watery. The only treatment allowable is to brown the top with a red hot shovel so quickly that the potato beneath the surface is not cooked any more.—N. Y. Tribune.

The Lounging Habit.
The habit of sitting in a lounging position is a very bad one, yet it is one into which children and young people are apt to fall. Many mysterious cases of spinal disease may be traced to the practice of lounging in a chair with the spine curved in an unnatural position. The old-fashioned school seats were often so stiffly shaped that in order to obtain any comfortable posture the child was compelled to assume a certain lounging attitude. This old school seat was therefore responsible for many cases of curvature of the spine. The hard, upright-backed school chair of old times is now generally superseded by a chair with a comfortable seat sloping slightly backward, and the school desk is arranged at the proper distance from the floor. The school chair therefore offers no temptation to the child to assume a position that invites spinal disease. Not only does the position of the habitual lounger produce a continual strain on one side of the spine, with corresponding depressions on the other, but it also gives rise to various nervous difficulties and to affections of the brain. One of the indi-

cations of the approach of that dread disease, which will slowly transform the slender, erect figure of the young girl into that of a deformed hump-back, is the lounging habit. It is also one of the causes of the disease, which entails with its deformity a life of the most excruciating suffering. An habitually incorrect sitting position has frequently been the entire cause of the change from a healthy, robust girl to a chronic invalid. Young, indolent people easily fall into the lazy habit of half lolling in a chair or any other place where they are seated. The position is unnatural, but it is very difficult to persuade young people who are inclined to "easy" ways that it is so.

There is a great deal of wisdom in doing everything that you do thoroughly. No one can rest in a half-way manner. The only satisfactory rest is received when the body is in a fully recumbent position, and this is the only natural position for a person in health to rest in. Children should be watched from their earliest childhood. No disease is more stealthy in its beginnings than spinal disease. The little boy that mopes when he should be playing with his mates, who lounges when he should be exercising as all healthy boys delight to exercise, by running and jumping or in other athletic ways, is too often suffering from the first symptoms of some insidious disease which will finally make him a helpless cripple. The warning in this matter cannot come too soon. When disease of the spine is fully developed it is often too late to offer any remedy.

When salad dressing curdles begin it over again with a new yolk of egg and oil. When the mixture is thick add to the curdled mass a little at a time, and beat it in. Let the sauce you are beating stand in a bowl of cracked ice.

To keep hams in summer, prepare stout bags of heavy unbleached cotton, a little longer and a trifle wider than the ham. Make a strong solution of cayenne pepper or long red peppers, and boil these bags in it. When the bags are dry drop the hams in them, and stitch across the mouth of the bags. Gather them up and tie them closely. Hang the hams up in this casing in a cool, dry place. A smokehouse is the best place for them when they are not in regular use.—(For A. L. S.)

Codfish balls are now generally prepared from fish that has been simply "flaked," but not soaked. Peel about a dozen and a half of medium-sized potatoes. Put them preferably in an iron potato pot. Put a pint bowl of well flaked, well washed codfish over them. Cover them all with cold water. When the potatoes are boiled turn off the water. Let the potatoes steam a few minutes to become mealy, and mash the potatoes and codfish together. Add two well beaten eggs, a tablespoonful of butter, a very little pepper. Make the mixture into balls or cylinder-like shapes, and fry them very hot in boiling hot fat for two minutes. Draw them on brown paper or in any way that is thorough, serve at once.—(For A.)

When the children are hungry, what do you give them? Food.

When thirsty? Water.
Now use the same good common sense, and what would you give them when they are too thin? The best fat-forming food, of course.

Somehow you think of Scott's Emulsion at once.

For a quarter of a century it has been making thin children, plump; weak children, strong; sick children, healthy.

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The permanent cure after permanent cure that is being published week by week has placed Burdock Blood Bitters far above all other remedies in the estimation of the sick and suffering.

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JOHN KILLAM,
North Kingston, N. S.

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Second Quarter.

THE COMFORTER PROMISED.

Lesson V.—April 30. John 14:15-27.

A Lesson for Pentecost.

Study also John 16:1-15.

Commit Verses 25, 26.

GOLDEN TEXT.

I will pray the Father, and he shall give you another Comforter, John 14:16.

EXPLANATORY.

SUBJECT: THE WORK OF THE HOLY SPIRIT.

The work of the Spirit is the final and great subject of this last discourse, for it stands connected with the completion of Christ's mission, without which his work must be a failure.

THE CONDITION ON WHICH ALONE THIS HELP CAN COME.—V. 15. IF YE LOVE ME KEEP MY COMMANDMENTS. The R. V. uses the future tense, according to a better reading, "ye will keep my commandments." The word for "keep" means to keep as a treasure by guarding and watching against all enemies that would take it away. It implies not only watching, but successful watching. The Commandments are kept by obeying them. Love is the source of obedience, as a fountain is the source of the river. If there is love in the heart, it will manifest itself in this way as naturally as a fruit tree will show its nature by its fruit, or a rose bush by its flowers. No kind or degree of emotion can be a substitute for obedience.

I. THE HOLY SPIRIT AS THE COMFORTER.—V. 16. AND I WILL PRAY THE FATHER. The source of every good and perfect gift. The Spirit is thus from the Father and the Son. AND HE SHALL GIVE YOU ANOTHER COMFORTER. "Another," not "a different sort of," than Christ, who had been their Comforter up to this time. The Holy Spirit was to the disciples, after the crucifixion; exactly what Jesus had been to them while alive. He was the coming again of Jesus, so that the Acts is the record of what Jesus did on earth after his death, as the Gospels are the record of what he did while in the body.

THE COMFORTER. The paraclete. The word "comforter" expresses only one side of the meaning of the word. It is derived from two Greek words (parakaleo) "to call to one's side," and signifies one who is called to aid another.

III. THE HOLY SPIRIT IS THE SPIRIT OF TRUTH.—Vs. 17-20. 17. EVEN THE SPIRIT OF TRUTH. The Holy Spirit is so called because (1) his nature is true and sincere. All falsehood is foreign and abhorrent to him. (2) He knows all truth, even as God knows it. (3) He imparts his truth-loving nature to those he influences. (4) The truth is the instrument by which he does his work in the souls of men. He convicts and converts by means of the truth. He shows men the truth about themselves, their character, their needs, their danger; and also the truth of God's love and promises. (5) He teaches the truth, guiding men into all truth; he reveals the truth of God by inspiring those who are to teach. (6) He guides our daily conduct, our judgment, so that we may walk in the truth. (7) As Bengel says, "The truth makes all our virtues true. Otherwise there is a kind of false knowledge, false faith, false hope, false love; but there is no such thing as false truth." WHOM THE WORLD CANNOT RECEIVE. Because they have been unwilling to undergo the spiritual training which is absolutely necessary to receiving him. They shut their hearts to him; they refused to do his will. Only by his qualities, by faith, love, humility, spiritual life, can he be known. BECAUSE IT SEETH HIM NOT. Shuts its eyes, does not really believe he exists. BUT YE KNOW HIM; FOR HE DWELLETH WITH YOU. He has been working in your hearts all these years. AND SHALL BE IN YOU, "indicating the progressive development of the Christian life."

18. I WILL NOT LEAVE YOU COMFORTLESS, orphans, bereft of a father, or a teacher, desolate, uncared for. I WILL COME. I come, I am coming; present tense, as in v. 3, last lesson. 19. THE WORLD SEETH ME NO MORE. Not with their bodily eyes after the resurrection, not with their spiritual eyes, for they were too dull, too sinful to recognize him. BUT YE SEE ME. They saw him after the resurrection on occasions for forty days. But with their spiritual eyes they recognized his presence and his works in the Holy Spirit. He was as real to them, as actually present, as if they could see him in his bodily presence. BECAUSE I LIVE, YE SHALL LIVE ALSO. Jesus is the fountain and source of life, and from his life gives life to his followers. If Jesus perished when he was crucified, then there was no hope of resurrection or

eternal life for his followers. The power that could give them was no more.

20. AT THAT DAY. The day when he comes, by his resurrection, by his Spirit, by his presence in their hearts. YE SHALL KNOW. They had very little knowledge of Jesus, while with him in his bodily presence, compared with their understanding of his nature and work after the resurrection and Pentecost, and their long experience of his presence in their work for his kingdom. They seemed suddenly to come out of a dark room into the sunlight. THAT I AM IN MY FATHER. One with him in essence, in power, in purpose, and in glory. YE IN ME, AND I IN YOU. Ye sharing my purposes, and seeking my honor, and I sympathizing with your infirmity, and strengthening your hope.

