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A Northward Movement.

During the past half century the movement of population between British North America and the United States has been almost wholly southward. Here and there, to be sure, an individual settler or a family has struggled northward across the boundary, but these bear no comparison in numbers to the hundreds of thousands who have gone from Canada, or from the British provinces, to make their home under the stars and stripes and to devote their brain and brawn to the building up of the great republic. Probably that country has received no more valuable increment of population than that which has drifted across the boundary from these Maritime Provinces. There is still a considerable drift southward, though it is much less than it was formerly, but the movement of population is now by no means all in one direction. There is now in the Northwest a very appreciable movement into Canada from the United States, and this immigration seems likely to increase largely in volume in coming years. A leading American paper makes the statement that last year 12,000 persons crossed over from that country into Canada. The people of the Dakotas have discovered that there is a great extent of country to the north of the boundary line which in respect to soil and climate is superior to that to the south. There are now no unoccupied lands on the continent which can offer to the intending settler so rich a return for his toil as those of the Canadian Northwest. It is therefore probable that there will be from year to year a steady and increasing movement of population northward. As the Toronto Globe remarks, "the exchange of population ought to make for good relations. The Americans who settle among us will get rid of the impression that this is a down-trodden community, writhing under the heel of a European tyrant and will discover that our institutions are as free and as democratic as their own. Perhaps it is not taking too cheerful a view to hope that the rivalry of Canada and the United States may be a rivalry in civilization, not in shedding one another's blood or devastating one another's territory."

A Romance of the War.

What may be termed a romance of the South African war is told in a despatch from London, Ont. The principal figure in it is Sergt. Wrendell a member of the Strathcona Horse, who has just returned to his home at Kelly's Siding, near London, having been disabled by his wounds from returning with the body of his comrades. Wrendell went to South Africa as a private in the second contingent. He was in all the battles in which that body was engaged, without being injured, and when his comrades of the second contingent returned he did not accompany them, but enlisted in Strathcona's Horse. With the Strathconas he chased the enemy many hundreds of miles and took part in numerous fights. In one serious engagement—the last that it was possible for him to be in—he was hit four times, one bullet entering his shoulder, another passing through his thigh, a third entering the abdomen, and finally he was knocked from his horse by a piece of a pom-pom shell. When he was out of hospital again the Strathconas had left for home and as soon as possible he followed. From Liverpool he sailed on the Wassau, a ship in which were many emigrants of different European nationalities. One day Sergeant Wrendell learned from the purser that a Canadian girl was in the steerage, and with truly soldier-like generosity he went to her and told her that she should have his stateroom for the rest of the voyage. He soon learned from her that her husband had been a soldier, a member of the first contingent, and when he had been wounded and invalided to England she had gone from their home in the

Northwest to nurse him. But he had died, and she was being sent home as a steerage passenger. To make the story short, their acquaintanceship ripened rapidly into a stronger feeling, and when they reached Montreal there was a marriage. When Sergt. Wrendell sought to announce the news of his arrival and his marriage to his parents, he learned that both his father and his mother had died since his leaving Canada.

Is There a Paper Combine?

The Dominion Government has decided to grant an inquiry into the charge preferred by the Canadian Press Association that there exists among the paper manufacturers of the Dominion a combination to enhance unduly the price of paper. A few weeks ago a deputation from the Press Association went to Ottawa and had an interview with Hon. Mr. Fielding and the Minister of Customs, when the charge that a paper trust existed and was operating to the disadvantage of the newspaper publishers was made in the most direct terms. The allegations by which this statement was supported were of such a kind that the Minister of Finance, after careful consideration of the matter, has taken the view that there is sufficient grounds to justify an inquiry under a clause in the Customs Act of 1897 which specifically gives the Government power to deal with trusts or combinations. The clause in question provides that: "Whenever the Governor in Council has reason to believe that with regard to any article of commerce there exists any trust, combination, association or agreement of any kind among manufacturers of such articles or dealers therein to unduly enhance the price of such articles or in any other way to unduly promote the advantage of the manufacturers or dealers at the expense of the consumers, the Governor in Council may commission or empower any Judge of the Supreme Court or Exchequer Court of Canada or of any Superior Court in any Province of Canada to inquire in a summary way into and report to the Governor in Council whether such trust, combination, association or agreement exists. The Judge may compel the attention of witnesses and examine them under oath, and require the production of books and papers, and shall have such other necessary powers as are conferred upon him by the Governor in Council for the purposes of such inquiry. If the Judge reports that such trust, combination, association or agreement exists, and if it appears to the Governor in Council that such disadvantage to the consumers is facilitated by the duties of customs imposed upon a like article when imported, then the Governor in Council shall place such article on the free list or so reduce the duty of it as to give to the public the benefit of reasonable competition in such article." Judge Taschereau of the Superior Court of Quebec has been appointed to conduct the enquiry.

Aerial Navigation.

It is evident that man will never be satisfied until he shall succeed in extending his dominion to the aerial regions so as to be able to navigate the air with as much confidence as he now navigates the seas. Indeed we have our doubts that he would be satisfied even then. Partial success has attended efforts in that direction. Ballooning within certain limits—or perhaps we should rather say uncertain limits—has become a practical thing. The balloonist can never be very certain when he cuts loose from the earth at what place he will return to earth again. But men have managed to float about a good deal in the air, and some considerable journeys of a more or less voluntary and definite character have been accomplished. The French appear to have a genius for ballooning. A Frenchman by the name of M. de la Vaulx has

recently, we are told, made a balloon journey between France and Russia, a distance of some 1,200 miles, in thirty-six hours, and has now in contemplation an aerial trip across the Mediterranean. Then it is reported that M. Louis Godard is ambitious to attempt a balloon trip across the Atlantic during the approaching summer. M. Godard puts his trust in the currents of air which, at a certain distance above the earth, and during the summer season, are said to flow steadily in an easterly direction between America and Europe. His idea is to start from New York, making Gibraltar his objective point. The journey, according to M. Godard's estimate, would occupy from four to eight days, or twelve days at the longest. He would have three other skilled aeronauts and six passengers to accompany him—that is if he could find so many persons ready to risk the contingencies of the voyage. We are inclined, however, to think that the Aerial Atlantic Line will not be inaugurated this year. After the example of André, one would not care to say that there are not persons rash enough to undertake the foolhardy project of crossing the Atlantic in a balloon—though one would suppose that the same example would have an influence to restrain such reckless exploits. But the expense of such an undertaking as that proposed by M. Godard would be very considerable, and it is hardly to be expected that men would risk both their money and their lives in a scheme in which to most persons there would seem to be so small grounds for expecting success. A balloon is not dirigible. Its course cannot be controlled by the aeronaut. He may hope to regulate his altitude, and if there are steady currents of air at certain distances from the earth he may be able to get his balloon into them and move with them. But the steady easterly moving currents is rather a matter of theory than of fact, and when such theories are put to the test the actual conditions are generally found to be quite different from what had been anticipated.

China.

Some correspondents of London papers, writing from China, intimate that conditions in that country are not becoming more settled, and express apprehensions as to what may be the result when the foreign forces now in the country shall be removed. The correspondent of the Standard writes from Tien-Tsin that everywhere among the Chinese there is a feeling of unrest. There is no doubt that petty attacks on foreigners continue, and it is believed that bodies of well-armed Chinese are secretly drilling. Chinese picked troops are reported in strength in the vicinity of Pao Ting Fu. Dr. Morrison, the London Times correspondent, writing from Peking, April 29, protests that Count Von Waldersee's policy of punitive expeditions has thrown the greater part of the province of Chihli into anarchy and disorder. The neighborhood of Peking, he declares, is more unsafe for foreigners than at any previous time since the occupation began. He evidently is not of the opinion that the continued presence of the foreign troops in China is making for the pacification of the country. On the contrary he considers that restitution to the Chinese of territorial jurisdiction has become a paramount necessity. Steps are now being taken by the representatives of the several powers looking to the withdrawal of their military forces at an early date, with the exception of garrisons at Peking, Tien-Tsin, etc., necessary to secure the safety of foreign residents. The statement that the total indemnity to be demanded of China amounts to £65,000,000 has been officially confirmed at Berlin. This includes all private claims. It is believed that if China will now undertake to pay this sum in indemnities, the evacuation of Pe Chi Li province can begin immediately.

The Runner's Pattern.

BY ALEXANDER MACLAREN, D. D.

"Who for the joy that was set before him endureth the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12: 2.

We are so much accustomed to regard the sufferings and death of Jesus Christ as being the channel of our salvation, and the ground of our hope, that we are somewhat apt to overlook the other aspect of them as being the type of Christian life and the realized law of conduct. That aspect is insisted upon by all the New Testament writers, but it is by no means so prominent in the thoughts of the ordinary Christian of this day as it is in the Scripture. Nowhere is it more strikingly—one would almost say startlingly—set forth than here. We have seen that, in the previous clause, the writer is regarding Jesus as being himself the leader of the great host of the faithful, and the perfect example of faith. He is carrying on that same thought in the words of our text, and bringing out how, even in these points in Christ's history which seem most remote from our experience, and least capable of being repeated, he stands before us as the example to which we are to be conformed, as the realized perfection of Christian faith. The Cross and the Throne, which we are accustomed to think belong to him alone, are the very points which this writer insists upon as being capable of being reproduced, and as being, in regard to the cross, obligatory upon all the soldiers of the army, upon all the runners in the race. The very nerve and emphasis of this whole context is that the life of Jesus Christ, even in these two parts, of earthly sufferings and of heavenly glory, is the type to which the Christian life is to be conformed. And that thought the writer carries out in this text, in regard to three particulars—the governing impulse, the accepted sorrows, and the ultimate triumphant issue. "For the joy that was set before him," that is the governing impulse; "endured the cross, despising the shame"—there are the accepted sorrows; "and is set down on the right hand of the throne of God"—there is the triumphant issue; and all these three are our pattern. He is the pattern of the sufferings. He is the prophecy and the precursor of the glory. Now let us look at these three points.

I.—THE TYPICAL LIFE IN ITS GOVERNING IMPULSE.

For that joy that was set before him." That joy was clear to Christ's faith. Now in this letter faith is considered mainly, if not exclusively, as being the confident anticipation of an unseen future in reliance on the divine promise. And if you will glance your eye, at your leisure, over the preceding chapter, which I have called in former sermons the master-roll of the army of the faithful, you will see how that conception of faith is always cropping up. Take Noah, for instance, in his life-long preparation against the coming deluge, by the ark of safety. Take the patriarchs, dwelling in tabernacles, and consenting to be aliens from the civilization amidst which they inhabited, because "they looked for a city;" or the dying Jacob, pouring out his farewell blessings, because he believed that the tribes would go up to the land; or Moses who "endured as seeing him who is invisible." All these noble lives were made noble because a starry hope, visible only to the eye of faith, was the guiding star for each of them. And this is the kind of faith which the writer here tells us was the governing impulse in the life of Jesus Christ.

"The joy that was set before him," what was it? Can it be anything else than the joy of saving the world? That was the future good which ever drew the Master onwards in all the rough and thorny paths, trodden often with bleeding feet, but never with averted will—of his daily passion and of his ultimate death. Jesus Christ lived and moved and had his being, in his humanity, in these two things, which were one thing, obedience to the Father's will, and yearning desire for the world's salvation. "He shall see of the travail of his soul, and shall be satisfied." Looking out over the world, he said: "Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one flock and one shepherd." And again he said, linking together, precisely as my text does, his confident faith and what was needed in order to realize it, "If I be lifted up, will draw all men unto me." A Galilean peasant, recognized by nobody but a handful of fishermen and a few brave women, stretched out his hand, and laid it upon the world and said, "It is mine!" Was it the insanity of diseased self-importance? If it was not, what was it? My text tells us faith that built upon the Father's promise. And today it looks more likely than ever it did that the audacious dream is going to come true, and that the world will one day recognize him as its Saviour and its King. And that was "the joy that was set before him."

In like manner implies my text, and treading in our Master's footsteps, we professing Christian people are to live in the future rather than in the present, and the governing impulse of our lives, if they are to be strong and pure and noble, is to be derived from that penetrating and assured look into the far-off future which exercises, in a measure, the divine prerogative of annihilating distinctions of time, and "seeing things that are not as though they were." We all know that the remoter a

man's object and aim, in the general, the nobler and stronger his life is. The men that get their wages every Saturday are not in such a good position for economy, and thrift, and many other virtues, as are those who are paid once a year. And the further off our aim, in ninety-nine cases out of a hundred, the nobler will be the course which we pursue. We all recognize that it is a poor, shabby thing, unworthy of men whose large discourse looks before and after, to live cabined and confined in this paltry present, and that the two wings of the soul, which lift it clear above the bogs and morasses of this quicksand of today, are memory and hope; and these two are perhaps but the same mirror turned in two opposite directions. Be that as it may, we all admit that whatever lifts a man from the present, *pro tanto*, elevates the man. The highest of all visions of the future is the one that should burn bright before the Christian, "the joy that is set before us."

The previous context has spoken of the race that is set before us. It will look a very hard, and a very steep, and a very rough course, unless at the end of "the race set before us" we see "the joy set before us." The man that is always contemplating duty, and screwing himself up to that, without the inspiration and the magnetic attraction of the joy that lies beyond, is but a slave after all. But if you want wings to your feet, here is the way to get them. Let the forward look comprise not only the work, the race, the sweat, and the dust, but let there shine clear beyond these, and magnified even by the medium of these through which we see them, "the joy that is set before us." If you are to live nobly in the present you must live much in the future. If you wish to come down with force and effect on to-day, you must come down from the height of that great to-morrow. The higher the cliff from which the cataract descends, the mightier the impact with which it strikes the stones at the base. "Other worldliness," as some people sarcastically designate the Christian attitude, is the true way to make "this worldliness" mightier and nobler. So, then, the life of Christ is our type in regard to its governing impulse.

II.—THAT LIFE IS THE TYPE OF THE CHRISTIAN LIFE, IN REGARD TO ITS ACCEPTED SORROWS.

