

Messenger and Visitor.

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St. Helena and the Boer Prisoners. The sending of General Cronje and a large number of other Boer prisoners to St. Helena renews interest in that little island of the South Atlantic, chiefly notable as having been the scene of Napoleon Bonaparte's exile and death. Napoleon was sent to St. Helena in October, 1815, and his death occurred May 5, 1821. His body was buried on the island and remained there until 1840, when it was removed to France. St. Helena is situated in 15° 67' S. latitude, about 1,200 miles west of Africa and 2,000 miles east of South America. The island has an area of 47 square miles, and its population is said to number about 6,000. It has an excellent harbor at Jamestown, besides other inlets, all which are fortified. The island is of volcanic origin, much of its surface is rocky and a lofty ridge of calcareous rocks intersects the island from east to west. Diana's Peak is the highest point, and there are several others of a little less altitude. There are several large plains of which Longwood, where Napoleon resided, is the largest, having 1,500 acres. The soil is said to be good, but not much attention is devoted to its cultivation. The island was first discovered in 1502 by Juan de Nova Castella, a Spanish navigator in the service of the Portuguese. It afterwards passed into the hands of the Dutch and finally to the English. Since the opening of the Suez Canal, and the consequent diversion of the Indian trade to that route, St. Helena has become of much less importance commercially than it was formerly. Some of the Cape steamers have called there regularly, thus keeping up a mail service, but life on the island, though not unpleasant, is described as dull. On April 10th the arrival at St. Helena of the British ships 'Niobe' and 'Milwaukee' with the Boer prisoners was reported. The prisoners were reported to be quiet and well-behaved, and to be in good health with the exception of a few cases of measles. The Governor of the island has been notified of the desire of the military authorities that the prisoners be treated with every courtesy and consideration.

The Indian Famine. Terrible accounts continue to reach us of the widespread and awful suffering caused by the Indian Famine. Within British territory much has been done by the Government to mitigate the severity of the famine, the number of persons employed upon the "relief works" amounting now, it is said, to five and a quarter millions, and still the suffering in extent and intensity is terrible to contemplate. But in the native provinces, where both the system and the sympathy necessary to a well organized relief system are wanting, matters are much worse, and the result is that many starving refugees flock over into the British provinces in search of the means of subsistence. The Rev. James Smith, who has been for twenty years a missionary at Ahmednagar, and is now home in Ontario on furlough, has recently received from India letters, extracts from which respecting the famine are published in a Toronto paper. As an illustration of the effects of the famine, the following extract is quoted: "My correspondents in India, writing under date of March 10th, speak of a family now on the 'relief works,' who a few months ago owned 700 head of cattle. They were a family of seven, husband and wife, four children and an uncle. When the rains failed in June they left their village with their animals in search of fodder. Wherever they thought grass could be found they went; but the cattle died all the same. Then the wife lay down in her last sleep and three of their children followed. Only the men and one child survived to reach the works." This we are told is but one instance, and there are many others of the kind.

Motor Vehicles and Good Roads. One of the desirable changes which the not distant future will probably bring is an improved condition of the public highways. The introduction and common use of the bicycle has given thousands of men a vastly greater appreciation than they ever had before of the superiority of a smooth road over a rough one, and accordingly has given

great emphasis to the demand for good roads. With the introduction of motor bicycles and other automobiles, the demand for and the importance of solid and smooth roadways will be increased. These vehicles have already reached a state of development at which a speed of from twenty to forty miles an hour can easily be made on a good road, and it is said that a motor bicycle under favorable conditions has attained a speed of 60 miles an hour. It is easy to see that the automobile is likely to become in certain places an important rival of the railway, and that wherever there is a really good macadamized system of public highways, the people will be able, by means of automobile carriages and trucks, to enjoy to a great degree the privileges and advantages which are now only available to those living along the lines of railway. With the facilities for rapid communication which the new motor vehicles will afford there will be a mutual interest between the dwellers in the city and those in the country to promote good roads, and it is probable that public opinion will favor the application of public funds to the improvement of the existing highways, rather than to the bonusing of new lines of railway. It is interesting to observe in this connection, that the Ontario Government has recently decided to expend a million dollars on its public highways.

The War. The past week has been one of comparative quiet in South Africa so far as actual fighting is concerned, but it has without doubt been marked by activity in preparation for the struggle that is to come. Lord Roberts has completed the fortification of Bloemfontein so as to make the place defensible by a comparatively small British force. He is also gathering his forces at Bloemfontein and at other strategic points in the Free State. The railway between the Capetown and General Roberts' headquarters is worked to its fullest capacity in forwarding troops, horses, ammunition and other military equipments, so that only the bare necessities of life are obtainable at Bloemfontein. General Gatacre has been recalled to England and General Chermiside appointed to the command of his division. The Boers continue to pursue their guerrilla methods in the Free State, but have not been so successful in cutting off detached bodies of the British as they were the previous week. Lord Roberts has evidently made his railway communication secure, but he has not deemed it wise to use up the strength of his cavalry in chasing the Boer commandos through the country. Evidently he is husbanding his resources for the effective blow he means to deliver later. His great need now is understood to be a sufficiency of good remounts for his cavalry. Horses in considerable numbers are reaching Capetown, but after a long sea voyage the animals must have two or three weeks at least before they are fit for active service. If Lord Roberts had had a sufficient number of good horses at command at the time when his rapid movements and successes culminating in the taking of Bloemfontein had struck the Boers with panic, it is quite possible that he would have been able to bring the war to a speedy end, but the worn-out and almost useless condition of the British cavalry has given the Boers a great advantage, enabling them to win some minor successes and encouraging them to resist to the utmost. Two reports adverse to the British cause, received during the week from Boer sources, appear to be without foundation. One is a statement that a battle had been fought at Merkatfontein in which 600 British had been killed and 800 taken prisoners. There is no confirmation of this report and it must be either a pure invention or else an exaggerated echo of the Reddersburg affair. The other report referred to is that of the death of Colonel Baden-Powell, the heroic defender of Mafeking. This is less improbable, but as there is no confirmation of it, it is in all probability untrue. So far as is known at present writing Mafeking still holds out, unrelieved and in hard straits. Despatches received during the week show that Colonel Plumer had reached the vicinity of Mafeking on March 31 with a reconnoitring party, but being attacked by a strong body of the enemy was obliged to withdraw northward with considerable loss. In Natal some artillery skirmishing between General Buller's forces and the enemy in the neighborhood of Elandsplaagte is reported, but no real engagement seems to have occurred. The

most serious fighting reported during the week has been at Wepener, in the southeast corner of the Orange State, where a part of General Brabant's colonial division, under the command of Col. Dalgety, was attacked and isolated by a considerable force of the enemy. The colonials have had hard fighting and considerable loss, but had held out bravely until Saturday, and there is an unconfirmed report from Capetown, dated Sunday, that General Brabant had inflicted a crushing defeat upon the Boers at Wepener, capturing guns and taking prisoners.

The Paris Exposition.

The great Paris Exposition was opened on Saturday last, amid ceremonies which a press correspondent describes as "a peculiar mixture of sumptuous splendor in the Salle Des Fetes and widespread confusion and unreadiness elsewhere." Nothing, it is said, could have excelled the picturesque stage setting in the beautiful building in which the inauguration ceremonies were held, the gorgeous uniforms of the diplomats and soldiers, the splendid orchestra and chorus, and the magnificent effect produced by the grand staircase, up which President Loubet proceeded to view the exposition, lined with some 200 picked men of the Republican Guards, in all the splendor of their uniforms and glittering armor. "The spectacle that met President Loubet's eyes, when, amid the resounding strains of the Marsellaise he stepped to the front of the presidential dias on his entry to the Salle Des Fetes, was probably never seen before within the walls of any building. The vast circus was filled with a sea of human beings who overflowed the balconies jutting out from the sides. The decoration of the interior was certainly a triumph of artists' skill, with a handsome stained glass dome through which the rays of sunlight filtered down upon the concourse below, and a color scheme in mural painting with the strikingly executed frescoes of appropriate allegories in brilliant relief. The galleries and balconies were draped with red plush, and the hall was profusely adorned with trophies of tricolor flags, opening fanlike from shields bearing the letters "R. F." The group among the great assembly which was the most attractive was the body of foreign representatives in picturesque attire. Since Victoria's jubilee or the Czar's coronation, no such congress of strange and gorgeous national costumes has been seen. In a mass together were turbaned chiefs, Arab sheiks in flowing white robes and with faces muffled in linen cloths; Hungarian magnates in magnificent velvet dolmans trimmed with valuable furs, with green breeches and top-boots and wearing fur toques surmounted by waving aigrettes; Chinese and other Oriental embassy officials in characteristic silk garments; tall Cosacks in sumptuous cloaks and bandoliers slung across their chests from which emerged the polished brass cartridge cases, and trailing heavy sabres. All of these outlandish figures rubbed shoulders with the wearers of the not less splendid but better known European uniforms." The opening ceremonies included an address to President Loubet by M. Millerand, the Minister of Commerce, and an opening address by the President. In the course of his address President Loubet said: "In inviting the governments and the peoples to make with us a synthesis of human work, the French Republic has not only in mind to institute competition of visible marvels and to renew on the banks of the Seine the ancient renown of elegance and courteous hospitality. Our ambition is more lofty. It soars infinitely above the brilliance of transitory fetes and does not confine itself. Whatever patriotic satisfaction we may experience today in the gratification of our *amour propre*, France wishes to make a striking contribution to the bringing about of concord between peoples." In conclusion President Loubet said: "Gentlemen, this work of harmony, peace and progress, however ephemeral its outward show, will not have been in vain; the peaceful meeting of the governments of the world will not remain sterile. I am convinced that, thanks to the persevering affirmation of certain generous thoughts with which the expiring century has resounded, the twentieth century will witness a little more fraternity and less misery of all kinds, and that ere long, perhaps, we shall have accomplished an important step in the slow evolution of the work towards happiness and of man towards humanity."

Caesar or Christ.

PROF. S. C. MITCHELL, PH. D.

"Power itself hath not one half the might of gentleness."—Leigh Hunt.

In the early time we find around the Mediterranean Sea numerous small states which were both independent and separate. Political independence always meant then exclusiveness, and often meant hostility to all other nations. The modern idea of a community of states, which underlies international law, had not at that early date come into existence. In some important aspects, Europe to day is a federation of states and obeys the 'parliament of man.' No such bonds of union obtained among the jarring states that about 600 B. C. fronted on the Mediterranean. Each surrounded itself with a Chinese wall, through which a breach was made only to dispatch a plundering band against the enemy. Such was the political isolation of those states, at once independent and repellent. Not less sharp was their religious separateness. Each state had its own national gods, whose powers, at least whose beneficent powers, extended only to the limits of the particular country. A mention of these gods calls up even to us that which is most characteristic in each of those nations: Isis and Osiris, Egypt; Ashtoreth and Moloch, Phenicia; Z and Artemis, Greece; Castor and Pollux, Rome.

In social customs, in ethical ideas, in language and in law, the like exclusiveness obtained. How different at present! In his picture Aguinaldo wears the same kind of a white cravat and collar as any well dressed American, and Aguinaldo in this conforms to the fashion of the world, whether in Paris or Tokio. But Phrygian, Greek, Cilician, Gaul, Egyptian, had each his local costume. Each nation set its own fashions—no Paris as yet having gotten the start of all the world and bearing the palm stone. Thus in every way, political and religious, social and linguistic, those early states were walled off from each other. How completely did Rome change all this, as she pushed her conquests to the very limits of the Mediterranean world. Rome broke down those separating walls, leveled them to the ground. The jealous and hostile nations were all melted down into one whole. All alike were ruled by one scepter and one law. The religious revolution that followed this political consolidation was not less significant. The gods of each people had failed to defend their borders. Confidence in them was for this reason destroyed. Then, too, there ensued sharp competition between these national gods. Rome was not only tolerant, but she also invited each country to send to the Pantheon representative gods; just as Congress asks each state in the union to send to the Hall of Heroes in the Capitol statues of its famous men. A politician may be a big man at the headwaters of Big Eagle, but his proportions shrink as he takes his place in that circle of Washingtons, Jeffersons and Clays. So it was with Isis, Ashtoreth and the balance of the tribal deities, when they looked into one another's eyes in the circle of the Pantheon at Rome. Their dignity had somehow departed. Rome's tolerance led to the most sweeping iconoclasm that the world ever witnessed. In this collapse of the national gods, faith received a shock from which it never recovered. After Rome reduced all peoples to one slavery, patriotism and religion in the several countries became obsolete. A strong wind had rent the mountains, and after the wind an earthquake, and after the earthquake a fire, but the Lord was not in any of these, so it at first appeared. This consolidation of states, to present a view of Ranke's, forced to the front two conceptions—Power and Unity. As the sovereignties of the several states vanished, there was left only Rome, self-dependent, Titanic, a giant among pigmies. Amid the chaos of nationalities Rome was changeless. To this embodiment of power men instinctively turned in worship. The religions of the Romans had ever been Rome. This religion was now taken up by the provinces. All peoples became converts to the august conception of might found in the universal sovereignty of the Eternal City. The emperor personified the empire, therefore the emperor is divine, is a god. To him statues were raised, and temples built, and prayers addressed. This became the only cult that extended throughout the bounds of the empire. It was the worship of might, very real, universal, and persistent. Rome had made no attempt to force the worship of Jupiter on conquered people, but she was actuated by a different spirit in the later worship of the emperor. In the neglect of the worship of the Caesar, treason was joined to heresy. Such was the spell that Rome's political supremacy exercised over the imagination of the peoples of that time—a spell which even the memory of its supremacy has not lost—that it evolved a religion answering to itself.

Rome's consolidation of states begot, as we have said, the conceptions of power and unity. How the idea of power speedily flowered into the worship of majesty, we have just seen. No less striking was the outcome of the conception of unity, namely, the brotherhood of man. As the partition walls were removed, men began to feel that they were brothers. This sentiment early found expression in Stoicism, and in the dramas of the day, especially in Terence's famous line,—“I am a man; and

nothing that pertains to mankind do I consider foreign to me.” But this feeling headed up, humanly speaking, in a Galilean, Jesus of Nazareth. His disciple, a Jew, declared, standing on Mars' Hill, that the universal Father “hath made of one blood all nations of men.”

The religion of Jesus had not only the advantage of embodying the idea of brotherhood to which the universal experience of man at the moment answered, but it also presented, in contrast with the crass worship of force in the emperor, a spiritual conception of one God, whose attributes were light, truth, love. The idols of the Phoenicians and the man-made mythologies of the Greeks had alike tumbled down in the general wreck of national religions. But it was not so with the God of Israel. “Among the gods there is none like thee,” the ostracised Jew could now say. “They be no gods that are made with hands,” was his triumphant reflection as he pointed to the ruin of the tribal religions about him. Thus Rome's work in subjecting and unifying the world brought to the front two opposing religions—that of Caesar and that of Christ. The one force; the other, the Fatherhood of God. These began about the same time: they were in nature mutually exclusive. Crosses and cat-combs witness the sufferings of the party which was at first the weaker. But the things which are seen are temporary, while the things that are unseen are eternal. It was a still small voice, but it was the Lord's. Richmond College, Virginia

The Form and the Power,

BY J. B. GAMBRELL.

All life takes some kind of form. To all animal life the Creator himself gave form. All social and spiritual life takes on forms, usually according to the environments. Religious life has always expressed itself in religious forms. It was so in Old Testament times, even from the beginning. At first it seems that the form was very simple; later, as the true worshippers multiplied and the family grew into a nation, forms were multiplied and became more complex. They were not only in their time expressions of religious thought, but they were teachers of religious thought and feeling, and these two things pertain to all religious forms.

There are not two religions taught in the Bible, one belonging to the Old Testament, and the other to the New. Some one has well said, “The Old Testament is the New Testament concealed; the New Testament is the Old Testament revealed.” In essence they are the same. There has never been two living ways, but only one. Christ was as much the Saviour in the Old Testament day as in the new. He was always to the lost world the lamb slain before the foundation of the world. The people of the Old Testament time looked forward to Christ; we look back. God saved the Old Testament saints on a credit, on the promise of the Son to put away their sins in the fulness of time; he saves New Testament saints by making in advance provision for their redemption. The old and the new meet in Christ.

But the forms of the administrations are different. Under the old there were many forms suited to the times, and to the conditions of the human mind. The types and shadows of the sacred writings, in one way or another, had respect to Christ. The offerings of them in faith carried the sinner to the great High Priest.

With the revelation of the fulness of the gospel in the New Testament, the complex system was done away with, and there was left but two forms, or rites—baptism and the Lord's Supper. The trend from the old to the new was toward simplicity. To-day, the prescribed order of service is exceedingly simple. To put the thought in current phrase, there is less of the shell, and relatively speaking more of the meat.

The history of religion reveals some striking characteristics. It has been difficult for the human family to stand by the simple order of God's house. There has been a constant divergence in two directions. It is well to consider these two distinct trends.

First, there has been a constant tendency to multiply forms beyond what is written. There is but one day ordained and established to be kept holy, and that is the Lord's day. All along, however, good people have insisted on keeping other days—Good Friday, Easter, and the like. This they can do if they choose, not holding it as a doctrine, but as a practical help to themselves. Paul says they may keep days, if they keep them to the Lord, but in another place Paul marks the tendency of it to those who keep days, “I am afraid of you.” The multiplication of days and forms is a dangerous thing; it is a movement in the wrong direction, though not in every case sinful.

As a matter of fact, as piety has declined, a great many people have felt a sense of lack, and sought to make up by multiplying “forms of godliness.” Yielding to this tendency, we have a great many bodies exceedingly sensitive as to forms, but lost to the power. If a minister were to preach without his “sacred vestments,” the people would be shocked. That he habitually preaches without power creates no impression whatever. This was the state of the case with the Jews. Punctilious to the last degree about all the rites of Judaism, those prescribed by God and those set up by men, they neverthe-

less were dead to all that the forms rightly meant. It was a nation intolerant, even to the smallest points of outward forms, but lifeless to the simple principles of piety. This is one of the ways that true religion dies. There is an insect which incases itself in a shell, closes up and dies, making its own coffin. So many a church has done. Writing this article for a Baptist paper to do good to the readers, I may put a question strong. Have not many of us come to think more of baptism and the supper, and the form of the church, than we do of the life and meaning and power of these heaven-ordained institutions? We have come to think of baptism, our personal baptism, as something to be desired, and yet it must be said in all charity, that we do not think of it as Paul put in the sixth chapter of Romans, making it a ground of appeal for high and holy living.

If we could keep fresh in our hearts the meaningful symbolism of baptism, as well as the supper, then would there be power with the form. A man to be baptized must, indeed, be dead to sin and alive to God; and having been baptized, he must ever regard himself as standing in a different relation to God's people and God's cause in the world.

We do well to stand by the form of the church, the form of the Lord's Supper, and the form of baptism. They are themselves all teachers, and the world will never go far wrong, spiritually, if the world be right with respect to these three things. But to stand more by the form than by the power is to utterly prostitute sacred things. It is very grievous that so many depart from the form of God's teaching, but it is even more grievous that so many depart from the power. It is the departure from the power that brings on the grievous departures from everything else, and the general decay in religion. Baptists have a distinctive mission, to hold to the form of sacred things; they have a larger mission, to hold to and live out the profession of an endless life.

Let us turn now to the other side. In recent times, almost to an alarming extent, it has come about that many who profess great spiritual power discount all forms. We have lived to see intelligent persons who, in their zeal for spirituality, and with professions of extraordinary power, set aside the divinely instituted forms of religion. To many of these, baptism is of little or no account. The Lord's supper is left to the days of crude thought. Congregations, bearing the name of Christ, are formed to suit any one's taste. We have what is now known as the gospel of progress, and, indeed, we may well say that it is progress, but certainly into the wilderness. To discount the plain teaching of God's Word with respect to the order of religion, is not in the least a sign of spirituality, but rather of arrogance. We have fallen upon a time of dreaming, when the imaginations of heated minds are supposed to stand good against the revelation of God.

This dreaming spiritualism, taking one form and then another, but always assuming an independence of the Word of God, is the Jack-o-lantern of the modern religious emotionalism, leading out into a dark and starless night. I do not trust much to the man who reads the signs of the times. The trouble is that most of them read too little, and see a few things too large. I have no great opinion of my own power to interpret times and seasons, but venture to say that it seems to me we have come to a time when Baptists, not only have a great opportunity, but weighty responsibilities. These crazes have effected the Baptist denomination less than any other. This accounts for the fact that the white Baptists of America last year gained more than 250,000 members; a number far greater than all the other denominations gained. Some of the denominations are reaping what they have sown. If we, as a people want to do well, let us stand by the forms and also the power, not one but both, and both joined together forever as God joined them. We are simple men. It is not for us to go on excursions to invent new things in religion. It is for us to make plain the mind of the Master, expressed in his divine word concerning all things pertaining to salvation. Doing this, we will fulfil our missions, and may go to the Master and report that in our day, we kept the word, and did not deny the faith.—Baptist Standard.