IV. THE HOLY SPIRIT DWELLING IN THE DISCIPLES.—Vs. 21-24. 21. HE THAT HATH, etc. Again this condition is insisted upon, as in vs. 17, 23, 24, showing how absolute, how fixed in the eternal laws of being, is the connection between love and obedience, and between these and the presence and power of the Holy Spirit.

First. To such as love and obey comes the love of the Father and of the Son. SHALL BE LOVED OF MY FATHER. Not only with the love of compassion which he feels toward all men (John 3:16), but the love of friendship and delight, the closest union that can exist between souls; a communion full of the highest, most uplifting, most heavenly joy that can be conceived. No one can give a more precious gift to another than his personal friendship and love.

Second. I WILL LOVE HIM, AND WILL MANIFEST MYSELF TO HIM. I will make myself as clearly present as if I were to continue in my bodily presence.

Third. The Father and Son will abide, dwell in believers. 22. JUDAS. Jude the writer of the epistle, probably the same as Lebbeus of Matt. 10:3. HOW IS IT? R. V. "What has come to pass that?" What change has been made that you, who have been manifesting yourself to the world, should now reveal yourself to the disciples alone? as if Jesus were going to take them apart from the world into a desert.

23. IF A MAN. Jesus again repeats the condition and then shows how it can be accomplished. WE WILL... MAKE OUR ABODE WITH HIM. Thus manifesting himself to them, but in a way not possible to those who refuse to obey and love him, as in verse 24. THE WORD... IS NOT MINE (see 7:16), of my own devising or commanding, in which case it might have been rejected with impunity, BUT THE FATHER'S WHICH SENT ME (12:49), so that in rejecting my word ye practically reject his.

V. THE HOLY SPIRIT AS TEACHER.—Vs. 25, 26. 25. THESE THINGS HAVE I SPOKEN UNTO YOU, BEING YET PRESENT WITH YOU. That is, as far as this I am able to carry my instructions, but no farther; the Spirit shall complete them.

26. BUT THE COMFORTER, WHICH IS THE HOLY GHOST, "Ghost" is old English for "Spirit." The Spirit, who is holy, and whose work is to make others holy. By what follows, we see that "Comforter" includes much more than "Advocate" (see on v. 16). HE SHALL TEACH YOU ALL THINGS, etc. The whole Christian system was unfolded in the words of Christ, as the tree with its fruit lies within the tender shoot. The Holy Spirit guided its unfolding, and directed its growth. This is the promise of inspiration which was fulfilled in the Acts and Epistles, and is the guarantee of their substantial accuracy. It is also a promise of the same guidance all through the ages to those who, by obedience and love, can receive it.

AND BRING ALL THINGS TO THEIR REMEMBRANCE, etc. Many things they did not remember because at the time they could not understand them. Thus after his resurrection they recalled and understood what he had foretold concerning it. The difficult questions that arose in the early church were settled by the application of principles Jesus had taught, as in the cases noted above.

VI. PEACE BESTOWED THROUGH THE HOLY SPIRIT.—V. 27. PEACE I LEAVE WITH YOU. Not merely the customary salutation, but a real gift of peace. MY PEACE I GIVE. The same kind of peace as Jesus himself had. NOT AS THE WORLD GIVETH. Neither in kind, nor degree, nor method.

Compare the fulfilment of this promise in the Acts, Peter rejoicing in prison; Paul and Silas singing praise in the jail at Philippi; Paul's good cheer on the wrecked ship, "rejoicing evermore."

Sore Throat Cured in a Night. Mr. J. Woodward, 138 Shaw-street, writes: My daughter was troubled with sore throat, which was much swollen. Griffiths' Menthol Liniment was applied at night and in the morning all soreness and swelling had disappeared. We have found useful Household Remedy and would not be without it.

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Women are more subject to disease than men, though they complain less. Therefore, they know more than men do, about the virtues of the many remedies on the market.

It is perfectly safe to take the opinion and advice of a lady on this matter. Take Mrs. Hattie M. Morris, of this place, for instance. She is an earnest advocate of the use of Dodd's Kidney Pills in all cases of "worn-out constitution," thin, weak, watery blood, and similar complaints. And her reason for this is that a year ago last spring, she was "completely run down," to use her own expression. The usual indications of defective Kidney action were noticeable.

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Dodd's Kidney Pills are a sure cure for all kinds of Female Troubles.

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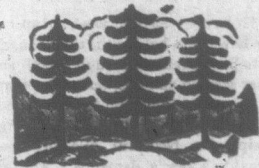
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NORTH CHURCH, HALIFAX N. S.—Sunday evening April 9, three more united with us by baptism. We expect to baptize next Sunday evening. Z. L. FASH.

HAMPTON BAPTIST CHURCH.—The Hampton Baptist church has held some weeks of special services this winter and as a partial result of this work, it was my privilege yesterday to baptize five young people into the fellowship of the church. E. P. COLDWELL.

Port Lorne, April 16th.
—CANSO.—I baptized two candidates on Sunday evening. The removal of Rev. F. B. Layton to another community has been a serious loss to us. While here Bro. Layton proved himself to be a faithful helper in the work of the church. May the Lord bless him and his in their new home. F. H. BRALS.

DIGBY, N. S.—We are pushing the work in the name of the Lord on this part of the vineyard. We still enjoy the privilege of speaking to large audiences. We shall not hold special services in town until after we dedicate our new vestry, all the plans have been submitted to the church and corporation, and a strong building committee appointed. Tenders will be called for next week. A most encouraging class has just completed the S. L. C. work—more again. B. H. T.

SUMMERSIDE, P. E. I.—Three weeks of special services have resulted in blessing to many members of the church. We were fortunate enough to secure the services of Pastor Raymond of Charlottetown for three evenings and Pastor Price of Tryon for a whole week. It is needless to say that the stirring sermons of both these brethren were highly appreciated by our people and their presence at the parsonage not less so. Some have recently professed conversion, and we believe that others are being deeply impressed with their need of Christ. The church is harmonious and hopeful. E. J. G.

NEW HORTON.—Several weeks of special services have been held with this church. Members have been much quickened and a number seemed anxious, but no baptisms so far. We yet expect fruit from the seed sown. Permit me here to acknowledge the receipt of a beautiful pile of wood fully equal to a year's demands. For this I am indebted to the united efforts of friends in Harvey and New Horton. May the Lord richly bless them in these generous acts that they may experience the force of the words, "It is more blessed to give than to receive" whilst I am content with the blessing of receiving in this instance. T. BISHOP.

TANCOOK, N. S.—We have thought that it was time that our brethren heard a voice from the "Islands of the sea," so we speak. We have been here a little over four months and are very comfortably settled among an exceedingly kind and warm-hearted people. On two occasions since coming we have been the happy subjects of a generous surprise. The first had its origin in Mrs. Erb's Bible class, the second, in the pastor's class of young men. After each we were left both richer and happier. May God bountifully reward the donors. On Easter Sunday I baptized Miss Bertha Pearl. Our regular services are increasing in interest and we are hopeful for the future. HARRY S. ERB.

TOBIQUE VALLEY CHURCH.—Our work is progressing nicely on this field; our special meetings at Sisson Ridge, prove that God is with us. There is a deep interest manifested by the unsaved. Many are in the valley of decision, we trust will soon make a full surrender. This is our second year on this field. Last year thirty-nine were added to our ranks, and we are looking for greater blessings this year. We have a fine meeting house at Lintons corner, and another under way at Sisson Ridge, which we hope to have ready for dedication by next fall, also another at Birch Ridge which we hope will be completed by June, therefore we feel to thank the dear Lord for the way he has directed our steps. D. F. MILLIN, pastor.

DOAKTOWN, N. B.—It has been some time since we have sent an item of news from this region to the MESSENGER AND VISITOR. Have been waiting for something good to report. We have it now at Ludlow in what bids fair to be an extensive work of grace. I had the blessed privilege Lord's day, April 9, of baptizing four rejoicing converts, a number of others are moving towards the cross. Large gathering at the meetings yesterday. The men are all out of the woods now, waiting for streamdriving. We are hoping and praying that the good work may spread on down through this valley, we expect as fast as we are able to take up the work at the different stations. Mrs. King has been in very poor health for the last seven weeks, most of that time confined to her bed, with but slight improvement as yet. This, with the very bad condition of the roads, has hindered me very much in the work. M. P. KING.