"Who for the joy that was set before him endured the Cross, despising the shame." Now, of course, I need not remind you, or do more than just remind you in a sentence, that the view which is taken here of our Lord's death as being the pattern in some sense imitable, and capable of being reproduced in our copies, by no means excludes the other aspect of it. The sacrificial death of Jesus Christ, solitary in the depth of its passion, solitary in the sweep and might of its efficacy, is abundantly insisted upon in other parts of this same letter, and is pre-supposed in my text. But the point which the writer wishes to urge is that not in quantity, not in efficacy, but if I might so say, in quality, that is in motive, the passion of Jesus Christ sets the keynote for all melodious and noble Christian life. Of course, we do not forget that it stands, as I say, unique and solitary, incapable of repetition, and needing no repetition, blessed be God! for "by one sacrifice for sins forever, he hath perfected all them that are being sanctified." True, there have been many lives and deaths of noble self-sacrifice, but there is only one that is the "offering for sin." True, there have been many lives and deaths which have taken away some portion of human misery, or have opened the way to some higher good, but there is only one that has taken away the sin of the world, and opened the "gates of the kingdom of heaven to all believers." We are not to bring the death of Jesus Christ down to the ordinary level, as if there were nothing in it but that which is common to all men's deaths; still less, if I may so say, are we to lift it up on to an isolated height, as if there were nothing in it which can be reproduced, and must be reproduced, by us.

So my text points to the Cross, with all its uniqueness, with all its solitary power, and says, "There! that is your life, if you are a Christian man." "Take up thy Cross daily, and follow me," says Jesus. And you find the same teaching running through the whole of Scripture. I need not recall passages which will be very familiar to your memories. "If we suffer with him, we shall also reign with him." "He died for us," says one apostle, bringing the propitiatory and solitary aspect of the life into the front, and then, in the same breath, going on to say, "Leaving us an example that we should follow in his steps." What a light the thought in our text throws upon the whole of that earthly life, "For the joy that was set before him, he endured the Cross." Does that apply only to the hours on Calvary? Surely not. It covers the whole ground, as I believe, of the life of the Lord. These two thoughts brought up each other, inevitably. They were like a couple of paired stars, one dark orb and one radiant, and they were held together by a nexus that could not be broken, and revolved round each other. The sunshine always brought the shadow, and the shadow always proclaimed the sunshine. Never did Jesus Christ look into that far-off future, and see the sunny lands beyond, but the eye necessarily traveled across the deep dark gorge that lay between him and it. In testimony whereof we may quote, if no other,

his own pathetic words: "I have a baptism to be baptized with, and how am I straitened till it be accomplished." And so that life, in its forward look, embraced and accepted the sufferings and the death, for the joy that was set before him."

Such are to be our lives. As I have said, there can be no copying, and there is no need to copy, the quantity and the efficacy of the Master's sufferings. But there is need, if we are Christian men, that the spirit of them should pass into our lives.

Made like him, like him we rise,
Ours the Cross, the grave, the skies!

Our faith will make suffering inevitable. I need not dwell upon that, only I do believe that if a man to-day will set himself to live up to the very height of his convictions, an out-and-out Christian life, whether he traverses or conforms to the conventionalities of the average Christian life of to-day or not, he will find out that still "we must go forth to him without the camp, bearing his reproach." I do not think that silver slippers have yet come to be the equipment for treading the narrow way. But I pass that.

My faith will not only make endurance inevitable, it will make it possible. If we see that great vision beyond, it will bring the foreground down to its proper dimensions. Very little knolls look like high hills down in the Fen country, but if the clouds were to roll away, and the white Alps rose on the horizon, what would the little knolls look like? They would dwindle to mole-hills, and so these huge sorrows in our foregrounds, these sore trials that stand frowning and threatening, how small they would all look if we had learnt Moses' secret of endurance, the sight of the invisible. The "light afflictions, which are but for a moment," are very heavy, and seem dreadfully protracted and long-lived, as long as we keep our eyes fixed on them; but when we look at the things that are unseen and eternal, then the near things in the foreground reveal themselves as they are, fleeting and trivial, and we can endure them for a little while. When the mist lifts, and the harbor lights are seen, it matters very little though the wind is blowing hard, and there is a big sea on since we shall be moored before long. "For the joy that was set before him, he endured the Cross, despising the shame," and my life may become "a solemn scorn of ills" if my eye is fixed on the supreme and ultimate good.

And now, lastly, let me ask you to think for a moment, and only a moment can we spare for it, of

III.—THE TYPICAL LIFE OF FAITH IN ITS TRIUMPHANT ISSUES.

"He endured the cross, despising the shame, and is set down at the right hand of the throne of God." Your time will not allow me to deal at all adequately with these great words. Let me only, in the briefest way, indicate what I intended to have expanded. What does this great saying indicate for Christ? It means repose—repose which is not vacuity. It means authority, it means judicature, it means participation in the divine nature and government. He is my brother, and it is the man Jesus who now wields the government of the universe, "and is for us entered, our Forerunner and High Priest."

And what does it mean for us? It means that—he, in his present glory—as expressed in highly metaphorical language by this figure of my text, but meaning the great things which I tried to enumerate—is for us the guarantee and the assurance of life eternal. Whether there is any other proof or not, I do not inquire here and now, but this, at all events, is certain, that the Resurrection of Jesus Christ, of which his ascension and session at the right hand of God are but the prolongation, practically stands or falls the belief in immortality. But that sitting at the right hand of God not only thus establishes the fact of our future life, but it is for us the prophecy of what that life is to be. Identity of life by means of the communication of the "Spirit of Life that was in Jesus Christ" to every believing soul, is the very key to all the teaching of the New Testament as to the relation between Christ and believers. And that identity of life which secures forgiveness and acceptance and sonship to the Christian man here on earth, for the very same reason, and in precisely the same fashion, secures that, as he said, "I will that . . . these be with me where I am." It is impossible that with the life of Christ in our spirits our future should be separated from him. He has given us himself, if we have taken him, by our humble faith, and in that gift there are necessarily involved pardon for the past, power for the present and complete conformity with him, and union with him in the eternity that is to come. So, not only where but what he is, there and that shall his servants be. All the runners, as, one by one, they reach the goal, will pass out into the dark beyond, and then will be seen, having found their way thither by corridors that we know not of, seated on the benches of the amphitheatre, by the side of the Emperor, who himself ran "the race set before him," and is entered into the joy that was set before him, gives his servants to "enter into the joy of their Lord."—Baptist Times and Freeman.

No wise mother's care carries her child when it ought to learn to walk. Babes are not desired to be babes always. Pat him down; let him stagger, fall, get bumped; extend a helping finger, take obstacles out of the way, but make him grow to youthful glee and manly strength. We battle desperately with sore temptation. Omniscience watches the struggles; and at the right moment makes a way of escape that we, not He, may be able to endure it. Divine care did not prevent Joseph's being sold into Egypt. Nay, rather provided for it. That was the hinge-point in the world's early history. So no chastisements in the close of the nineteenth century are joyous, but grievous. Nevertheless, they yield the peaceable fruit of righteousness to them who are exercised thereby.—Henry W. Warren.

Seven Scenes from the Last Week of Christ's Life.

Scene I. A home in the little town of Bethany, two miles east of Jerusalem—the home of Mary, Martha and Lazarus. A supper table spread for a feast, and, reclining around it the guests—the twelve disciples, the most important people of the village, Lazarus, whom Christ had raised from the dead, and Christ himself, traveling toward Jerusalem, but resting with friends on the way.

Martha, serving as ever. Mary, as on another occasion, at Jesus' feet; on her head the shadow of the awful cross, whose weight must fall upon the shoulders of him whose sympathy had been her solace in the dark hour of death, whose boundless love had comforted her and hers in many bygone times and through whose gentle teachings she had learned the lessons of Life. She is pouring upon his feet the ointment, whose perfume must speak of the gratitude she cannot express. Judas looking on, to whose greedy eyes the costly spikenard appears as but the number of bright gold pieces paid as its price.

"Why this waste?" cries the betrayer of Christ, his hand upon the money bags.

"This might have been sold for much and given to the poor." And the disciples remembering the crowd that had but lately pressed them on all sides—poor, wretched, hungry—echo the cry, "Why this waste?" while before their hidden eyes is the gift of God for all time to the poor of this world, through whose poverty only might sinners become rich; and beside him Mary, a representative of those loving hearts from whom alone the poor need such help—her ointment in her hand, the hairs of her head as a towel to wipe the feet of him who loved the world so much as to die for it, and in her heart something of his own divine affection. "The anointing of Jesus at Bethany."

Scene II. Traveling toward Jerusalem a royal procession. In the midst rides the King, with the garments of his followers as saddle cloths.

A stream of people coming from Jerusalem meets another stream of people on the way from Bethany. The one turns, the other advances, and all help to swell the great procession marching toward the city of David, the city of the king, the city of the holy temple of God.

And ever as they advance their shouts are raised heavenward, telling of the coming of the Messiah.

In that procession are the haughty scribes and rulers, the Greek traders, the common people, the outcast, the maimed, the lame, the blind, the halt whom Christ had healed; his disciples, his secret disciples, the curious, the chance traveler and the many just and devout attendants of the feast of the Passover.

The crowd surges and swells; those in advance cut and strew palm branches in the way. And now a turn in the quiet country road brings Jerusalem before them in all its grandeur, rising by terraces heavenward; the glittering white marble of Herod's colonnade running for a thousand feet along the platform and rising two hundred feet; the gorgeous golden gate—but, gleaming above all, the magnificent gilt and marble of Herod's temple.

Within the city, those whose doom is sealed; who, having rejected their only Saviour, must pay the penalty. And Christ beholding the city, weeps, while the excited and unheeding multitude are crying, "Hosanna, Hosanna," and the angels of God, the invisible part of the procession, look down as the King, the lowly Nazarene, the Man of Sorrows, and his strange cortege, according to the prophecy of past ages, enter the gates of the city.

"Jesus triumphal entry into Jerusalem."

Scene III. Thursday, in the temple at Jerusalem. The last day of the Passover, the last day of Christ's public teaching on earth, in which his coming sufferings in abeyance to the great need of mankind, he uses his whole energy in the effort to compel men to see in him the promised Messiah.

On the morning walk from Bethany with the disciples he had pointed out the doom of all unfruitful workers, in the fate of the condemned fig tree; and they, beholding the withered leaves, childishly marvel at his power.

And again he told them of mountains being removed and the means by which it is accomplished; for have they not mountains to remove, this little band of twelve unlearned men, who without money must make their way in the world, without armies must conquer Rome, and without rank must contend with wealth, pride, customs and prejudice, and must commence the work of Christianizing the world?

Then, entering the temple, Christ teaches for the last time. Happy they, who, curiously and carelessly entering the temple at Jerusalem on that Tuesday forenoon, carry away with them the words of eternal life.

Standing at the door are the Greeks who are come seeking Jesus—perhaps curiously, perhaps with ambitious plans for a place in the new kingdom soon to be established, perhaps with invitations to turn from the unfriendly Jews to their own people; but, seeking him for what reason they may, they find him.

Standing before them is the new king and surely he is speaking of the coming kingdom, for he says, answering their thoughts, "the hour is coming"—but "the hour" he tells them is the hour of his death.

This the King who but yesterday marched in royal splendor into the royal city; this the lowly son of man who in speaking of his shameful death, shrinks from the agony before him; yet stands, nevertheless, resolute and obedient to the Father in heaven.

"Father glorify thy name" he cries, and the assuring voice of the Father answers him.

The multitude listens in wonder. "It thunders," say some. Others think an angel has spoken. But, standing there what think the Greeks, and what think they of the King?

"Greeks seeking Jesus."

Scene IV. On the way from Jerusalem to Bethany, Jesus and the disciples are traveling; Christ's public teaching done.

And now to the disciples He speaks of the Kingdom of Heaven, likening it to ten virgins. During the years to come they will meet as Christ has met, those who, through the Gospel shall become wise in their preparation for the bride-groom's coming; and also, they must sorrow, though not as he, the sinner's sacrifice, has sorrowed over those who can by no means be made other than foolish,—who will eternally neglect the all-important oil in their lamps.

Yet to all classes must the Gospel be preached, and the preachers must watch; not knowing when to themselves or to others the bride-groom may come; but knowing with all certainty that the door standing now so freely open will at some time be closed forever; shutting in to the feast and the joy thereof, those who are wise; while to the foolish he must stand forever barred.

With these thoughts the disciples are traveling to Bethany; and on their hearts rests the solemnity of Christ's teaching, of the great untried future and of the closed door.

"Parable of the ten virgins."

Scene V. An upper room in Jerusalem—upon the table the paschal lamb, the wine and bitter herbs for the last meal of the Passover and there, ready to partake, Christ and the disciples. But the dusty and travel-stained feet of the company must first be washed and who shall do it? Not the disciples, any of whom may soon be called to important duties in the new kingdom and who are even now disputing as to who shall be the greatest in that kingdom; and so Christ must needs wash their feet. And then while they are quietly eating the Passover Christ startles them all. "One of you," he says, "shall betray me." Betray him the beloved Master who was so soon to leave them, their Saviour and helper and dearest friend on earth! And yet Christ speaks and it must be so. And they begin to question "Is it I?"

All sin in the heart of each of them stands forth clearly to their vision, and doubting themselves they fear. Peter so impulsive and quick to err trembles at the words; and the others, sincere, loving though faulty hearts, with no such intentional blackness of sin, are afraid. Even John, leaning on Jesus' bosom, must ask "Is it I?" But it is Judas, the black-hearted son of perdition who will do the deed, who, holding in one hand the life of the Saviour and in the other the thirty pieces of silver, has compared the two and finds the silver of greater value, and who even now must needs hasten away to finish his work.

And now the Lord's Supper—the last supper—the last time Christ as the Son of Man will enjoy social intercourse with his friends; and the cross is very near and sorrow is very heavy in the hearts of the disciples, even as Christ himself is exceeding sorrowful.

All the journeyings to and fro, the doing of good together, the teaching and receiving of instruction, the wondrous miracles of mercy—at an end. The Brother and more than Friend is to leave them alone.

They understand vaguely something of what his shameful death must be; and he has told them that they are to carry on the work in his stead—the great work which as yet they hardly comprehend.

No heart can understand the feelings of these personal friends of Jesus at this time, nor finite mind enter into the infinite sorrow of the divine Son of God while for a moment they linger, Christ and the disciples—the past with its mixture of joys and sorrows behind, and before them the blackness of suffering and death.

"The Lord's Supper."

Scene VI. The garden of Gethsemane, the midnight hour.

Silence, except for the rustling of the leaves of the trees. The disciples asleep, for they are weary. The Father and the holy angels watching from above. The Saviour alone with his agony; and in the distance Judas and the soldiers coming to take him away.

"Jesus in Gethsemane."

Scene VII. Calvary, the cross, Christ. The shameful trials and the journey along the unutterably weary road are past. They have brought him here to die.

Through the gentle hands which never did aught but good to man, they have driven the nails, and into the feet that never failed in their weary journeyings for the welfare of man.

He came from heaven the Son of God to show the world the way unto life and happiness, and men mistook him for a malefactor and are putting him to death; while in his agony he pleads for the Father's forgiveness for them.