The Child Christ.

The sun, the centre of the solar system, pours down its light and warmth, quickening nature and blessing humanity in its myriads of ways. We accept the blessings. Is it not enough that we are conscious of receiving them? Nay, the human mind would fathom deeper and astronomers for the last three thousand years have sought to know the origin and the nature of the radiant sphere to which humanity is so much indebted. The spectroscope and attractive force of the sun reveal its composition, but how came that fiery orb to be and hold its position as the centre of our system? What was it in earlier stages? is still the unsolved problem.

Today the Sun of Righteousness smiles upon humanity. The world is stirred and given new life. The millions rise and call him blessed. Is it not enough? We feel his power, we know his nature, why inquire farther? Nay! I say the full developed Christ of the New Testa-

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ment does not satisfy the human thirst for knowledge. What was Jesus in childhood? By what stages did he become the complete Son of Man, is a question we cannot help asking with deep reverence, and with yearning love.

The Child Christ: But, alas, how little we know of him. From Mark and John we would hardly know that such a person ever existed, and Matthew and Luke just tell enough to arouse curiosity, and leave him till he shines forth in all his glory at the baptism. The brief references, in the first and third gospels, to the infancy of Christ show nothing miraculous about the child excepting his divine fatherhood.

He seems to be as helpless and innocent as other babes. Circumcised, presented at the temple, worshipped by the wise men, carried into Egypt, brought back to Nazareth, fulfilling prophecy and answering the requirements for Messiahship as he was being borne in the arms of the mother, as other babes. Whatever there may have been of the miraculous in connection with the birth and infancy, no hint is given that the infant itself had any part in bringing about of the superhuman phenomena.

From the return to Nazareth till he appears at Jerusalem at twelve years of age, not a word. Is it strange that the imaginative oriental mind of the believer should fill up that period with works which seemed fitting to one of divine origin? It would indeed have been strange had no such myths been forthcoming. But "he who made himself of no reputation and took upon himself the form of a servant," did not enter into the world clothed with infinite power, but experienced the weakness of human infancy. He grew as other children grow only in a childhood of stainless and sinless beauty, "as the flower of roses in the spring of the year and as lilies by the waters."

"No seven fold chorus of hallelujahs and harping symphonies to herald his boyhood advance," but upon the hills, and in the secluded valleys around his Jewish home, without ostentation of any kind "the child grew and waxed strong filled with wisdom, and the grace of God was upon him."

Once, only once during the long thirty years does the curtain rise, and then only for a moment. But how much we gather from that brief glimpse. A boy versed in the law with a consciousness of a vital relation between himself and his Father. A boy subject to his earthly parents, a boy on whom the favor of God was falling softly as the morning sunlight, as the dew of heaven. A child winning favor of man. No mention of the miraculous. Had the boy Christ been a wonder worker, the authors of the gospels would have made the most of it. The child Jesus of the gospels is simple, sweet, obedient, and humble, occupied solely with the quiet duties of his home and of his age. Jesus grew up in obscurity. His boyhood was not famous. It was in solitude and quiet like Moses in the wilderness, or David as a shepherd, that he became prepared for his mighty work on earth.

The East has been changed so much that a glimpse into the life of the people of Nazareth of today, will not reveal many of the customs and manners in vogue at that time. The bright clothing of the children, the rollicking games, their gay shouts of laughter, are not the product of the nineteenth century alone. And as the modern traveller looks upon them as they sport, he has a fair picture of the child Christ nineteen hundred years ago.

But how different a child appears in the apocryphal gospels. Their authors have tried to weave around the brows of the boy Christ a garland of honor, and in doing so have dwarfed, dishonored, and misinterpreted him. No invention can honor Christ. It is but to mix the weak imperfect fancy of man with the unapproachable and awful purposes of God. The miracles which they assert belong to him in childhood, set him forth not only as mischievous, petulant and forward, but also as revengeful and disrespectful. His works are aimless. He makes clay sparrows to fly, he carries the spilt water in his robe. He aids Joseph the carpenter by laying hold of the short board and drawing it out to the required length. He is represented as despising instruction and smiting with death those of his playmates who offended him. Not a particle of feeling nor a possibility of truth in these pernicious fictions. False as the false decretals. Lie, written on their face. If Christ was strikingly peculiar in childhood we know nothing of it; but from what we do know we can more readily say with John, "This the beginning of his signs did Jesus in Cana of Galilee."

In connection with these literary misconceptions of the nature of the child Jesus, it is interesting to compare the work of the great artists both of the mediæval and modern period. The reverent devotion and brilliant fancy of the early mediæval painters, have elaborated even more grotesque pictures than the apocryphal writers. The gorgeous pencils of Ciotto and Fra Angelico have painted the virgin and her child seated on stately thrones, upon floors of splendid mosaic, under canopies of blue and gold. "They have robed them in colors rich as the hues of summer, or delicate as the flowers of spring, and fitted the edges of their robes with golden

embroidery and clasped them with priceless gems." Some of the modern painters have fallen into the same error. But most of them portray a truer picture. It was poverty not pauperism. It was sweet, simple, contented, happy, yes, joyous child life.

Murillo, the Spanish painter of the Renaissance, in his picture, El Pajarito, is almost truthful enough to have lived in our own day. The child Jesus stands with a gold-finch in one hand, while with the other he pats the head of a little white dog. The virgin had been spinning, Joseph has been planing wood, but both have paused in their work to contemplate the scene.

Tissot (in his great collection) presents a peasant infant in Egypt, guarded by the loving watchfulness of a country virgin of Galilee. In Nazareth, he shows the willing boy with the water jar upon his shoulder. In Jerusalem the rustic lad is discovered in the temple questioning the doctors. In general we may say, as the church has risen out of the glamor and glitter of the middle ages, Christian artists have determined to let their imaginations revolve around facts, rather than fancies. Medonna Regina, the great work of Fra Angelico, can no more occupy a place in our hearts as a truthful representation than could Alexander the sixth occupy the papal chair of today as a righteous representative.

It was a hard lesson for the proud Roman to learn to look upon his Lord as a Galilean peasant, as he basked in the favor of the hierarchy. It is equally hard for us to realize that the Christ in childhood was but a Jewish boy as to outward manifestations. But why should he be more? It was the growing time, the preparation, the darkness before the dawn when the Sun of Righteousness should burst above the horizon never to descend, but to be "the true light to lighten every man that cometh into the world."

A. J. ARCHIBALD.

Watts.

It was in Nonconformist circles that English hymnody had its first great development. For nearly a hundred years the principal hymn-writers were Nonconformists or were intimately associated with it. The greatest of them all, it is true,—Charles Wesley—lived and died in communion with the Church of England; but for long his hymns were sung chiefly by those who had separated themselves from the national church.

It is noteworthy that with scarcely an exception the hymn-writers of this period were Evangelicals. This era opens with Isaac Watts—1674-1748. "It was not my design to exalt myself to the rank and glory of poets, but I was ambitious to be a servant to the churches and a helper to the joy of the meekest Christian." Such was Watts' ambition, which he realized. Until he began to sing, the Metrical Psalter was almost the only vehicle of praise in the English and Scottish churches of the Reformation, while in some Nonconformist congregations there was no singing at all.

Watts "lisped in numbers" and began to write hymns for church use at the age of twenty. Coming home from church one day he expressed the opinion that the psalmody did not possess the dignity and beauty that a Christian service ought to have. His father challenged him to write something better if he could. Young Isaac, in the course of the week, wrote what is one of the favorite paraphrases, the 65th, "Behold the glories of the Lamb!"

Watts came of a sturdy Nonconformist stock, his father being in prison for his convictions at the time of Isaac's birth. The young man was offered a university education, but declined it, preferring to remain in the ranks of the Nonconformists. To this generation he is chiefly known as a writer of hymns, but he was profoundly and widely learned as well. Writing on Logic, (his text book on this subject was used for years at Oxford), on Astronomy, the "Freedom of the Will," the Art of Reading and Writing, the Doctrine of the Trinity, etc.

It was in his hymns, however, that he won his empire over hearts and consciences, an empire acknowledged wherever the English language is spoken. For many a day in Independent churches no other hymns but his were sung. In the first 25 years of this century a new edition was published every year, and as late as 1864, 60,000 copies per annum were sold. As a collection his hymns have no such sale today, but many of them are to be found in almost every hymn book of the English-speaking race. In addition to those in Scottish Hymnals, we owe to his pen the first draft at least of 23 of our paraphrases. In 1751 Mr. Alexander MacFarlane translated several of Watts' hymns into Gaelic and received the thanks of the Synod of Argyle for his exact and beautiful translation, the hymns being considered excellently adapted to incite or excite devotion. In the 600 that he wrote, the caustic critic could easily pick out bald, quaint, or extravagant expressions, but when he had done his worst we should have left us from the pen of Watts a selection of hymns not easy to parallel for strong, simple diction, pure feeling, and reverent thought, as for example: "Join all the glorious names," "There is a land of pure delight," "Jesus shall reign wh'er'er the sun," "Our God our help in ages past."

His lyre is one with many chords, the wistful, the solemn, the majestic, the jubilant. But he strikes his highest note when he deals with such a theme as the person and redeeming work of Christ, as in "When I survey the wondrous cross." For tender, solemn beauty, for a reverent setting forth of what the inner vision discerns as it looks up on the Crucified One, we know of nothing in the whole range of hymnology to touch the stanza beginning, "See from his head, his hands his feet, Sorrow and love flow mingled down." There have been many singers with a finer sense of melody,—his metrical and musical range was limited—he used only six meters—but not the most tuneful of our sacred poets has given us lines more exquisite than these.

Friends made a happy home for him, though he had never a home of his own, friends whose children he taught, for whom he made sometimes playful, sometimes serious verses, for whom he prayed, and whom he enveloped in an atmosphere at once sunny and devout, for as he sang he lived. The "Seraphic Doctor" is the term that has been fitly applied to him, and even his philosophic and literary productions bear the same stamp, so that Dr. Johnson writes of them, "It is difficult to read a page without learning or at least wishing to be better." "He that sat down to reason is on a sudden compelled to pray."

Hymns and Hymnmakers, by Rev. Duncan Campbell, D. D.

A Good Story.

The late Dr. M. D. Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside, and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and when the prayer was over, the man who had sought the interview said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you." Dr. Hoge tells the story very well, and here and there in almost every community is a man or woman who may profit by it.—Religious Herald, Richmond.

There is time enough for everything in the course of the day if you do but one thing at once.—Lord Chesterfield.

Tribulation cannot separate you from the love of God which is in Christ Jesus our Lord. But the love of God will, in the end, separate you from tribulation, and bring you out of it, and give you fullness of joy.—J. Hewitson.

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as the soul that is serving Jesus out of love, in the wear and tear of common, unpoetical life.—F. W. Faber.

It is worth while to be a singing bird in this world in which are so many harsh and discordant sounds and so many cries of pain. Even a bird's songs put a little more music into the air. It is yet more worth while to be a singing Christian, giving out notes of gladness amid earth's sorrows. For most of us it is not easy to be always glad; yet we should learn our lesson so well that whether amid circumstances of sorrow or of joy, the song shall never be interrupted.—Westminster Teacher.

Did you ever reflect upon the fact that there is a bit of the great big duty in every little duty? Just as you can get to feel the presence of God in a flower as well as in the great starry sky, so you can get to feel the presence of duty to God in the smallest thing you have to do as much as in the biggest and hardest. The realization of this simple fact will give dignity and importance and value to even the most ordinary duties, and thus sustain that continuous interest in life which makes it a constant joy.

"Behold the Lamb of God, which taketh away the sin of the world." In these few words we have the substance of the message to be delivered by God's faithful ministers. First, John declared that God had sent his Son into the world, that men might live through him. He taught that Jesus of Nazareth is the eternal Son of God, appointed by him to redeem mankind, and that he came into the world on purpose that he might save his people from their sins. Oh, tell out this wondrous story! Tell it till every wave bears onward the message, and every wind wafts it till all of woman born have heard the glad tidings that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." All our hopes spring from Christ and him crucified. They begin with him and they end with him; and whosoever believeth on him hath everlasting life; but whosoever rejects him by disbelieving him, there remaineth no hope for him, but he must be lost forever. There is but one way to heaven, and that one way is marked by the blood of our Lord Jesus Christ.—Spurgeon.

Messenger and Visitor

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Speak Charitably.

There is scarcely any form of injustice more hateful than that which consists in bringing a false accusation against another. The man or woman who knowingly and wilfully sets about falsely to malign the character and destroy the good name of another is guilty of wickedness which it is no exaggeration to describe as diabolical. Such malignity we may well hope is rarely exhibited, at least outside the arena of politics. And it is perhaps the severest indictment that can be brought against the practical politics and the practical Christianity of our times, to say that defamation of character which would on all sides be condemned as atrocious in any other connection, seems to be regarded by honorable and Christian men as almost commendable when put forth in the interests of their political party.

But "evil is wrought through want of thought as well as through want of heart." A falsehood uttered concerning another is no less a falsehood, and is perhaps no less injurious to the person concerned, because it is spoken carelessly and without malignant purpose. Many persons who would never be guilty of originating a false and slanderous statement are ready enough to repeat such statements without taking any trouble to ascertain whether they are true or false. Sometimes, too, one who would not deliberately publish a slander against another will, under the pressure of strong annoyance, give utterance to a mere suspicion as if it were indubitable fact. The tongue is still an unruly member, and Christian people need to exercise watchfulness in its control today not less perhaps than when St. James so wisely admonished his brethren in reference thereto.

The good name of a man or woman is above price, and in the eyes of every Christian it should surely be esteemed a sacred thing. It were less criminal to burn a man's house or to rob him of his property than to cast a stain upon his honor. A man's reputation is his capital. This is true in some measure of every man, and it is important in proportion as the position which he holds is one of trust and influence. The Christian minister does well to be jealous of his reputation and carefully to avoid everything that would give the slightest excuse for slanderous tongues to wag, or which would in any way have the effect of placing him in a compromising position. And, moreover, a minister's reputation should surely be a sacred thing in the eyes of all Christian people. Words can hardly be found too strongly condemnatory of the act of one who wilfully, or even thoughtlessly and carelessly, originates or gives currency to a report which falsely defames the name of a minister of Christ or creates distrust concerning him in the public mind. There is so much at stake here, both in regard to the minister's personal interests and the cause which he represents, that only on the most assured grounds can any statement derogatory to his character or injurious to his influence be justified.

Even in cases in which there may seem to be grounds for reasonable suspicion, charity will certainly demand that there shall be great caution and careful consideration of all the circumstances before bringing an accusation the effect of which will be seriously to injure the reputation of a Christian man or woman. The Golden Rule is as applicable to our words concerning others as our actions toward them. It is well that in all our relations with others that charity which "thinketh no evil" shall control our speech and conduct.

The Circular Letter.

A correspondent asks why the circular letter of his association was not last year published in this paper. In reply to this question (which might be asked with equal propriety on behalf of other associations) we desire to say that, having come to the conclusion that the publishing by the MESSENGER AND VISITOR of the seven circular letters which our seven associations in these provinces annually produce, was not in the interests of its readers generally, we have for the past few years discontinued the time-honored custom of giving them a place in our columns. It is true that some of these so-called circular letters are productions of very considerable merit and value, and we are quite ready to accept our correspondent's assurance that the one of which he writes was of that character. That, however, would be quite too much to say of them all. For one reason or another, these letters too frequently bear evidence that they cost the writer no very serious thought. Sometimes they are prepared on the spur of the occasion and after the association is assembled. In view therefore of the fact that there is always within reach plenty of excellent material for our columns from the pens of able Christian writers, it has not seemed to us wise to publish the seven circular letters of our associations, simply because they have been read before and endorsed by those bodies. It must be considered too, that the reports of the proceedings of the associations occupy a very large amount of space in our columns during several months of the summer, and while we desire to publish as much concerning the associations as is of general interest to the readers of the MESSENGER AND VISITOR, we think we should be careful not to go beyond those limits.

To pursue the subject a little further, we are inclined to think that our associations might do well to consider whether or not the addressing of a circular letter annually to the churches, is a custom which under present conditions it is worth while to perpetuate. The origin of the circular letter belongs to a period when there were no denominational journals, and when the means of communication between the churches and those whose special gifts and position made them leaders in the denomination were very much more limited than they are at present. In those times, we can easily understand, the circular letter would be prepared with careful reference to the circumstances and needs of the churches, and it would be received and read with profound interest. The pastor, where there was a pastor, and the deacons where there was none, would carefully peruse the epistle and then read it, with suitable comment, to the assembled church. The writing, the reading and the reception of the circular letter were then full of significance. The epistle from the association addressed itself to real needs and ministered real strength to the churches. It is hardly necessary to point out how different the conditions are now, when within the reach of every Baptist family there is the denominational paper which, either editorially or through its contributors, discusses from week to week the matters which pertain to the welfare of the churches, and which affords a constant means of communication between the men of light and leading in the denomination and its general membership. If however an association believes that there is sufficient reason for continuing the time-honored practice of sending a circular letter to the churches connected with it, then it seems to us that the proper course to pursue is, as some of our associations are now doing, to make the letter really a circular letter and send a number of printed copies to each church, with the request that the pastor will read the letter to his people and particularly call their attention to its contents. This can be done at a very trifling expense and would insure the letter being brought to the attention of a large proportion of the membership of the churches. It would probably also have the effect indirectly of improving the average quality of the circular letter, for an association is hardly likely to go to the trouble and expense involved in this course if the epistle is not of some special value, though in such case, as a matter of courtesy to the writer, it might readily endorse a request for its publication in the denominational paper.

The Centurion's Faith.

The centurion who comes into view for a moment in our Bible lesson for the week seems, from the glance we are permitted to have of him, a man of most interesting and attractive character. He was humane, open-minded, generous, reverent, and susceptible to impressions from the spiritual world. He was strongly attached to his servant—slave though

he was—and earnestly sought to have him healed. Though probably a Roman, he had none of the Roman scorn for the Jew. He felt a deep interest in the people among whom his lot was cast—especially in their religious life, and being as it would appear a man of some wealth, had generously built them a synagogue. Evidently this nameless man was one of those rare souls who always see the best rather than the worst side of their fellow men, and who form their opinions of them accordingly. As he could see good in everybody so everybody could see good in him. The elders of the Jews commended the centurion because of his goodwill toward their nation and because he had built them a synagogue. The thing which Jesus marked and marvelled at in the man, was his rare readiness to accept the evidences of God's gracious power manifested toward mankind.

Everyone who reads attentively the gospel narratives, must perceive how much emphasis Jesus laid upon the possession of faith. It is frequently made a condition of healing or of the reception of other blessing at his hand. "If thou canst believe—all things are possible to them that believe." He rejoices over its manifestation wherever it appears, chides his disciples for their lack of it and marvels at the unbelief of the Jews. Now that "faith" which our Lord so earnestly desired to find in men is not to be confounded with mere credulity—a disposition of mind that is ready to accept anything, however marvellous, and to give an unreasoning acquiescence to any claims, however absurd. What he sought in men was that open-mindedness which is the opposite of bigotry—a disposition which is without prejudice toward manifestations from the spiritual world. He held that men should be ready and glad to believe in God, to expect messages and blessings from him, to walk in the light so far as the light is revealed to them, to accept truth so far as the truth is intelligible to them, and to employ what has been revealed to them as a means of attaining unto a fuller understanding of God. He taught that men should be willing to regard God as their Father in Heaven, act the part of dutiful children toward him, and trust in his fatherly love. When men came to Jesus with an honest, earnest purpose to know who he was and what he was able to do for them, he did not stand apart and say, "I am the Son of God, and you must now and forever believe in me and acknowledge me as such or be condemned." But he said, "Come and see," and led them on step by step until they were fully convinced of his divinity, and ready to declare—"Thou art the Christ, the Son of the living God." This simple-minded belief in God and in his willingness to manifest himself to men and to bless them, Jesus found in this Gentile centurion in such degree that he marvelled at the contrast which his faith presented to the bigoted unbelief of many of the Jews who blindly refused to recognize the manifestation of God in the flesh, because that manifestation was not according to their preconceived ideas and their personal ambitions. The centurion was perhaps not much of a theologian. He may have had no definite idea as to the personality of Jesus and his purpose in the world. But it is fair to presume that he knew something of the ministry of Jesus in Capernaum and elsewhere in Galilee, and, like Nicodemus, he had come to the conclusion that Jesus was from God. The evidence of superhuman power was too plain to be mistaken, and that the power was from God, and not from any malevolent source, was just as evident. It is divine power, he concluded, that is manifest in this man, and if God's power is in him, he does not need to come to my house to heal my servant, let him speak the word only and it shall be done.