FREDERICTON.—The Mission Band of the Fredericton Baptist church organized this year after Christmas. The following were elected:—Pres, Maggie O'Neil; vice pres., Nellie Haviland; sec'y., Edna Brown; assistant secretary, Nellie Parker; treasurer, Hazel Coy. Mrs. J. W. Spurden is to be our leader for this year. We decided to hold meetings the 1st and 3rd Mondays in each month, alternately sewing and business meetings as last winter. We are doing home mission work, and have been sending money to the foreign lands. Before Christmas we sent \$20 in aid of the Tekkali buildings; in January we sent \$10 to Chicacole to help the hospital there. And in March we subscribed for the "Youth's Companion" for 1 year, for Mrs. Archibald's reading room. We have forty members, and are getting along so well that we have thought of continuing the meetings during the summer months. We expect to hold an entertainment early in May. EDNA M. BROWN, Sec'y.

NORTH SYDNEY, C. B.—A most enjoyable and profitable series of meetings, which began on Easter Sunday, was concluded last night. My brother assisted us during the two weeks, and with sweetly constraining power sang the gospel of salvation. The presence of the Lord was with us in saving and reviving power. From the start the interest continued to deepen and widen, and all felt that the last meeting was the best. Last evening seven happy believers followed their Lord in baptism, in the presence of a large congregation. Others who were unable to be present at the conference meeting on Wednesday evening, will take this step shortly. It is impossible to state the results of the meetings in mathematical terms. Eternity alone can fully reveal all that has been accomplished. With an awakened church and increased numbers we hope more effectually to serve Him who has called us to labor for Him here. My brother has returned to the Annapolis Valley to assist Brother Morgan at Kingston. M. A. MACLEAN.

KINGSTON, April 14th.
GOLDBORO, GUYSBORO CO., N. S.—Having purposed for some time to report this church, but it being so recently organized have not had much to report until now. Since our organization on Jan. 12th we have been without a pastor, yet our prayer meetings have been regularly kept and well attended in all of which we have been led to say: "It was good to be here for it was the very vestibule of heaven to our souls." By request of the church on Feb. 5th, Rev. W. J. Rutledge (late of Woodstock) visited us and preached twice, held services the week following in Isaacs Harbor and Goldboro, preached again Feb. 12th, morning and evening, at which services the power of God was manifested. Since his departure the Goldboro and New Harbor field have extended him a call, which has been accepted, and Bro. Rutledge will begin his labors among us the last Sunday in April, D. V. Our attention is now directed toward a church edifice and expect to commence operations about the first of July, our building lot is selected, our building committee appointed and our eyes are up unto him who has said: "Lo I am with you alway even unto the end." J. W. TAYLOR, Church Clerk.

HANTSFORT.—Since Rev. G. R. White became our pastor I believe nothing has been written you from our church. Mr.

White and family came to us in September. Since that time we have been in a comparatively prosperous condition. We like our pastor and his family very much. It is unnecessary to say how helpful and encouraging are his sermons. In all the work of the church he has been most faithful, spurring us on to greater activity and earnestness. The sick, too, find in him and Mrs. White a great deal of sympathy and kindness. As month has followed month we have learned to better appreciate and love them. Last November the B. Y. P. U. put in the church a pipe organ, a very fine instrument. This is not paid for, but the young people have done well in raising funds towards it and hope in a few years to have the organ free from debt. The first of this year the oil lamps were taken from the church and in their place we have the acetylene gas, it being a great improvement on the kerosene oil. This work was done and will be paid for by the ladies of the church. Our last and one of the greatest benefits consists of the individual communion set, which was presented by one of our sisters. This gift was made unsolicited and is the much more appreciated. Thus our work has been going on. We pray that God's blessing may be upon us in all our work and that to our numbers may be added many "who shall be saved." COM.

HOPEWELL, ALBERT COUNTY.—We have nothing of special interest to report. The general work of the church is progressing about after the ordinary. Our prayer meetings and Sunday congregations are not of a discouraging order by any means, about the only thing that grieves us is that the gospel is not preached with more spiritual power. May God help us. Last fall the ladies of the Albert sewing circle put a furnace in the Albert church. We are about beginning to repair the Hill meeting house, which will cost in the vicinity of five hundred dollars. In the evening of the 3rd of March we were asked to attend a gathering in the church at the Cape, on arriving we were pleased to find the choir and others prepared to give us a very satisfactory entertainment suitable for the place and occasion. Rev. Mr. Allen, (Meth), was also present and gave a very suitable address. After this the audience enjoyed a short intermission for friendly greeting and also to remind the pastor that he must carry more of their burdens, and to make him sensible of this, after the meeting was called to order the chairman, J. H. Dixon, Esq., placed in his hand \$48.34 cash and \$2 (articles) which had been laid on the table during the intermission, we then parted and while we felt the weight of our own burden we knew that others had been relieved, and so we were not grieved. This was a departure from the old system of donations but it was perfectly satisfactory to all present. Then again on the 24th the friends of Albert and Riverside came to our home for the purpose of still increasing that somewhat desirable burden. Theirs was something of a different order, even making the tables creak under the burden placed upon them, and after a large number of men, women and children had done their best to relieve them, the pantry shelves still seemed to cry out for further relief. After spending a very pleasant evening, Deacon G. M. Peck, from the Hill Section, on behalf of the company, presented us with \$53 cash, \$12.10 (articles), making in all \$101.34 cash, \$14.10 (articles). This is the largest donation we have yet received, but the end is not yet. A few days after the last donation they somewhat glutted our door-yard with the best of hard wood, some of it all ready for the stove. May God reward this generous thoughtful people for all their acts of kindness. I. B. COLWELL.

Riverside, April 12.
All the possible charities of life ought to be cultivated, and when we can be neither brethren nor friends, let us be kind neighbors and pleasant acquaintances.—Edmund Burke.

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Home Missions.
The regular monthly meeting of the executive of Home Mission Committee for N. B. was held on the 12th. Reports from Rev. Messrs. Gardner, Munro, Baker and Young were read. Bro. Young has been assisting Bro. Hayward and with blessed results. At the time of writing he was with Bro. Barton and "showers of blessings" were descending. The committee learn with regret that Bro. Worden leaves Wakefield but we hope to arrange for the care of that interest. Bro. Worden goes to Oak Bay to fill the place made vacant by the death of Bro. Morgan. Applications for aid were made from Upper Queensbury group now under care of Rev. A. A. Rutledge and the Underhill church where Bro. Blackburn will spend the summer. Grants were made in both instances. Other applications are under consideration. We trust the churches will keep in mind and on their hearts the many weak churches that it should be our privilege to assist. There is much work now to be done by our denomination in this province. Brethren aid us in prayers and generous gifts. G. O. GATES, Sec'y.

P. S.—As our committee is large and scattered it is impossible for all to meet with the executive in monthly meetings but we should be pleased to have word from you brethren and better see you when you can possibly attend. Regular meeting day 2nd Wednesday of each month at 2.30 p. m. G. O. G.

* * *

Cash to Forward Movement.

J Melvin Glennie, \$5; I Crombie, \$6.25; Mrs Jane Daniels, \$5; Thos Chariton, \$2.50; Mary E Wheelock, \$2.50; Samuel Gilmore, \$5; Chas Robinson, \$1; Mrs Alex Murray, \$1; R D Lyons, \$2.50; Mrs H H Cann, \$5; Jas W Crosby, \$2.50; Norman Crosby, 50c; R J King, \$1.25; Edwin Crosby, \$2.50; Edwin L Crosby, \$2.50; Caleb Cook, \$4; Truman Crosby, \$2.50; H W Porter, \$1; Henry Saunders, \$1; Ernest Crosby, \$1; Joseph H Porter, \$5; Rev N B Dunn, \$5; Master Harley Dunn, 25c; Sinclair Payson, \$1.25; W H White, \$12.50; Rev W B Hinson, \$25; G M Russell, \$2.50; Mrs G M Russell, \$2.50; Busby Gates, \$1; F Miles Chipman, \$6.25; Jas L Brown, \$2.50; Mrs A E North, \$1; Frank Smith, 25c; D W Bates, \$12.50; New Churchhill, \$1; Edw W Day, \$3; Herbert S Moore, 50c; Jas McLearn, \$2.50; H G Harris, \$6.25; Mrs J M Walton, \$6.25; Geo E Stiles, \$2; Rev Ralph M Hunt, \$25. Some of the above have given me great hope, e. g. one dear brother from Albert County, N. B., says, "No pledge was given at any time but I send \$5 for myself and wife." Another says "I wish you every success in the work." Brother unpledged money will help make up the losses caused by deaths and removals. Wm. E. HALL.
93 North St., Halifax, April 12.

JUST ONE THING

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

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MARRIAGES.

WHITE-MARTIN.—At Boston, on April 10, by Rev. A. T. Kempton, M. A., Ivo-netta E. Martin to Harry M. White, both of Boston.

HAWKES-HAWKES.—On the evening of the 4th inst., by Rev. I. B. Colwell, Hartley Hawkes to Winnie Hawkes, all of Albert Co.