Around the cross his mother—the sorrow of whose heart no human being may know—the disciple whom he loved and other friends, all powerless to help him. Unbelievers mocking him as they pass. No help on earth and deserted by heaven; for the Saviour of the world, if he would be such, must suffer and conquer unaided; while heaven waits and the destiny of the world hangs in the balance, and the long hours of darkness and silence move so slowly. But the afternoon of that great day as of all other days must wane; and now at the ninth hour, the expiring cry of the Son of Man becomes the shout of victory of the ages. "It is finished."

In the temple at Jerusalem the veil is rent; and forever the veil of the unknown between heaven and earth is rent in twain, and through eternity must be continued the song of victory begun by the Saviour on Calvary, "Christ Crucified." ALICE M. SLOCUMB.

True Contentment.

The things to be desired for man in a healthy state, are that he should not see dreams, but realities; that he should not destroy life, but save it; and that he should be not rich, but content. . . . The most helpful and sacred work, therefore, which can at present be done for humanity, is to teach people (chiefly by example, as all best teaching must be done) not how "to better them-

selves," but how to "satisfy themselves." It is the curse of every evil nation and evil creature to eat and not be satisfied. The words of blessing are, that they shall eat and be satisfied. And as there is only one kind of water which quenches all thirst, so there is only one kind of bread which satisfies all hunger, the bread of justice or righteousness; which hungering after, men shall always be filled, that being the bread of heaven; but hungering after the bread, or wages, of unrighteousness, shall not be filled, that being the bread of Sodom.

And, in order to teach men how to be satisfied, it is necessary fully to understand the art and joy of humble life—this, at present, of all arts and sciences being the one most needing study. Humble life—that is to say, proposing to itself no future exaltation, but only a sweet continuance; not excluding the idea of fore-sight, but wholly of fore-sorrow, and taking no troublous thought for coming days: so, also, not excluding the idea of providence or provision, but wholly of accumulation—the life of domestic affection and domestic peace, full of sensitiveness to all elements of costless and kind pleasure—therefore, chiefly to the loveliness of the natural world.—Ruskin.

The Presence of God.

The reason that preaching is so commonly ineffectual is, that it calls on men oftener to work for God, than to behold God working for them. In every rebuke that we utter of men's vices, we put forth a claim upon their hearts. If for every assertion of God's demands from them, we could substitute a display of his kindness to them; if, side by side with every warning of death, we could exhibit proofs and promises of immortality; if, in fine instead of assuming the being of an awful Deity, which men, though they cannot and dare not deny are always unwilling, sometimes unable, to conceive, we were to show them a near, visible, inevitable, but all-beneficent Deity, whose presence makes the earth itself a heaven, I think there would be fewer deaf children sitting in the market-place. At all events, whatever may be the inability in this present life to mingle the full enjoyment of the divine works with the full discharge of every practical duty, and confessedly in many cases this must be, let us not attribute the inconsistency to any indignity of the faculty of contemplation, but to the sin and the suffering of the fallen state, and the change of order from the keeping of the garden to the tilling of the ground. We cannot say how far it is right or agreeable with God's will, while men are perishing round about us, while grief and pain and wrath and impiety and death, and all the powers of the air, are working wildly and evermore, and the cry of blood going up to heaven, that any of us should take hand from the plough; but this we know, that there will come a time when the service of God shall be the beholding of him; and though in many stormy seas, where we are now driven up and down, His Spirit is dimly seen on the face of the waters, and we are left to cast anchors out of the stern, and wish for the day, that day will come, when, with the evangelists on the crystal and stable sea, all the creatures of God shall be full of eyes within, and there shall be "no more curse, but his servants shall serve him, and shall see his face."—Selected.

Some of God's richest gifts to us are in return for our choicest gifts to him, yielded at his call. God never asks us to surrender to him what is as our very life, or even yet more precious; but he is ready to give us, as we make the surrender, added life and richer returns than we can imagine or deem a possibility. He may even in return give us more of his very self. Thus it is that giving at God's call is receiving from God more than is given, though our gift be unspeakably precious. In view of this truth, when a new call comes to you from God, "Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive." Such giving includes our best, our uttermost.

"Therefore bear thou, and query not,
Therefore dare thou, and fear thee not;
And though thy heart break, still the Lord
Shall be thy thousand-fold reward."

—Sunday School Times.

I Shall be Satisfied.

BY EMMA THARP HALE.

Looking back over this earth life,
At rest on the other side,
How small will seem this brief strife—
I shall be satisfied.

All of life's cares will be banished,
No evil will ever betide,
Sorrow and sin will have vanished,
I shall be satisfied.

No more of weakness and sorrow,
All of my tears will be dried,
Oh, what a blissful to-morrow—
I shall be satisfied.

Breaking away every fetter,
Casting each burden aside,
Leaving this life for a better—
I shall be satisfied.

There in his likeness forever,
Lost in his love deep and wide,
Yielding the spirit life never,
I shall be satisfied.

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The Authority of the Gospel.

The Bible lesson in the International series for next Sunday contains certain words of our Lord recorded by Matthew as spoken to his disciples after his resurrection and shortly before his ascension to the Father—words which we are accustomed to speak of as the great commission of Jesus to his disciples. Our Lord declares to his apostles that all authority has been given to him in heaven and on earth, and bids them therefore go and disciple all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to keep all his commandments,—accompanying this commission with the assurance that he himself was with them always, even unto the consummation of the age.

It is surely important for all who essay to preach or to teach the gospel to lay hold upon the fact that they go forth to their gracious task in a name and an authority no less regal and commanding than that of the Son of God. The Jews were not wrong in expecting that the Messiah would come in the power and the authority of the Highest, but they were fatally in error in respect to the expression and demonstration of that authority and power. They searched the physical and political horizons for signs that should attest the Messiahship of Jesus, and found none to satisfy them. But those whose eyes and ears were open and alert to the truths of the spiritual world, beheld, and believed, and bare record that Jesus was the Christ the Son of God.

May we distinguish some of the elements of that authority in which Jesus commands the service of his apostles and the homage of mankind?

1. It is certainly an authority of love. And base indeed is that soul which does not bow before love as a word of authority. The name and the word of Jesus must ever command our homage because he loves, and loves as none other does or can, loves before he is loved, loves the hates of men into answering love, loves unto the end, unto death, unto that infinite measure of surrender and self-sacrifice which are registered in Gethsemane and Calvary. In love he became the Lamb of God, and in the Apocalyptic vision it is the Lamb that is seen in the midst of the heavenly throne. This surely means the authority of self-sacrificing love.

2. It is an authority of truth. When men beheld the word of God made flesh, they beheld the supreme revelation of truth in human form. Truth as well as grace came by Jesus Christ. He was in the world to do the Father's will, to bear testimony to the truth and to set up the kingdom of truth among men. No power or persuasion, human or satanic, could cause him to swerve by a hair's breadth to the right or to the left from that path which indicated the will of God. We say that it was by the pathway of love that he reached the Cross, but it was no less the pathway of truth. For the Son of man, if he would be true to God and to his fellowmen, there could be no other issue. In God love and truth are eternally joined together, it is only in sinful humanity that they are put asunder, and when the divorce takes place, love loses its divine grace of purity, and by so much its place of authority; it grows weak and selfish and becomes an untrustworthy counsellor and guide. In Jesus Christ truth and love, long separated on the earth, are joined together again in an eternal wedlock, and the union is cemented with his blood. The Cross of Jesus stands therefore as the symbol of perpetual authority for men not only in the name of love but in the name of truth.

3. It is the authority of power. Where truth and love are united, there also is power. It is so in heaven, it is being made manifest on the earth. The divorce of these principles which are eternally united in God means the impotence of division. Here, in the supreme sense, union is strength. When the wedlock of Truth and Love had been ac-

complished on the cross, then came Power to crown the Son of Man with glory. Truth and Love pointed to Calvary, and unflinchingly the feet of Jesus pursued the way of pain. Death claimed his Royal Victim, but, in the moment of his supreme triumph, that Grisly Terror whose fear had ever held men in bondage, received his mortal wound, for it was impossible that the Son of God should be holden of death. He rose, and by his resurrection from the dead was declared forever to be the Son of God with power.

When therefore Christ commissions his disciples to go forth to all nations in his name, it is in the authority not only of love and of truth but of power that he sends them forth. It is authority the highest, the most regal and unquestionable with which men can be clothed. It is recognized in heaven, it must be recognized on the earth. Love and truth had been as exiles and wanderers upon the earth. Here and there they had found resting places where they might tabernacle for a night—human lives in which they might come within speaking distance of each other, but in the life of Jesus they have found a ground for closest union, a home to dwell in, a fortress where their banners shall float forever, and from which the soldiers of Jesus shall go forth under his perpetual and personal leadership to bring the world into the obedience of its rightful Lord and into the knowledge of its only Saviour. To be soldiers of the Cross—ambassadors for Christ—is the highest and noblest service possible to men, and we who go forth to this service will do well to remember the saying of Milton, that he who would be a true poet must make his life a poem. The full power of our commission will be proved only when it is seen that that truth and love and power which we proclaim in Jesus are obtaining in our own lives a growing realization.

Birds and Men.

There appeared on the Story Page of the MESSENGER AND VISITOR last week a piece entitled "A True Story of a Bird." It was a pathetic little bit of bird history, telling how a canary, seeing its own reflection in a mirror, had the mating and nesting instinct awakened within it, and how it wrought zealously but fruitlessly to build a nest for the mate that could never come. It seemed cruel, did it not, that the bird's strongest instinct should be thus thwarted and all its hopes and effort come to naught. But if so, the cruelty was not nature's. The hand of man had intervened to place the bird under abnormal conditions, and therefore came the thwarting of its instincts, the blighting of its hopes. If the bird might have lived at liberty in its native habitat, it would have found, not its own reflection in a mirror, but its living mate, and all the instincts of its bird soul would have obtained their true expression and satisfaction. Nature makes faculty and opportunity to answer to each other. If it gives a wing or a fin it supplies an appropriate element for its exercise. The mating instinct and the nest-building faculty are not mere futilities, but answer to the thought of the Author of nature who has provided for the bird life of the world, as for all other life. And when we rise upward from the plane of the bird life to that incomparably higher plane in which the life of man finds exercise in reason and love and hope, can we doubt that the nobler and diviner instincts of the human soul shall find their satisfaction and fulfilment? If God is faithful to the birds, will He fail or forsake the creatures whom he has made in his own image and into whose heart he has put the longing for immortality and holy fellowship with himself? The heart of man has cried out for God with an aspiration which in its intensity as well as its intelligence is infinitely above the blind instincts of the brute creation, and shall there be an answer to every inarticulate prayer of dumb creatures, and only against the strong crying and tears of the souls that intelligently cry out after God shall there be neither voice, nor any that answer or regard? If the universe contains an answer to the highest aspiration of the bird, can we doubt that it also contains the answer to man's highest aspiration?

What is true honor? Not riches, not rank, not beauty, not learning, not courage. No; but virtue. Whether it be clad in the garb of poverty, or the robe of affluence; whether it hold the plough or grasp the sceptre; whether it be seated at the table, or stand behind the chair—Virtue is honor.—F. A. James.

Editorial Notes.

—Among the many eminent names which, during the past half century, Scotland has added to the ranks of her Biblical scholars and theologians, that of Dr. Marcus Dods of Edinburgh has a deservedly prominent place. His great ability as an exegete is widely known and recognized through his volumes in the "Expositor's Bible," and by other contributions to the Biblical literature of the times. He was the pastor and friend of the late Henry Drummond, and to that rare spirit his personality seemed profoundly attractive and inspiring. Dr. Dods is now in the United States, and during the present week begins a course of ten lectures before the Bible College at Montclair, N. J., on the Gospel of John—this course to be followed later in the month by a similar course on the Epistle to the Hebrews.

—President Tucker of Dartmouth College was reported by a leading New York paper as saying in an address delivered recently in Boston: "The Christian church has been set back nobody knows how far by the behaviour of missionaries in China." What President Tucker really said, as appears from the passage of his address in question printed verbatim in last week's issue of the New York Outlook, was—"The church has been set back nobody knows how long by the behaviour of Christian nations in China," which of course is very different. While it is possible that President Tucker's address implied his unwillingness to endorse from a moral standpoint all the doings of all the missionaries, it is evident that what he chiefly meant was that the church or Christianity had been discredited before the Chinese by the lamentable failure of Christian nations in China to exemplify the principles which the missionaries had so long taught and with such heroic devotion to the cause of Christ and humanity. The greed for territory, the lust for loot and the shameful barbarities of some of the European nations and their soldiers in China constitute a sad commentary on the work of the Christian missionaries. One cannot wonder if the Chinese say, if this is the practical outcome of Christian teaching, then the less we have of that teaching the better.

—An address by Dr. Joseph Parker, delivered before a joint assembly of the Baptist and Congregational Unions which lately met in London, is attracting much attention. Dr. Parker's address was a powerful plea for a union of the two bodies—a proposal which before the meeting of the Unions had been quite freely discussed. Just what Dr. Parker's scheme—if it may be called such—would embrace, it would be unsafe to say in the absence of a full report of his address. It would perhaps be more correctly named a federation than a union, but at all events it would involve co-operation in theological education, thus lessening the number and increasing the efficiency of theological seminaries; the establishment of an adequate sustentation fund for the ministry and the establishment of some generally recognized conditions of entrance into the ministry, which would prevent the sustentation funds becoming the prey of men whose fitness for the ministry was not generally recognized. Other advantages anticipated are the avoidance of duplicating work unnecessarily in the building of chapels and the sustaining of ministers, besides the union of forces and constituencies in denominational papers, etc. It would appear also that Dr. Parker's idea includes the constitution of a church court of final appeal. The scheme would seem to be in fact a kind of modified Presbyterianism, and if it is acceptable to the Congregationalists and Baptists, it should be no less so to the Presbyterians of England. Such a scheme would at the present time have small prospect of success on this side the Atlantic, but in England denominational differences are less strongly emphasized and in the presence of the State church, with its strongly ritualistic tendency, the need of a fuller co-operation of the evangelical forces is more powerfully felt.