What Christianity asks of men today is that same simplicity of mind, that readiness to believe in the Fatherhood of God—in his righteousness, holiness and love—to submit to him as repentant and dutiful children and to trust in his infinite goodness. It asks that men shall put God to the test in the spiritual realm, just as they are putting what they call nature to the test in the material realm. It asks men to study the record of the life of Jesus of Nazareth, with an earnest, honest desire to know and obey the truth, and see whether any other conclusion is possible than that he was from God. It asks men to put God to the proof through a life consecrated to his service—through repentance and faith and prayer—and see whether it is not true that God answers as a Father, assuring the soul that so comes to him of forgiveness and love and redemption.

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Editorial Notes

—It will be remembered that the Wesleyans of Great Britain and Ireland undertook to raise a twentieth century fund of \$5,000,000. It is announced that pledges amounting to \$4,000,000 have already been secured.

—A suggestion recently made by the celebrated Professor Harnack, of Berlin University, will be generally regarded as surprising. It is in respect to the much debated question of the authorship of the epistle to the Hebrews which Professor Harnack thinks may have been written by a woman—the Priscilla who with Aquila instructed Apollos in the Christian faith, and of whom Paul speaks in his epistle to the Romans as being among his fellow-workers.

—The programme of the new government of Manitoba is understood to include a prohibitory liquor law. Whether or not the measure of prohibition that is constitutionally within reach of a province of the Dominion is sufficiently large and effective to make it desirable that the provinces should severally adopt prohibitory legislation is a question upon which there are differences of opinion among prohibitionists. If the experiment shall be tried by Manitoba, as it seems likely to be, the method and result of it will certainly be watched by the other provinces with great interest.

—According to statistics recently presented by Sir William Harcourt in the British House of Commons, it appears that the British Isles enjoy the unenviable distinction of leading the world in the matter of the consumption of alcoholic liquors. In the matter of beer drinking even Germany takes a second place, consuming 27 gallons per head to 31.3 gallons per head consumed by the people of the United Kingdom. The United States consumes 13 gallons per head, the Australian colonies 10.6 gallons, while the people of Canada are content with drinking 3.6 gallons, which it should be said is about three gallons and a half per head more than they have any good use for. In the consumption of distilled liquors the United Kingdom is also far ahead of other countries. The figures given are 1.42 gallons per head of the population as compared with .92 gallons in the United States, .76 in Australia and .65 in Canada.

—The latest received number of the British Weekly contains highly appreciative articles by Dr. Robertson Nicoll and others, in reference to the life and work of the late Principal Edwards, of Bala College, Wales. Dr. Nicoll says of Dr. Edwards: "Of all the men we have ever known he was in many ways the most remarkable, the most individual. Were we compelled to put our impressions of him into one sentence, we should say he is the only man known to us since Spurgeon died who might have been the founder of a great sect." Dr. Edwards was a Welshman, a Non-conformist of the Calvinistic Methodist type. He was educated at Oxford. Dr. Nicoll speaks of him as a great orator, a great thinker, a born administrator, and a natural leader of men. Among the most valuable fruits of his consecrated genius, are commentaries on First Corinthians and on Hebrews, reckoned among the best which English exegetes have produced.

From Halifax.

The Rev John S. Rough and Mrs. Rough, Baptist missionaries to the Inland China Mission, came to Halifax three years ago for the purpose of recruiting Mrs. Rough's health. They have resided at Fairview, about three miles from the city, near the D. A. R. Mr. Rough, during his stay in Halifax, has not been idle. In the employment of the Middlemore Home he has placed 300 orphans, sent from England, in good homes in the Maritime Provinces. Five hundred had been located before he took up the work. On the departure of Mr. and Mrs. Rough for China the Y. M. C. A. gave them a kind farewell at its annual social. President Smith and Captain Throp, R. A., expressed the farewell of the association. A prayer meeting in which Captain Throp has taken an interest has been maintained at the Y. M. C. A. Rooms to pray for the success of missions. Mr. Loyd succeeds Mr. Rough in charge of the Home at Halifax.

The Rev. Peter Whytock, a returned Congo missionary, on his way to the World's Missionary Conference at New York, has been in the city for the past week. He preached last Sunday morning in the 1st church and in the evening in the North church. In addition to this he has given a number of lectures on the Congo Mission in school rooms in Halifax and Dartmouth, belonging to different denominations. Mr. Whytock has left a most favorable impression on the people of Halifax as a devout and successful missionary. His accounts of the Congo Mission are thrilling and encouraging; but one thing is evident, they ought to be worked by Negro missionaries, from the Southern States. The death rate among the Congo white missionaries is very high, and those who escape death are greatly weakened by the succession of fevers which they endure.

Strangers have no thought of allowing Halifax to go to sleep. Dr. Walker of St. John, a negro lawyer, the first

of his color, in Canada (Halifax rejoices in one now, Mr. Johnston, superintendent of the Cornwallis Street Baptist Sunday School) lectured in A. M. E. church last week on the Transvaal, and a scheme to further people it with emigrants from British colonies and the United States. When the war is over the whole land will be British territory and will offer a grand field for the educated, Christianized negroes of America. Dr. Walker gave an eloquent lecture.

The coming of 1,000 Canadian militia to do garrison duty in Halifax for a year has arrested the attention of the Baptists and Baptist ministers in the city. By enquiry they find that about 60 of the 1,000 are Baptists. Up to the present time, by arrangements with the Imperial Government, Roman Catholics, Episcopalians, Presbyterians and Methodists have had their respective chaplains, and the soldiers belonging to these bodies have been marched on Sunday morning to the churches of the several denominations to which they belong. But hitherto the Baptists have not existed in the regulars in numbers sufficient to ask for a chaplain or a parade—marching under an appointed officer. But things have changed. The Baptists in the garrison now can claim a chaplain and a parade. The ministers, on making enquiry, found that as no arrangement had been made for a parade to any Baptist church the Baptists had given in their names to march to other churches, chiefly that of the Methodist. But the ministers felt that this was not a state of things to be permanent, and so agreed to have the Rev. G. W. Schurman act as the chaplain for the Baptists. He visited the Barracks on Saturday and secured a parade for Sunday morning to the Tabernacle. He had, therefore, 44 scarlet coats to preach to that morning. Seven came in the afternoon to Sunday School and 33 to the evening service. At an early day the Tabernacle will make a supper for the Baptist soldiers and invite the Baptist ministers of the city to address them of course after supper—always the best time.

On Monday morning the ministers took the matter up, and unanimously decided to petition the Imperial authorities to appoint the pastor of the Tabernacle the Baptist chaplain for the city of Halifax. The government pays a small amount for pew rent for the soldiers who have a chaplain.

The life working in the churches appears in various ways. So far 25 have united by baptism with the Tabernacle since Mr. Schurman began his labors; in the same time 17 have been baptized and united with the First church, and 15 with the North church. The Rev. Neal Herman, of Dartmouth, graduate of Acadia College and of Newton, is at home for a little while. If some church does not take hold of him soon another good minister may cast in his lot among the Baptists of the great Republic. Mr. Hermon is not idle while at home. He has supplied at several places and is now working with the little church at Bedford.

Rev. Mr. Fletcher, a returned missionary from Burma, who married a daughter of the late Deacon Gridley, of Yarmouth, and who on account of his wife's health is not able to resume work in India, is in Halifax, and would like to be employed with some church as pastor. Rev. A. E. Ingram has not got fully settled at Wittenburg, Mrs. Ingram has not recovered. After remaining for some time in the hospital, the doctors thought a private family might be more favorable for her. For the last two months therefore, she has been the guest of the Halifax and Dartmouth Baptist churches. Her illness does not yield to treatment. She will go next week to Wittenburg where her husband succeeds the Rev. A. Chipman, M.A.

Dr. and Mrs. Kempton leave tomorrow for a fortnight's visit to their son, the Rev. Austin Kempton, a most successful pastor of one of the churches at Fitchburg, Mass.

The coming of the Convention to Halifax in August next, to be looked after by all the churches, has already begun to occupy their thoughts. One week before the 18th of August the fever of holy solicitude will be at its height. This entertaining a Convention, like bringing up a family of children, is a matter of great pleasure and consuming care. No object is more worthy of the prayers and sympathies of the denomination than is a church with which the Convention meets, especially during the week previous to its meeting.

REPORTER

Montreal Letter.

I have not forgotten my promise to you, brother editor, to send an occasional note from this commercial metropolis for the MESSENGER AND VISITOR. My only apology for failing to do so, is the fact that since I settled here, my head, heart and hands have been so full in connection with my immediate work, that little time has been left for anything else.

During the last few months our experience as a denomination in this city has been of the most variegated character. After lingering illness, which he bore with such Christian fortitude, the good and godly Dr. Dadson has been called to the higher service. His months of illness have, perhaps, been more effectual in revealing and developing the generosity and sympathy of Olivet

church, than even his preaching and pastoral work for the same length of time could be. They have not as yet secured a successor to this good man in this important charge.

Rev. W. T. Graham, after eight years of faithful and successful work, has resigned the pastorate of Grace church, Westmount, to accept the call of Calvary church at Brantford, Ontario. Grace church, however, has set a noble example, by immediately extending a call to Bro. Sheldon, without submitting themselves to the delusive and demoralizing influence of candidating. Mr. Sheldon has accepted, and will begin his work the first Sunday in May.

The young church at Point St. Charles, under the wise and vigorous leadership of their Pastor, Bro. J. R. Webb, is making splendid progress. Their old quarters have become too strait for them. They have decided to build a larger and more commodious house of worship in a more central location. With this end in view, they have purchased and paid for an admirable lot, and will begin erecting their building at once.

I am glad to be able to write that the old First church has assumed the vigor of youth, and is addressing herself with commendable unity and courage to the problem which changed conditions have thrust upon her. The church building being in the centre of the business part of the city, was some years ago put into the market, with the thought of moving out into some residential part of the city. In view of growing congregations and deepening spiritual interest, this plan has been abandoned, the building is taken out of the market and is being completely renovated, new pipe organ, electric lights and memorial windows displace the old, when this work is completed we will have as bright and attractive a house of worship as can be found anywhere in the Dominion. The church is not involving herself in debt for these repairs, the money is provided for all except for the organ, and the interest is provided for that. The spiritual interest is good; quite a number are uniting with the church by baptism and letter. We begin a series of evangelistic meetings on Sunday, 15th inst. Brother Hugh McLean is expected to take charge of the service of song.

One of the most interesting features of our work in the First church, is the large and constantly increasing number of students of McGill and affiliated institutions, who regularly attend our preaching services. It is very difficult, if not impossible, for pastors whose work has been confined to the Maritime Provinces or to Ontario, to appreciate the difficulty and importance of maintaining a vigorous Baptist interest in this city, as well as in the Province of Quebec as a whole. Many Baptists who have moved into this city lacked that Christian stamina that would cause them to identify themselves with a struggling cause, but have been swept into stronger currents where their testimony has been suppressed—but I am convinced that the tide has for some years past been slowly but surely turning—The Baptist body stands for a principle that the times sorely need, let it stand firmly for it.

Yours cordially, J. A. GORDON.

Montreal, April 9th, 1900.

A Consecrated Man.

To the late Rev. N. B. Dunn the above designation is well applied. In my own experience I have seldom met one so thoroughly controlled by noble purposes. During the four years of our acquaintance and co-operating labors in the ministry, his Christian deportment was well-nigh unvarying, modest, and even retiring in disposition, he was still an earnest and determined advocate of the whole truth; and thoroughly outspoken in denouncing every form of iniquity. In his quiet way he could call a given form of sin by its correct title about as effectively as any man I ever listened to. These qualities, inspired by fervent faithfulness to his high calling, caused him to be dearly loved and unanimously sustained by all who received the benefit of his labor in the Master's vineyard.

At his ordination as pastor of the Osborne church, Rev. I. W. Carpenter was president of the council and I was clerk. In all the many councils it has been my privilege to attend, I never met a more satisfactory candidate. No one present will ever forget his clear statement of belief. It being simply a declaration of the most rigid old fashioned Christian doctrine. The doctrine, whose preaching laid the foundation and pushed onward the work of our denomination in these provinces, during its most progressive periods. The ordination services carried out by the church in the evening, terminated in a glorious evangelistic prayer meeting; the natural beginning of a gracious revival and ingathering.

We were together in fifteen sessions of the Shelburne County Quarterly Meeting, and several times united in special work in Lockeport and Osborne, on every occasion the intense spirituality of Brother Dunn proved a prominent feature of the gathering. Two, at least of his quarterly sermons were the direct means of several conversions. Love for Jesus and love for mankind always seemed to be the moving principle of his utterance which regardless of other circumstances, could never fail to be a power for good. Even when delicate health made it well nigh impossible for him to keep his appointments, this true Christ-imitator would be found in his place and never fail to deliver the message which God had given him for the occasion. Such a man, by his church and the public, will be lamented as a public loss and revered for his public spirit and able public services. But for us who were his intimate personal friends, there is the deep sorrow of a personal loss, a sorrow that brings us nearer to the afflicted family. In a sweet and peculiar sense he was our dearly loved brother, and tears of regret cannot be restrained as we realize that in the blessed labor of regeneration our association is forever ended. But here, as everywhere, the Master is with the disciples, and ready to teach us the precious lesson that every tear of every sorrow for the departed in Christ may become a lens in the telescope whose constantly multiplying powers will divide and sub-divide the distance between us and those who have gone before, until in Jesus we meet again, and meet to part no more.

ADDISON F. BROWNE.

* * The Story Page * *

John Beck's Venture.

BY MRS. SUSAN M. GRIFFITH.

The town clock struck seven, and John Beck promptly closed the big ledger and locked it in the office desk. Then he slipped into his overcoat with alacrity, took his hat of the hook where it always hung, whistling tunelessly the while, and, stepping into the street, locked the door behind him, with the glad feeling in his heart that another day of toil was over, and rest was awaiting him in a bright home, only a few squares away.

As he walked quickly down the street, his firm business tread ringing out upon the pavement, his keen, alert gaze was arrested by the not unusual sight of two young men halting before one of those shining palaces of Satan, of which there were far too great a number in Dexter. John Beck hesitated, passed them slowly, with head bent in meditation, then, the next minute, he turned and walked rapidly back, with the light of a sacred resolution shining in his face.

"Boys," said he, going up close to them and laying a friendly hand on the shoulder of each, "don't go into that saloon. Have you nowhere to spend your evenings but in a place like that?"

The young men turned involuntarily and faced him. They were well dressed, pleasant looking fellows, evidently bent upon getting all the fun possible out of life. They replied civilly enough, stating that their choice lay between their bare, fireless room at their lodgings and well-lighted streets, or the warm, brilliant saloon. "And," said they, with an airy laugh, "the streets and saloons are miles ahead. We fellows get so dead lonesome, and this is all of social life that's open to us here."

Beck regarded them with keen interest. "You are strangers then?" he asked. "Rather," was the careless response. "We've been here about two weeks, or such a matter. We're foundry hands. Right nice place, this. Rather dry, though. Not much fun going on."

"That depends," said Beck, thinking hard and fast. "Perhaps you don't know just where to look for amusement."

He took a critical survey of them. Here was a bit of work for one of the Lord's workmen like himself. These boys, half-grown, inexperienced, fun-loving, and lonely, were longing for a bit of bright companionship. They were in danger, and only a block or two away stood his home, full of cheer and happiness. How would it do to take them to that safe refuge for one evening, out of reach of harm's way? What would mother and sisters say? Would they consider it an unwarrantable intrusion to introduce these strangers into the home circle? He felt sure they would not. They were the Lord's workmen, as well as himself, and delighted in doing strange things for God. Anyway, he felt that Jesus would like him to do so kind and Christian an act, so he spoke without further hesitation.

"You complain of a lack of sociability," he said, brightly. "Now I don't want you to think Dexter unfriendly. We are very social people here. The only thing is to get acquainted, and, when you once know folks, it's all right. Now, you see, I have introduced myself, and I am going to prove myself the most social of fellows by inviting you home with me to spend the evening. I have one of the best mothers in the world, and three sisters who know how to make a fellow pass a pleasant evening. What do you say?"

The young men's bright faces grew brighter still. They turned their backs on the saloon upon the instant. "All right," said they, gayly; "if you mean it, we are agreed—that is, if it won't prove disagreeable to the ladies. Nothing could possibly suit us better than to have a good time with a lot of nice girls."

A few minutes' brisk walking brought the three young men in front of John Beck's comfortable residence—a plain, unpretending brick house, bordered by pretty porches and filled with warmth, and brightness, and flowers. One great window was full of a wealth of plants in glorious bloom. The young men noticed that as they followed their guide up the stone steps.

"You're sure we're not intruding?" asked one of them, drawing back instinctively as Beck threw open the hall door.

"I'll be answerable for everything," replied John. "Only give me your names, hang your hats and overcoats on the rack, and follow me," and he led them straight into the pleasant sitting-room where the family were gathered.

"Mother and girls," said he cheerily, "I've brought a couple of gentlemen in to spend the evening, Mr. Ralph Ford and Mr. Guy Hall, employed in Lindsey's foundry, and strangers in Dexter, and they find the street a cold and lonely place. Gentlemen, my mother and my sisters, Glara, Ora, and Berenice. Now let us go into the easiest chairs and prepare to have a good time."

The greeting of the ladies was informal and sweet, and the two boys forgot their awkward shyness on the in-

stant, and slipped easily into the current of friendly conversation. The atmosphere of the room was delightfully homelike, and as they glanced furtively about, taking note of the scattered music on the open piano, the wealth of books and papers on the tables, the flowers glowing with beauty in the window, the mocking bird in the cage, and the two pet cats, their dainty necks ornamented with bows of ribbons, dozing on the hearth rug before the brightly glowing fire, their hearts opened to the influence, and they were soon talking to these people as if they had known them all their lives.

From being somewhat personal the talk became general, drifting by easy stages into a spirited discussion of books, Mrs. Beck herself being the leader in this branch of the conversation, and the two young men gained some decidedly new ideas in regard to literature—ideas calculated to have a refining and educating influence upon their minds for the balance of their natural lives. Then John Beck, catching the wistful glances of the two strange guests toward the piano, suggested music, and a most delightful hour was spent in singing and listening to the girls play, accompanied by their brother's violin. In the midst of it all Mrs. Beck slipped quietly out of the room and re-appeared, at the close of the impromptu concert, with a servant bearing fruit, and cake, and coffee. In discussing these another enjoyable half hour slipped away, and then the two young men felt it right to tear themselves away, overwhelming the whole Beck family with their earnest and heartfelt thanks.

"You don't know what you have done for us," said they. "We get so lonely evenings we don't half know what to do with ourselves. A social time like this is everything to us. We shall never forget it nor you."

"And," said one of the girls, handing each of them a dainty bit of pasteboard, "these are our church invitation cards. We shall be very glad to see you at all our Sunday services."

A few days after this John Beck was busily writing at his office desk when a lad brought him a note. He opened the envelope and drew forth a printed temperance pledge, to which was affixed the names of Hall and Ford in full. A slip of paper accompanied it, on which was written: "You ventured to introduce a couple of hard boys into your home in order to rescue them from the saloon for one night. It did more—it rescued us for life! We can make you no more acceptable return than to present you with the inclosed pledge with our signatures attached—Ford and Hall."—Zion's Advocate.

* * * * *

How the Cripple Held the Pass.

Hans Anderson was the son of a poor widow in a village in Switzerland. He was a cripple and sickly. Though able to walk and even run, his weak spine would not permit much of such violent exercise. Now, although his body was weak, Hans had an ambitious and noble spirit. He loved his mother, and, as he grew older and heard the older people of the village talk, and learned the history of his country, he came to feel proud he was a Swiss.

Dame Anderson was a good and trustful soul, and, despite the hardness of her lot, was content that she had food, shelter and clothing, although she was not well supplied with any of these. They both worked all working days and often on holidays and from early to late.

One holiday, when the young men were dressed in their best and were enjoying their games, Hans sat at his work until afternoon, and then, putting his work aside, sat for a long time with his elbows on his knees and his face in his hands. His mother watched him for some time, and finally, laying her hand on his shoulder, said, "Come, Hans, put on your hat and go to the village and see the sports. It will make you cheerful. Don't sit here at home and nurse bad thoughts."