BURNIE-MAWHINNEY.—At the residence of the bride, March 29th, by Rev. J. D. Wetmore, Arthur Burnie to Annie Maud Mawhinney, both of this city.

HANDSPIKER-HERSEY.—At the Baptist parsonage, Digby, N. S., April 12th, by Rev. B. H. Thomas, William Edgar Hand-spiker, to Mrs. Elizabeth Hersey, both of Culloden, Digby Co., N. S.

LANE-KNOWLES.—At the parsonage, Windsor, N. S., March 29th, by Pastor A. A. Shaw, Stephen Lane to Nora Knowles, both of Martock.

RATHBURN-ROSE.—At the parsonage, Windsor, N. S., April 12th, by Pastor A. A. Shaw, George McKay Rathburn and Mildred Evernia Rose, both of Cheverie.

MCLENNAN-MCDONALD.—At Springhill, April 11th, by Rev. J. W. Bancroft, John J. McLennan and Mrs. Agnes McDonald.

MINER-WILSON.—At the Baptist parsonage, Salisbury, N. B., April 6th, by Pastor J. E. Tiner, Henry Miner to Florence Wilson, both of Moncton, N. B.

WHITMAN-CAREY.—At 52 Alexander Street, Ottawa, on the 12th inst., by Rev. Dr. Carey, assisted by Rev. Dr. Herridge and Rev. A. A. Cameron, Edward Cecil Whitman, of Canso, N. S., to Alice Gertrude, daughter of Rev. Dr. Carey.

DEATHS.

MCCULLOCH.—At DeBert, N. S., March 25th, Vera, infant daughter of Clarence and Stella McCulloch.

FULLERTON.—Accidentally shot, March 25th, Arthur, aged 10 years, son of Uriah and Hulda Fullerton, of Brookville, Albert Co., N. B.

MILNER.—At New Horton, April 2nd, after a long protracted sickness, involving very much suffering, all of which was borne with Christian patience and submission, Annie, beloved wife of George Milner, aged 36 years. A sorrowing husband, two sons and two daughters are left to mourn, though not as those without hope.

ROBINSON.—At the home of her son, J. W. Robinson, Bradford Mass., March 24, Mrs. Martha Robinson, widow of the late Benjamin Robinson, passed quietly to her rest at the advanced age of eighty-six years, eight months and twenty days; death was due to heart failure.

(P. E. Island papers please copy).

FOSTER.—At Hampton, Annapolis Co., N. S., April 12th, Mary, beloved wife of Elias B. Foster, aged 67 years. Our sister united with the church in Hampton under the ministry of Pastor Webb about ten years ago. She lived a quiet, consistent Christian life, and showed by her patient submission to the divine will through weeks of great suffering, and by her unflinching trust in Christ that she was truly one of the Lord's children.

STEVENS.—At Westchester, Cumberland Co., N. S., the eldest and second sons of Edward Stevens. The younger dying March 29th, aged 17, and the elder on March 31st, aged 19; both from the effects of a grippé. Pastor J. Clark lovingly labored to point these young men to the Lamb of God, and hopes are cherished that his efforts were not in vain. These young men had been away from home in a lumber camp and were the mainstay of the family. This double bereavement is keenly felt.

DALTON.—At Port Lorne, N. S., April 12th, William A. Dalton, aged 55 years. Bro. Dalton united with the church at Port Lorne a number of years ago. While health lasted he was often present in the prayer and conference meetings of the church in which when present he always

took part. About three years ago his health failed and since that time he has been a great sufferer, but through it all he did not lose his interest in religious matters nor his faith in Christ. He died trusting as he said, "wholly in Christ."

EARLY.—Benjamin Early, drowned April 3rd, aged 77 years and 10 months. Bro. Early started early in the morning for trout from the Port Medway River. He succeeded in securing a nice string of trout but not returning search was made and he was found in about 16 feet of water. Bro. Early was baptized by the late Thomas De Long when 19 years of age and united with Kempt Baptist church, remaining a consistent member till death. He leaves an aged widow and a large family connection to mourn their loss. But are satisfied that the departed is at rest eternally.

SPURR.—At his home in Greywood, Annapolis Co., Deacon Anthony Spurr passed away only as a true Christian could, calmly, peacefully, even gloriously, March 17th, aged 65 years. Bro Spurr professed religion in the strength of his young manhood and united with the Baptist church at Milford, Annapolis Co. His departure is a severe loss to the church, and more so in the homes of the sick and dying, where he was often found ministering words of hope and comfort. He loved his church and the Word of God. It was ever a lamp to his feet and a light to his path. Many friends mourn his absence, though at rest.

MINARD.—On April 8th, at her home in Harmony, Queens Co., Mrs. Susan Darrow, widow of the late George Minard, departed this life aged 85 years. Sister Minard professed religion at the age of 21 years and was baptized by the late Father Joseph Dimock 64 years ago and united with the Baptist church at Liverpool, N. S., her childhood home. When married, with her husband, she came to Harmony. Here she lived and labored till called to her eternal reward, five children and her husband preceding her, three remaining, two daughters and a son, to grieve their loss. For many years this dear mother in Israel had been a member of the Baptist church at Caledonia, walking in the ordinances and statutes of the Lord blameless. She rests in peace.

BROWN.—Roby Brown, eldest son of Israel Brown, of Lawrencetown, died after a brief illness Thursday, April 20 aged 12 years. A week before he started for school, but had to return home. He went to bed and grew rapidly worse and within a week his young life was ended. His life was full of promise and his death is a crushing blow to his parents. He was very patient during his suffering. His funeral was largely attended. The wreath of flowers on the casket gave evidence that Roby was much beloved. The funeral was conducted by the pastor who spoke from Rev. 4: 1. "A door was opened in heaven." During the meetings last winter Roby was much interested and told his pastor that he loved Jesus and could trust him. He was not afraid to die. He said to his mother during the last moments "I am glad I am going first, mother, because I would have been so lonely without you." "Is it well with the child? And she answered it is well."

DANIELS.—Mr. Benjamin Daniels died at his home in Paradise, Sunday night, March 19, in his 75th year. He suffered for a long time but his last sickness was very short. He suffered great pain yet was patient through it all and was ready and willing to depart and be with his Saviour, whom he had learned to love and trust. Like many of the early Christians the Bible and Pilgrim's Progress were the books in which he delighted most. He lived an exemplary life and was highly respected. A neighbor said, "Mr. Daniels did not have an enemy." He enjoyed much the ministry of Rev. Willard Parker, and was a regular attendant at Valley West. He never made a public profession of religion yet gave evidence of his hope in the redeeming work of Jesus. His funeral, which was largely attended, was conducted by Rev. E. S. Steeves and Rev. Mr. Astbury. Mr. Steeves spoke from Job 5: 26. Thou shalt come to thy grave in a full age like

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

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as a shock of corn cometh in in his season. His widow and seven children mourn, the loss of a kind husband and an affectionate father. "The memory of the just is blessed."

DIMOCK.—The Baptist church as well as the community of Newport have sustained an irreparable loss this month. Death has taken from our midst a pillar in our church. Deacon Noah A. Dimock, after a few weeks suffering from pneumonia, ending with heart failure, quietly passed from the service below to the better service above, on the night of April 7th, in the 68 year of his age. Bro. Dimock when yet a young man gave himself to Christ, and was baptized by the late Elder Jeremiah Bancroft, uniting with the Newport church. A portion of his earlier life was spent in the Town of Windsor carrying on shipbuilding. After the death of his youngest brother some years ago, he returned to Scotch Village to care for his aged sister. He then manifested an increased interest in the cause which lay so near his heart. He allowed nothing to interfere with duty. Steadily without ostentation, he pressed forward, in everything pertaining to the good of the church of his choice. He did the work of five men in the church, and will be greatly missed by us, and the community in which he lived. He loved the house of God, and his seat was seldom vacant and with the prophet could say, "How amiable are thy tabernacles O Lord of hosts! My soul longeth yea even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God." Much sympathy is felt for the aged sister in the loss of this her seventh brother, to whom she was bound by the tenderest ties. The funeral services were conducted at the old home, and at the grave by his pastor, Wm. W. Rees.

MILBURN.—At the Baptist parsonage, Newcastle, North Co., N. B., April 5th, of pneumonia, Maud M. Milburn, adopted daughter of Rev. E. C. Baker and wife, aged 20 years and 10 months.