—Prof. George D. Herron, formerly of Iowa College, has attracted much attention by his writings and other public utterances. There has been no little conflict of opinion as to the value of Prof. Herron's interpretation of Christianity and his doctrine upon socialistic subjects. At present, however, Mr. Herron's way of living is quite as much a subject of public discussion as his ideas, and whatever may be thought of the latter, there seems to be little room for difference of opinion in regard to the former. Prof. Herron's wife has sought and obtained a divorce from her husband, and the custody of their four children, on the charge of desertion and cruelty, and in the association with which Prof. Herron is connected charges have been preferred, accusing him of conduct unworthy of a Christian minister. Not long since Dr. Josiah Strong, Dr. Hillis of Brooklyn, N. Y., and other gentlemen of note declined to give to Prof. Herron even such a qualified endorsement as the appearing on the same platform with him would imply. Dr. Hillis in explaining the cause of his action has publicly stated that his objection to Prof. Herron was not based upon what he regards as the vagaries of that gentleman's intellect and the crudeness of his thinking, but upon his deeds,

which represent his will and character, and Dr. Josiah Strong has voiced his opinion of Prof. Herron in these very plain words: "He and his female accomplice in breaking up a home, have committed a crime against the fundamental institutions of society, and have trampled under foot the explicit and unmistakable teachings of Jesus Christ. Their conduct has been despicable beyond the resources of my vocabulary, to express, and if all the facts were known these people would not be tolerated in any self-respecting society."

Question.

Should a Baptist church give letters of dismission to its members to join churches of other denominations? If not, why not?
"A CHURCH MEMBER."

ANSWER: The simple transference of a person from one religious body to another, by the giving and acceptance of a letter of dismission, implies that, in all general and essential features, the two bodies are alike. It is a virtual endorsement of each other's faith and practice. It is not customary for Baptist churches to give letters of dismission to their members to unite with churches other than Baptist, because Baptists are not prepared to give such endorsement to those bodies, and also because they could not consistently receive in the same way persons coming to them from other religious bodies. If, however, a member of a Baptist church in good standing desires to sever his connection with that church and to unite with some other Christian body, it is quite proper that he should, on his request, receive by vote of the church a certificate of Christian character, or a statement to the effect that, up to the time of his withdrawal from the church, his manner of life had been in harmony with his profession. To do more than this would be contrary to Baptist usage, and to do less would imply some violence to the spirit of love and Christian courtesy.

How I Spent Easter Sunday in Boston

NO. II.—GEORGE C. LORIMER IN THE TREMONT TEMPLE.
BY H. F. ADAMS, TRURO.

I went in the afternoon to Trinity and heard Dr. Donald give an address to his Sunday School scholars. But though the grand hymns were rendered grandly by a thousand scholars, yet somehow Trinity did not seem herself without the man for whose ministry she was built. Phillips Brooks and Trinity will for long years be an historic couplet. His stature and her massiveness suited each other. The Tabernacle, Clarendon, and Trinity have not seemed the same since Spurgeon, Gordon and Brooks went "Home." They were a great trio of true Bishops. I count them among the privileges of my earlier days to have felt and retained the superb influence of their personalities.

After an early tea I wended my way to the "Tremont Temple." I arrived at the inner gate at 5.45, yet a score of people were waiting when I got there. The service was advertised to begin at 7.30, so I had nearly two hours for preparation for the service. After three-quarters of an hour that gate was opened. By that time I suppose two thousand persons were waiting for admission. It was a great rush for good sittings, and I secured one in the first gallery in front seat on the preacher's right. While waiting for the service to begin I looked around. It is ten years since I was in Boston, and worshipped then in the old Temple, and a singular circumstance brought Dr. Lorimer to supply the vacant pulpit that Sunday. He was called shortly afterwards to become the pastor, and has remained there ever since. After the old Temple was burned, Dr. Lorimer and his two thousand members arose in 1866 with great courage to rebuild the Temple on a grander scale, with greater facilities for work, and with a view to making the seven hundred offices besides stores rented for different purposes eventually a great endowment, when the debt is wiped out. Site and entire building are valued at half a million, including the 700 offices. But as we are now in the audience room let us glance at this monument to the faith and industry of the man who is now pastor. The great audience of three thousand reminded me by its massiveness and its character, of the audience I sat among in my college days, when I enjoyed the ministry of the great Spurgeon. It was truly metropolitan in its makeup, but evidently was composed largely of people who work for their living, whether well-to-do business men, clerks, or mechanics. There are thirty entries to the audience room, yet every one is jammed with people who arrive too late to get a seat.

This room is large and airy, but plain in comparison to the New Old South. Though the word plain cannot be applied to the magnificent organ, which is simply vast in its proportions, and enveloped by the most beautiful case of any in the city. The striking contrast which this organ presents to the plain audience room is accounted for by the fact that it was the gift of one person, who spared no expense to place it here, the corona of the Temple, like a magnificently carved capital on a vast shaft of stone. It surmounts everything, and by an ingenious arrangement the organist sits at the key board

at one end of the choir gallery quite a distance from the organ. The choir gallery is below the organ and accommodates 72 singers. Below that gallery is the baptistery and preacher's platform, on which there is accommodation for not only the pastor but chairs for 24 deacons, so that the organ has the appearance of being enthroned. There are two galleries on three sides, but the rear top gallery is a vast bank of human faces, a sight not seen every day. It contains twenty tiers of seats, the last one reaches to nearly the ceiling. It was packed.

The most noticeable thing to me was the ceiling, and it is a study. With such comparatively plain walls it was necessary to relieve the bareness by a beautiful ceiling. And money and art have succeeded admirably. There is one great centrepiece surrounded by four long panels, the remainder of the ceiling is broken up into ninety-two smaller square panels of most elaborate design. They are all pure white, whether of plaster or steel I could not tell, but the whole blend in a way as to leave on the mind the double impression of strength and beauty. Then the electric lights are so arranged as to lend a tone of fairy-land fantasy to the whole of the work of art. One large central electrolier and twenty-two smaller ones drop from the ceiling in graceful forms; reminding one of the stalactites in a great white cave. Besides this blaze of golden light, ten beautiful brazen lanterns hang across the choir gallery from which electric lights shed their softened rays on the books of the singers, but, (thanks to artist's forethought) do not meet to dazzle the eyes of the audience. Unlike the New Old South, expensive carvings are not here, for this is a "people's church." There are decorations, but only frescoing here and there to break up the monotonousness of the walls. Surmounting the great organ is a head of the Crucified One. On each side are messengers of the gospel with the flaming torch of the Word. Below in erect attitude are the four Evangelists, Matthew, Mark, Luke, John; semi-circling this whole group is seen in large letters "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." There are twelve stained glass windows, but if beautiful, their designs were not discernible by night, that is from within. One great feature of the Temple is that all seats are free. No one can doubt the rightness and attractiveness of God's House being free to all anywhere, after a visit to the Temple. Last year the receipts and disbursements were \$26,188 26, without renting a single sitting in the Temple.

Dr. George C. Lorimer is a little man, but fills a large place in Boston; and among the thirty-five thousand Baptist ministers in the United States, he stands in the front rank of God's ambassadors to men. Born near Edinburg, Scotland, in 1838, he is a man of 63, yet his eye is undimmed and his natural force unabated. He is a homely looking man, but force of character, towering intellect, and fidelity to the Christ, have commanded attention and held it, when form and figure and foppery in the pulpit, minus the greater qualities, have passed into obscurity after a butterfly career.

Dr. Lorimer was ordained in 1859, and during the 42 years of his ministry, has been twice pastor of Tremont Temple. First 6 years, now 10 years. The organ and choir at this service were leaders of a vast congregation of three thousand. And when

"Look ye saints—the sight is glorious—
See the man of sorrow now;
From the fight returned victorious,
Every knee to Him shall bow.
Crown Him, crown Him;
Crowns become the Victor's brow,"

was sung to George Stebbins grand tune, it was the mightiest outburst of praise I have heard since I was in Spurgeon's Tabernacle. From that one sublime uplift of harmonious, hearty, and sympathetic song, I had a foretaste of what heaven will be, when a thousand millions sing the song of Moses and the Lamb.

The sermon was one of Dr. Lorimer's whole-souled, well ballasted, pungent, pithy, pointed, powerful deliverances. It was a masterly unfolding of "The Degradation of Wealth," as embodied in the life of "Dives." I can give only a little from my note book. "A letter from a friend is always welcome, but a letter from the other world would produce a strange feeling in the receiver. The rich man in hell wanted Abraham to send Lazarus, not a letter, to his family. Spiritualists abound, but I challenge them to show me a message that is above the moral and intellectual character of the mediary. When Shakespeare speaks through a medium, he speaks like the medium. Our Saviour reminds us that the means for our advancement are here, not there. While Lazarus was not sent on a futile errand, yet Christ became an ambassador from the dead. Easter is grand, yet it is not the miracle of the Resurrection that converts, but the truth wrapt in it, the risen Christ is mighty to save.

A preacher delivered a sermon on hell, but showed that hell was not worse than many places in Chicago, New York and London. But no one talks or claims that physical fire is the constituent of hell, yet physical fire is as easy to have as a consuming conscience. Some of my ministerial brethren seem very anxious to expunge this subject from their theology, but I protest against ministers

eliminating from the Scriptures the penalty of sin, or of trying to show that sin has not within itself the essence of hell.

The dates on rich men's wills show what they thought of themselves. Many like Dives will not invest in time what would yield consolation in the future. Christ does not praise Lazarus for being poor, nor blame Dives for being rich. The poor man died, but nothing is said about his burial. Throw him anywhere, into a pauper's grave. But the rich man is buried and all Boston turned out to follow him.

The degradation of wealth, what is it? A Frenchman has written four volumes on Luxury, but I cannot give a condensed edition of his work. If luxury and linen costs any other life it is wrong to wear linen. The rich man was clothed in purple and fine linen, and fared sumptuously every day; while Lazarus lay a-dying for some of that linen and surplus victuals. There are people who are as animalized as those in the decadent ages. For frame and picture, cornice and pillar, that means that the useful and practical are subordinated to luxury, men must answer before the throne of God. The boundaries of luxury are always retreating. From broad-cloth the selfish spendthrift turns to homespun.

Of course ages differ. In the 18th century it was considered humiliating to carry an umbrella; while he who owned a pocket handkerchief was considered a snob. A chimney to a house was considered a luxury at one time, while the larger your window the higher were your taxes in the long ago.

Luxuries now do not include necessary comforts and those things that refine, elevate, contribute to ennoble character and add to the worth of manhood. But luxuries that mean enervating habits, wasteful consumption, excessive indulgence, and unproductive extravagance, these are the degradation of wealth, because they eat up one's manhood and cause the death of the Lazarus who lies pleading for the crumbs, and whose only alleviating physicians are the dogs that lick his sores.

"Life is all consumption which is non-productive." The world must live. A consumption that is unproductive is luxury. Shoes are to preserve the feet, not for show. The preservation of the feet means health; out of health comes industry. When a man takes his wealth and spends it in a wasteful consumption, it animalizes him. He who does this with no thought for others, his wealth is degraded;—this is luxury. This man has no thought of God, no recognition of the Supernatural. Many men, like Dives, would like to have a private ghost out of eternity to do religious work for them and theirs. But would his friends who respect not God's Word, respect a ghost? They might, but not likely; Jesus said they would not believe it anyway, so what is the use of a miracle to a man he cannot understand, when he will not believe that which he can understand, *i. e.*, the Word of God.

The degradation of wealth goes further, it fosters selfishness. Lazarus lay full of sores. What is the matter with Lazarus? He represents Humanity Sick. Dives saw humanity sick and refused to all-viate its sorrow. We go to a rich man to sign a petition to close up the bar-rooms on the Sabbath. He says, "Oh I haven't time to bother about such things." But when he is asked to vote for a bill to sanction playing golf on Sundays, he says, "Oh yes, and open the theatres too, and fling this Puritan Sabbath overboard." And then turns to his servant and says, "John, bring another bottle of champagne."

Oh the curse of a luxurious life! It thrives at the expense of humanity. The great craze to day is for "cheap things." Cheap shirts, cheap boots, cheap furniture; and the corollary is cheap men and cheap women. You send your little ones into the stores to be "little cash girls," and this makes you cheap. For when these rich men find they can get your children to do your work, you will find it impossible to get work to do. And hence cheap men and women, yourselves.

King Henry VII had an envious eye on the treasures of the church. But he could not get his hand on it. To accomplish the latter he appointed his favorite priest, Thomas A'Becket, to be Archbishop of Canterbury. With a smooth tongue and a wily spirit the king approached his new primate for a few tons of the church's gold. But the Archbishop said, "Your Majesty, hands off." Whereupon the king ordered him to be slain in cold blood. The sequel is here to-day. If the luxurious lords cannot get gold by fair means, they will get them by foul. But wait, the mills of the gods grind slowly but they grind exceeding small. Dives, the degrader of wealth, and the unbrotherly man, will wake up in hell to reap in eternity, what he sowed in time.

Let us leave anxieties to God. Why need we bargain that our life should be a success, still less that it should not be a success purchased by sacrifices and sufferings?—James Hinton.

Most people are kind, if they only think of it.—Mrs. Browning.

Sin, harmful, deteriorating, destructive, blows its seeds over every fair garden of a soul. The fact of man's existence is not plainer than the fact of his sin.—Bishop Warren.

* * The Story Page * *

A Pirate Story of Newfoundland.

The sun was nearing the western horizon, on a beautiful July evening, when some passengers from one of the "Allan liners," lying in the harbor of St. John's, Newfoundland, ascended a steep hill on the eastern side of the "inlet" to secure a more perfect view of the surrounding country. Standing on the top, enjoying the refreshing ocean breeze and picturesque outlook, they discovered firmly imbedded in the rock a huge iron bolt with a ring attached, and wondered what it was placed there for. A resident friend from Nova Scotia said this was placed there by the first settlers as a fastening for their boats and vessels, which were formerly moored below, and remarked, "You may be interested in a story connected therewith, which the oldest people tell of the long ago."

"Yes," said the visitors, "let's hear the story."
"All right, here it is. Long years ago, when St. John's had another name, and but a few hardy fishermen's huts composed the town, the pirates used to make this harbor their hiding-place, and would help themselves to whatever the helpless fishermen possessed. On one occasion the black flag cruiser had captured a richly laden brig containing a large quantity of gold and silver specie. Some of the passengers who had offered no resistance were made prisoners, and landed, with their effects, under cover of night, at their zealous and were kept under guard. Among these was a rich merchant prince's daughter, who was to be held for a big ransom later on.