Hans turned his tear-filled eyes up to his mother, and as she leaned over toward him he took her face between his hands and kissed her. She was well acquainted with Hans' moods, and patting him on the shoulder, said, "Come, Hans, I will go with you. Let us go to the village."

"Oh, mother, I can't. Why did God make a cripple of me when you need a strong son to help you? What good can I be to you or my country? All the young men are armed and drilled ready to defend the valley in case Napoleon's soldiers come this way, but I am no good. I have prayed God to take me away, I am no good here."

"Trust God, my son. Don't be impatient. God has his plan for every man and he has his plan for you."

"Yes, mother, I do trust God, but it seems so hard!" Brushing the tears from his eyes, Hans rose to his feet and, embracing his mother, said, "Few young men have as good a mother as I have. I'll be patient and trust God, mother. He has his plan for every man and he has his plan for me. Let us go to the village."

This happened in a Swiss village that stood just below a pass in the Alps that was the only entrance or exit for

the valley above; a pass where a few resolute men could hold an army at bay. Napoleon at this time was over-running Europe and subjecting everything to his rule. The villagers of this valley had watchers stationed with signal fires prepared and everything ready to sound the alarm. The principal signal fire was at the pass itself, a little above the narrow gorge that was the point to be defended. A night and day watch was set and men were told to sleep with guns by their sides, clothed and ready to rush to the pass.

It was coming on evening when Hans and Dame Anderson arrived at the scene of merriment. Hans noticed that some of the young men whom he had supposed were that day on the watch at the signal pile were among the merry-makers, and on inquiring of some of them, their indifferent answers showed that their thoughts were more on the games than their duty. This disturbed Hans still more, and, later on, as the moon rose over the tops of the mountains, he left his mother and walked toward the pass. The cool of the evening encouraged him on and his anxious thoughts spurred him into a faster walk than was his custom. It did not seem so very long before he was entering the gorge, and as he found no guard there his heart rose within him as he thought, "Can it be possible that the guards have left the signal-pile above described? How could they do such a thing? No, it cannot be! At least one has been left." But the thought gave him fresh energy as he passed up the mountain.

He could not long stand the pace and stopped to rest a moment. The still night air now brought to his acute ears faint sounds of the revelry going on in the village and gave him new strength. On, up, up, he went, until finally, after a seemingly endless climb, he reached the signal-pile, completely exhausted. He threw himself upon the ground, and when he had in some measure recovered himself he began to look around to assure himself that the pile was indeed deserted.

Hans, after examining the pile, began to search for the torch, tinder and flint, and soon found them under the shelter of a large rock close at hand. Although he had brought no blankets or wrap to protect him against the night air that in the mountains is quite sharp, he now determined to watch until relief came.

After the first feeling of excitement had passed away, he fell upon his knees and thanked God for the opportunity now offered of being of service to the people of his valley. As he rose from his knees he felt stronger, and carefully hiding himself in the shade of the rock next to the pile, he strained his ears and eyes to hear and see anything that might come.

The moonlight bathed the side of the mountain and fantastic shapes to the rocks. After he had sat there for about an hour, feeling quite chilled, he thought he would walk about to warm himself, but his quick ear detected a sound of stealthy footsteps, and peering into the moonlight, he saw a French soldier step into full sight not fifteen paces away. After taking a look around the soldier withdrew, evidently to notify his comrades that the coast was clear.

Hans' heart beat high, but, hiding behind the rock, he struck the flint with the steel, and, quickly blowing the tinder into a blaze, fired the torch, threw it upon the signal-pile and started on a run toward the pass.

The French advance guard by this time was coming forward. They fled, expecting a volley from a signal guard. This gave Hans a moment of time to get somewhat ahead. As no firing came, the soldiers rushed forward, some to destroy the now blazing pile and others to look for the guard.

The latter saw a boy running down the mountain and fired a volley after him. The bullets whistled around Hans and one struck him, lodging in his shoulder. Spurred on by the excitement, ignoring the pain and the blood he now felt running down his back, Hans kept on. As he reached the pass and staggered on, he saw that the signal fires were burning on the mountains and that the valley was aroused, and he thanked God that he had been the means of doing it.

As he came out on the other side, he met some guards and a host of the villagers rushing to the pass to defend it.

"Who lit the pile?" they cried. "I did," said Hans, "the French are there." Now that friends were met, Hans could hold out no longer and fell fainting at their feet. As he lay on his bed in pain, with his life-blood slowly ebbing away he told what he had done, and when the news came of how the French had been driven back and how he was hailed as the deliverer of the valley, he turned to his mother and said, "Mother, dear, God has his plan for every man, and he had his plan for me. May he forgive me for my impatience and want of trust!"

The people of the valley erected a monument here to his memory. It bears this inscription:

Hans Anderson.
"God has his plan
For every man,
And he has his plan for me."

—Christian Endeavor World.

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Church Record.

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A Boy of His Size.

J. L. HARBOUR.

There is no better or truer instinct than that which makes it impossible for a boy to stand by in silence and see a small mate abused by an older one.

Ten or twenty schoolboys were on their way to school in an eastern city, one day recently, when a boy of sixteen among them began to tease a little fellow of perhaps twelve years.

Suddenly, the annoyed smaller boy threw an apple core at his tormentor, whereupon the big boy assailed the little fellow brutally, saying:—

"I'll let you know that you can't throw apple cores at me! You take that!"

The little fellow shrieked with pain, but he could contend but feebly against his far larger and stronger assailant, and none of his schoolmates offered to go to his relief.

Leaning against a lamp-post up the street, was a typical street gamin, ragged, unkempt, and far removed from the tidy, well-fed, and well-dressed schoolboys. Their life-ways were far apart. A bundle of newspapers he had been unable to sell was under his arm, and he seemed to be looking about for a customer.

"Take a kid o' yer size when ye want ter fight, ye big coward! Take a kid o' yer size! Touch that little kid ag'in, if ye dare!"

The big fellow struggled to his feet, and said, blusteringly: "Who's going to keep me from touching him if I want to?"

"I am!" said the gamin, standing as erect as a West Point Cadet; and, whipping off his ragged jacket, he gave his head a toss, and said again:—

"I am goin' to see that you don't touch him ag'in! If you want to fight, take a kid o' yer size, I tell ye! Try yer hand on me!"

"Humph!" said the big fellow, without, however, offering to touch the "kid of his size."

"Ye don't dare touch a kid o' yer size!"

Nor did he. Mumbling and threatening he walked off, with the jeers of his schoolmates ringing in his ears.

The street gamin went on his way also, unconscious, perhaps, of the fact that, in his bold defense of the weak against the strong, he had manifested a kind of heroism all too rare among the boys of the world.—Success.

How Nellie Got Right.

Nellie, who had just recovered from a serious illness, said:

"Mamma, I prayed last night."

"Did you, dear? Don't you always pray?"

"Oh, yes; but I prayed a real prayer last night. I don't think I ever prayed a real prayer before. I lay awake a long time. I thought what a naughty girl I had been so often. I tried to reckon up all the bad things I had done; there seemed to be lots of them. And I tried to remember what I did in one week, but there seemed to be such a heap; then I knew I had not remembered them all. And I thought what if Jesus had come to me when I was ill? Then I thought about Jesus coming to die for bad people, and he delights to forgive them."

"So I got out of bed and kneeled down and tried to tell Jesus how bad I was; and I asked him to think over the sins that I could not remember. Then I waited to give him time to think of them; and when I thought he had remembered them all, I asked him to forgive them. And I am sure he did, mamma, because he said he would."

"Then I felt so happy, and I got into bed and did not feel a bit afraid of God any more."

"Blessed are they whose iniquities are forgiven and whose sins are covered." (Rom. 4:7).—Reformed Church Record.

Barrie and the Real Thrums.

"The Real Thrums of Barrie" is to be one of the features of the May Ladies' Home Journal. It is a most charming picture of Mr. Barrie and his beloved Thrums, penned by Miss Mary B. Mullet, a writer whose profound admiration for the author led her on a pilgrimage to Thrums. She chatted with Barrie with his neighbors and with the prototypes of his characters in "A Window in Thrums," identified the scenes portrayed in that book, and caught a glimpse of the author himself. She writes of all these with a freshness and enthusiasm which bring Barrie and his home into realistic view, a picture full of spirit, atmosphere and action—literally a moving photograph of the people and place.

The Young People

EDITOR, R. OSGOOD MORSE.

All communications intended for this department should be addressed to its editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication, matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Serving God Joyously. Matt. 22:1-14.

Prayer Meeting Topic.—April 22.

Serving God joyously. Matt. 22:1-14.

This topic and the Scripture lesson assigned are so utterly out of harmony that we must protest against such juggling with Scripture. To present comments on the thought of the topic would do violence to the Scripture lesson. To comment on the lesson would take us far afield of the topic. Under these circumstances we shall not attempt to do what was another's duty—to prepare comments.

We recently received an inquiry for the address of the Treasurer of the Maritime B. Y. P. U. We gave the information, but fearing that other Unions may be ignorant of the whereabouts of this important officer, as indeed the majority seem to be, we wish to say that Mr. W. C. Cross, St. John, N. B., is Sec'y.-Treas. of the Maritime B. Y. P. U. Mr. Cross will gladly receive and wisely use all monies forwarded to him as dues from the local unions.

New Minas, Kings Co., N. S.

At New Minas, on February 3rd, 1893, the Y. P. S. C. E. in connection with the Baptist church was organized with four active and six associate members. The membership has steadily increased until there are now forty-five active, four honorary, and twenty-six associate members. Since the new year eight of our associates have become active and united with the church. We have also had the pleasure of adding two active, two honorary and two associates to our list, making a total of fourteen new members. Our meetings are held on Sunday evening, and the members are very active in taking part and very few minutes are left unoccupied. When opportunity affords, our pastor, Mr. Colpitts of Acadia, is with us, and not only cheers us by his presence, but aids us by his encouraging words and helpful remarks. We have seven committees, each composed of willing and energetic workers, ready to do their part for "Christ and the church." The committees endeavor to make the most out of each topic, and for missionary, temperance, etc., carefully arranged programmes are prepared, which are not only interesting and instructive, but seem to awaken enthusiasm in the listener. On the evening of March 18th, according to a previous announcement, the "Indian Famine" was discussed, after which a collection of \$30 was taken, which has been sent to the suffering ones in India.

We are still working and looking forward with renewed vigor, knowing we can do all things through "Christ who strengtheneth us." L. O. WOODROFFE, Sec'y.

First Baptist Church, Halifax, N. S.

Our Junior Union is now just four months old. Since our last letter we had a very pleasant social to which the parents of the members were invited. The last few Fridays we have spent half the time in making scrap books. Twelve of these are finished and are to be sent to Miss Archibald, one of our Telugu missionaries. We trust they will brighten the hearts of many children who have never heard of our Saviour. Twelve of our members have recently accepted Christ as their Saviour and united with the church. We have twenty subscribers to the "Junior Union," which is very much enjoyed by the girls and boys who take it. We would like to hear from other Junior Societies through the MESSENGER AND VISITOR. BESSIE E. ACKHURST, Cor. Sec'y.

We bespeake for the following article and the one to follow, dealing with another phase of the Grande Ligne Mission, a careful and sympathetic reading. Our young people are deeply interested in the development of a united Canada. The evangelization of Quebec is the great highway to the attainment of this greatly desired object. The Grande Ligne Mission has had a noble history. With all of its details we may not be in full accord. Nevertheless, there never was a mission founded in more devoted spirit, few have been characterized by such self-sacrificing labors as this mission, which for sixty-five years has been the brightest light in darkest Canada.

Some Things Young People Should Know About Grande Ligne Mission.

There are many things young people should know about Grande Ligne Mission, but it is difficult to write articles upon such a subject that will be of interest without knowing first how much and what the young people I address already know upon this interesting theme. I may traverse ground already known by some but to others it may be 'terra incognita.' Young people should know the need for

A MISSION DISTINCTLY FRENCH in this Dominion. In 1535 Jacques Cartier landed at the mouth of the Saguenay with two hundred French settlers from northern France, these pioneers were followed by others who settled at various points, one of the earliest being at Hochelaga, now a suburb of Montreal, and at Annapolis, N. S., where one of the first Jesuit settlements in the Dominion was founded. As years passed there

arose in France the statesman—Cardinal Richelieu, who conceived the thought of a great French nation—a "New France" on this side of the Atlantic. For this purpose a special colonization scheme was set on foot, there were, however, two conditions of settlement; first, the settlers must be French; secondly, they must be Catholics. This accounts for the fact that so few of the Huguenots, the fairest sons France ever produced, are found on Canada's soil. This New France grew and spread until its people became a numerous and powerful race. With the advent of the Pilgrim Fathers in the 'colonies' to the south, the jealousies of these French settlers were aroused. Alliances were formed with some of the savage Indian tribes and many bloody incursions were made into the settlements of the English colonists. The historian records that many times the rivers ran red with the blood of those who had been massacred in cold blood. In 1759 the British government, wearied with these blood thirsty massacres, commissioned General Wolff with 8,000 picked British troops to reduce Quebec and make it a British Province. The landing of those brave troops, their scaling of the heights of Abraham in the midnight darkness, the unequal forces which met upon the Plains and the victory won by the British, though numerically inferior to the patriots, will ever remain among the bravest and mightiest achievements of British arms, but it meant more than that, the wresting of the Province of Quebec from French power and the opening of wide doors for the entrance of light. Would that British Christians had then been alive to their wonderful privilege and possibilities.

The French population has in the interval so increased that to-day it forms three-tenths of the entire population of the Dominion. For purposes of comparison we may say that there are as many French people in Canada today as there are Hindu in that portion of India for whose evangelization the Baptists of the Maritime Provinces have become responsible, or about three times as many French people in the Dominion as there are inhabitants in Manitoba, the Northwest Provinces and British Columbia combined, or about twice as many as there are inhabitants in the Maritime Provinces. When we remember that these people are putting shrines in the place of Jesus Christ, dead saints in the place of an ever living Jesus, medals, relics and dry mouldy bones in the place of the blood of the Lamb, it manifests their need and casts correspondingly great obligations upon ourselves. Here is an illustration of their religious thought:

In the Basilica in the City of Quebec, you are shown what is purported to be the coat of Joseph, the jaw-bone of the Virgin Mary, a knuckle of St. Anne, the mother of the Virgin, a piece of the arm of St. Paul, a part of the body of John the Baptist, also a piece of veiling upon which there is a rusty spot. You are told that this is a veil worn by the Virgin Mary, and that the rusty spot is nothing short of a spot of the blood of Jesus Christ. This is bad enough seeing their utter inability to verify a single claim, but these miserable "relics" are exposed at intervals, and pilgrims come in large numbers from all parts of the province to kneel before them and impress their reverent kisses upon them in the hope of being healed of some spiritual malady or bodily disease. Surely then the need is great.

YOUNG PEOPLE SHOULD ALSO KNOW WHAT HAS BEEN DONE TO MEET THIS NEED.

Altogether too little! More might have been done. More ought to be done.

In the year 1835, Madame Feller and Louis Roussy left their beautiful home in Lausanne, Switzerland, to give their lives to these French people. They landed at St. John's, about twenty-eight miles south of Montreal, and organized what is now known as the Grande Ligne Mission, and for years they were the only missionaries to the French in this country, although Quebec had been a British province for seventy-five years before they began their work.

Madame Feller attempted work both in Montreal and Quebec, but found every door closed against her. In the meantime Mr. Roussy had engaged himself as teacher in a primary school, wholly Roman Catholic, at Grande Ligne, six miles south of St. John's; but his Christian faith becoming known he was summarily dismissed by the priest upon his own authority. Madame Feller and Mr. Roussy then established a school for Catholic boys at Grande Ligne, in a small log building which formed school house and dwelling for the missionaries. Here were sown seeds the fruitage of which has already gladdened thousands of hearts in Quebec, and has been scattered to the ends of the earth in blessing and power.

In 1835 the first French church was organized, consisting of sixteen members,—converts from Romanism. The day which opened so auspiciously was soon overclouded with trial. In the rebellion of 1837 the missionaries, identified with the English Protestants by the Patriots, were compelled to seek an asylum on the American side and during their exile their crops were destroyed and their possessions stolen; but he who brings good out of seeming evil over-ruled even this trial, so that several small French churches in the States of New York and Vermont owe their existence to these days of exile.

In 1838 the foundations of a new school building were laid, but owing to the scarcity of funds it was not opened until the summer of 1840. This building was burnt in 1890, and rebuilt upon a larger scale during the same year.

From that time until the present the work has grown and spread. Thousands of precious souls have been converted and more than sixty of those converted in this mission and trained in its schools have entered into the mission field as missionaries of the cross of Jesus Christ. And yet, the work is only just begun; a great heritage has fallen upon us who live in these days to take it up and push it for Christ's sake. More anon.

E. BOSWORTH.

P. S. For a fuller history of this great work send seventy-five cents to Jos. Richards, 252 St. James St., Montreal, for the "Life of Madame Feller." This book ought to be in every Baptist home in the Maritime Provinces. E. B.

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 the Grande Ligne Mission, also the work among the French in these Provinces that many may be won to Christ.

Dear sisters of the W. B. M. U.—The time has seemed long since we left the homeland, but tardily as the months have fled there has been little time for writing. On the voyage seasickness and lack of a suitable place for writing hindered many a letter, while 'Telugu' and 'getting settled' have taken up our attention of late. The city of Colombo, beautiful for situation and adorned with the munificent gifts of nature, presented to us our first view of heathenism. I wish I could paint it as it appeared to me, but words fail and the pen refuses to write. The degradation and misery impress themselves upon one in a way that is indescribable. As we went up and down the streets, it seemed as if I could not bear it, my spirits were oppressed, my heart broken. Oh, the darkness and wretchedness the missionaries have told us about are not myths, they are real living facts! Men's minds are darkened, their understanding is clouded. They prefer darkness to light. They are not standing with outstretched hands, ready to receive the Word; they are contented in their ignorance; they must be aroused before they will heed the gospel story. When at last we steamed within the breakwater at Madras, imagine our delight when we saw Mr. Sanford coming to meet us, in one of the many boats that besieged our ship. You who have felt the separation of weeks or months from loved ones can sympathize in part with the union of God's faithful, self-sacrificing servants after so many years of lonely service. We landed as quickly as the necessity of transshipping to smaller boats would permit. We hurried through our business at docks and customs office, and succeeded in catching the train northward, the same evening. A day and a half over land, over a road which eclipses the St. Martins branch in bumps and jolts, brought us to Vizianagram. A beautiful tropical full moon shed its radiance upon our path and lighted our way to the mission house. At last we were at home. Oh, the joy of really being here after years of expectant waiting, after months of weary travel! Strangers in a strange land we were yet at home, the home God had led us unto. First impressions are usually not lasting ones. I shall be able to tell you more and more truly about India after I have been here longer. Some things are better than I expected. Many are worse. My foolish fancy had painted snakes and creeping, crawling things everywhere present. In this I was happily disappointed, yet two venomous snakes have been killed on our compound since our arrival, and a little lizard has become quite at home on my table. These things are of small concern to the experienced missionary but are somewhat alarming to the uninitiated. Mrs. Sanford and I visited a village the other day and we were touched by the way the people live. No matter how large the family, one room must serve as a home for them all. Tables and chairs are unnecessary luxuries and are seldom found. There is usually one cot in the Christians' homes while the others sleep on a straw mat on the floor. In these dry hot days one wonders how they live. In South Africa, in spite of the reverses, at first so heavy and discouraging, victory has of late been perching upon the British Ensigns. Stubborn and desperate has been the fighting but hearty and strong has been the rally "To arms." The fight against moral darkness is a longer strife and though victory is assured eventually, because we fight under the banner of Emmanuel, yet at the muster roll so few volunteer, so many kopjes cannot be taken because the enemy is so strongly entrenched while our forces are so few. Could you walk through one heathen town, the pitifulness and visible degradation would touch your heart! Oh, there have been days when homesickness has been very near, when the fellowship of friends and fellow-workers of the past seemed very sweet and a longing for the homeland with its privileges has made some moments lonely, but there is a peace deeper than every unrest, there is content deeper than every longing, there is a consciousness of being just where Jesus would have me that makes me glad to be in India.

Very sincerely yours,

M. HELRNE BLACKADAR.

Vizianagram, India, March 7th.

Hardy Mission Band, Knutsford, P. E. I.