Eight years ago there came into our home a homeless and almost friendless little girl. We took her to our hearts and loved her almost as our own. Her friendliness and need awakened our sympathies; her innocence and purity of heart and action bound us more firmly to her; while her true worth made her almost indispensable to our hearts and home. Years passed and the child budded into maidenhood and then blossomed into beautiful and pure womanhood. But alas, O God,

how wonderful are thy ways, how mysterious thy providences. "The with aching hearts and dimmed eyes that we can say, "Thy will be done." On the 5th of April death came with his iron grasp and snatched her from us. The names of Misses Mary Bacon and Martha and Mary Bray, of Hopewell Hill were always fragrant to her with the aroma of a devoted Christian life, but it was from my own lips that she learned the way of salvation and life eternal, and with my own hands I buried her in the likeness of Christ's burial and resurrection, emblem of that other burial and the resurrection yet to be, and raised her into newness of life, precursor of the life into which she has now entered, for "his servants shall serve him." Yes, and those hands held her trembling hands as she went down into the valley of the shadow of death and closed her eyes when death, the last enemy to be destroyed, had been swallowed up in "victory through our Lord Jesus Christ," and then we laid her gentle form away in the last earthly resting place, the grave, and our hearts ached and life is lonely, but we know that "He hath done all things well." She is gone and all that we have left is the memory of one true and noble whose mind was strong with pure and beautiful thoughts; whose ideas of life were high and exalted; whose sweetest pleasure was to give pleasure to others; the most faithful of friends and the truest altruist I have ever known. And yet she lives, she lives in our memories, she lives in the lives of those whom she has helped into happier and nobler lives. We look up to heaven and exclaim, "we trust she lives with those, and there we see her worthier to be loved."

E. C. BAKER.

We do not reject money because a few counterfeiters are in circulation. Why should anyone reject salvation because there are a few falsehearted professors in the church?—Sel.

Choice and service—these were demanded by the Israelites, these are demanded of you, these only. Choice and service—in these are the whole of life.—Mark I o-pkins, D. D.

Loyalty to Christ stands first in Christian thought and life. Everything else should be adjusted and controlled by that. Test your relation to church, society, state, and neighbor, everything by that.

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—Dominion Medical Monthly.

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News Summary.

The steaming Hope reports having spoken the disabled steamer Gaspesia south of Bird Rocks, in tow of the steamer Kite, apparently heading for St. John's, Nfld.

The Montreal police committee on Wednesday instructed Chief of Police Hughes to close up all gambling houses in the city. The number has been increasing rapidly of late and the places have been run most openly.

The strike on the Cuban railroad is assuming a serious character. The number of strikers has been increased to 1,600. They will move the mails and American troops, but will not assist in the transportation of passengers or freight.

Despatches from the east show that the plague has spread through Asia. It is raging with renewed virulence in the Punjab. In Hong Kong there have been forty-three deaths and every precaution is being taken to prevent it spreading by vessels to Manila.

The jury at Montreal in the libel suit of Chief of Police Hughes against the Herald newspaper brought in a verdict of not guilty. The paper insinuated that the chief had failed to make proper use of \$300 which had been appropriated for the purchase of horses.

The Italian government, it is said, has declined to give the republic of Colombia any further time in which to pay the Cerruti indemnity and has ordered the Atlantic squadron to proceed immediately to Cartagena "to bring the Colombians to their senses."

The Manitoba legislature has adjourned until June 15. This is to permit agricultural members to attend to their seeding and to enable the government deputation regarding the school lands to proceed to Ottawa at once. A number of petitions for prohibitory liquor legislation were presented at yesterday's session.

The temporary superstructure of the big Willis avenue bridge, now being built over the Harlem River, New York, collapsed Tuesday afternoon, killing four men and seriously injuring six. The accident was caused by too great a weight being put on the travelling derrick that crossed the superstructure.

The Chicago Inter-Ocean heads its announcement of the result of its city election, "The Scum Triumphs," and says the election means that "we are to have two years more of incompetence, corruption and fraud in every department of our municipal government, such as has never been paralleled in the history of any other city on the globe."

Miss Abbie Keene, employed in the St. Croix cotton mill, Milltown, had a narrow escape from serious accident while at her work Tuesday morning. Miss Keene's hair caught in some machinery and before being extricated from her perilous predicament considerable of it was torn from her head and her clothing torn in shreds. Miss Keene is prostrated by the shock.

Newcastle (North.) Advocate: The scenes witnessed on our streets last Sabbath were most deplorable and were degrading to our naturally quiet town life. Drunkenness and rowdiness seemed to be predominant on this day appointed for worship. Crowds of men were gathered at different localities and seemed to encourage those who had lost their manhood for the time by the use of intoxicants to quarrel with each other.

The stove manufacturers met in Halifax last Wednesday and decided to form a Maritime Stove Founders' Association. The following officers were elected: President, Joshua Peters, Moncton; vice-president, Chas. Fawcett, Sackville; secretary and treasurer, W. B. Dixon, Sackville. This afternoon the association is considering the question of advanced prices, necessary in view of the greatly increased cost of iron and the recent advance in prices of stoves in the Upper Provinces.

The sale of wreckage from the S. S. Castilian at Yarmouth on the 11th was characterized by high prices for many articles. Broken brass and copper pipes sold for 14 1-2 cents per pound. Four small yacht tenders which were being shipped to England from Ontario, were purchased by Dickie & McGrath, Charles Graham, Capt. Cann and Arthur Hood, of Shelburne, for \$25, \$26 and \$27. Pianos sold from \$97 to \$120. A large steam winch was bought by Mr. Beazley, of Halifax, for \$130, and two smaller ones for \$50 by H. & A. Allan, St. John. A steel deckhouse brought \$11. The compasses were bought by Iantism & Co. and Mr. E. K. Spinney. The sounding machine was purchased by H. & A. Allan.

At the seventh annual banquet of the New England Alumni Association of Acadia University, Monday evening, at the American House, there were informal addresses by the Rev. Dr. George C. Lorimer and the Rev. Howard B. Grose of the Watchman. Communications were read from Dr.

A. W. Sawyer, ex-president, and Dr. Thomas Trotter, who announced that \$75,000 had been raised to be added to the "forward movement fund." The following officers were elected: President, Dr. M. C. Smith; vice-president, the Rev. M. L. Gates; secretary, Benjamin A. Lockhart; treasurer, Charles H. McIntyre; directors, the [Revs. A. T. Kempton, R. M. Hunt and George B. Titus and Mr. J. E. Eaton.—Boston Herald.

An Ottawa despatch of the 12th inst. says: A meeting was held this forenoon of a special committee appointed at a meeting of the legislative committee of the Dominion alliance and members of parliament favorable to prohibition to suggest what action should be taken in regard to prohibition. Senator Vidal was chairman. After two hours' discussion the committee failed to reach a decision. The committee then adjourned until two weeks hence. There were present at the meeting, besides the chairman, Messrs. Flint, McClure, Christie, Moore and McMillan, members of parliament.

When You are Hurt.

There is a little fellow out our way who fell down and hit himself hard. He jumped up, and with speech that faltered now and then, he said to his mother, "It didn't hit my nose, it didn't hit my thumb, it didn't hit my head, it didn't hit my knee," and after he had enumerated all the known parts of his anatomy, he had quite forgotten where he had been hit.

"It might have been worse," has taken the sting out of many a despairing situation. "Counting your mercies," often reveals such abundance of riches as to make a cause of complaint look quite lonesome.

This little fellow out our way has really struck a deep philosophical fact: that the way to cast out evil is to turn to the good. That little talk with his mother reveals about all there is worth knowing in Christian science, i. e., if you get hit, think on those places not hit, and the "places-not-hit" will outnumber the "place-hit" that the "place-hit" will cease to be.

You have a weak spot. You have been hit. Your lungs are wheezy; your liver is torpid; your stomach is touchy; your head is hot; or your temper is irritable. You are hit hard in some place.

The best way is not to jump up and down and howl; but to turn your attention to the "places-not hit." Work the organs that are strong. Push them a little, and like a lot of comrades who gather round and help up one who has fallen, the strong will bear the burden of the weak—and the "burden" ceases to be.

Dr. Gonsalvus said, in an address at Armour Institute, that the best way to cure evil was to increase the positive forces of good. Social sores can be cured only by an infusion of good blood, not by cutting them out or by putting them on some part of the body, under cover of clothing, where they cannot be seen.

So, says the boy philosopher out our way, if there be pain or weakness or disease or sin, take your mind off it and rally the forces of strength and purity. We are sound by grace not by law. When we get hit hard, we need to lift our eyes unto the hills from whence cometh our help.—The Advance.

Spring Medicine.

It is absolutely Necessary to Give Some Attention to the Blood at this Season.

In the springtime the blood needs attention. The change of the year produces in everyone, whether conscious of it or not, some little heating of the blood.