One of the buccaners, who had been unwillingly pressed into the cruel service to save his life, determined to attempt the rescue of the young lady the first favorable opportunity, and this soon occurred. (She was on her journey to her father and friends in Chebucto, now Halifax.) The pirates, feeling their security in this secluded and protected inlet, enjoyed the free use of the wines taken from the brig. Ere day dawned its effects were seen, and a big row ensued, during which our heroic friend, who was a *pledged teetotaler*, quietly slipped away, loosened the cords which bound the maiden, and the three men prisoners with her. In company with these, the noble rescuer escaped to the hill-top where we now stand, and by the rope attached to this great iron ring, each quickly descended to the water front, secured a sailing boat, oars, etc., and quickly made their way to the brig, which was left at anchor just outside the inlet. The sailor on watch was easily secured and placed on board the boat; then the compasses, provisions, and what gold the pirates had not discovered, and ere the day dawned the boat's company, with their prisoner, and effects, were speeding away westerly towards Chebucto Bay. In the early morning they were of course missed, and no time was lost in preparing for a hasty pursuit. The boat people saw they were chased, and bent themselves to their oars; it was a race for life or death; sometimes the pirate craft would gain on the boat, then again, as the wind slackened, the boat would gain a little on the pursuer. This chase continued nearly two days, the boat's crew pulling for dear life, when to the joy of all on board a sail was discovered coming east, which proved to be the British man-of-war "Terror," a terror indeed to the pirates, for they dropped the black flag and their vessel was soon put about and headed for their old quarters: she was seen later on to enter the inlet, closely followed by the "Terror," which was indeed "a terror to (the) evil doers," and also "a praise" to the boat's crew, "who did well." The zealous was completely broken up, and those who did not make good their escape inland, were taken prisoners and duly punished.

All this was brought about because one bold, level-headed *teetotaler* defeated his fellow-pirates in their wicked designs. People of our day need all the brain power and physical energy the Author of all has bestowed upon them to succeed in these days of sharp competition. I may add, the rescued maiden was safely delivered to her father and friends, and the heroic rescuer amply rewarded, and was ever after among the most highly esteemed friends of the wealthy merchant and his family. Strange to say, this man was the son of an English nobleman. He became the junior partner in the firm, and later on the worthy husband of the beautiful maiden he so nobly rescued—a reward more highly prized than all else received. So, young people, it pays to be a *teetotaler*.
UNCLE JAMES.

Day of Whole Things.

BY MARY E. MITCHELL.

If you can sit down just a moment till I finish the buttonholes, then you can take the jacket, Miss Florence, there, right by the window! That barrel-chair ain't so uncomfortable as it looks. I'm real mortified you should have to wait when I promised it the first thing, as you see, little Fennie Holden is very low and I sat up with him the most of the night, and I suppose I slept too long when I lay down in the morning."

"It's a shame for you to do a stitch!" exclaimed Florence, impulsively, as she noticed the red, tired eyes and pale face. "Ted doesn't really need the jacket today."

"It's good in you to say that, but if it ain't the jacket it's something else; I cannot afford to lose a whole day." Miss Ferry's needle flew in and out of the fine blue cloth. "Your little brother'll look real nice in this suit; he's a handsome boy, anyway," she said.

"How do you like my new gown, Miss Ferry?" Miss Ferry looked at the girl. The brown hair waved about the soft face; the dark eyes sparkled with happy young life, and the cheeks glowed with healthful color. The new dress was simple, dainty, and perfectly adapted to the girlish figure.

"It's sweet?" said Miss Ferry. "It looks just like you."

Florence laughed. "Do you know that is a very pretty compliment?" she said.

"I suppose now, it's new—all new—not made over or anything?" asked the little seamstress.

"Why, yes," replied Florence, amused at the question.

"Why do you ask?"

"Nothing; only I was thinking how nice that must be. I never had a new dress in my life."

Florence stared at the small, thin figure. "What do you mean?" she said.

"Just that, dear. I never had a new dress in my life."

"I never heard of such a thing!" gasped the girl.

"Very likely not, Miss Florence. Your pa is a rich man and you're his only daughter. There were eleven of us counting the boys, and little enough to feed and clothe us on. Six girls, and I the youngest. Dresses were handed down from one to another till they were all worn out. My gowns were mostly made of two or three put together. The children used to call me 'Patchwork Quilt.'"

"I remember one dress in particular," she went on smilingly. "I can see just how it looked. The skirt was stripes, the waist was in spots, and the sleeves were kind of flowered all over. You see, it was made out of Ellen's and Jane's and Sarah's. Mother was real proud of having made me so neat and comfortable, but I was just mean enough to be ashamed. It makes me feel sorry when I think how hard mother worked for us, and we not half appreciating it."

"Didn't they ever buy you anything new?" exclaimed Florence. "I think they were unkind."

"No, no, dear child! You don't understand. There wasn't much money to spend on clothes, I can tell you. I remember one apron—'tires,' we called them—that was bought on purpose for me, and I was proud as Punch till it was made up. It was real pretty, white with a narrow blue stripe, but being a remnant, there wasn't enough to get it all out. So mother put it on a yoke made of a piece of an old dress of hers—dark brown calico with a yellow figure. Somehow they didn't go together very well!"

"But since you've grown up, Miss Ferry, you must have had new dresses."

"No, Miss Florence, never. I'm forty years old, and I've never had a new dress. You see, Jane got married and so did Sarah. Well, Sarah died and left me all her clothes. Her husband was pretty well off, and there was some real good things amongst them. Then the other three died here at home, and of course I got all their things, except what I gave to Jane. Jane has a hard time; her husband's a dreadful ailing man. Well, I've been wearing out the clothes ever since, and ain't all worn out yet."

"It's been lucky for me getting all those clothes—me having so much sickness and not being able to earn right along. But once in a time I get real ungrateful, and think it would be kind of nice to have something new all over—not any scraps of pieces. There, you must think I'm awful complaining!"

"Complaining, Miss Ferry! But why don't you buy yourself a real pretty dress without waiting to use up all those old things?"

"No, dear," said Miss Ferry gently, "I need the money for—other things. There is bonnets, too," resumed the little woman, biting off a needleful of twist.

"I guess there are enough bonnets and trimmings to get me through my natural life."

"Sometimes I think most everything in this world is a patch or a make-over," she proceeded. "If it ain't done-over meat it's warmed-over potatoes, and if it ain't them it's a little mess of beans and a dab of hash to be got out of the way together. There's always leavings-over! I don't even work at anything real good and steady. Sometimes it's mending and sometimes it's nursing, and again it's button-holes. But it's always something, thank the Lord! Leavings-overs are a heap sight better than falling—short!"

"Miss Ferry, you said you couldn't afford to lose a whole day's work. Don't you ever take a holiday?"

"Bless you, Miss Florence! I don't remember ever

being idle a day. I was going to, though; I was going to the Baptist picnic last week. You know they went to Oak Grove, a real sightly place, they tell me, and right by the lake. I got all ready, and if Mrs. White didn't go and sprain her ankle!"

"Why did that keep you? She has a daughter, hasn't she?"

"Oh, yes; but Rose is young, and, of course, wanted her good time. I saw she was terribly disappointed, so I said, 'I'll stay with your mother, Rose,' and you never saw anybody more tickled. There, Miss Florence, there's the jacket, and tell your ma I hope it'll suit. It's been a real refreshment to see you, and I hope you won't think I'm cross and ungrateful, complaining as I have!"

Florence stooped over the little woman with a sudden impulse. "There's a whole kiss all for yourself," she said.

Miss Ferry's thin cheek flushed under the unwanted caress. "Bless her kind heart!" she said, as she watched the girl's light figure go down the path. "I declare, I'm fairly ashamed of having run on so about myself. It was real grumbling. I don't believe I'd have done it if I hadn't been so worn out sitting up, and then being disappointed about that Henrietta. Well, Jane needs the money more than I do the dress—poor girl!"

Florence Heath walked slowly along the elm-shaded street, thinking of Miss Ferry. The sun was high and hot, and the road dusty. Col. Heath's lawn stretched smooth and inviting. As Florence turned toward the house, one of her little brothers came rattling down the broad drive in his shining cart behind his pony.

The big mansion which stood back on the top of the slope looked cool and restful with its wide piazzas and gay awnings.

"Never anything new or whole, and I never had anything else!" thought the girl.

Florence found her mother on one of the piazzas, swinging to and fro in a willow chair.

"What is it, dear? You look tired. It was too warm a walk for you. You should have let James drive you down."

"Mamma, I have everything and Miss Ferry has nothing. Why is it?" said Florence, as she threw herself into a hammock.

"That's a pretty hard question to answer all at once," responded Mrs. Heath, with a smile. "Tell me about it, dear."

Florence told her story. "I don't think I ever knew," she concluded, "just the difference there is between my life and some other people's. Oh, I suppose I knew, but I never saw it so clearly. It doesn't seem right at all!"

Mrs. Heath watched her daughter's face. "One can always share," she suggested.

Florence was silent a moment; then she said: "I'd like to give Miss Ferry one good whole day!"

"Miss Ferry might have whole things if she didn't share, Florence. She has a shiftless sort of a sister in Greenville whom she helps a great deal. I suspect most of her earnings go there. She helped those poor Larkins and made clothes for the children, and she is always going where there is sickness. I don't know of any one who does so much good in a quiet way and with so little means, as Miss Ferry."

Florence sprang out of the hammock, scattering the soft pillows right and left, went over to her mother and kissed her.

"I think I'll try a little of the sharing business myself!" she said, and went into the house.

The phoebe-bird uttered its plaintive note in the hoarse chestnut tree close to the window and woke Miss Ferry from a sound morning nap.

"Mercy!" she exclaimed, as she looked at the loud-ticking timepiece which adorned her mantel-shelf. "Five o'clock! I'm getting a dreadful habit of sleeping late. It's mortal lazy, and a sinful waste of time, but somehow I ain't so spry as I used to be."

She flung open the green blinds and let in the radiance of the early morning. The sun had risen into a blue and cloudless sky. The feathery tree-tops stirred in the gentle breeze, and flower-scents and bird-voices filled the air. It was just the morning to fill one's heart with a pleasant premonition of coming good.

"I feel as if something nice was going to happen!" said Miss Ferry to herself as she looked into the beautiful, fresh world. "But there! What am I thinking of?" It'll be button-holes, or maybe Jane'll want me to tend Willie through one of his colic spells!"

Breakfast over, Miss Ferry sat down in her little sewing chair and took up her work; but for some reason the needle would not go, and her thoughts would wander far from the little garments she was fashioning.

She was gazing at the swaying elm-tops, and her work had fallen from her hands, when a rousing rap at the door started her into consciousness of the present.

The Young People

"Good land? What's come?" she exclaimed, springing up, to find that it was only Col. Heath's coachman with a bundle.

"The work Mrs. Heath promised me," thought Miss Ferry, as she laid the big parcel on the old lounge. "I don't believe I'll open it now; somehow I don't want to see more work to-day."

In a moment, however, she changed her mind. "Mrs. Heath's real good to me; maybe it's something she wants done right up," and she proceeded to undo the numerous wrappings.

"Seems to me it's done up mighty careful for just being sent down here. What under the sun is it anyway?" she said aloud, as she took off the cover of the long pasteboard box and unfolded a pretty dark blue dress, all made and finished.

"Something Miss Florence wants altered, I guess. It's too small for Mrs. Heath. Here's the directions," she continued, as an envelope fell from the folds of the skirt.

As she read, her thin face flushed and she laid the note down with a gasp. "Oh, I can't! And after all I've said to her!" she whispered. Then she read it again.

Dear Miss Ferry: I was in the city yesterday and saw this dress which made me think of you. I thought that as you were so busy taking stitches for other people, perhaps it might be a little help to have something all made up, and I think it will fit you. Will you accept it with my love! Please don't mind my sending it, dear Miss Ferry, for you share so much with others you must let others share with you sometimes.

Mamma wishes me to ask you if you will come and spend this beautiful day with us. We are going to drive in the afternoon to Pine Point, and it will give us so much pleasure to have you with us. Please come and wear the new dress. James will call for you at eleven. Yours very truly,

FLORENCE W. HEATH.

"The good Lord bless her!" said Miss Ferry, with a little sob. "It seems as if I couldn't take so much from anyone, but it would be downright ungrateful not to." And then the joy of possession entered her soul.

She examined the dress with the appreciation of a skilled seamstress. "Just see those silk facings; and it's finished elegantly; I never expected to live to see this day. And after all my complaining, too! I ain't deserving! I ain't deserving! But, oh, even Miss Florence can't know what it means to me to have a new dress!"

Promptly at eleven James, impressive in dark blue livery and shining buttons, helped the fluttering little woman, in her trim new suit, into the soft-cushioned carriage.

I am not going to describe the welcome Miss Ferry received at the Heath's, nor the long day of delight she passed in that beautiful home.

It is needless to say that the dainty lunch bore no suggestions of being warmed over, and that beans and hash played no part in the elaborate dinner, like unto none that Miss Ferry had ever before tasted. It was such a satisfaction to rise from the table with a feeling of luxurious leisure! Not even her kind hostess could appreciate what it meant to the little woman to leave the dining-room with no thought of unwashed dishes on her mind.

After lunch came the drive. The roomy victoria rolled over the roads with delightful ease, and the sleek horses that tossed their heads and shook their glossy manes, bore their load along at a pace that was pleasure to their well-exercised limbs. They drove through pleasant wood roads and the fragrant breath of the pines was like balm to Miss Ferry's tired lungs. They drove by the beach-bordered bay, and the sea sparkled and danced before them.

It seemed to Miss Ferry that the out-of-door world was never so bright and fresh and clear as it was that afternoon. She lay back in rapt enjoyment, abandoning herself to the present, knowing that seams would be less monotonous and buttonholes not so much a nightmare when lightened by the memories of that drive. When the long day was over and Miss Ferry bade the Heath's good-bye, she tried to make plain a little of her gratitude.

"It's the first day of whole things I ever had," said she. "You can't guess what that means to me, who haven't had anything but pieces and patches before;" and then she was driven away; smiling through happy tears.

"Well," said Florence, standing out in the moonlight and watching the carriage roll slowly down the drive, "what fun it was! I thought I was the one to do the giving, but I declare, I've got lots more than I've given. It's been a day of whole things to me, too—a whole day of happiness."—Youth's Companion.

Do not think so much of the good time coming that you lose the good time at hand. Mercies and blessings are of daily occurrence, and are to be enjoyed as they arrive. God does not give us all his favors at once, or in a lump. He distributes them as his infinite wisdom and love dictate.

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

Prayer Meeting Topic.

P. Y. P. U. Topic.—Practice Christianity. 1 John 3:14-18.

Daily Bible Readings.

Monday, May 13.—1 Chron. 16:23-43; (chap. 3) Admonishing one another with Psalms. Compare Col. 3:16.
Tuesday, May 14.—1 Chron. 17:1-27; (chap. 4:1-23) David's unrivalled promise—(vs. 11-14). Compare Isa. 9:6, 7.
Wednesday, May 15.—1 Chron. 18; (chap. 4:24-43) The method of a true king (vs. 14). Compare Isa. 11:3, 4.
Thursday, May 16.—1 Chron. 19:1-20:3; (chap. 5:1-17) Fight and trust to God (vs. 13). Compare Heb. 11:8.
Friday, May 17.—1 Chron. (20:4-8); 21. Fall rather into the hand of God (vs. 13). Compare Pa. 103:8.
Saturday, May 18.—1 Chron. 22; (chap. 5:18-26) A father's blessing (vs. 11, 12). Compare Num. 6:22-27.