I am pleased to be able to report from this place, the existence of a hardy, enthusiastic band of workers, and well worthy of their name have they proved themselves to be, when, during the cold stormy days of winter they allowed nothing to prevent them from being present at every meeting, although many of them had a long distance to come over bad roads. How often my heart has been cheered and I have been encouraged to do better and more earnest work along this line, by the pleasant sight of the band of bright earnest faces I would find waiting for me upon my arrival at the church. I know of no other part of this work where one can receive so much encouragement as in this among the young. I greatly desire, not only that they may become interested and educated in our Foreign Mission work, but that each promising young life, may be thoroughly consecrated to the Master's service. We are taking up the Band lessons as given in the Tidings, and find them very interesting, as well as instructive. I would urge all Band leaders to adopt this plan of work if they have not already done so. A short time ago we gave a missionary concert and realized the sum of \$15, which will be added to the \$10 already on hand, and forwarded to the Rev. Mr. Hardy, Palconda, for whom our Band is named, and from whom we occasionally receive very interesting letters. The prospect for the future is encouraging. We thank God for giving us some little part in the great work of bringing the world to a knowledge of his Son and our Saviour, and for the blessed privilege of being "laborers together with him."

MRS. A. H. WHITMAN, Pres.

On Tuesday afternoon, March 7th, the members of the W. M. A. Society held an At Home from 3 to 5 at the Baptist parsonage with a view to increasing the interest in missions. All the ladies of the church and congregation had been invited, also the Methodist Auxillary, the other Ladies' Missionary Society of the village; although the day was stormy a number of visitors were present beside the members of our Society. After a short time spent socially the president took the chair and a short programme was given, including singing, prayer, Scripture, a paper on "Our Mission Work" by Mrs. James Good, readings by Mrs. Turner, Mrs. B. Vall and Miss Lillian McCready, a recitation by Miss Edna Smith, a solo by Miss Lucy Turney and a duet by Misses Alice Coy and Edna Smith. After the programme sandwiches cake and coffee were passed. A collection was taken at the close and everyone went away feeling that they had spent a couple of hours very pleasantly. We have had some new names added to our roll the past year and the interest seems good. EDNA M. SMITH, Sec'y Jacksonville, April 4th.

Monies Received by the Treasurer Mission Bands from March 5 to April 5.

Farmington, \$3 towards Mr Morse's salary; Milton, \$5 towards Miss Archibald's salary; Truro, Miss Emmie Stewarts Sunday School class, \$10 to support of girl in Mrs Churchhill's school; Alexandra, \$1.50; Great Village, \$2.60; Arcadia, \$20.75 four dollars to H. M. balance to F. M. ADA G. FOWNES, Treas. Mission Bands.

Amounts received by the Treasurer of the W. B. M. U. from March 28th to April 11th.

Nictaux, H M, \$5 75; Torbrook, H M, \$5 50; Canning, Tidings, 25c; Falkland Ridge, Tidings, 25c; Long Creek, F M, \$5; Gabarus, F M, \$4.44; Dartmouth, Donkabor Mission, 2.85; West Onslow, Mr Burgdoffe's salary, \$1; McDonalds Corner, F M, \$22 75; Mabou, F M, \$1; St John, West, Tidings, 25c.; Jemseg, F M, \$5; Nettle and Arnold Dykeman's mite boxes, 50c; Tatamagouche Mountain, Rachel Downing work among Doukhobors, \$1; Amherst, G L M, \$3.25; 2nd Chipman, F M, \$6 92; Greenville, F M, \$3 50; H M, \$4.25; St Margarets Bay, per M's J H Fader, F M, \$5; River Hebert, F M, \$1; H M, \$1 65, proceeds of public meeting, F M, \$5 20; Clarence, F M, \$15 25, H M, \$3 25; Union Corner, F M, \$5; Glace Bay, F M \$3 75, M Burgdoffe's salary, \$1; Lower Cambridge, F M, \$33; 2nd St Margarets Bay, F M, \$2 13, H M, \$1.50. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B. 513.

Ontario Letter.

REV. P. K. DAYFOOT.

Good Friday has come to be a high day with the B. Y. P. Unioners of Ontario and Quebec. In order to save trouble, they take advantage of the Easter rates on the railways and flock to Toronto in annual

CONVENTION.

This year the Jarvis St. church entertained the delegates, the splendid edifice affording every facility and convenience. The first session was held Thursday evening April 12th, and the remainder followed on Friday. President Stark being ill, ex-president Ratcliffe presided. Dr Thomas, the pastor of the church, made an address of welcome. The topic of the evening was "The Century's Advancement," and it was divided into four parts. Mr. N. W. Rowell, Toronto, spoke on "National Achievement," and traced the history of the land from a feeble district to a pair of provinces (Ontario and Quebec) having a high ideal and a national life. Rev. W. E. Norton, Owen Sound, followed with the topic, "Christian Activity," which he developed along the lines of spiritual life, Biblical research, benevolence and social responsibility. Rev. J. L. Gilmour, Hamilton, discussed "Denominational Advance," for the one Baptist church of 1760, to the present showing of 500 churches and the present missionary and evangelistic activity. Rev. R. R. McKay, Woodstock, described the "Missionary Conquest," outlining the origin and progress of the various mission causes, home and foreign.

Friday morning began with a patriotic session. A chorus of young women led a praise service and the assembly sang the national anthem. Then Pastor Eaton whom you Maritime people have been hearing of late, gave a rousing address on "Christian Patriotism," and another chorus sang the "Hymn of Empire." Rev. J. J. Ross of Chatham expounded the Tabernacle with the aid of charts and Rev. A. B. Cohoe of Whitby spoke on "Learn of me." "The main problem" was Mr. Stark's theme for the presidential address and this was followed by a conference on "Evangelism" led by Dr. Spencer, Brantford. The sub-topics were: "Preparation," Rev. A.

White, Claremont; "Personal Touch," Rev. J. B. Warwicker, Toronto; "The Society's Place," Rev. L. Brown, Grimsby. The National Baptist Convention in Winnipeg has already been announced in the MESSENGER AND VISITOR. Pastor Eaton undertook to kindle the enthusiasm of the Convention on that point. Of course, he succeeded. "Cincinnati 1900," could not be overlooked and Mr. L. McNeill, one of the vice-presidents did full justice to that topic.

The afternoon closed with a conference on "Stewardship," led by Dr. Farmer of McMaster University. He then called for the following sub-themes: "The Question Considered," Rev. H. P. Whidden, Galt; "How much do I owe?" Mr. J. L. McLachlan, Brookline; "The Right Distribution," Mr. E. W. Parsons, Toronto.

Friday evening was given to an important topic, "The Century's Outlook." Hon. G. W. Ross, Premier of Ontario, and one of our ablest speakers spoke on "The Growing Time and the Greater Opportunity." Prof. Tracy, a bright Baptist lecturer in the Provincial University, discussed "Responsibility in Education." Rev. Geo. Webb, Brampton, outlined "The Contest of the Ages." Rev. W. W. Weeks, Toronto, closed the programme with an uplifting talk on "The Christ Conception." Thus ended a Convention long to be remembered, the fruits of which will be seen many a day in the higher ideals and deeper consecration of our young people.

Port Hope, Ont.

New Books.

About My Father's Business. By Austin Miles. The Mershon Company, New York. Price \$1.50.

The picture which the author draws of Christian life, or what passes for such, in the churches of the present is not a flattering one. He holds, however, that the picture is not overdrawn but the reverse. Different denominations have been visited he tells us and data taken, and the incidents and experiences mentioned in the book are actual happenings which have been gathered by the author in the last ten years. It may be indeed that all that the author has put into his book has a counterpart in the churches, and that the book nevertheless presents a distorted picture of church life when it is considered as a whole. This is probably the case. But if the book in some of its characters reflects any considerable part of the church life of the day, it indicates a condition of things which loudly calls for repentance and amendment.

The Life and Times of Dwight L. Moody, By J. Wilbur Chapman, D. D. Royal 8 vo., Illustrated. New York. John C. Winston & Co.

The fact that there is money for the publisher in an attractive "life" of the great evangelist who has so recently passed away, is the reason, doubtless, for the hasty appearance of this book and a number of others of less note, which profess to be in some sense biographies of Dwight L. Moody. It is well known that the appearance of this work is in opposition to the wishes of Mr. Moody's family, coming as it must rather strongly into competition with the biography which is now in course of preparation by Mr. W. R. Moody, D. L. Moody's eldest son. It appears that Dr. Chapman had had the preparation of a Life of Moody in mind for some time previous to the evangelist's death, and his publisher, Winston, held that he was under obligations to proceed with his undertaking. However this may be, the action of Dr. Chapman and his publisher has drawn forth from Mr. W. R. Moody and his publishers, the Revell Company, a strongly worded protest. The book which Dr. Chapman has so hastily produced, although by no means an adequate and satisfactory biography, is certainly a very interesting account of a man who well deserves to be classed among the most remarkable of his times. If it does not present any profound estimate of the man, his sources of power and his influence upon his times, or indeed tell us much about Mr. Moody which we had not learned before through many sources, it does tell the story of his life in a simple and attractive manner, so that the man stands out before us in a vital, human way, and we are able to follow intelligently the development of his spiritual life and influence. Dr. Chapman writes with a genuine admiration and indeed a grateful love for the man to whom he owed much and with whom he was intimately associated in Christian work, and no one can read the book without being profoundly impressed with the simplicity, the broad-souled humanity, the tremendous energy, the optimistic earnestness and the indomitable faith that went to make Dwight L. Moody such a man as he was.

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District Meeting.

The Quarterly Meeting of Lunenburg Co. was held at Bridgewater on the 9th and 10th of April. Coming so soon after the heavy fall of snow, the delegation from the various churches was small, the meetings however, were very interesting and helpful. Evangelistic services were held both evenings. The leaders, Rev. H. B. Smith and Rev. Jas. A. Porter spoke with earnestness and power and many followed them in brief but heartfelt testimonies. The business of the session was conducted on Tuesday morning. The churches represented by their pastor, and others were New Germany, Mahone, and New Cornwall. New Canada and Chelsea, Pleasantville and Dayspring beside the home church. No Baptisms have been reported from the County during the quarter, but special meetings have been held on nearly all the fields, and a number of candidates expecting soon to be baptized. There is not a church in the county which has a baptistry within its building, and delays are accordingly often necessary in carrying out this command of our Lord. There have been some removals by death from our churches, conspicuous among them is that of our Brother Deacon William Falkner of Chelsea, who will be sadly missed in that community. Illness necessitates the removal from our county of the Rev. E. N. Archibald who with his wife is to reside at Melvern Square. We are very sorry to part with these noble workers and godly people and pray that God may spare them both yet to many years of usefulness. The meeting by vote has placed on record the high appreciation of the services of these Christian workers and an expression of the great loss felt by all who knew the value of their labors so well. An expression of sympathy was also recorded and sent to Mrs. Falkner on account of sad bereavement in the death of her husband. The officers for the next year were then appointed

as following: Rev. H. B. Smith, President; Rev. W. B. Bezanson, Sec'y-Treasurer.

Rev. H. B. Smith next read a very excellent paper on "The value of Tithes in Christian Beneficence." This was so highly appreciated that the writer was requested to read it before a larger audience, which he did in the evening. A short discussion followed and it was found that a number has adopted this method of giving. Two able addresses were delivered in the afternoon on "Temperance" by Rev. J. W. Bleakney and Rev. W. E. Bezanson after which the W. B. M. U. occupied an hour presenting a very interesting programme. Further notice will be made of this under the Womens' Department.

The next Quarterly Meeting will be held in July at Chelsea (D. V.)

Personal.

We shall all be very sorry to lose Rev. A. A. Shaw, of Windsor, N. S., who has accepted a call to Brookline, Mass. He is just the kind of man we should like to keep here, but our regret at losing Bro. Shaw will not prevent our wishing him a large measure of success in his new field of labor.

A director of the Standard Oil Company has recently published in The Independent an article declaring trusts to be good for the workingman. To the May 'Century' Andrew Carnegie of the Carnegie Company, which rivals the Standard Oil for first place among the world's great corporations, will contribute an essay taking the same ground. In this article, which bears the title "Popular Illusions about Trusts," the great steel manufacturer argues that the evils of trusts are generally self-corrective; that no trust can live long unless it secures a virtual monopoly of the commodity it deals in; and that "the only people who have reason to fear trusts are those who trust them." In the same magazine "The Real Danger of Trusts"—their menace to the independence of the individual and the state—will be pointed out in a vigorous editorial.

Notices.

The Shelburne County Quarterly Meeting, D. V., be held with the First Sable River church on May 1st and 2nd, commencing at 10.30 a. m. This is the yearly meeting and a good attendance is requested. Also full reports of the work of each church during the year. Blank forms will be sent to all Sunday Schools.
J. MURRAY, Sec'y. pro tem.

The First National Baptist Convention will be held in Winnipeg, July 5th to 13th, 1900. The Baptist Young People's Societies of Canada will have one day on the programme for their national meeting. Address all communications as to transportation rates, etc., to Henry E. Sharp, Esq., Winnipeg, and other communications to Rev. Charles A. Eaton, 34 Roxborough St., W. Toronto.

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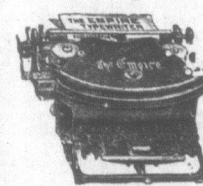
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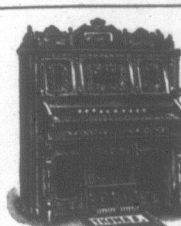
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A very fine property at Berwick, Kings County, N. S., consisting of 21 1/2 acres of land, abutting on the railroad land at the station on the north, and nearly touching the camp ground on the southeast. The whole block is under cultivation, with about 700 choice fruit trees, 8 years old. A large portion of them are now in bearing. A part of the land is good grass land and produces a good crop. The buildings are modern in style and are all new. If not sold before May 10th next it will be offered at auction, either in block or in sections. Enquirers can be supplied with printed plans of the block, showing roads, location of buildings, the parts occupied by trees, etc., etc. In part payment the taking of a small house and premises in some small town or village will be considered. Address:

H. E. JEFFERSON, J. P., Berwick, N. S.
P. S.—This property is considered to be one of the most picturesque, healthy and fruitful locations on the line of railway in the Annapolis Valley. H. E. J.

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.

A Friend's Advice.



When you find your kidneys out of order, when your back aches and pains and gives you endless misery, when you have to rise often in the night and endure torture during the day—take a friend's advice. Get a box of

DOAN'S KIDNEY PILLS.

There are lots of people in your town, who have been cured by this remedy.

Mr. T. Sarchet, merchant tailor, Brockville, Ont., says they cured him of a severe attack of backache and kidney trouble.

They cured Mrs. E. Ford, St. Thomas, Ont., of dropsy.

Mrs. Wm. McNeill, 93 St. James St., St. John, N.B., says they cured her of distressing backache, from which she suffered for over six months.

From nearly every city and town in the Dominion we get statements similar to the above. People who have used them are always glad to say a good word for Doan's Kidney Pills.

Growing girls in ill health should use occasionally Wheeler's Botanic Bitters.

INDIGESTION CAN BE CURED.

An Open Letter from a Prominent Clergyman.

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

Dear Sirs, — Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your

Invigorating Syrup.

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

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

Sold Everywhere at 50 Cents per Bottle.

PUTTNER'S EMULSION

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 BEST.

GEM POCKET PRINTER and LINEN MARKER.

A complete miniature Printing Office consisting of 5 Alphabets of Rubber Type, Type Holder, Steel Presses, bottle Indelible Ink, Ink Pad, and full directions, all packed in a neat case. Useful in every home for marking linen; also for printing cards, envelopes, etc. Every person should possess one. Retail, 50c. per set. For only 10 cents. Agents' quotations sent with order for these cards. Satisfaction guaranteed or money refunded. Address: RAE SUPPLY Co., Toronto, Ont. (Please mention this page.)

The Home

Practical Hints.
Lamps ought to be used in rooms where plants and flowers are kept. Gas is detrimental to them.

To make raised muffins, scald a pint of milk, and when lukewarm add one compressed yeast cake dissolved, half a teaspoonful of salt, and two cupfuls and a half of flour. Beat thoroughly and stand aside until very light, about two hours. Then add the yolks of two eggs well-beaten, and fold in the well-beaten whites. Stand aside for thirty minutes, and bake in greased muffin-rings or gem-pans.—February Ladies' Home Journal.

To clean an oil painting, take it out of its frame, lay a piece of cloth moistened with rain water on it, and leave it for awhile to take up the dirt from the picture. Several applications may be required to secure a perfect result. Then wipe the picture very gently with a tuft of cotton wool, dampened with absolutely pure linseed oil. Gold frames may be cleaned with a freshly cut onion; it should be wiped with a soft sponge wet with rain water a few hours after the application of the onion, and must finally be wiped with a soft rag.—Morning Star.

They Hurt His Nerves.

Boys, do you desire to have always good, strong nerves? Then do not use cigarettes. You think they are harmless? They certainly look very innocent,—only a roll of white paper with a bit of doctor-tobacco inside. But they do weaken the nerves; and, in fact, they have kept many a man from securing a good position on a certain railroad in the West. Read what Geo. Baumhoff, superintendent of the Lindell Railway of St. Louis, says about their use: "Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front end of a motor as a man who drinks in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motor-man needs all his nerve all the time, and a cigarette smoker can't stand the strain. It is a pretty tough job for men in good condition, and even they sometimes get flurried. If I find a car beginning to run badly and getting irregular for any time, I immediately begin to investigate the man to find out if he smokes cigarettes. Nine times out of ten he does, and then he goes for good."—Selected.

Filling For Cake.

One-half cupful sugar, white of one egg, a very little water in the sugar, one cupful stoned raisins or figs, chopped fine.

Boiled Frosting.

Two cupfuls sugar, one cupful milk, boil twelve or fifteen minutes, then beat until thick enough to put on without running. Flavor with vanilla.

Railroad Cake.

Break two eggs into a cup, fill up with sweet cream, one cupful-sugar, one-half teaspoonful soda and one of cream tartar, little salt and nutmeg, a little more than one and-one-half cupfuls flour.

Hickory Nut Cake.

One cupful of butter, two cupfuls of sugar, half a cupful of milk, four eggs, one cupful of chopped raisins, one cupful of chopped hickory nuts, two cupfuls of flour, half a teaspoonful of soda, juice of half a lemon. Bake in two square loaves and frost.

WILD CHERRY.—The common wild black cherry is an excellent timber tree, and it will thrive further North than the hickory and some oaks. It grows freely from its stones, kept moist from the time they fall until early spring, then sown in open ground.

CRACKER-JACK.—One cupful of maple syrup (or sugar) one cupful of brown sugar, one-fourth cupful of butter, one tablespoonful of butter and a pinch of salt. Boil until it hardens when dropped into

cold water; pour over fresh popcorn, mixing thoroughly. Well roasted peanuts may be mixed with the corn.

CREMENT FOR MENDING GUM SHOES.—One part gutta percha, one part coal-tar pitch, four parts of turpentine. Mix thoroughly and apply hot. Excellent for mending hot-water bags and bicycle tires.

PLANTING BLACKBERRIES.—Blackberries and raspberries when planted should be cut down almost to the ground; that a strong cane or two may be produced for the next season. The old cane can not get support enough to produce fruit, and by cutting it well back the new cane will be stronger.

Field mice are very apt to bark roots of trees to such an extent as to kill them. Muskrats have been known to do the same with fruit trees planted near creeks. The lesson is to keep long grass or weeds from orchard trees, and not to plant near water courses, where rats are liable to be.

It is said that hygienic laws require that woolen blankets which have been slept under a season should be washed instead of dry cleaned, as so many have them. They retain their new look better dry cleaned, but disease germs may lurk in their folds unless they go through the process of boiling as hot water cleanses and purifies. To make them retain their fleecy softness they should be washed in a cleansing suds of pearline, and they should be rinsed in warm water, the same temperature as they are washed.

The tariff committee of the Canadian Manufacturers' Association, after considering replies sent in by manufacturers in all parts of Canada to questions regarding the effect of the British preference and the attitude the manufacturers should assume toward it, reported to the association on Tuesday against the adoption of an antagonistic position.

Major Drummond, military secretary to the Governor General, is now in command of the Canadian militia. He left Cape Town for Canada last Saturday. He will receive his promotion to colonel in the Imperial army and hold the local rank here of general. Major Drummond is an officer of the Scots Guards and previous to going to South Africa as Col. Otter's chief of staff had seen active service in Egypt.

Tested and Tried For 25 Years

Would you feel perfectly safe to put all your money in a new bank? One you have just heard of? But how about an old bank? One that has done business for over a quarter of a century? One that has always kept its promises? One that never failed; never misled you in any way? You could trust such a bank, couldn't you?

SCOTT'S EMULSION

of COD-LIVER OIL WITH HYPOPHOSPHITES is just like such a bank. It has never disappointed you, never will. It has never deceived you, never will. Look out that someone does not try to make you invest your health in a new tonic, some new medicine you know nothing of.

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

FREE!