Some people have pimples, a little eczema, or irritation of the skin; others feel easily tired and depressed and have a poor appetite. A tonic is needed, and the best tonic—the best spring medicine for man, woman or child is Dr. Williams' Pink Pills for Pale People. These pills do not purge and weaken like other medicines. They make rich, red blood, build up the nerves and make weak, depressed and easily tired people feel cheerful, active and strong. No other medicine in the world has offered such undoubted proof of merit, and what Dr. Williams' Pink Pills have done for others they will do for you if given a fair trial.

Miss Ella M. Kelly, North-West Harbor, N. S., says: "I can cheerfully recommend Dr. Williams' Pink Pills to any person suffering from any form of weakness, as I have proved their worth in my own case."

Remember that pink colored pills in glass jars, or in any loose form or in boxes that do not bear the full name "Dr. Williams' Pink Pills for Pale People" are not Dr. Williams'. No one was ever cured by a substitute. Sold by all dealers or direct from the Dr. Williams' Medicine Co., Brockville, Ont., at 50c a box or six boxes for \$2.50.

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A house is as good as it looks—to the buyer. Need of paint or poor painting will cheapen any house. Keep your buildings properly painted and you'll keep them new. Paint an old building properly and you'll make it years newer both in your eyes and those of a prospective buyer. Painting properly includes much. First of all—proper paint.

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

The complete returns of the Irish county elections show an overwhelming victory for nationalism, the Nationalists having elected 544 candidates as against 119 Unionists, the representatives of landlordism and Toryism.

ASTHMA PERMANENTLY CURED

A Well-known Canadian Notary Public Suffered for 35 Years—Permanently Cured by Clarke's Kola Compound.

R. D. Pitt, Esq., Kamloops, writes: "I had suffered for at least 35 years from the great oppressiveness of asthma and shortness of breath. I had during these years consulted many physicians and tried all the remedies, until the doctor told me I might get temporary relief, but I would be always troubled. I tried Dr. Clarke's Kola Compound, and after taking the first bottle I became greatly relieved, and three bottles have completely cured me. I can now breathe as naturally as ever, and asthma does not trouble me in the least. I feel it my duty to bear testimony to the marvellous effect this remedy has had in my case, and would urge all suffering from this disease to try Clarke's Kola Compound, as only those who have suffered all these years as I have can appreciate what a blessing this remedy must prove to sufferers from asthma." Three bottles of Clarke's Kola Compound are guaranteed to cure. A free sample will be sent to any person troubled with asthma. Address The Griffiths & Macpherson Co. 121 Church street, Toronto, and Vancouver, B. C., sole Canadian agents. Sold by all druggists. When writing for sample mention this paper.

Clarke's Kola Compound is the only permanent cure for asthma; is now successfully used throughout the leading hospitals in England and Canada.

MONT. McDONALD

BARRISTER, Etc.

Princess St. St. John

MARRIAGE CERTIFICATES

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

HOWARD'S Heart Relief

For Palpitation, Pain about the Heart, Pressure in the Head. Is the best medicine known. Not a failure has been reported. It causes the blood to flow naturally, perfectly, unnoticed, through every part, bringing nourishment and health to every nerve and muscle. It promptly relieves brain pressure, heart-pain, heated swelling feet, of heart disease. Prepaid by mail with full directions 30c. per box, 4 boxes for \$2.00. H. W. EDWARDS, 71 Victoria St., Toronto, Ont.

TOO WEAK TO ... SEW ...

An Ottawa Lady Relates Her Experience for Benefit of Others.

Mrs. William A. Holmes, 530 Concession St., Ottawa, Ont., testifies as follows: "For some years past I was greatly troubled with weakness both of the nerves and heart. My heart would beat very irregularly, sometimes throbbing, and at other times seeming to go up into my throat, thus causing a terrible smothering sensation. Finally I grew so weak that I could not sew. Although I tried many remedies I could obtain no relief, and was almost in despair of a cure. "One day, however, I heard of Millburn's Heart and Nerve Pills and began to use them, and am now better than I have been for years. I work right along now, and the pains and palpitation have left me, much to my relief. My blood seems to be enriched and full of vitality, and my entire system is in a healthy and vigorous state."

MENTHOL D&L PLASTER

We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c. tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size.

Every family should have one ready for an emergency.

DAVIS & LAWRENCE CO., LIMITED, MONTREAL. Beware of imitations.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache, Diarrhoea, Dysentery, and all Bowel Complaints.

A Sure, Safe, Quick Cure for these troubles is

Pain-Killer

It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used internally or externally. Beware of imitations. Take none but the genuine "PERRY DAVIS." Sold everywhere.

25c. and 50c. bottles.

Once a... On the... in... Now, th... re... So he sh... And it... w... Then th... tr... Tell m... bl... He is... bl... And an... m... And she... de... You im... m... But it w... fi... 'Twas a... bl... And he c... ey... And I jo... The ar... very muc... closely ar... of the pay... For those... the small... and incor... must mak... than by t... advantage... Coal cons... the uses o... average fo... constan... from six... deft and... fires than... definite a... space. Fires m... and the re... and it is h... without s... this operat... the course... amount of... returned t... considerat... apply this... fire rathe... furnace... continuou... ders, as t... night, as... fresh coal... can be wat... can be pro... good, hot... The most... practice of... itself. To... of coal ash... joyment, a... which way... sure to com... your game... we general... way to gua... adapting th... believe th... must be su... ashes. If t... soil, the cl... such purpos... measured t... the ash hea... estimate wh... tone and a h... the coal bil... some troubl... but it is co... just as well... pockets of t... Health... As pure air... cie are essen... blood, which... up healthful... ing bags out

The Farm.

The Boy and the Sparrow.

Once a sweet boy sat and swung on a limb;
On the ground stood a sparrow-bird looking
at him.
Now, the boy, he was good, but the spar-
row was bad.
So he shied a big stone at the head of the
lad.
And it killed the poor boy, and the sparrow
was glad.
Then the little boy's mother flew over the
trees—
"Tell me, where is my little boy, sparrow-
bird, please?"
"He is safe in my pocket," the sparrow-
bird said.
And another stone shied at the fond
mother's head
And she fell at the feet of the wicked bird,
dead.
You imagine, no doubt, that the tale I have
mixed,
But it wasn't by me that the story was
fixed;
'Twas a dream a boy had after killing a
bird.
And he dreamed it so loud that I heard
every word
And I jotted it down as it really occurred.
—Good Words.

Does it Pay to Sift Ashes.

The answer to this question depends very much upon another question. How closely are we compelled to draw the lines of the pay problem in an individual affair? For those who are called upon to practise the small economies, and whose means and income are so restricted that they must make money more by their savings than by their earnings, we think there is advantage in this exercise of frugality. Coal consumption varies, of course, with the uses of the house, yet probably the average for the season where fires are in constant demand would not fall short of from six to eight tons. Some are more deft and skilful in the management of fires than others, and yet it takes a certain definite amount of fuel to heat a given space.

Fires must be constantly replenished, and the refuse must be regularly removed, and it is hardly possible to accomplish this without some waste of material. When this operation is repeated twice a day in the course of the fire season, the average amount of unconsumed fuel that may be returned to the fire for further use is quite considerable. Our custom has been to apply this accommodation to the kitchen fire rather than return it to the stove or furnace. Where kitchen fires are kept up continuously, it is not well to put the cinders, as they are called, on the fire at night, as they burn out more quickly than fresh coal. But in the day time, when they can be watched, and indications of decay can be promptly arrested, they make a good, hot fire, serviceable for any purpose. The most objectionable feature in the practice of this economy is the operation itself. To stand in the centre of a cloud of coal ashes is not the sum of earthly enjoyment, and it does seem as if, no matter which way the vane points, the ashes are sure to come in your face and settle upon your garments. Efforts to bank the wind we generally find ineffective. The only way to guard against the difficulty is by adapting the apparel to the task. But we believe that with all the obstacles which must be surmounted, it does pay to sift the ashes. If the ashes are to be applied to the soil, the cleaner they are the better for such purpose. Few people have probably measured the amount of fuel mined out of the ash heap; but it is not an extravagant estimate which would rate it at a ton or a ton and a half, for the season. To reduce the coal bill \$5 or \$7.50 a year is worth some trouble. It is not a very large sum, but it is convenient to have, and it may just as well go into our pockets as into the pockets of the coal barons.—(Isaac L. Kip.

Healthful Rearing of Swine.

As pure air and regular, moderate exercise are essential in the formation of pure blood, which in the course of nature builds up healthful bodies, the advantage of rearing hogs out on open lots or fields rather

than in confinement is apparent. Yet it is true that hogs so reared are less likely to have so well rounded and plump forms, and would, especially when on exhibition, be considered by most people as inferior, simply because it has become the prevailing idea that the great, gross, helpless hog only is the model of improvement. Of course, such hogs are well adapted to fill lard cans, but not the larder with good, wholesome pork or bacon—any way not so likely to do so.