We gladly welcome Rev. H. H. Roach of Annapolis, N. S., as the writer on Prayer Meeting Topics this month. An article on last week's topic was sent by him but we regret to say it came too late for publication.

The general discussion on our B. Y. P. U. goes interestingly on. We trust that all our readers are giving them the careful attention that they deserve. Let those who are B. Y. P. U. leaders meditate upon them.

Prayer Meeting Topic—May 12.

Practice Christianity. 1 John 3:14-18.
Dear Unioners:—I take it that I am to perform the part of a can-opener; I am to cut the seal, and remove the covering of the can, if I can, and you are to help yourself to the contents if you can. Let us both do our best.

History tells us that for many years men believed that the sun revolved about the earth. History also shows how for the centuries men have been inventing new theories to explain facts; and how they have explained away the teaching of this passage, which shows how the law of heaven operates in a world of men. Self is not the centre of the universe, not even of our own life. We are to circle about others whom we are to serve. Revolve about others in lovingkindness and faith, instead of making others, and your dealings with them revolve about you.

An abstract interpretation of this theme deals only with theories of benevolence; but practically explained, it deals with the needs of men. A theory of benevolence in the head only means murder in the heart truly, according to verses 14 and 15. To be true children of God humanity needs to have both interpretations. (1) We should see the sublimity of love and possess its ideal. (2) We should also understand the dignity and possibilities of life.

In order to practice Christianity we must love in truth. "Without ideals all of our practical moral life is wanting in dignity, amplitude and inspiration, necessary for duty and restoration." The very sound of the words stating these grand ideals awakens emotion, and the consciousness of their possession gives peace. The essential element of sonship and brotherhood is love. Consciousness of love for the brethren is equivalent to a glad identification with the sons of the same beloved Father. In this way it will be seen that fraternal love is a proof of life; since we were originally under death, it shows that our regeneration is also a resurrection.

Again, the practice of Christianity is loving in deed. Christianity is a profession as well as a possession. It is a life possessing us until we become practical. It is this because the incarnation of Jesus brings practical results, and if incarnate in us results follow. The hypocrite delights in sublime speculations since by his emotions are aroused, he mistakes this for loving in truth; and being selfish he fails to take the next step so essential to character, the fixing of emotion by an act of self-sacrifice, and thus crystallizing impulses, frames and feelings into permanent character. There is but one stride from selfishness to service as Christ knew it; but where we all fail, is in taking that one step. Speculation always falls into this error.

The ideal of love is the loftiest one that can find a place in the heart of man, and it is so easy to forget to bring it down to the level of life. We do not debase the ideal of love when we make it practical in its application; but we exalt degraded life to love's high eminence. There is nothing in this life to separate love and the lost, that separation comes in the next life; while here each is known by contrast and by contact. Love can express itself only by self-sacrifice. In a practical sense God loves not in heaven but on earth, for we are the special objects of his love, and as it is with this only that we have to deal; therefore we may know that we love God by our love for the brethren, and if this be true, if we possess love we must sacrifice for others, which is practicing Christianity. Love has this positive effect upon all of our relations. For proof of this see vs. 16. Here is a perfect love in a complete sacrifice. In verse 14 we are called to a limited and partial sacrifice only. If we are to lay down our lives for the brethren, how much more are we to give of our substance, and not withhold it. We want more preaching like this which says "Ye must." "Why call ye me Lord, Lord, and do not the things I command you?" Is your life measured by this great standard? Is your love conformed to the print of these wounds?

—HOWARD H. ROACH.
Annapolis Royal, April 30th, 1901.

"The B. Y. P. U. as an Evangelistic Agency."

BY REV. G. R. WHITE, B. A.

No. 5.

Evangelization in the Scriptural sense of the term, is a divine work carried on through human agency. To evangelize is to carry or send the gospel of Christ to those who have it not, whether in Christian or heathen lands. It is the rolling away of the stone from the sepulchre door and giving the dead a chance to hear the word of life. It is the bringing of the living Christ into contact with dead souls. Every child of God may truly say, "Christ hath sent me to evangelize." The church of Christ is the great evangelizing agency on the human side, and the B. Y. P. U. is a most important part of the church, and therefore a divinely appointed agency to carry the evangel of Jesus to a lost world. There is a sense in which the "Union" is especially fitted to do this work. The work of evangelization is both hard and slow. The B. Y. P. U. has the more nerve, zeal, and time, with which to do this work, for it lays hold on the young element of the church, and their term of service will be longer in which to achieve for it. This young people's movement has discovered the "boy" and the "girl," as a working force in the spread of the kingdom. And God is rolling upon them the burden and the honor too, in a degree that he has not done in any past age of the church's history. Let us be both grateful and thankful for the honor thus bestowed. This consecration of young life to the service of God is one of the most hopeful signs of this day. The B. Y. P. U. may or may not continue in its present form, as noted by Dr. Gates, but the work will. "The workmen die, but the work goes on." Never again will the youth of the church sit with folded hands until they get old enough to speak for Christ. To be saved is God's "call" to do active and aggressive work for him.

Again, the B. Y. P. U. has put in the hands of the young, tools made sharp with which to prosecute most effectively the work of evangelization. The Sacred Literature Course, the Bible Readers' Course, and especially the Missionary Course, have fitted our young Christians for larger and more intelligent work, both in the homeland and in the regions beyond. When we compare the church of today with the church of a quarter of a century ago, we realize somewhat the way God has laid hold on the young disciples of Christ and thrust them into the thick of the fight, that they may gather jewels for the Redeemer's crown, and receive the "branch of honor" for his dear sake.

How may the B. Y. P. U. do more effectively this God-appointed task? Charles Kingsley says: "Thank God every morning that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never knew." Let there be daily consecration of all to God, "the practice of the presence of God," and a conscious living in that Presence, all this and more will be needed if we do this God-appointed work as we should. We must follow him who said, "I am the way, the truth and the life." We must try to understand more clearly our relation to the Kingdom, and to the Lord of the Kingdom.

Conon Wilberforce put into four small words the whole duty of a Christian: "Admit, Submit, Commit, Transmit." The first three concern the relation of the disciple to his Lord, and the last of the four expresses the disciple's relation to the world, he is to transmit by lip and life, the light and love of God. To be saved from sin is not the end of God's salvation in the individual soul. That is only a means to the end—the end is that you serve others and serve God. We are to confess Christ and to do that in the best fashion means personal work for souls and a loving obedience to God's commands. A royal soldier of our late Queen was once asked how long it would take to carry a royal proclamation to the ends of the earth, he replied, "about 18 months." It has been over eighteen hundred years since the King of kings and Lord of lords said, "Go ye into all the world and preach the gospel to every creature," and to-day hardly one-half of the race has heard the "joyful news." And we have no conception of the rapidity with which the flag of the cross could be carried into all corners of the world, if the hosts of God were all consecrated, soul, body, and possessions. Suppose we had the seven hundred million pounds (£700,000,000) that the South African war has cost the British nation, poured into the Foreign Missionary treasury of the Christian church, with grace to handle it wisely and well, what honor and glory would come to the name of Jesus in the next ten years, both on earth and in heaven. Oh, for a holy jealousy for the honor and glory of our Christ, of which sin and Satan is now robbing him! Dr. Pierson says, "If to-day there were only five hundred disciples on the earth and each one of them and their converts should bring to Christ one soul each year, by their simple geometrical progress the number of converts would swell so fast as to include the whole race in twelve years." Jesus did not ask an impossible task when he said, "Go ye into all the world and preach the gospel to every creature."

One fixes his mind on the pleasures and treasures of earth, and the result is a "miser." Another fixes his mind on the treasures and glories of heaven, and the result is a "mook." Yet another fixes his mind on Christ by faith as Lord and Redeemer and goes forth to save a lost world, and the result is a New Testament Christian, a disciple of him who "went about doing good."

Members of the B. Y. P. U. do we rejoice in the fact that Christ has appointed us to a post of honor in the spread of his kingdom, in the evangelization of the world? Remember then, "to whom much is given of them much shall be required." To us indeed has been committed a mighty dispensation of the gospel. Woe to me! know to you! If in some fashion worthy of our light and knowledge, we do not carry or send the evangel of Jesus to a dying, to a lost world.
Hantsport, N. S.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

For Palcoada and its bereaved missionary. For the church just organized that the little one may become a thousand. For the work among the Savaras that the native preacher lately appointed may be greatly blessed and the workers speedily multiplied.

Notice.

The executive meeting of W. B. M. U. will be held on Tuesday, the 14th of May, at the Mission Rooms 85 Germain street.

The W. M. A. S. of Canard met at the parsonage on Tuesday afternoon, April 16th. As this was the last meeting before the going away from us of our beloved President, Mrs. Martell, a large number of sisters were present. After singing, and prayer by three of the sisters, "Nearer my God to thee" was sung with bowed heads, which seemed to bring the presence of the Master very near, the 91st Psalm was read in concert. Mrs. Martell spoke to us for a short time, dwelling much on the trust in God's verses, especially the 4th verse: "He shall cover thee with his feathers and under his wings shalt thou trust." How her beautiful trust shone out in her face, as she told us that it was good sometimes to be tried for the sake of being proved, and she felt that she could trust her heavenly Father all the way. We will not soon forget her words, how we shall miss her in our work for she has been a faithful and efficient leader, what she has been to us all these years cannot be put into words and her memory will always be an inspiration to us, under her wise leadership we have been led to make one life member each year beside our regular contributions. At this meeting we had the pleasure of seeing our President present Mrs. William Farnham with the certificate for this year. We hope to make another next year. In closing all joined hands while singing "All for Jesus" and prayer by president.

After the meeting a silver tea service and berry spoon was presented to Mrs. Martell in behalf of the sisters of the church and congregation. She was thoroughly surprised and deeply touched by receiving the gifts. In responding she told us that she saw deeper than the gifts for she knew that behind it lay the love that prompted the giving.

C. L. EATON, Sec'y.

Amounts Received by Treasurer of Mission Bands.

Chipman, support of Bible woman, F. M., \$45, H. M., \$10; Northwest, \$5; Grande Ligne, \$3.75; Mira Bay, for children of India, F. M., \$11; Amherst, S. S., F. M., \$28.39; Zion Church, Yarmouth, Mr. Morse's salary, F. M., \$22.11; New Minas, F. M., \$4; North River, F. M., \$5; Union Corner, F. M., \$3; Lunenburg, support of San Yass, F. M., \$10; Mahone Bay, F. M., \$5; Collins, F. M., \$2. MRS. IDA CRANDALL, Treas. M. B. Chipman, Queens county, N. B.

Financial Statement of the W. B. M. U. Quarter Ending April 30th, 1901.

	F. M.	H. M.	Total
Received from Nova Scotia W. M. A. S.	\$ 643.01	\$ 206.50	\$ 849.51
Received from New Brunswick W. M. A. S.	365.11	128.83	493.94
Received from P. E. Island W. M. A. S.	52.09	33.54	85.63
Received from Tidings			10.90
Received from Reports			4.40
			\$ 1434.38
Dr.			
Paid Treas. F. M. Board.	\$ 1252.09		
" Home Missions.	534.27		
" L. M. Certificates.	8.20		
" Pro Sec'y. New Brunswick.	1.00		
" County Secretary.	3.80		
" Tidings.	9.00		
" Drafts and postage.	3.13		
			\$ 1813.49

MRS. MARY SMITH, Treas. W. B. M. U. Amherst, May 2nd, 1901.

Amounts Received by the Treasurer of the W. B. M. U. FROM APRIL 17TH TO APRIL 30TH.

Lower Cambridge, F. M., \$41; Wilmot, F. M., \$7.85; Kingston, F. M., \$10, H. M., \$1; New Germany, F. M., \$3.25, Reports, 25c.; Bass River, F. M., \$17, H. M., \$3; Digby, F. M., \$4.10, Tidings, 50c., Reports, 10c.; Billtown, F. M., \$5, H. M., \$2.50; Chipman, F. M., \$7.25, H. M., \$1.25; Paradise, F. M., \$6, H. M., \$1; Nictaux, F. M., \$5, H. M., \$1.85, building at Emmerson, \$6.86; Athol, F. M.,

\$5; Springfield, F. M., \$5; Halifax, (Tabernacle church) F. M., \$4; H. M., \$8.65; St. John West, F. M., \$15; Tidings, 25c.; Aylesford, F. M., \$6, towards life member, F. M., \$16.50; Chance Harbor, Tidings, 25c.; Fouchi, F. M., \$2.50, H. M., \$2.50, Tidings, 25c.; Argyie Head, F. M., \$2.45, H. M., 67c.; 2nd Sable River, F. M., \$2.50; Forbes Point, F. M., \$3.50, H. M., \$3.50; St. John West, N. B., Con., \$1.68, N. W. M., \$1.66, G. L. M., \$1.68; St. Stephen, F. M., \$10.38; Little Bras Dor, F. M., \$1, H. M., \$3, G. L. M., 25c.; Chance Harbor, F. M., \$3; Hebron, F. M., \$5; Granville, F. M., \$3; Amherst Shore, Mr. Rockwell, F. M., \$5; Upper Stewiacke, F. M., \$4, H. M., \$1, Miss Rachel Upham, F. M., \$1; Hantsport, F. M., \$2.90, H. M., \$1; Laconia, F. M., \$3; Cumberland Bay, F. M., \$5, Famine fund, \$3; Canard, F. M., \$17.75, H. M., \$3.80, Reports, 20c., Tidings, 25c.; Canard to constitute Mrs. William Farnham a life member, F. M., \$12.50, H. M., \$12.50; St. John, Brussels st., F. M., \$16.43, N. B. H. M., \$2.53, Mrs. Samuel Robinson, N. B. H. M., \$3; Mira Bay, F. M., \$4; Elgin, F. M., \$2.75, collection, public meeting, H. M., \$2.40; Windsor, F. M., \$26.27, H. M., \$11.43, Tidings, 25c., Reports, 55c.; Petticoadie, F. M., \$9.25, Tidings, 25c.; Amherst, F. M., \$21.50, H. M., \$6; Charlottetown, F. M., \$14.18, H. M., \$10.15, Reports, 25c.; Halifax, 1st Church, F. M., \$10, H. M., \$15.

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

Foreign Mission Board.