This beautiful Opal Ring in a handsome plush lined case for selling 10c. Each package contains 60 most fragrant varieties. All return. Write and we send seeds. Sell them, return money, and we mail you watch all charges paid. The season is short so order at once. Premium Supply Co., Box V Toronto, Can.

PARSONS PILLS

will cure Biliousness, Constipation, all Liver complaints. They expel impurities from the blood. Delicate women find sure relief from using them.

To Cure Sick Headache and remove impurities from the stomach and bowels. Put up in glass vials. Thirty in a bottle; one a dose. Recommended by many physicians everywhere, as the best Liver Pill made. Sixty-four page book sent free by mail. Sold by all Druggists, or sent post-paid for 25 cents in stamps. L. S. JOHNSON & Co., Boston, Mass.

There is no better remedy for the household and stable than Kendrick's Liniment


STRENGTHENS WEAK LUNGS.

Many persons are in a condition to invite Pneumonia or Consumption by reason of inherited tendency or other causes. They catch cold easily—find it difficult to get rid of an ordinary cough or cold. We would advise all such people to use Dr. Wood's Norway Pine Syrup.

It is a wonderful strengthener and healer of the breathing organs, and fortifies the lungs against serious pulmonary diseases.

Miss Clara Marshall, Moore, Ont., writes: "I have suffered several years with weak lungs and could get no cure, so became discouraged. If I caught cold it was hard to get rid of it. I started using Dr. Wood's Norway Pine Syrup, and as a result my cough has been cured and my lungs greatly strengthened."

Dr. Wood's Norway Pine Syrup.



50c. and 40c. a bottle. All druggists.

Use the genuine MURRAY & LANMAN'S FLORIDA WATER

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

Cowan's Royal Navy Chocolate and Hygienic Cocoa

are always the favorites in the homes The COWAN CO., TORONTO.

MONT. McDONALD BARRISTER, Etc.

Princess St. St. John

SPECIAL INDUCEMENTS Spring & Summer MONTHS.

WHISTON'S COMMERCIAL COLLEGE is offering special inducements to students taking the Commercial or Stenographic course during the months of April, May, June and July. This old, reliable, training school is steadily improving and broadening. All commercial branches are taught. Illustrated Catalogues free.

S. E. WHISTON, Principal, 95 Barrington Street, Halifax, N. S.

EARN!

This beautiful Lady's Watch by selling only 50c. packages of Sweet Pea Seeds at 10 cents each. Each large package contains 60 most fragrant varieties. All return. Write and we send seeds. Sell them, return money, and we mail you watch all charges paid. The season is short so order at once. Premium Supply Co., Box V Toronto, Can.

Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS

Purest copper and tin only. Terms, etc., free. MCHANE BELL FOUNDRY, Baltimore, Md.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Second Quarter.

JESUS AND JOHN THE BAPTIST.

Lesson V. April 29. Luke 7: 11-28.

Read Luke 7: 11-35. Commit Vs. 22, 23.

GOLDEN TEXT.

He hath done all things well.—Mark 7: 37.

EXPLANATORY.

I. TWO SCENES. A CONTRAST. JESUS IN GALILEE; JOHN IN THE MACHERUS PRISON.—Jesus in Galilee. It was summer in the most beautiful and fertile part of Palestine. Peace and plenty were everywhere. Jesus was moving about the country, healing the sick, teaching the people, accompanied by the twelve apostles, attracting crowds, making many disciples. Vs. 21 and 22 give a sketch of this attractive picture. The career of Jesus at this time, with little apparent opposition, was that of a popular and successful prophet.

John the Baptist in Macherus. About one hundred miles to the southeast of Galilee, in the strong fortress and castle of Macherus, on the borders of Arabia, eight or nine miles east of the northern end of the Dead Sea, John the Baptist had been lying in a dungeon for several months like a caged eagle. Among mountains higher than those around Jerusalem rises from a valley "a long, flat ridge, more than a mile long and quite difficult of access, all of which was made a strong fortress. From this ridge rises a high, conical hill, the top of which is one hundred yards in diameter, and which was fortified as an impregnable citadel. In this citadel, besides a very deep well, and a very large and deep, cemented cistern, are now found 'two dungeons, one of them deep and its sides scarcely broken in,' which have 'small holes still visible in the masonry, where staples of wood and iron had once been fixed. One of these must surely have been the prison house of John the Baptist.' On this high ridge Herod the Great built an extensive and beautiful palace."

II. THE DISCOURAGED PROPHET. AN ECLIPSE OF FAITH.—Vs. 18-20. 18. AND THE DISCIPLES OF JOHN. They clung nobly to their teacher, and visited him in prison in spite of all dangers. It is a noble and charming picture. They came even from Galilee, where the very air was full of the miracles and teachings of Jesus, and SHEWED HIM OF ALL THESE THINGS, his miraculous power, his loving teachings, his feasting with publicans and sinners, his growing popularity. The sending of a delegation of his disciples with the question as to whether Jesus was indeed the expected Messiah shows that the brave and true prophet and martyr was in the shadow of a great doubt. Almost all active, earnest, enthusiastic reformers, men of great and stirring deeds, have had their seasons of discouragement and depression. Moses, when the people complained in the desert, himself complained to God, "I am not able to bear all this

SCHOOL GIRL'S FOOD.

A Very Important Question for Growing Girls.

A little girl in Providence, R. I., high school, was badly run down, owing to the fact that she was not properly fed. When her parents discovered the value of Grape-Nuts food, she quickly recovered. Her father's letter is as follows:

"Without any desire whatever for publicity—in fact, with every desire to avoid it, I yet would like you to know of the following in reference to Grape-Nuts.

"My daughter is in the Providence High School, English department, and working very hard, her studies telling on her severely, partly because of a serious illness she had some two or three years since. She has been accustomed to take meat lunches with her, and to obtain a cup of hot drink, often of milk, at the school building. She came home quite hungry, and somewhat exhausted.

"Three months ago, she began to carry Grape-Nuts instead of her meat sandwiches, and now will not forego them. She says she can stand the after study on them better and has no sense of exhaustion on reaching home, although always able to enjoy her meal, as her appetite is good.

"We regard this as strong testimony in favor of Grape-Nuts, and if you can use it without publishing our names, we shall be pleased to have you do it, and will further say that we shall be glad to answer questions on the subject through the mails. We have used Grape-Nuts as an article of diet for nearly two years. Yours truly,"

The name of this gentleman can be had by application to the Postum Cereal Co., Ltd., Battle Creek, Mich.

people alone, because it is too heavy for me" (Num. 11:10-15). So David said, "O Lord, why hidest thou thyself in times of trouble?" (Psa. 10:1). Elijah, after his mighty deed on Carmel, lay down under the "juniper" tree, and wished to die. Almost every worker for God has at some time been with Bunyan's Christian in Doubting Castle of Giant Despair. No wonder, then, that the young prophet, John the Baptist, had for a brief time this bitter experience, and, like Hopeful, forgot that he had the key of deliverance in his bosom.

III. JOHN SEEKING HELP FROM THE RIGHT SOURCE.—Vs. 19, 20. John unable to solve his doubts does not rest in despondency, giving himself up to hopeless despair, nor does he seek help where it cannot be found, but takes the only right, reasonable, and hopeful plan.

19. CALLING UNTO HIM TWO OF HIS DISCIPLES SENT THEM TO JESUS, SAYING, ART THOU HE THAT SHOULD COME? The Messiah of whom John had preached, whom the prophets had foretold. "Art thou the Messiah? If so, tell me so; do not leave me here in a mistake in this dungeon." The report of Jesus' marvelous works showed him, like Hopeful, in Giant Despair's castle, where the key could be found to open the door.

Observe three things: "First, he put his doubt in words. Doubt is most dangerous when it is vague; condense it into definite questions and immediately the light begins to break."

A wise minister once advised a doubting Christian to write out his doubts and sign his name to them. A father advised his son, who was complaining of his treatment by his employer, to write out his grievances.

Secondly, "John sent directly to Christ." Thirdly, "John never thought of withdrawing his condemnation of the conduct of Herod and Herodias. He who, though perplexed in faith, remains pure in deeds, will ultimately fight his way through doubt and come safely out on the other side."

IV. HOW JESUS CURED DISCOURAGEMENT AND DOUBT.—Vs. 21, 23. 21. AND IN THAT SAME HOUR. Before the eyes of John's disciples, HE CURED MANY. Not merely to show this proof to John, but because they needed curing. Jesus kept on doing his work. INFIRMITIES, DISEASES, PLAGUES. Strokes, blows of a scourge; hence "recognized in medical writings as acute," as the "diseases" were the chronic cases. EVIL SPIRITS. As distinct from diseases. BLIND HE GAVE SIGHT. "More is expressed by this verb than simple 'giving.' He gave as 'a free, gracious, joy-giving' gift."

22. THE LAME WALK, etc. Note the great variety of cures, the many forms of disease relieved. There was nothing too hard for his power. Each disease was typical of some corresponding moral healing from the diseases of sin. All of them were expressions of his goodness and love.

Moreover, these are the very things that Isaiah foretold of the Messianic times (Isa. 35:4-6; 29:18, 19).

TO THE POOR THE GOSPEL IS PREACHED. The language embraces the poor in heart life, all who suffer heart hunger, the meek, the broken-hearted, the captives, the bound." This is one of the strongest proofs of the truth of the gospel, one of the surest marks of the true Messiah and the true church.

23. AND BLESSED IS HE, WHOEVER SHALL NOT BE OFFENDED IN ME. Shall find no occasion of stumbling in me, shall see how my work and method of founding the kingdom, however differing from preconceived opinions, is the true way for the Messiah, the only one in which his mission could be fulfilled, and the only one foretold by the prophets. Many, indeed, did stumble at the way Jesus represented the Messiahship. Note how Jesus relieved his despondency, and will relieve ours.

V. THE TESTIMONY OF JESUS TO JOHN Vs. 24-28. 24. WHEN THE MESSENGERS OF JOHN WERE DEPARTED. Jesus spoke his eulogy, not in the presence of John's disciples, but after they were gone, for the good of the people. He did not praise to his face and condemn behind his back. HE BEGAN TO SPEAK UNTO THE PEOPLE, in answer to their thoughts and secret questionings. They might imagine from John's message that the Baptist wavered in his faith, and that his imprisonment had shaken his constancy. Our Lord, therefore, reminds them of what John was.

WHAT WENT YE OUT INTO THE WILDERNESS, where John had preached. A REED SHAKEN WITH THE WIND. The reed of Egypt and Palestine is a very tall cane, growing twelve feet high, with a magnificent panicle of blossom at the top, and so slender and yielding that it will lie perfectly flat under a gust of wind, and immediately resume its upright position.

25. A MAN CLOTHED IN SOFT RAIMENT. Luxurious or gorgeous clothing—a sign of an effeminate and voluptuous nature, or a sycophant, who would flatter for the hope

of gain. Contrast this with the rigorous fare and simple garb of John as described in Matt. 3:4. So the next accusation of the reformer, and his next danger, is that "he is making friends of the rich, and feathering his own nest." BEHOLD, etc. No such man as this was the wilderness prophet. If you wished to find such men, you would go to the palace of Herod, where they are gorgeously appareled.

26. A PROPHET? YEA, . . . AND MUCH MORE THAN A PROPHET. (1) Because himself the object of prophecy; (2) because he pointed out the Messiah, whom others only foretold, and saw him whom kings and prophets desired to see; and (3) chiefest of all, because his position was nearest the threshold of the kingdom and, more than they all, helped to usher it in.

27. THIS IS HE, OF WHOM IT IS WRITTEN. (In Mal. 3:1.) BEHOLD, I SEND MY MESSENGER BEFORE THY FACE, etc. An allusion to one who went before an Eastern monarch to remove all obstacles out of the way.

28. THERE IS NOT A GREATER PROPHET THAN JOHN THE BAPTIST, in character, in work, in nearness to God, in position, in privilege, in success. HE THAT IS LEAST IN THE KINGDOM OF GOD IS GREATER THAN HE. The least of the greatest is greater than the greatest of the least. It does not mean greater in personal character, nor in eternal condition, but in "present" privilege, prerogative, station, as the least child is greater than the highest servant. He belongs to a higher dispensation, with larger influences of the Spirit, blessings beyond the comprehension of any in the previous dispensation.

Staggering Under Burdens.

Paine's Celery Compound Is the Power That Removes Every Load of Disease In Springtime.

It is the World's Most Noted Remedy For Blood Cleansing, Nerve Bracing and Flesh Building

Now that spring is at hand, the body is ready to cast off unhealthy tissues if it is only given a chance.

The great work of renewing and building up health and strength is surely and quickly done by Paine's Celery Compound.

Paine's Celery Compound cleanses and purifies every drop of blood in the body; the excretory organs, kidney, skin and bowels are made to work actively and the nerves are able to furnish sufficient energy to the digestive organs.

Paine's Celery Compound is the best spring medicine in the world, because it is far more than a mere spring remedy. It brings a healthy appetite, perfect digestion and regularity of the bowels. As the greatest of spring remedies it banishes morbid humors and poisons that cause rheumatism, neuralgia, heart trouble and other dangerous ailments.

For long years physicians have recognized Paine's Celery Compound as the one scientific spring medicine, and it is universally prescribed by them whenever there is urgent need of a vigorous and prompt restoring of health and strength to the worn-out system.

Thousands of men and women have found from personal experience that Paine's Celery Compound makes sick people well, and keeps all from sickness who use it in springtime.

C. C. RICHARD'S & Co. Dear Sirs,—For some years I have had only partial use of my arm, caused by a sudden strain. I have used every remedy without effect, until I got a sample bottle of MINARD'S LINIMENT. The benefit I received from it caused me to continue its use, and now I am happy to say that my arm is completely restored. Janis, Ont. R W HARRISON

FREE. This beautiful Heavy Gold or Silver Plated Chain Bracelet, for selling only one dozen packages of Sweet Pea Seed, at 10c. each. Large package contains most fragrant varieties. All colors. Write and we will send. Sell them, return money, and we mail you bracelet also. Write to: The Sagen Co., 2000 St. John St., Toronto, Ont. V. V. Toronto, Can. Premium Soap Co. Company.

"Life of D. L. Moody."

Agents wanted to sell the only authorized "Life of D. L. Moody" written by his son, Wm. R. Moody, Editor of "Record of Christian Work." This is the one book that contains the family portraits and is prepared in direct compliance with Mr. Moody's expressed wishes. W. R. Moody states,—"Other Biographies are not approved by the family and friends of my father. They have been prepared in spite of our urgent protest." The records of Moody's life have been gathered and carefully guarded by the family for years, and no one has had access to his letters and private library. The work is beautifully illustrated with over 100 half tones. Big terms. Popular prices. Books on credit. Act quick. Send 35c. for copy of prospectus.

No agent can afford to sell spurious lives. We will send a Pros. and Outfit free to any agent who mails us his Pros. and full Outfit to any other Moody Book. Act quick. EARLE PUBLISHING CO., St. John.

Tickling is not always agreeable especially an unpleasant tickling sensation in the Throat about bed time, when you expect to sleep. Use the Baird Company's Wine of Tar Honey and Wild Cherry.

2nd Quarter -1900- April, May, June.

Kindly favor me with your order for LESSON HELPS and PAPERS for SECOND QUARTER.

Table with 2 columns: Item and Price. Senior Quarterly, per quarter, 4c. Advance, 2c. Intermediate, 2c. Primary, 2c. Picture Lesson, 2 1/2c. Bible Lesson Picture Roll, 75c. Baptist Teacher Roll, 10c.

Above prices are same as ordering direct. PELOUBET'S NOTES, 1900, mailed, 97c.

Prompt attention given to every order. Send for blank form.

I have a few Maps on "Palestine in the time of our Saviour." 48x35. On Rollers, \$2.50. Unmounted, 2.00. Hurry up.

Geo. A. McDonald, 120 Granville Street, Halifax.

Spring Weather Weakness

Try as you may, you cannot escape the weary, worn out, dont-care-to-work feeling that accompanies spring weather.

Brain is not as clear as it ought to be; there is languor and listlessness instead of energy and activity.

Burdock Blood Bitters is what people need this weather.

It sets the liver, bowels, and kidneys acting, whereby all poisons are eliminated from the system; cleans the tongue, improves the appetite, purifies and enriches the blood.

MISS MARY J. IRWIN, Holland, Man., writes:

"I have used Burdock Blood Bitters as a spring medicine for three years now and don't think there is its equal anywhere. When I feel drowsy and tired, and have no desire to eat, I get a bottle of B.B.B.

"I think it purifies the blood and builds up the constitution better than any other remedy."

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year.

FIRST CHURCH, HALIFAX.—The first Sunday of April the right hand of fellowship was given to seven who were received by baptism, and to a number of others who united by letter.

RIVER PHILIP, N. S.—The re-organization of the River Philip (Cumberland county) Baptist church took place on April 5th.

DIGBY, N. S.—We note an increasing interest in the meetings since last reporting we have received a generous donation from our people in town.

CHARLOTTETOWN, P. E. I.—Our Junior Union received a letter from Miss Mable Archibald of Chicacole, India, and it was read at a united meeting of the Senior and Junior societies last Friday evening.

BILLTOWN, N. S.—A few of the principal members of the church met in the vestry, by previous arrangement, on one of the stormy evenings of February.

ANTIGONISH, N. S.—On Sabbath morning, April 8th, it was the privilege of the pastor to give the right hand of fellowship to six, three received by letter and three by baptism.

WINDSOR, N. S.—We regret to have to announce the resignation of our beloved pastor, Rev. A. A. Shaw, to take effect the last of May.

CENTREVILLE, CARLETON CO.—We are now getting comfortably settled here. Our field comprises Centreville, Good's Corner, Bloomfield, Knoxford and Bridge-water Centre.

which \$17 was in cash. Others who were prevented by the weather from coming at that time have continued to visit us, raising the receipts to over \$40, and there are intimations that the end is not yet.

ST. ANDREWS AND BAYSIDE.—I would again report the movement in both of these churches. Since I reported last I have preached in both, and had larger congregations than ever.

WOOD'S HARBOR.—Here we have a few. A large number of our members do not take part in meetings. The storm blew off our chimneys; meeting was broken up; but little done for cause; found hard work to raise money for home needs.

EAST PUBNICO.—We are sorry we have not anything more encouraging to report and yet we are thankful to say that the "Light" is still burning. We have a faithful few. Our members are so scattered and so many are away it is hard to keep up prayer meeting and Sunday schools during winter, and yet if what members we have were nigh with God even this might be done.

FORBES' POINT.—This is a part of Wood's Harbor. Here we have one of the best Aid Societies we know of in the province. I think all the sisters are in it.

BARRINGTON, N. S.—We deeply regret that we cannot report revivals. One has professed conversion, also several professed and we hope have been converted at Villagedale.

N. B. Home Missions. The monthly session of the Board was held on 10th inst. Reports were received from Bros. Baker, Young, Bishop, Henderson, Gardner, Seelye and Branscomb; several communications were also read.

Bro. Young reported having visited Temperance Vale and the Tobique, after which he went to St. Andrews and Bayside to engage in special work, the report from the treasurer showed that the treasury was overdrawn and asked for immediate help from the churches.

Cash for Forward Movement. Wm E Hall, \$10; E M Ganong, \$0; F M Steadman, \$10; W H White, \$12.50; Louisa A. McKim, \$1; J H Rockwell's estate, \$4; Rev Geo E Tufts, \$25; A H Weir, \$1; Miss Minnie G Hatfield, \$3; Thomas L Hay, \$25; Parker Gates, \$4; H T Clemens, \$1; Miss M S B, \$3; Vail Bros, \$12.50; A L Reid, \$2. Wm. E. HALL, 93 North St., Halifax.

Acknowledgment. Kindly allow us to acknowledge through the MESSENGER AND VISITOR a cash donation from the Annandale church of \$16.35 May God richly bless the givers. A. C. SHAW.

Made New Kidneys In Place of Those Destroyed by Twenty-five Years of Kidney Disease

A Wonderful Cure in New Brunswick by Dodd's Kidney Pills—He Had Submitted to Surgical Operations Without Getting Relief—Cured by Dodd's Kidney Pills. KARS, N. B., April 16.—It is safe to say that never before have the people of this district been so thoroughly and intensely interested in a question of health and disease as the are to-day.

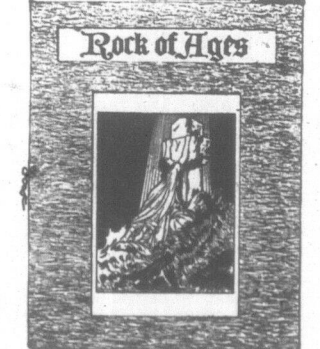
Spring Cloths We are in receipt of a great variety of spring cloths, the newest weaves for the season. As this is to be a great year for Blue Serges and Fancy Suitings we have imported heavily of these handsome materials.