The best quality or standard of perfection of pork, as say some of the best judges of the matter, is that from a hog which will make the most ham with the least waste of fat—that is, fat in excess—the loggish, deepest sides with the most lean meat; and to insure its wholesomeness the hog should have bone and sinew enough to enable it to stand up and help itself to food and otherwise exercise itself sufficiently to develop healthfulness in all its parts.

Therefore, hogs reared in open pastures are more surely to be thus developed. They have better appetites, which are promoted and sustained by the fresh air and exercise they are thus enabled to take; hence they will eat a greater variety of food and digest it better than when confined in pens. And, furthermore, a great saving is made by it, for they will eat all kinds of vegetables, roots and refuse fruits, which stimulate their appetites and make them thrive all the better and faster.—Ex.

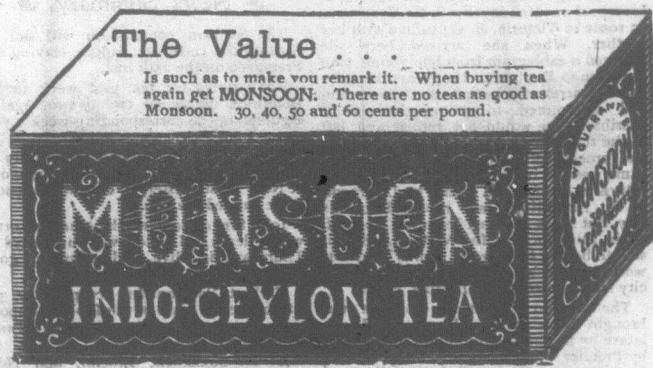
Use of Poultry Droppings.

Whenever poultry droppings are gathered they should be spread upon the land at once. I have found this by far the best plan. Frost and rains will reduce them to a condition suitable for plant food. Experience has taught me that it is unwise to keep them until spring before applying them to the soil. They give far better results when taken direct from the poultry-house and spread where wanted. I would not advise any one to apply them to his garden in large quantities after February 1; neither should they be applied in large quantities immediately about fruit trees. I killed two fine, thrifty apple trees and almost ruined four more by dumping a big wheelbarrowful close around each during the winter. I also spoiled a garden plot for an early crop by giving it a heavy dressing of fowl droppings in March. The droppings are an excellent fertilizer when applied at the proper season, but they are a plant-killer when used at the wrong time. They give excellent results when applied with stable manure. A very skilful farmer of my acquaintance who keeps about one hundred and fifty fowls in three houses all ways applies the droppings to the land in this way. The manure is drawn direct from the stables to the field during the winter months and the poultry-houses are cleaned out once a week and the droppings are thrown in with the stable manure and spread with them. The heavy crops of corn or grass grown on the land where they are applied plainly attest their value.—(Fred Grundy, in Epitomist.

How to Dress Well.

By Using the Never-Failing Diamond Dyes Any Woman Can Have Two or More Dresses of the Newest Colors at Trifling Cost.

Women who desire to dress neatly and well find the Diamond Dyes to be their best and truest helpers. One or two packages (according to weight of dress) will recreate any faded or discolored dress or skirt that has been cast aside as useless, and the cost will not exceed 10 or 20 cents. Instead of having to depend upon one dress for street and church wear, any thrifty and handy woman with the help of Diamond Dyes can have two or more



dresses in stylish colors always ready for service.

Do not risk your dresses with imitation or adulterated dyes; see that your dealer gives you the Diamond Dyes when you ask for them.

The Yukon Mosquito.

Not only do the Yukon mosquitoes attack men and overwhelm them, but they drive the moose, deer, and cariboo up the mountains to the snow line, where these animals would prefer not to be in berry time. They kill dogs, and even the big brown bear, that is often mis-called a grizzly, has succumbed to them. Bears come down to the river from the hillside in the early fall to get some of the salmon that are often thrown upon the banks when the "run" is heavy.

If bruin runs foul of a swarm of mosquitoes, and has not his wits about him, his day has come. The insects will alight all over him. His fur protects his body, but his eyes, ears, and nose will be swollen up and bleeding, and unless he gets into a river or a strong wind he will be driven mad and blind, to wander about hopelessly until he starves to death.

Although the Alaska summer is short, two broods of mosquitoes hatch out each year, and are ready for business from one to ten seconds after they leave the water. It rains a good deal along the Yukon, and rain is welcomed, for it drives the mosquitoes to cover. They hide under the leaves and branches until the storm is over, then they come out boiling with rage at the time they have been forced to spend in idleness, and the miner has a harder time than ever after his respite.

Mosquitoes and snowflakes are not contemporaries in the States; but in Alaska it is different. Snow does not bother them so much as rain, and an early snow may fall while they are still on the wing. Fog does not choke them either. They appear to like it. They float about in it as in ambush, and take the unwary prospector by surprise.—The Outlook.

Story About Lions.

When lions were still numerous and easily observed in southern Africa, they were sometimes seen instructing one another in voluntary gymnastics, and practicing their leaps, making a bush play the part of the absent game. Moffat tells the story of a lion which had missed a zebra by miscalculating the distance, repeating the jump several times for his own instruction. Two of his comrades coming upon him while he was engaged in the exercise, he led them around the rock to show them how matters stood, and then, returning to the starting point, completed the lesson by making a final leap. The animals kept roaring during the whole of the curious scene, "talking together," as the native who watched them said. By the aid of individual training of this kind, industrial animals become apter as they grow older—old birds, for instance, constructing more artistic nests than young ones, and little mammals, like mice becoming adroit with age.—Christian Work.

"Every year," said the professor, "a sheet of water fourteen feet thick is raised to the clouds from the sea." "What time of the year does that happen, professor?" asked the freshman from the interior; "I should think it would be a sight worth going to see."—Ex.

The Jamaica Council adjourned Friday, leaving the political situation almost chaotic, the representatives having passed a vote of censure on the officers of the government and having adopted a resolution demanding their removal, including the governor, Sir Augustus Hemming. Thursday night throughout the rural parishes mass meetings were held and effigies of Joseph Chamberlain, the British Secretary of State for the colonies, and Governor Hemming were burned.

With full honors of war the nation, represented by President McKinley and high dignitaries of the government and army, all the regular and militia organizations of the district of Columbia and a concourse of 15,000 people, paid the last tribute of honor and regret to the 336 officers and men who gave their lives for their country in the war with Spain. The ceremony took place in Arlington cemetery, Washington. In parallel rows the wooden boxes containing the caskets were ranged. Over each box an American flag was draped. The funeral services were very simple, but very impressive. Rev. Mr. Freeland read the military committal service of the Episcopal church, and Rev. Father McGee consecrated the ground into which the Roman Catholic soldiers were placed.

Woman's Influence

Has Made

Paine's Celery Compound

The Great Home Medicine.

As a Spring Remedy it Meets the Wants of Women in Every Sphere of Life.

When weakly, sick and broken down women are seen to gain health and vigor from the use of Paine's Celery Compound, no room for doubt is left to the most skeptical individual.

Medical science devised Paine's Celery Compound, a medicine uniformly successful in banishing the troubles that afflict the great majority of women, and honest physicians are always pleased to recommend it.

It is a well known fact that all the women who have recovered health and strength by means of Paine's Celery Compound were induced to use it through the influence and persuasion of other women—sisters, mothers or friends.

In the spring time, when women are weak, overworked, nervous, have tired feelings, dyspepsia, headache, sideache, headache, neuralgia, blood troubles or any of the many nameless ills from which they suffer in silence, Paine's Celery Compound will quickly banish all dangers and sufferings; it will impart that strength, health and vivacity that make women womanly and admired.

Paine's Celery Compound is at present carrying on this joyous transformation work all over Canada, and women, young and old, of all ranks and conditions, bless the memory of Dr. Phelps who conferred such a blessing on their sex.

Dear women of our country, why continue in misery and suffering when such a friend as Paine's Celery Compound is within such easy reach, and ready to do for you all you so much desire?

Do not be deceived by any of the many nervines, bitters, sarsaparillas or advertised pills; they cannot bestow that pearl of great price—good health. Paine's Celery Compound has given new health and life to your friends; it will not fail in your particular hour of need. Bear in mind that Paine's Celery Compound makes sick people well.

News Summary.