NOTES BY THE SECRETARY.

We are on our last quarter for the year's work. Our total receipts to May 1st have been \$6645.10 from all sources and our expenditures have been \$15472.36. This does not include the deficit at the close of last year of \$1419.84. It will thus be seen that a good long pull by all is necessary to come out right by August. We shall need \$10,000 additional. Let all the friends who have money for the Lord invest what they can in this work. It is growing. Each year there are more workers, \$30,000 could easily be wisely and profitably expended each year. The work among the Savaras has entered upon a new phase. B. Subraioder, the pastor of the Chicacole church, has been engaged by the Home Mission committee to give his whole time to work among these 200,000 people, for whom no provision has been made by us. We ask the prayers of God's people that this arrangement may be abundantly blessed in the conversion of many Savaras, and that the time may speedily come when there shall be a missionary who can give his whole time to these peoples. Opportunities for work abound on every hand. Doors are open and opening and the workers on the field are puzzled to know what is the best thing to do, so crippled are they for the means to go in and possess the land.

Certain Facts and Principles in Regard to Foreign Missions.

1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin, and yearnings for deliverance.
2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.
3. The heathen need a Divine deliverer; one who can make the satisfaction, and inspire peace.
4. There is a command in the New Testament to go and disciple all in the name of this deliverer.
5. This command emanates from the supreme authority. It is from the lips of Christ himself.
6. This command is addressed to all Christians in every age, until every human being is converted. He who said, "Go preach to every creature," added, "Lo, I am with you always, even unto the end of the world." The command and promise reach unto the end.
7. The missionary spirit is the spirit of Christ. The soul or the church that does not possess it is dead.
8. If we love the person of Christ, we shall desire that his glory shall fill all lands.
9. If we love the truth of Christ, we shall be intent upon its proclamation, till every false religion is vanquished by it.
10. Success is certain. The Lord has promised it. The apostles illustrate it. Those twelve men were missionaries. In their time, Rome with her military force ruled the bodies of men; and Greece with her philosophy ruled their spirits. Both arose in enmity to the cross. The little band of apostles did not fear or falter. They conquered both.
11. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.
12. Duty, love, success,—these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the church absorbs the whole world, and rises up into the millennial glory.

In China, progress in missions from 1807 to 1896, nearly ninety years, as reported by Mr. Gibson, of Swatow, is as follows:

Work begun in 1807; in 1843 but six communicants. 1853—350 communicants; rate, 34 per annum. 1865—2,000 communicants; rate, 140 per annum. 1876—13,035 communicants; rate, 1,003 per annum. 1886—28,000 communicants; rate, 1,496 per annum. 1889—37,287 communicants; rate, 3,076 per annum. From 1876 to 1889, 24,252 increase in thirteen years. It will be seen that the rate of increase has constantly grown. In the twenty-four years between 1865 and 1889, the number multiplied from 140 to 3,076 per year, about twenty-two times as rapid. At the same rate, in twenty four years more the yearly accession would be, by 1913, nearly 68,000 a year, and in half a century more than a million and a half converts a year. In other words, the total number of converts by 1940 would be between fifteen and twenty millions, and before another century had expired, of the same rate of progress, the converts would three times exceed the present population of the globe!

Are Missions a Failure?

In 1819 a little band of missionaries was sent by the A. B. C. F. M., from Park street church to the Sandwich Islands. The people to whom they went were barbarian and pagan, sunk in corruption, on the swift road to utter extinction. To-day the Hawaiian Republic sits with acknowledged right among the Christian nations of the earth, with Christian homes and churches and schools and a Christian literature, bearing her approved part in the evangelization of other islands of the Pacific. The result is due, under God, to nothing else than to the labors of that first band of missionaries and of those who followed them. Sixty years ago the Fiji Islands were the abode of a pagan people, barbarian and cannibal. The mariner prayed that he might be saved from landing on their inhospitable shores. To-day they are a Christian people, with churches and schools and a Christian literature, as highly regarded and as faithfully used as in the most favored Christian lands of the earth.

You cannot grow in grace to any high degree while you are conformed to the world. The life of separation may be a path of sorrow, but it is the highway of safety; and though the separated life may cost you many pangs, and make every day a battle, yet it is a happy life, after all. No joy can excel that of the soldier of Christ; Jesus reveals himself so graciously, and gives such refreshment, that the warrior feels more calm and peace in his daily strife, than others in their hours of rest. The highway of holiness is the highway of communion. It is thus we shall hope to win the crown, if we are enabled by divine grace faithfully to follow Christ "without the camp." The crown of glory will follow the cross of separation. A moment's shame will be well recompensed by eternal honor; a little while of witness-bearing will seem nothing, when we are "forever with the Lord."—Spurgeon.

No sooner is there a good thing in the world than a division is necessary. Light and darkness have no communion; God has divided them, let us not confound them. Sons of light must not have fellowship with deeds, doctrines, or deeds of darkness. The children of the day must be sober, honest, and bold in their Lord's work, leaving the works of darkness to those who shall dwell in it forever.

We should by our distinct separation from the world divide the light from the darkness. In judgment, in action, in hearing, in teaching, in association, we must discern between the precious and the vile, and maintain the great distinction which the Lord made upon the world's first day.

O Lord Jesus, b Thou our light throughout the whole of this day, for Thy light is the light of men.—Charles H. Spurgeon.

King's Evil

That is Scrofula. No disease is older. No disease is really responsible for a larger mortality.

Consumption is commonly its outgrowth. There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting and general debility.

Children of J. W. McGinn, Woodstock, Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

Hood's Sarsaparilla which has effected the most wonderful, radical and permanent cures of scrofula in old and young.

Have You Been Ill?

If very sick, you had a doctor. That's right. We believe in doctors. They are among our best friends.

Now that you are recovering, don't you think that a bottle or two of Ayer's Sarsaparilla would do you great good? Ask your doctor about it and do just as he says.

We believe he will tell you that this blood-purifying and nerve-strengthening medicine is just what you need.

It will certainly take out all the impurities in your blood, caused by your sickness, and will make you feel better in every way. \$1.00 a bottle. All druggists.

J. C. AYER CO., Lowell, Mass.

Personal.

Rev. A. C. Archibald, pastor of the First Baptist church at Hutchinson, Kan., has been invited to preach the baccalaureate sermon to the graduating class of the College in that city. Mr. Archibald, after a pastorate of two years in which upwards of 200 have been added to the church, has just resigned in order to take his remaining year at Newton.

We were pleased to have a call last week from Rev. O. P. Brown, of Mangerville. Mr. Brown has an extensive field, which makes large demands on the energies of a strong man. We are pleased to know that he is meeting with encouragement in his work.

Rev. E. N. Archibald is somewhat improved in health after a year's residence at Melvern Square. He has removed to Wolfville where he will reside, in the hope of fully regaining health.

Naval Instead of Military.

Following the announcement recently that extensive works were to be constructed in Halifax this summer, comes a report on what is considered excellent authority, that Halifax will soon cease to be a military station, and that it will pass into the hands of the admiralty. Halifax has been a military station since 1749, but every indication seems now to point to it soon being under the command of the admiralty. In fact, it is given out that the matter has already been settled as between the War office and the admiralty. It is proposed to make Halifax one of the greatest naval stations in the world, and in addition to the men of the fleet there will be a reserve consisting of from 1,500 to 2,000 sailors and marines, of which 600 will be marine artillery. This naval reserve force will be always retained here. According to information received, the Royal Engineers will be detained there, and will continue in charge of the submarine department. The Royal Marine Artillery, belonging to the reserve force, will be required to man the forts, and will, when considered necessary, be assisted by sailors, as it is known that none can handle the big guns better than the "jacks," as recently proven at the siege of Ladysmith. It is proposed to station in Halifax what is known as a royal garrison regiment. This will be recruited from time-expired men, who will be required to serve four years before going on the regular reserve. The garrison will be subject to orders from the admiralty, and the admiral will take the place of the general here. The same will apply to Bermuda.

A unique map of the province of Quebec is being prepared for the Pan-American Exposition. One of the interesting features of the work will be the indication on the map of the various water falls in which the province abounds. The points will not be marked for the benefit of romantic scenery worshippers, but rather for manufacturers who may desire to use the water power for the generation of electricity to be used in the forms of light and power.

Notices.

Digby District Meeting.

The next session of the Digby District Meeting will be held with the Weymouth church on Monday evening and Tuesday, May 20th and 21st. An interesting programme is being arranged. The churches are urged to appoint delegates who will attend. F. H. BRALS, Sec'y. Digby, April 30th.

The next session of the Yarmouth county Quarterly Meeting will be held with the church at Argyle, May 27th and 28th. Missionaries L. D. Morse and wife will be present and give addresses; Mrs. Morse at the county W. M. A. S. meeting Tuesday afternoon, and Bro. Morse at the Tuesday evening session. Let every Baptist church in the county be well represented at this session. Offerings for Twentieth Century Fund. A good programme is in course of preparation. W. F. PARKER, Sec'y. Yarmouth, N. S., May 3rd.

The N. S. Central Association will hold its annual meeting with the Baptist church in Dartmouth, commencing Friday, June 21st at 2 p. m. Further notices will be given later on.

S. B. KEMPTON, Moderator. Dartmouth, April 24th.

The next annual session of the N. S. Central Association will be held with the Dartmouth church, June 21, at 10 o'clock, a. m.

H. B. SMITH, Assistant Clerk.

The New Brunswick Western Association will convene with the Lower Newcastle Baptist church, Queens county, June 28, at 2.30 p. m. All the churches are urgently requested to be particular in filling out the statistical part of their letters.

C. N. BARTON, Clerk.

The Cumberland County Conference convenes with the Springhill Baptist church on May 14th. Pastors have been requested to prepare papers on the following subjects: Dr. D. A. Steele, The Baptist Pastorale of to-day; Rev. J. M. Parker, Sunday School Work; Rev. P. D. Nowlan, How I conduct a prayer meeting; Rev. A. F. Baker, Evangelistic Work; Rev. O. E. Steeves, Foreign Missions; Bro. Huntley, Home Missions; Rev. D. H. McQuarrie, Educational Work. It is earnestly hoped that not only a large number of pastors be present on this occasion, but also a large representation of the laymen from the various churches. We need your help and counsel. A. F. BAKER, Sec'y.

The Westmorland Quarterly Meeting will convene with the Port Elgin Baptist church on Tuesday the 14th, at three o'clock in the afternoon of that day at the Baptist church in Port Elgin, Westmorland county. All churches in the N. B. Eastern Association, not included in the Albert County Quarterly Meeting, are requested to send five lay delegates. All Baptist ministers and students, within the said limits whether in charge of a church or not, are also requested to attend.

By order.

F. W. EMMERSON, Clerk. Sackville, April 19th, 1901.

FOR OLD AGE

To the old, as to babies, the even balance of health is more important than anything else in the world. The possible health, in age, is not high and strong; it is only even.

There is no end, but death, to the trouble that comes of its loss.

It ought to be watched like a baby's.

Their future is short; but oh how it turns on comfort! on whether the wrinkles are wrinkles of pain or of long serene enjoyment!

Scott's emulsion of cod-liver oil—for very old and very young in different ways—is the food to secure this even condition of health.

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

THE Union Consolidated Oil Co.

Incorporated Under the laws of the State of West Virginia.

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16,000 Acres of Oil

Lands were purchased in the Midway District (one of the promising oil fields) of California recently by **The Union Consolidated Oil Company**, and will be immediately developed, and, as large producing wells have recently been struck on adjoining lands, probabilities are that this land alone will be worth more than the entire \$5,000,000 Capital Stock of the Company. The Company have also acquired two large producing propositions with an aggregate of 5,000 barrels per month, insuring large dividends on the stock by May 1st.

Of the 200,000 shares placed on the market over 100,000 have been taken during the past few days. In order to

Secure the May Dividend

subscribe at once. Present PRICE 17 1-2 Cents (par value \$1.00) fully paid and non-assessable, but subject to an advance at any time without notice.

The present income from the producing properties of the company is

More than 2 per cent. Monthly

on the entire amount invested in its stock, with most excellent prospects of doubling the production in a short time, and the opening up of several of the valuable non-producing properties acquired. Regular monthly dividends on the stock of NOT LESS THAN 1 PER CENT. on its present price will begin in May, to be continued permanently thereafter, and the financial affairs of the Company are in a most satisfactory condition.

Harper's Weekly of March 23rd, 1901, speaking of the California Oil Fields, says:

"In spite of the great inundation of boomers and fortune seekers that swept over this region during the past twelvemonth, scarcely more than a beginning has been made in tapping the vast oil reservoirs of the State. The present production is at the rate of about 300,000 barrels per month, but this will be tripled before the close of the year. Even within the brief period since the field was opened a number of fortunes have been made, and men who were glad to secure employment at day wages a few months ago have found themselves suddenly transformed into millionaires."

Prospectus of the Company, descriptive pamphlet, entitled "The Oil Industry of the Pacific Coast," subscription blanks, etc., mailed free on application.

Make all Checks, Drafts, and Orders payable to

W. M. P. McLAUGHLIN & Co.,

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General Managers Canadian Branch.

DOUGLAS LACEY & CO., Bankers, New York.

OTHER BRANCHES.

OTHER BRANCHES.

Cleveland, "The Cuyaboga" Building. Cincinnati, Ohio, "Union Trust" Building.
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Philadelphia, "The Betz" Building.
Chicago, "The Fisher" Building.
St. Louis, "The Security" Building.
Kansas City, "The Heist" Building.
Hartford, Conn., "Hillis Block."

Wanted.

AGENTS in unoccupied territory for the finest line of bicycles ever constructed. We have a splendid proposition for the right parties. For particulars address Box 62, St. John, N. B.

Society Visiting Cards For 25c.

We will send

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

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

Wedding Invitations, Announcements etc., a specialty.



Don't Despair

Even if you are troubled with Backache and not able to attend to your household duties. If you have not used Doan's Pills you can be absolutely cured by them.

PROOF FROM ONE OF MANY.

MONTREAL, Que., Jan. 26th, 1901. DOAN'S KIDNEY PILL CO., Toronto, Ont. Dear Sirs,—I have been suffering for 12 years from kidney trouble. I had terrible backache and was troubled with dizziness. My urine was scanty, highly colored and contained a thick sticky sediment. I consulted physicians without any success and almost gave up in despair. At last I saw Doan's Pills advertised, so I procured two boxes of them and they gave me a complete cure and I can attend to my household duties without trouble. I can recommend Doan's Pills and must say that they should be tried by all who suffer from kidney trouble. Mrs. M. LEGAULT.

Gates' Acadian Liniment, the WORLD'S greatest Pain Exterminator.