A. GILMOUR, 68 King Street, Custom Tailoring, St. John, N.B.

ROYAL Baking Powder Made from pure cream of tartar. Safeguards the food against alum. Alum baking powders are the greatest menaces to health of the present day.

Mr. Worden was very ill. Kidney Disease had tortured him for a quarter of a century. All efforts to cure or relieve were useless. He lost hope. Was there any wonder? But there was hope. Dodd's Kidney Pills were brought into the case. They lost no time—they went to work at once.

Choice Gifts for Easter



Twelve Booklets (size 5 1/4 x 6 1/4 in.) of beautiful design and finish. Price 11 cents each, mailed to any address.

- Lead Kindly Light. Home Sweet Home. Rock of Ages. Auld Lang Syne. Nearer My God to Thee. Psalm of Life. Art Thou Weary. He Giveth His Beloved Sleep. One Sweetly Solemn Thought. Thou Everywhere. Abide With Me. Night Song.

Each booklet contains one of these old-time favorites, with music. Send for one and examine it carefully. It will please you.

ALWAYS KEEP ON HAND Pain-Killer THERE IS NO KIND OF PAIN OR ACHE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE. LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME, PERRY DAVIS & SON.

April RUTLEDGE 6th inst, to a daughter. MACQUARRIE April 3rd, Quarrie, a. ALWARD bride, on P. J. Stack, sie E. Wood. RUGGLES the bride's J. Tingley, N. S., to F. napolis Co. PHILLIPS April 5th, sie M. Phil and Barlow Co. BUNKER April 4th, Edith F., Robert L. DIAMOND E. I., Marmond, Roll Lane. DOW-BR April 11th, Freeman D. and Lottie. GRAHAM April 12th, William J. er. WARD-BR bride's par Dorson, as Benjamin of Kingstons. SAVILLE P. E. I., Ammond, Geo I., to Alb Huestis, C. HIRTSLE the bride's burg Co., A. Porter, Settlement, May Bollow burg Co., N. GANONG Mr. and whooping c well Hill, 1. ALWARD Matilda Al age. For s and battled relieved her. STREVIS cancer, Ch Our sister w endured h greatest of sorrowing c. MATTHEW March 14, I in the 28th peace, havi Christ. Th as another o January 5th. DOWNING 24th, at R She was a sickness, sh change of h sympathy is she was the them. WOOD.—I 26th, at Ho years. She member of t gone to rest, sons, and t

BIRTHS.

RUTLEDGE.—At Goldboro, N. S., on the 6th inst., to Rev. W. J. and Mrs. Rutledge, a daughter.

MACQUARRIE.—At Parrsboro, N. S., April 3rd, to Rev. D. H. and Mrs. MacQuarrie, a daughter.

MARRIAGES.

ALWARD-WOOD.—At the home of the bride, on Wednesday, April 11th, by Rev. F. J. Stackhouse, Harry E. Alward to Bessie E. Wood, both of St. John, N. B.

RUGGLES-SIMPSON.—At the home of the bride's parents, April 9th, by Pastor L. J. Tingley, J. F. Ruggles, of Clementsfort, N. S., to Emma Simpson, of Victory, Annapolis Co., N. S.

PHILLIPS-SUTHERN.—At Westport, April 5th, by Rev. P. S. MacGregor, Bessie M. Phillips, of Hebron, Yarmouth Co., and Barlow Suthern, of Westport, Digby Co.

BUNKER-LAFFOLEY.—At Westport, April 4th, by the Rev. P. S. MacGregor, Edith F. Bunker, of Long Beach, and Robert Lafoley of Westport.

DIAMOND-LANE.—At Charlottetown, P. E. I., March 21st, by Rev. G. R. Raymond, Robert J. Diamond to Margaret Lane.

DOW-BROWN.—At Parrsboro, N. S., April 17th, by Rev. D. H. MacQuarrie, Freeman Dow, of Diligent River, N. S., and Lottie Brown of Parrsboro.

GRAHAM-FLETCHER.—At De Bert, N. S. April 12th, by pastor O. N. Chipman, William J. Graham and Minnie A. Fletcher.

WARD-BIER.—At the residence of the bride's parents, April 4th, by Rev. J. F. Dorson, assisted by Rev. A. F. Browne, Benjamin Ward, and Hattie A. Bier, both of Kingston, Prince Edward Island.

SAVILLE-HUESTIS.—At Charlottetown, P. E. I., April 9th, by Rev. G. P. Raymond, George E. Saville of Dundas, P. E. I., to Alberta, daughter of Mrs. R. B. Huestis, Charlottetown.

HIRTLE-BOLLIVER.—At the home of the bride's father, Branch Lehave, Lunenburg Co., N. S., April 3rd, by the Rev. F. A. Porter, Stephen P. Hirtel, of Baker Settlement, Lunenburg Co., N. S., to Ida May Bolliver of Branch Lehave, Lunenburg Co., N. S.

DEATHS.

GANONG.—Ethel, infant daughter of Mr. and Mrs. Wm. Ganong, died of whooping cough, March 22nd, at Hopewell Hill, N. B.

ALWARD.—At Petitediac, March 16th, Matilda Alward, in the 57th year of her age. For several years our sister suffered and battled with disease until her Saviour relieved her and took her to himself.

STEEVES.—At Petitediac, Feb. 19th, of cancer, Charlotte Steeves, 62 years of age. Our sister whose faith in Christ was firm, endured her severe suffering with the greatest of patience. God comfort the sorrowing children.

MATTHEWS.—At Parrsboro, N. S., March 14, David, son of Thomas Matthews in the 28th year of his age. His end was peace, having found hope and comfort in Christ. The family feel the stroke keenly, as another of the boys was called away on January 5th.

DOWNING.—Elsie Downing died March 24th, at Riverside, N. B., aged 29 years. She was a great sufferer. During her sickness, she professed to have met with a change of heart, and died trusting. Much sympathy is felt for the aged parents, as she was the only child remaining with them.

WOOD.—Mrs. John Wood died March 26th, at Hopewell Cape, N. B., aged 68 years. She for many years had been a member of the Hopewell church, and is gone to rest. She leaves a husband, two sons, and two daughters to mourn. A

funeral sermon was preached by the pastor.

PIERSON.—Thomas Pierson died April 5th, after only three days sickness, aged 76 years, at Albert, N. B. He never made a public profession of faith in Christ, but professed to love the Lord Jesus. His funeral took place Sunday afternoon. Services conducted by pastor, assisted by Rev. Charles Comben, (Methodist.)

BARTLEY.—At Upper Knoxford, Carleton Co., on the 29th ult., Jane, widow of late Thomas Bartley, aged 79 years. Our sister was born in Nova Scotia, where she professed faith in Christ and joined the church while in early life. She is remembered for strong faith and active service to the Master. She leaves six children, three sons and three daughters to mourn the loss of a faithful Christian mother. Appropriate funeral services were held at Upper Knoxford Baptist Church on 31st ult.

MCLEAN.—At Little Sands, P. E. I., on the 28th Dec., Flora, relict of the late John McLean, in the 87th year of her age. She was a member of the Baptist church of Little Sands, being baptized by the late Rev. Mr. Foshay while pastor of our church. She lived a blameless life and died a happy death, fully trusting in the Crucified One. She left one son and three daughters, with a number of friends and relatives to mourn their loss. Blessed are the dead who die in the Lord.

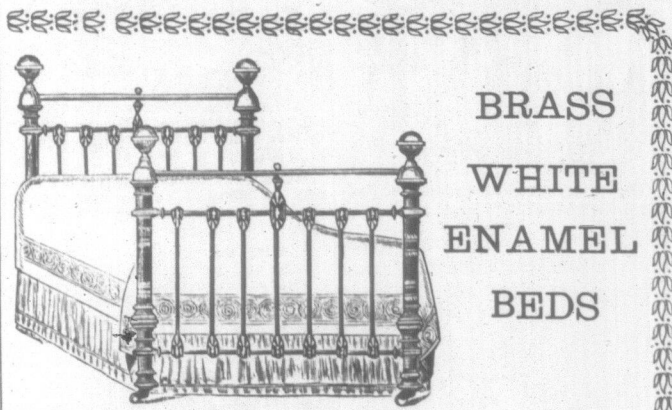
KERR.—At the residence of Mrs. Dr. Black, Amherst, April 6th, Mrs. Sally Kerr, aged 91 years, last surviving child of Edward Baker, of Barronsfield, and widow of J. N. B. Kerr. Mrs. K. was a familiar figure in Amherst, being about until a few months ago. She was a Christian in heart, but could never summon strength to profess her faith. She looked back to a religious awakening fifty years ago, and hoped that at that time God had met her with his saving power.

WEARED.—At Upper Blackville, April 6th Nathaniel Weared, in the 90th year of his age. Brother Weared was one of the oldest settlers on the Miramichi, his wife being laid to rest some fifty-four years ago. He has spent his last declining days in the comfortable home of his son Thomas, at whose home the funeral services were held, after which (with difficulty on account of the deep snow) a number of young men carried him to his grave on the Morehouse Hill.

FOSTER.—At Port Medway, N. S., March 28th, Rebecca Foster, aged 78. About twenty years ago our sister united with the Port Medway Baptist church, having found Christ to be a Saviour some years before. Her life was ever consistent and faithful, exemplifying Christian kindness and patience. A long, painful illness was very patiently borne. Strong faith and hope cheered her to the end, death having no terror. A brother and niece of her household mourn keenly their loss and her memory is kindly and mournfully cherished by a large circle of relatives and friends.

CLARK.—At Coldstream, Carleton Co., March 30th, of measles, Wilmot Clark unexpectedly to his family and friends departed this life. About twenty years ago he professed faith in Jesus Christ as his Saviour, and was baptized by Rev. Herman Shaw. During his closing hours of this life he was sustained by a triumphant faith in God. On Sabbath a large concourse of people assembled to sympathize with the widow and six fatherless children. Services at the home and the church were conducted by the pastor J. D. Wetmore assisted by Rev. S. Benizion (Primitive Baptist.) Brother Clark was 41 years old.

TAYLOR.—At Salem, Cumberland, April 4, 1900, Rosanna, wife of the late Samuel Taylor, aged 82. Mrs. Taylor was married to Wm. Fowler, from which union eight children are living, two of whom, Anna and Mary, are the wives respectively of Dr. Goodspeed, Professor in McMaster University, and Rev. J. W. Bancroft, of Springhill. The others are Mrs. B. Starratt, Paradise; Mrs. James Baird, Leicester; Mrs. Wm. James, Bermuda; Lucy unmarried, Toronto. Walter, of



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Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$47.50 to \$27.00. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

Manchester Robertson & Wilson

Sackville, N. B., and Winifred of Truro; also one son, Arthur B. Taylor, of Sydney, C. B. Mrs. Taylor was the eldest daughter of Thomas Logan, of Amherst. She spent her life as a good mother, devoted to her children, who now mourn her loss. Funeral services were held at her old home, where she was tenderly cared for in her last days by the family of Bro. Alex. Campbell, Rev. A. F. Newcomb and Dr. Steele officiating.

BETTINSON.—At her home in Dartmouth on the 3rd inst., Mary Ann, aged 78 years, beloved wife of John Bettinson, Esq. She was the eldest child of Daniel Benjamin, of Pugwash, N. S. She leaves a husband well-advanced in years and a wide circle of relatives and friends to mourn their loss. For she was a good woman, and ever faithful to Him who called her "out of darkness into light." When quite young during a visit to friends in Halifax she professed faith in Christ, and united with the Granville St. Baptist Church. To the profession made, she was faithful through her long life. As she grew older, her attachment to Christ increased. In all the exercises of public devotion she found especial delight. In Christian conversation she was at home. She lived a life of faith and prayer. A year or two ago, her husband then over 80 years old made public profession of faith. Then her joy was full. She was for many years a consistent and much esteemed member of the Baptist Church in Dartmouth.

PHINNEY.—Mrs. Phinney, wife of Norman Phinney, Esq. of Lawrencetown, died at Halifax, Sunday, March 11th. She had been ill only a short time, and her sudden death came as a great blow to the community. The funeral at Lawrencetown was largely attended. Her pastor was assisted by the Revs R. D. Porter, I. Wallace and J. Astbury. The pastor spoke from Mr. 14:8 "She hath done what she could," after which a quartette from the choir sang beautifully "Only remembered by what we have done." In sister Phinney's death the church loses one of its most valued members. She loved her Saviour dearly and was ever ready to work in His cause. In the prayer and Conference meetings she was ready with a loving testimony for Jesus. She was especially interested in the W. M. A. S. and for 15 years was its efficient secretary. It is hard for us to understand why such a helper should be taken away so early, but the truth "What we know not now, we shall know hereafter," comforts us. Her husband, two sons and two daughters have the sympathy of the entire community in their sorrow, over the loss of a faithful wife and loving mother. "Blessed are the dead who die in the Lord."

Rev. P. O. Reese.

The Rev. P. O. Reese was born at Newcastle, Grand Lake, N. B., at 75 years ago, was baptized by the late Rev. Thomas Saunders, and ordained pastor over the old Canning church in 1858. After seven years of earnest labor for the Master he removed to Maugerville, where he spent some of the best years of his life preaching the gospel. His next pastorate was at Salisbury, where he labored with evident tokens of the Master's approval. The last twenty years of his life was spent at Cardit

gan. Here for 20 years he preached and labored with his hands and succeeded in building a snug home of which he was soon deprived by the devouring element. This was a great trial to our brother and his little family, but if great trials are great blessings, then Bro. Reese had many blessings in his life. As a preacher he was above the average. He never got befogged, and he seemed to do the work of condensing with a scythe rather than a penknife. A few months before his departure he removed to Milford, Mass., to reside with his son, where he passed peacefully on to the better land. His remains were brought to Upper Keswick for interment, the funeral services being conducted by the Rev. G. O. Howard. He leaves a wife and five children to mourn the loss of a loving and tender husband and father.

GEORGE HOWARD.

CANCER And Tumors cured to stay cured, at home; no knife, plaster or pain. For Canadian testimonials & 130-page book—free, write Dept. 13, MASON MEDICINE Co., 377 Sherbourne Street, Toronto Ontario.

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Horse Liniment,
FOR MAN OR BEAST
HAS NO EQUAL
As an internal and external remedy.**

We the undersigned have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best of results, and highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities:

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Joseph R. Wyman, ex-Mayor, "
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Manufactured at Yarmouth, N. S., by
Fred L. Shaffner,
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"A PERFECT FOOD"—as Wholesome as it is Delicious."

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—Dominion Medical Monthly.

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RADWAY'S READY RELIEF

For Internal and External Use
NO NARCOTIC OR DELETERIOUS
DRUGS enter into the composition of Radway's Ready Relief.

It is Highly Important That Every
Family Keep a Supply of
Radway's Ready Relief

Always in the house. Its use will prove
beneficial on all occasions of pain or sickness.
There is nothing in the world that will stop
pain or arrest the progress of disease as quick
as the Ready Relief.

PNEUMONIA AND CROUP

"I take my pen in hand to inform you of
the great cure effected by your medicines.
Some time ago my husband was taken down
with lung fever. It came on him with a chill
in the night. It happened I had a supply of
your medicine in the house at the time. I
rubbed his chest and back with the Ready
Relief. I gave him a teaspoonful in a little
hot water to drink, to help warm and stimulate
him, and in about half an hour three of
the Ready's Pills. By the time the doctor
came the next morning he was much better.
The doctor wanted to know what I had been
doing. I told him. He said that was good,
that they were good medicines. Another case
I had was with my little nephew who was
staying with me. He was taken with croup.
I rubbed his throat, chest and back with the
Ready Relief, gave him doses about an hour
apart, followed it by a dose of pills. By the
next day he was about all right. I have been
using this medicine, with my family and my
neighbors, for about 90 years, and never knew
it to fail, when the directions were carefully
followed. I would feel greatly obliged to you
to please forward me 'False and True,' one of
your publications, for which I enclose stamp,
for I absolutely need it at once, if you please.
You are at liberty to make use of this testi-
mony as you may think proper."

Yours respectfully

MR. ELIZA DUNN,
Jacksonville, Morgan Co. Illinois,
November 2, 1898.

No matter how violent or excruciating the
pain, the Rheumatic, Bed-ridden, Infirm,
Crippled, Nervous, Neuralgic or prostrated
with disease may suffer,

RADWAY'S READY RELIEF

Will Afford Instant Ease.

A CURE FOR ALL

Colds, Coughs, Sore Throat, Influenza, Bron-
chitis, Pneumonia, Swelling of the Joints,
Lumbago, Inflammation, Rheumatism, Neu-
ralgia, Frontalitis, Chills, Headaches,
Toothache, Asthma, Difficult Breathing.

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

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

25 cents per bottle. Sold by druggists.

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FREE! This beautiful little
Lady's Watch for
selling 2500 of
our full-sized Linen Doilies at
10 cents each. Fine Boy's
Watch for selling 2 doz. Latest
and prettiest designs; sell at sight.
No Money Required. Simply
write and we send Doilies postpaid.
Sell them, return money, and we
mail you watch free. Unsold Doilies
returnable.



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Moody's life from the cradle to the grave,
including his most powerful discourses,
pithy sayings, anecdotes, illustrations and
incidents. It is a large, handsome volume
of over 500 pages, beautifully illustrated
and retails at the low price of \$1.75 in
emblematic cloth, and \$2.75 in full mor-
rocco binding. A large portrait of Mr.
Moody, suitable for framing, is given with
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those who act NOW. Circulars with full
particulars - and large, handsome prospectus
outfit mailed, postpaid, on receipt of 25c.
in postage stamps. Write at once for out-
fit and terms and commence taking orders
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CHIMES, Etc. CATALOGUE & PRICES FREE.

News Summary

The house and barn of William W. Waite
at Ohio, N. S., were totally destroyed by
fire on Wednesday night.

William Wiggington, policeman, of An-
napolis, who absconded with taxes collected
by him, is now back at Annapolis a prison-
er in jail.

James Plews was suffocated in his resi-
dence at Montreal on Wednesday night.
He lay smoking on a lounge and went to
sleep. The lounge caught fire.

A careful inspection of all the dumps on
Hunker and Dominion Creeks, Klondyke,
enables a Yukon paper to estimate that
these two creeks with their tributaries will
this spring clean up \$5,500,000.

The State Department, Washington
authorizes a denial of the published state-
ment that it has practically completed an
arrangement for the acquisition of a con-
siderable strip of territory along the route
of the proposed Nicaraguan canal.

In the Belgian Chamber of Deputies
Wednesday the premier read a communi-
cation from King Leopold, in which His
Majesty presented to the nation the whole
of his real estate. A bill has been intro-
duced in the Chamber to permit the king
to accept His Majesty's offer.

Judge Mathieu at Montreal has given
civil effect by a judgment to the decree of
the archbishop of Montreal declaring null
the marriage of Ovide LaChapelle and his
first cousin, Marie Pelletier, on the ground
the parties had failed to obtain dispensa-
tion of civil and religious law.

Mrs. Dawe, of Brentwood, Ont. is dead
from the effects of a wound inflicted Tues-
day by one of her daughters, who while
playing with a revolver, playfully pulled
the trigger, the ball striking the woman
in the left breast, and lodging in the spine.

Arthur Griffiths, editor of the United
Irishmen, Dublin, which was suppressed
last Saturday, was on Monday sentenced
to fourteen days' imprisonment or a fine
of a sovereign for assaulting Ramsay Col-
lier, proprietor of the Irish Figaro, in the
latter's office. He decided to take the
imprisonment.

A cable received April 11th from Dr.
Ryerson, Canadian Red Cross commis-
sioner, dated Bloemfontein to-day, says
that eighty Canadians are in the hospital
suffering from a mild attack of enteric
fever. Among the sick is Assistant Sur-
geon Fiset. Private Wallace, son of Hon.
Clarke Wallace, is improving.

President McKinley has ratified The
Hague convention's resolution providing
for universal arbitration of international
disputes and for the regulation of the use
of warlike instruments. The next step
will be the selection of persons who are to
serve the United States as members of the
permanent board of arbitration.

The annual meeting of the shareholders
of the Dominion Cotton Co., was held at
Montreal on Wednesday, when the issue
of \$1,000,000 five per cent. stock, one
share of the new stock to be allowed for
five shares held by the present shareholders
was authorized. The annual report stated
sales were half a million larger this year
than last. The old board was re-elected.

Queen Victoria took her customary drive
in her chair in the vice-regal grounds at
Dublin on Tuesday morning. She selected
the picturesque route along the valley of
the Liffey for her afternoon drive and
covered nearly twenty miles before return-
ing. Her Majesty rode in an open landau
and was accompanied by the Princess and
Prince Leopold. The villages traversed
were gay with bunting and crowds of
cheering people lined the highways.