A young English girl arrived from Liverpool on Monday by S. S. Vancouver en route to Victoria, B. C., to live with her brother. When she arrived here she received a cablegram from her young man to return to England. It appears that she had a quarrel with her affianced lover and had determined to go away as far as possible. She would not return and left in the train for Victoria, B. C. When she had proceeded as far as Amherst she became wearied in the train and decided to return to Halifax and thence to Liverpool, G. B. Accordingly she returned to this city, but again changed her mind and left again this morning for Victoria. She is said to belong to a good family and she wore the best of clothes. While in this city she boarded at the Halifax Hotel.

The question of woman's suffrage was brought before the New Brunswick Legislature by means of a resolution, introduced by Premier Emmerson on Thursday last, favoring the extension of the privilege of the franchise to women on the same conditions as those under which it is exercised by men. The resolution found eloquent support in the speech of the Premier and those of Messrs. Porter and Robertson, but was negatived by a vote of 34 to 7. Evidently, as 'The Globe' remarks, "the ladies who desire enfranchisement have a large field for 'missionary work,' but probably those ladies do not make up a very large proportion of their own sex in the Province."

National Baptist Convention, Winnipeg, Sept. 7th-13th, 1899.

PRELIMINARY ANNOUNCEMENT.

In August of last year the Maritime Provinces Convention declared in favor of a National Convention of Baptists to be held in Winnipeg during the autumn of 1899. Western Baptists are unanimously in favor of such a meeting, and there has been a growing conviction in Ontario and Quebec for some time that such a gathering ought soon to be held. Accordingly a committee has been appointed and arrangements begun. The committee is composed of Hon. H. R. Emmerson, Prof. E. M. Keirstead and Rev. J. A. Gordon, representing the Maritime Provinces; W. A. McClure, Esq., Principal of the Normal School, Winnipeg, and resident of the Manitoba Convention, Rev. A. J. Vining and H. E. Sharpe, Esq., representing the Northwest; Prof. J. H. Farmer, Dr. E. W. Dudson, and Rev. Charles A. Eaton, representing Ontario and Quebec. The British Columbia committee has not yet been appointed. Hon. H. R. Emmerson has been asked to act as chairman of the Committee, and Mr. Eaton as Secretary. Mr. H. E. Sharpe, Winnipeg, has charge of Transportation. The date agreed upon is Sept. 7th-13th, inclusive.

The Convention will be a memorable gathering. It will review the entire work of our denomination from the national standpoint, and while, of course, it can have no legislative powers, its influence upon our future work, Missionary and Educational, must be very great. Further announcements will be made from time to time.

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

For above, the following arrangement has been made. Delegates, wives of delegates and daughters of delegates can purchase one way first class tickets to Winnipeg, August 29th to September 7th, inclusive, to be good to reach Winnipeg before September 10th, at the regular one way first class fare and procure with it standard certificate. For the return trip certificates must be signed in Winnipeg by the secretary of the Convention, and on surrender to agents, tickets will be issued back to original starting point, good until October 15th, as follows: If the going journey has been made via the all rail line through Port Arthur, return tickets will be issued free, but if passengers wish to return via Lake route, Port Arthur to Owen Sound, etc, return tickets will be issued at rate \$4.50. If the going journey has been via Lake route and passengers desire to return, all rail tickets will be issued at rate \$4.50, or if going journey has been via Lake route and passengers desire to return same way, tickets will be issued on payment of \$2 additional. As yet it is not announced that any arrangements have been made regarding side trip from Winnipeg West.

The Samoan commission will sail for Apia on the transport Badger, leaving San Francisco on the 25th inst.

The failures for the past week in the Dominion numbered twenty-two, against eighteen in the corresponding week a year ago.

Donald Perier has been found guilty of the murder of Jennie Rogers, his paramour, at New Westminster, B. C., and sentenced to be hanged May 30.

John Singer Sargent, the American artist whose death in London was announced on Thursday, is alive and enjoying good health.

Herbert Gladstone has accepted the position of chief whip of the Liberal opposition in succession to Thomas Edward Ellis, who died April 5.

A H. Comstock, Liberal, and Hon. Peter White, Conservative, were on Thursday nominated candidates for the Dominion by-election in Brockville, Ont., on the 20th inst.

The general council of the bar of Quebec will celebrate the fiftieth anniversary of the regular organization of the bar, by a convention to be held at Montreal on September 26, 27 and 28.

The Duke and Duchess of York have met with a splendid reception in Ireland. In fact, the exceptional cordiality of their welcome from all classes, including the peasants, has made a considerable impression.

Leonard Whitton, the celebrated fat man, died on Monday in England, where he had been on exhibition for the past three years. Whitton, who was a native of Wellman's Corners, Ontario, at the time of his death weighed 650 pounds.

The Democratic Club of New York celebrated Jefferson's birthday in fine style by a banquet in the Metropolitan Opera House, New York. Eighteen hundred guests were accommodated. The floral display was magnificent.

The series of cartoons which have recently drawn so much attention to the Montreal Daily Star have been reproduced in more compact form and bound in an attractive pamphlet for general distribution. T. H. Hall, corner Germain and King streets has them on sale, and will mail one to any address post paid for the sum of ten cents.

Judge Killam, the new Chief Justice of Manitoba, is a Nova Scotian, and was born in Yarmouth in 1849, where he received his early education, graduating in 1877 from Toronto University. In 1880 he removed to Manitoba. He represented South Winnipeg in the Local House in the Liberal interests from 1883 to his elevation to the bench two years later.

The contract for carrying the British mails from Canada for the summer season has been awarded to the Allan and Dominion lines conjointly. The reason that the contract is limited to Aug. 1 is because the Allan line has decided on July 20 to change its sailing day to Thursday instead of Saturday, but it is expected that after that date the contract will be renewed.

A young lady residing in French River some time ago wrote her name and address on an egg. The egg was sold to a local dealer and in six weeks the lady received a letter from a gentleman in a certain town in Scotland informing her that he had the egg in his possession. Rumor has it that other letters have since been exchanged and also a photograph, and it is just possible that the chicken may come home to roost.—Charlottetown Guardian.

At Bridgeport, Conn., on Tuesday Dr. Nancy A. Gullford, the midwife who has been on trial for the past three weeks for the murder of Emma Gill, pleaded guilty of manslaughter and was sentenced to ten years in the state prison. On account of the illness of a jurymen it had been decided before the plea of manslaughter was accepted to adjourn the court for several weeks and the jury had been discharged.

The condition of war which has existed between the United States and Spain since April 21, 1898, terminated Tuesday by the exchange of ratifications of the peace treaty. Coincident with this, President McKinley issued his proclamation declaring that war was at an end and the appointment of Bellamy Storer, of Ohio, was determined upon as United States minister to Spain. Ambassador Cambon signed the protocol for Spain and Secretary Hay for the United States.

Queen Victoria returns to Windsor on April 28. On the occasion of her eightieth birthday Her Majesty will open Kensington Palace as a birthday gift to the nation. The rooms in which the Queen lived as a child and the audience chambers and gardens will be opened. The rooms will be hung with the same pictures as at the time of her childhood. The Prince of Wales is in Paris. He and his brother, the Duke of Saxe-Coburg and Gotha, dined with Mr. James Gordon Bennett, proprietor of the New York Herald, at Nice, early last week.



Good Soap Cheap

SURPRISE Soap costs only 5 cents a cake.

But it's the best soap in the world for clothes-washing.

No boiling, no scalding, no back-breaking rubbing.

It won't injure the finest fabric nor reddens the most delicate hands.

It does it's work quickly and lasts a long time.

Inist on having it. Remember the name—

"SURPRISE."

Dykeman's } Three } 97 King St.
Entrances } 59 Charlotte St.
} 6 S. Market St.

GOSAMER BARGAIN

We procured from a manufacturer a large quantity of navy and black serge gossamers at a very special price and while this lot lasts the price will be \$3.50, the regular price is \$4.75.

Send us your measurement from back of collar to end of skirt with \$3.50 and we will send you one of these excellent gossamers prepaid. If you do not think it good value when you receive it, you can return it, and we will refund the money.

FRED A. DYKEMAN & CO.
St. John, N. B.

Men's Spring Suits

Of the best make and best material are going very low at our establishment. The prices we have placed them at now will make them march off lively. Write us at once if you want one.

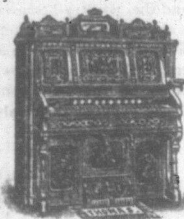
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We are Agents for the Stearns' Wheel for '99, high grade, there beauties, see them before buying. W. H. Bell, manager Bicycle Department.



To any Reader

of this "Ad." who intends buying an Organ we would say—Be sure and write us. Why? Because we sell the best organ (The Thomas) on the most reasonable terms, as thousands of our customers can testify. Catalogue sent free on application.

JAS. A. GATES & Co.
MIDDLETON, N. S.

BE SURE

BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. BE SURE and get the aforesaid before buying elsewhere. WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.

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