A large deputation of prominent citizens,
laymen, physicians and ladies interviewed
the Ontario government on Wednesday,
asking for the abolition of compulsory
vaccination, which is now a preliminary to
a child's admission to the public schools.
They strongly objected to the state enforce-
ment of vaccination. One doctor declared
vaccination was the most colossal medical
delusion of the century. Premier Ross pro-
mised careful consideration.

Ex-City Building Inspector Lacroix, of
Montreal, who was forced to resign his
position owing to grave charges made
against him, was arrested Wednesday on
the charge of stealing money belonging to
the city and making no returns of the same.
Another arrest in connection with the
civic boodle scandals was made Wed-
nesday. Several weeks ago A Lamarche,
clerk in the assessors' department, was
found to be considerably short in his cash.
Several more arrests are expected in con-
nection with the boodle charges.

Love makes the world go around, but a
bad cough or cold knocks all the sentiment
out of a person. Adamson's Botanic
Cough Balsam will cure the cold, stop the
cough, and restore the sentiment. 25c. all
Druggists.

Individual Communion Service

The tray, holding 40 glasses, is made of ALUMINUM. After
careful research it has been impossible to find a material
more desirable.

"So quickly is one church after another added to those using the Individual
Communion Cups, that until we stop to reckon the number, we do not realize what
headway the reform has already made."

Henry M. Kling, D. D., of Providence, says: "The ordinance is a spiritual joy
now to many who shrank from it before."

The outfit is not expensive.

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wool and the wool is selected for
its elasticity, fineness and softness.

It has a porous, elastic weave.

It will not chafe the finest shoes.

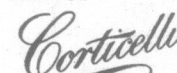
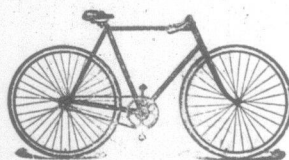
It is better than any other Skirt
Protector because there is no cotton
in it.

Any "binding" with cotton in it
will skrink and pucker the skirt.

When the pile wears off it will
wear the gloss off your shoes.

Corticelli Protector will outwear
the skirt.

Sewed on flat, not turned over
-The genuine is labelled

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ROY SKINNER, Manager Bicycle Department.

The author of "Bandanna Ballads," in
the April Ladies' Home Journal, is one of
the newer singers of the negro folklore.
She is Miss Howard Weeden, and her
ballads have elicited the highest praise of
Joel Chandler Harris. She illustrates her
own writings with pictures that are as
felicitous, faithful and convincing as her
verse.



Kilsbann's Ornamental Forges.
Excellents in strength, beauty and durability. Made of steel
and iron. Cheaper than wood. 60 Designs. Catalog free.
KITSBLMAN BROS., Box 211 Ridgeville, Ind.

The Farm.

Some of the Best Apples to Grow. I have had twenty years' experience in raising apples, and have found very few varieties that are worth planting.

I have found the following autumn varieties good for both home and market: Maiden's Blush, Dutchess of Oldenburg, Fameuse or Snow, and Rambo.

Opportunities Not all Gone.

Boys, our sympathies are yours; only, we add, don't think all information is acquired in the schoolroom. That you must take second hand.

Why not during the spring and summer study the bird life of your vicinity? How many of these bits of beautiful color and sweet song do you know by name?

Valuable bulletins are published by the Department of Agriculture at Washington on bird life, and many of these are free, the others costing only a few cents.

Dampness in the Hen House.

If you must have a cold hen house, have it, but never have a damp one. In other words, a damp house is a hundred times worse than a cold house.

Sick, moping fowls never are able to do anything in the way of filling the egg basket. So, my friend, if your hen coop is not situated upon a dry site, at your earliest opportunity proceed to rectify the error.

Frequent use of dry coal ashes will serve

to absorb any moisture accruing from the droppings of the birds, the coal ashes also serving to fix ammonia and therefore keep the air of the house pure and wholesome.

Too often we find the coop or run where the little chicks are penned, from one cause or another, sadly damp. This will not do. Chicks, even more than hens, require dry quarters.

We, as poultry keepers, must keep dampness at bay, or we shall fail of success in poultry culture.—(M. Sumner Perkins, in National Rural.

Lice Destroyers.

The cheapest and one of the best modes of exterminating lice is a plentiful supply of whitewash, put on hot. This material is cheap, always handy and it can be liberally applied everywhere in the henery.

News from the south and southwestern Texas flood section shows that more than fifty lives have been lost, including those at Austin. Bastrop is entirely surrounded by water.

From Pain to Health.

A CHIPPEWA LADY TELLS A STORY OF SUFFERING AND RELEASE.

Suffered From Heart Trouble for Years—Her Misery Further Aggravated by Kidney and Stomach Trouble.

From the Star, St. Catharines, Ont. In the village of Chippewa, and along the Niagara frontier, there is probably no better known or respected residents than Mr. and Mrs. David Schabel.

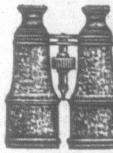
In the village of Chippewa, and along the Niagara frontier, there is probably no better known or respected residents than Mr. and Mrs. David Schabel. Both are of German descent and display much of that old-fashioned hospitality so often found in the fatherland.

ADAMSON'S BOTANIC BALSAM

CROUP is the most deadly of all diseases of children. It gives very little time in which to seek remedies. A little tiredness—a cough—feverishness—stiffled coughing—

weakened voice—feeble pulse—delirium—convulsions—and even at this critical period LIFE IS SAVED if this wonderful balsam is administered. It should be always on hand and given at the first symptom but it will nearly perform miracles whenever used.

25c. AT ALL DRUGGISTS.



\$4.85 Out this out and send it to us, with the name of your nearest express office, and we will ship you this magnificent Field Glass for examination.

Call at your express office, examine thoroughly, then, if you find the glass exactly as represented, pay the express agent \$4.85 and express charges and secure this great bargain. The glass we offer is beautiful in finish, and of high quality, real morocco body, achromatic lenses, black japan draw tubes, packed in a handsome morocco case with carrying straps.

GRIPPE'S LEGACY.

Shattered Nerves AND Weakened System.

A Montreal Gentleman Tells About It.

Mr. F. J. Brophy, a well-known employe in the money-order department at the general post office in Montreal, tells about his case as follows:

"I had a very severe attack of La Grippe, which left me all run down, very nervous, without appetite, and extremely weak. Very often I could not sleep at night, and I was much troubled with profuse perspiration, which naturally caused me much annoyance.

Milburn's Heart and Nerve Pills cure palpitation, nervousness, sleeplessness, weakness, anæmia and general debility.

156 POPULAR SONGS With WORDS and MUSIC complete. A great collection of Musical Gems, sentimental, pathetic, comic; a veritable treasury of the world's popular songs.

CANADIAN PACIFIC RY.

Easter Holidays

Excursion Tickets will be sold for the Public at One Way Lowest First-Class Fare, April 12th, 13th, 14th, 15th and 16th, good for return until April 17th, 1900.

FOR SCHOOL VACATIONS:

To Pupils and Teachers of Schools and Colleges, on Surrender of Standard form of School Vacation Railway Certificate, signed by the Principal, sell round trip tickets as under:

To Stations on the Atlantic Division and on the Ontario-Quebec Division as far as and including Montreal, at ONE WAY LOWEST FIRST-CLASS FARE from April 6th to 14th, inclusive, good to return until April 24th, 1900.

To Stations west of Montreal at ONE WAY LOWEST FIRST-CLASS FARE to Montreal, added to ONE WAY LOWEST FIRST-CLASS FARE AND ONE-THIRD, from Montreal, from April 6th to 14th, inclusive, good to return until April 24th, 1900.

A. J. HEATH, D. P. A. C. P. R., St. John, N. B.

SEND For two Copies of the "Marked" 25c. New Testament.

An edition of special value, much better binding than the one sold at 10 cents.

Pastors would find them especially useful.

1 doz. \$1.40, mailed.

Order from "MESSENGER AND VISITOR."

FREE DAISY AIR RIFLE

We give the Daisy Air Rifle for selling only 2 dozen Gold Plated Collar Buttons at 10 cents each. The "Daisy" is well finished and nickel-plated—carefully sighted and tested before leaving the factory.

101, 103 Barrington Street HALIFAX, 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.

MILLER BROS. 101, 103 Barrington Street HALIFAX, N. S.

FREE AIR RIFLE.

We give this splendid Rifle for selling only two dozen packages of Sweet Pea Seeds at 10 cents each. Each large package contains 50 most fragrant varieties. All colors. This Rifle is of the best make and latest model, well finished nickel-plated, carefully sighted and tested before leaving the factory.

60 most fragrant varieties. All colors. This Rifle is of the best make and latest model, well finished nickel-plated, carefully sighted and tested before leaving the factory. It is just the thing for target practice or for shooting cats, sparrows, etc. Return this advertisement with your address and we will send you the Rifle and we forward your Rifle all charges paid. The season for selling seeds is short so order at once. Our Sweet Pea packages sell themselves. Trueman Supply Co., Box 17 Toronto.

PEERLESS PACKAGE OF GAMES AND HOME AMUSEMENTS!

A Grand Collection of Games, affording Fun for the Whole Year. Don't miss this chance of a lifetime. See what you get—1 set Dominoes, 1 Chess and Checker Board and Men, 1 game of Authors (48 cards in pack), 1 game of Pat and Goose, 1 game Xmas Morris, 1 game Fortune, 1 game Forfeit, 13 Magic Tricks, 1 game Clairvoyant, 1 game Shadow-Bluff, 1 game Tableaux, 1 game Pantomimes, 175 Select Autograph Album Verses, Magic Age Table, 50 charming Conundrums with Answers, 11 Parlor Games, Magic Music, The New Book, Order of the White, The Great Game of Royal Mail, 1210, Secret of Ventriquoism. All neatly packed and mailed, post-paid, for only 15 cents; 5 packages \$3 cents. Full catalogue of books and novelties with each order. Address: EXCELSIOR BOOK Co., Toronto, Can. (Mention this paper.) Write to-day, as this offer may not appear again.

Individual Communion Service.

The Tray, holding 40 glasses, is made of Aluminum. After careful research it has been impossible to find a material more desirable.

"So quickly is one church after another added to those using the Individual Communion Cups, that until we stop to reckon up the number, do we realize what headway this reform has already made."—Congregationalist.

Henry M. King, D. D., of Providence, says: "The ordinance is a spiritual joy NOW to many who shrank from it before."

"Every argument would seem to be in favor of the individual cup,—cleanliness, health, taste,—and (now that the experimental period is past, and we have a really good and working outfit) even ease and convenience in the administration of the ordinance. Those churches which have adopted it are enthusiastic in its praise. It is the universal testimony that the Lord's Supper takes on a new dignity and beauty by the use of the individual cup"—J. K. Wilson, D. D.

Baptist churches using the Individual Communion Service in Boston and Vicinity:

- First Church, Dudley Street Church, Tremont Temple Church, Stoughton Street Church, Ruggles Street Church, Warren Avenue Church, Bethany Church, Tabernacle Church, South Church, Central Square Church, Elm Hill Church, First Church, Dorchester Temple Church, Blaney Memorial Church, First Church, First Church, Bunker Hill Church, Brighton Ave. Church, First Church, Old Cambridge Church, Broadway Church, Immanuel Church,
- Boston.
- So. Boston. East Boston. Roxbury. Dorchester.
- Roslindale. Jamaica Plain. Charlestown. Allston. Cambridge.

Many might be added to this list and all are pleased with the change.

Within our own borders several of our churches are using or have ordered the individual cups. Among these may be named Temple, Yarmouth; Hantsport; Brussels Street, Germain Street, St. John. A number more have been enquiring as to price and will decide the matter at once. Judging from the experience of the churches now using them the change is a wise one.


Let me give you prices and particulars by letter. Tell me how many communicants you wish to supply and whether or not you have plates. If you have these the new needs will be for trays and cups and a filler, only. These are not expensive. Circulars and all information cheerfully given.

A. H. CHIPMAN, Manager.

Agent in the Maritime Provinces for the outfit advertised by the Am. Bap. Pub. Society.

Send for List

of names and addresses of TWENTY-SIX (27) of our students who obtained good positions between January 1 and March 31, the three dullest business months in the year. Also for catalogues of our business and shorthand courses, which enable our students to accomplish this.

 S. KERR & SON, Oddfellows' Hall.

The Mighty Curer THERE IS NOTHING SURER

INDIGESTON Than

Highest Endorsements. FREE SAMPLES for the Asking. K. D. C. Co., Limited, New Glasgow, N. S., or 127 State Street, Boston

News Summary

Ice in the St. Lawrence is moving. Gen. Otis has been formally relieved of the command of the United States forces in the Philippines.

Admiral Dewey is willing to run for President as Democratic candidate. Bryan will likely get the regular nomination.

Congress is about to vote nine million dollars annual subsidy to promote the ocean carrying trade of the United States.

The Colorado river has carried away with its great flood huge dams and reservoirs, 6 inches of rain fell in two days. The river rose 40 feet. The city of Austin loses 40 lives, one and a half million dollars, and its famous dam. The rush of waters was terrible.

Sergt. A. Beattie, of Toronto (formerly of the Queen's Own Rifles) and Pte. R. Harrison, Montreal Garrison Artillery, died April 14th of enteric fever. Beattie had been ill since March 29. Just before he was stricken he was transferred to "A" company as acting color sergeant.

Plague riots have taken place at Cawnpore, where the Segregation camp has been destroyed and 10 persons have been killed. The rioters killed five constables and then threw their bodies into the burning camp. Order is now restored, but all business is suspended and the populace is sullen.

Letters have been received from Karl M. Creelman, the young Truronian who left here on May 11th, 1899, to make a tour of the world a wheel. The last heard from him was three months or more ago, when he left Vancouver, and the present advice comes from Melbourne, Australia.

Monies deposited in the Merchants Bank of Halifax thirty years ago, is just discovered to belong to Dr. D. R. McKinnon, once of the army medical staff of Halifax. He had deposited money to the amount of \$600 in the bank, and had forgotten all about it until now, when it amounts to \$2100. Dr. McKinnon is in England.—Ex.

The Queen took her favorite morning drive on Friday at Dublin in the grounds of the vice-regal lodge, after which she attended service in the royal chapel, where a large congregation assembled. The primate of Ireland preached. In the course of his sermon he referred to the Irish soldiers and the Queen. During the afternoon Her Majesty took a drive in the country.

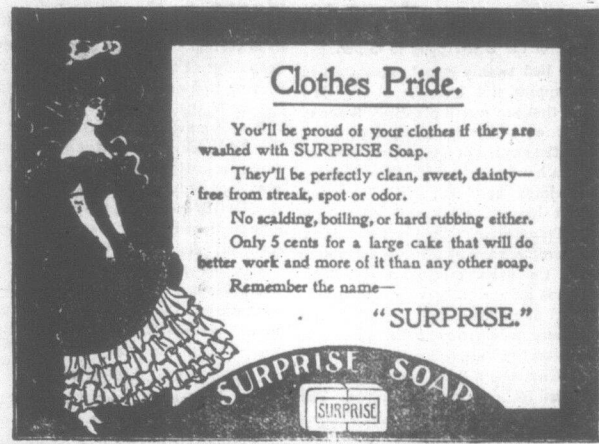
Lobster regulations have been amended by adding thereto the following clauses: No one shall, for canning purposes, boil lobsters on board any ship or vessel, boat or floating structure of any description whatever, except under special license from the minister of marine and fisheries. No one shall prepare to fish lobsters by placing or setting any buoys, lines or other gear used in connection with such fishing, before the day on which it is lawful to take or catch lobsters in the locality affected.

The Copp, Clark Company of Toronto, are perhaps the most fortunate of Canadian publishers in the class of books which they place before their wide circle of readers. These are of uniformly high grade, embracing choice works of history, chiefly Canadian, which, while fascinating, is yet wholesome and highly instructive. Among their recent announcements are: "The Biography of a grizzly," by Ernest Seaton-Thompson, author of "Wild Animals that I have known," and "Joan of the Sword Hand," a stirring historical romance by S. R. Crockett.

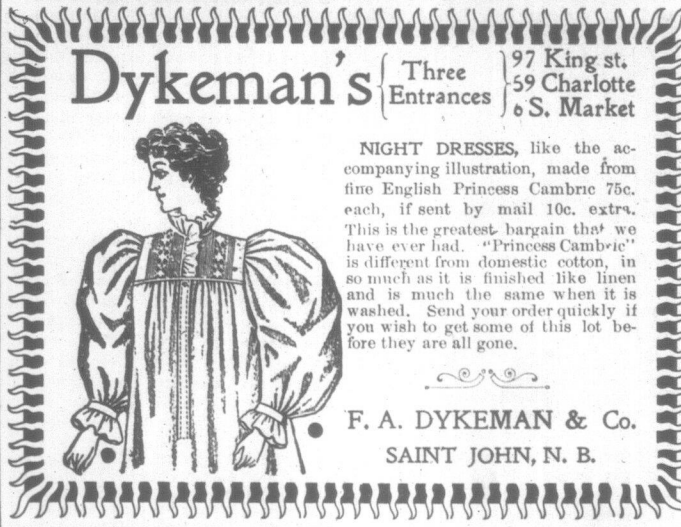
DEAR,



Even if you were to get them for nothing, are many of the Baking Powders now on the market. By using them your CAKES, PASTRY and BISCUITS would be spoiled. RUN NO RISK, but get WOODILL'S GERMAN upon which you can always rely.



Clothes Pride.
You'll be proud of your clothes if they are washed with SURPRISE Soap.
They'll be perfectly clean, sweet, dainty—free from streak, spot or odor.
No scalding, boiling, or hard rubbing either.
Only 5 cents for a large cake that will do better work and more of it than any other soap.
Remember the name—
"SURPRISE."



Dykeman's Three Entrances 97 King st. 59 Charlotte St. Market

NIGHT DRESSES, like the accompanying illustration, made from fine English Princess Cambric 75c. each, if sent by mail 10c. extra. This is the greatest bargain that we have ever had. "Princess Cambric" is different from domestic cotton, in so much as it is finished like linen and is much the same when it is washed. Send your order quickly if you wish to get some of this lot before they are all gone.

F. A. DYKEMAN & Co. SAINT JOHN, N. B.

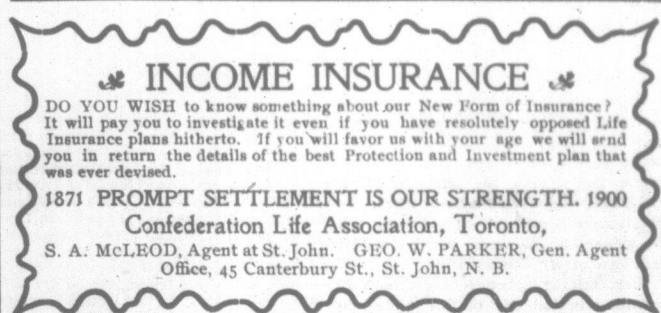
OUR INTENTION

of retiring from the Retail Clothing Trade on the first of August necessitates a great sale of stylish new Clothing for Men and Boys, and Gents' furnishings, shirts, Neckwear, Gloves, Umbrellas, Trunks, Satchels, Valises. Our Clearance Sale started on Saturday.

FRASER, FRASER & CO.

FOSTER'S CORNER,

40 and 42 King Street, St. John, N. B.



INCOME INSURANCE

DO YOU WISH to know something about our New Form of Insurance? It will pay you to investigate it even if you have resolutely opposed Life Insurance plans hitherto. If you will favor us with your age we will send you in return the details of the best Protection and Investment plan that was ever devised.

1871 PROMPT SETTLEMENT IS OUR STRENGTH. 1900 Confederation Life Association, Toronto, S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent Office, 45 Canterbury St., St. John, N. B.

The House of Representatives on Friday by a vote of 240 to 15 adopted a resolution for the constitutional amendment providing for the election of United States senators by direct vote of the people.

At Colorado Springs, in the breach of promise suit brought by Miss Nellie Lewis against President Sam Strong, of the Free Coinage and other Cripple Creek Gold Mining Companies, the jury on Friday awarded the plaintiff \$50,000 damages.

THE BEGINNING OF THE END

The surrender of Cronje and the relief of Ladysmith must bring the War to a speedy close. The time to take orders for the War Books is now. The biggest, cheapest and best is ours, only \$2.75 in full morocco. Special prominence to the Canadian Contingent 150 orders already taken in this City. Fall into line and order free prospectus. McDERMID & LOGAN, London.

Porto Kico is represented to be one vast poor house.