Hall's Harbor, May 31, 1900. C. GATES, SON & CO., Middletown, N. S.

Gentlemen: About two years ago I was taken sick with La Grippe. My head pained excruciatingly. So terrible was the pain that when my wife wrung cloths from hot water and held them on my head I could not feel the heat. I obtained a bottle of your ACADIAN LINIMENT, used it on my head, and took some in hot water internally, according to directions. As soon as I drank it I felt better and it made a cure in a few days.

I afterwards advised a neighbor to use it and it cured him also. Mr. Joshua McDonald, of Gray Corner, spent \$25.00 before I saw him and persuaded him to try your Liniment. He, too, was cured and says that he will never be without GATES' ACADIAN LINIMENT in the house.

For man and beast, external or internal, I regard it as the best. Yours truly, ALEXANDER THOMPSON. Insist on having GATES'—the BEST.

Sold Everywhere at 25 Cents per Bottle.

We freely acknowledge that much of our present standing and reputation is owing to the character and ability of the students of whom it has been our good fortune to have had the training. This year's class is no exception, but is fully up to the standard of former years.

Business and professional men in want of bookkeepers and stenographers are invited to call upon us or write us. No recommendation will be made unless we are sure of giving satisfaction.

No better time for entering than just now.



SEND FOR CATALOGUES. S. KERR & SON.

The Home

LITTLE CHILDREN IN THE SPRING.

Little children should be carefully watched in the spring. No one is at the maximum of strength and health after the long shut-in period of winter, and children suffer the most at this time, because they have less vitality to resist the changes of the weather. A cold at this season is especially serious, when a slight influenza may develop into a serious inflammation of some vital organ. Yet this is usually the time when people relax their efforts to keep the house of an even temperature, because the weather outside the house has moderated. As a rule, we build our houses for midwinter and midsummer, and do not remember the trying intermediate seasons, when less heat is needed. No house should be heated above 68 degrees in the daytime and much lower in the night. It is a good rule to keep a sick child in a temperature of 68 degrees night and day.

The great danger of a cold lies in its depressing influence on the system. There is always need of tonic remedies to bring the system back to its normal. Old women's remedies are often safer than drugs, which should be administered by physicians. Measles and some other diseases are preceded by a cough; therefore a cough may mean something more serious than a cold. It is always safe to use means to excite perspiration, provided the child is well protected afterward and kept indoors. A simple remedy to break up a hoarse cold consists of a teaspoonful of syrup of ipecac, dissolved in a tumbler of cold water. A teaspoonful of this mixture should be given the child once an hour. It is mild enough to give a child of from one to three years old. If the breathing seems hoarse, lay flannel cloths dipped in camphorated oil and heated as hot as they can be borne across the chest and between the shoulders. As soon as they are removed replace them with cotton wadding. It is worse than useless to doctor a child's cold if the child is allowed to run outdoors or in cold places in the hall and other parts of the house, as all medicines for colds open the pores and render the child when exposed liable to take more cold. The little one should be kept until it is well in a room of even temperature.—(N. Y. Tribune.

FRUIT PUDDING.

An acid fruit pudding is excellent at this time of the year, before green things come, and a curiously vivid longing is felt for green food and for acid dishes. Canned fruits should be used in desserts at this season. They will be of more use in this way than on the supper table, as they are generally used. Eggs are beginning to be plentiful, and a fruit batter pudding is more agreeable to most persons than the old time dumpling. It may be made of canned peaches or pineapple or apricots.

Boil two gills of milk in a saucepan, adding two tablespoonfuls of butter. When the butter melts, as it will with stirring, add as soon as the mixture boils, a half cup of sifted flour. The mixture should "cleave from" the pan and be firm enough not to stick to the finger thrust into it. Remove the batter from the fire, add three yolks of eggs, and stir well. Add a tablespoonful of sugar and stir again. Add a gill of cold milk; mix well, and finally add the whites of three eggs, which have been beaten to a stiff froth. Butter a three pint mould and dredge sugar over it. Put in a layer of the batter, then a layer of fruit, and repeat so as to make four layers of fruit with the batter at the top and bottom of the pudding. Steam the pudding two hours. It should be cooked in a tall, slender mould. Serve it with a rich hot sauce, flavored with orange juice and peel or lemons.

FRESH MACREREL.

In April the first spring mackerel usually arrives at our shores. These schools of fish are often so large at these seasons that fresh mackerel for the time become one of

the cheapest fish of the market. The spring mackerel is always a delicious fish. When it is fresh from the sea it is equalled by no other sea fish in rich flavor. Spanish mackerel, which does not come in market until summer, is considered by epicures to be the finest of the mackerel. Fall mackerel are little esteemed.

The best way to cook a spring mackerel is to broil it with maitre d'hotel butter. Select two mackerel for six persons. Split them through the back and remove the spine, which will bone them; gash them, rub with sweet oil and season with salt and pepper. Broil them over a brisk fire on the inside for ten minutes. If the fire is too hot sprinkle a little ashes over it. Turn the fish on the outside for about two minutes. Lay the fish on a hot platter and spread over them a tablespoonful of butter in which the juice of half a lemon has been mixed and a teaspoonful of minced parsley. Lay a few pieces of lemon around the fish and garnish it with a little parsley.

Mackerel are very nice baked "in envelopes." Bone and prepare three of these delicious little fish. Dip three sheets of paper in oil. Lay a thin slice of ham on each. Chop fine and brown in butter three small white onions. Add six mushrooms. Season the whole with salt and pepper, and add a teaspoonful of parsley. Lay a fish in each envelope. Sprinkle a third of the herbs over each fish. Season each one with salt and pepper. Put the layer of ham over the fish. Roll up the envelopes around the fish and lay them on a baking tin and put them in a hot oven to bake for twenty minutes. Dish them in their envelopes as they are. If you wish, bake them without the envelopes. Mince the onion and mushrooms as before. Bone, score and season the fish. Put the fine herbs on a baking pan with them and put three or four tablespoonfuls of mushroom liquor over them. Put a piece of paper over them and let them bake until they are done. Take up the fish on a hot platter and add to the gravy half a pint of sauce made as follows: Melt a tablespoonful of butter in a saucepan, add a tablespoonful and a half of flour and mix well. Stir in a cup of white stock and let the sauce simmer. Draw the sauce to the back part of the stove where it will not boil, and stir in the yolks of two eggs beaten with a little of the sauce, a tablespoonful of butter and the juice of half a lemon. Pour the sauce around the fish on the hot platter and serve them.—N. Y. Tribune.

If You Catch Cold.

Many things may happen when you catch cold, but the thing that usually happens is a cough. An inflammation starts up in the bronchial tubes or in the throat, and the discharge of mucous from the head constantly poisons this. Then the very contraction of the throat muscles in the act of coughing helps to irritate so that the more you cough the more you have to cough. It is, of course, beyond question that in many cases the irritation started in this way results in lung troubles that are called by serious names. It is in this irritated bronchial tube that the germ of consumption finds lodgment and breeds.

Great numbers of people disregard cough at first, and pay the penalty of neglect. Cough never did any one any good. It should be dispensed with promptly. Adamson's Botanic Cough Balsam is a well known remedy, and it is the surest and quickest cough cure known to-day. It does not deceive by drugging the throat. It soothes the irritated parts and heals them, then the cough stops of its own accord. The action of this medicine is so simple that it seems like nature's own provision for curing a cough. Every druggist has it 25 cents. Be sure to get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

Port Mulgrave, June 5, 1897. C. C. RICHARDS & CO.

Dear Sirs.—MINARD'S LINIMENT is my remedy for colds, etc. It is the best liniment I have ever used.

MRS. JOSIAH HART.

In the Night JOHNSON'S Anodyne Liniment. Sudden disease, like a thief in the night, is apt to strike confusion into a household. Croup, cholera morbus, cholera infantum, cramps and colic, come frequently in the night. Are you prepared for midnight emergencies? The remedy for inflammation whether used internally or externally, is JOHNSON'S Anodyne Liniment. The quickest, surest, safest cure for colic, cramps, diarrhoea, cholera morbus, bites, bruises, burns, stings, chafings, sores, coughs, croup, catarrh, bronchitis, la grippe, lameness, muscle soreness, and pain and inflammation in any part of the body. Get it from your dealer. Two size bottles, 25 and 50c. The larger size is more economical. J. S. JOHNSON & CO., 220 Custom House Street, Boston, U.S.A. Write for free copy "Treatment for Diseases and Care of Sick Rooms."

The Torture of ECZEMA Prevented Sleep.

Mr. Paul Lariviere, Meadowville Station, Plouin Co., N.B., writes as follows: "I shall always praise Burdock Blood Bitters as the best remedy for skin diseases. I had been suffering from Salt Rheum or Eczema for the past five years and could not get any rest from the terrible burning and itching, which was worse at night and prevented me sleeping.

"Hearing of B.B.B. I thought I would try it, and after using one bottle I was so much relieved that I continued using it, taking six bottles in all, and am now completely cured."

It is a blessing that there is such a reliable remedy as B.B.B. for those tortured day and night with terrible skin diseases and who can get no relief from their misery.

Apply it externally and it takes out the fire and itch and aids in the healing process.

Take it internally and it purifies the blood of all those poisons which are the source of skin eruptions.

B.B.B. Cures Eczema and all Burning, Itching Skin Diseases.

Dr. J. Woodbury's 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. It is highly recommended as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities: W. A. Randall, M. D., Yarmouth. Wm. H. Turner, Charles I. Kent, Joseph R. Wyman, ex-Mayor, R. E. Fellers, Lawrence town. Manufactured at Yarmouth, N. S., by

Fred L. Shaffner, Proprietor.

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

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter.

JESUS ASCENDS INTO HEAVEN.

Lesson VII. May 19. Luke 24:44-63:

Acts 1:1-11.

Print Acts 1:1-11.

GOLDEN TEXT.

While he blessed them, he was parted from them, and carried up into heaven.— Luke 24:51.

EXPLANATORY.

I. ALL THAT JESUS BEGAN BOTH TO DO AND TEACH. His whole life from the beginning, implying also "that the former treatise related what Jesus 'began' to do and to teach; and this relates what he, the same Jesus, continued to do and to teach." "To do and teach." "The gospel story is a book of mighty deeds as well as of wondrous speech." Everything that Jesus did or taught was but a beginning, a seed from which far greater things were to grow, as he himself taught (John 14:12; 13:7; 14:26). "The book is the second part of the Acts of Jesus." "The fact is both curious and significant that what is found in the Gospel Narratives, in the form of precept or teaching, reappears in the Acts of the Apostles in the form of practice or example." On the other hand, "this book we may, perhaps, venture to call the 'Acts of the Holy Spirit,' for, from first to last, it is the record of his advent and activity."

By MANY INFALLIBLE PROOFS. "Proofs by sure signs." "The single Greek word, translated 'infallible proofs,' is used frequently by Plato and Aristotle, and denotes 'the strongest proofs of which a subject is capable, 'an irresistible proof.'" FORTY DAYS. At intervals, ten or eleven times. SPEAKING OF THE THINGS PERTAINING TO THE KINGDOM OF GOD, which was to be unfolded and carried on through them.

II. THE COMMAND TO WAIT FOR THE PROMISE OF THE FATHER.—Vs. 4, 5. 4. AND, BEING ASSEMBLED TOGETHER WITH THEM. Probably in Jerusalem on the day of ascension, whence Jesus led them out toward Bethany (Luke 24:50). COMMANDED THEM. NOT DEPART FROM JERUSALEM, BUT WAIT. They waited by prayer, by conference together, by doing necessary duties (vs. 13, 14, and rest of the chapter). Waiting is not sleeping with folded hands. "Tarry at the promise till God meets you there." FOR THE PROMISE OF THE FATHER. For the fulfilment of the promise which the Father had given. It was "the" promise, as being the greatest, most important, all-embracing promise. WHICH YE HAVE HEARD OF ME. This promise is alluded to in Luke 24:49, and found in John 14:16,

NIGHT LUNCHEON.

All Right if of the Right Kind of Food

The difference brought about by the use of well selected food, as compared with ordinary food, is well shown in the experience of a girl attending high school and boarding herself.

She says: "My 'housekeeping' compelled early rising, and I used to become very sleepy over my books. To keep awake I resorted to the use of strong coffee, and in a short time I began to have a dull, stupid feeling. No appetite, but a feeling of 'goneness.' I realized that I must eat something or faint in the class room. I would wash down a little breakfast with another cup of coffee.

I began growing thin, pale and nervous, and made very unsatisfactory advancement in my studies.

One day the good wife of one of our Professors asked me if I felt well, as I appeared so weak and nervous. Between my sobs I managed to relate my woes. She saw where the trouble lay, and advised me to leave off tea and coffee and take up Postum Food Coffee and Grape-Nuts Food.

I followed her advice and found the Postum a delicious beverage, and the Grape-Nuts just what I wanted. So my breakfast consisted of a little fruit, a saucer of Grape-Nuts, and a cup of Postum, an ideal breakfast.

If, at night, I felt the need of something to eat before retiring, I ate a little Grape-Nuts.

My head grew clearer, my cheeks rosy, and I gained so rapidly in health that all my acquaintances remarked upon it."

There is a reason, for both Postum and Grape-Nuts contain the elements from Nature's store house that the body uses to rebuild the brain and nerve centres throughout. These wonderful food elements are presented in such a fascinating form that users stick to them year after year, and very greatly to their benefit. The name and address of this young lady can be given by the Postum Cereal Co., Ltd., at Battle Creek, Mich.

26; 15:26. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

FOR JOHN. The Baptist, the forerunner of Christ. TRULY BAPTIZED WITH WATER. The symbol and the type. It expressed the repentance and the new life which the Holy Spirit would give by convincing men "of sin, of righteousness, and of judgment," and was a type of the higher and better baptism. YE SHALL BE BAPTIZED WITH (OR IN) THE HOLY GHOST. As the element in which the baptism is performed. Not that this would be the first time that the Holy Spirit had been received, but that it would come with peculiar manifestation, in great abundance, and upon all disciples. NOT MANY DAYS HENCE. About ten days, on Pentecost.

III. THE PROMISE OF POWER FOR FULFILLING THEIR MISSION.—Vs. 6-8. The need of the disciples was not knowledge of the future, but power to accomplish the great task set before them. THEY . . . WERE COME TOGETHER, on the Mount of Olives, near Bethany, whither they had gone from the city. This was their last interview. THEY ASKED. Kept asking, "the imperfect denoting a repetition of the question." LORD WILT THOU (R. V. "dost thou") AT THIS TIME RESTORE AGAIN THE KINGDOM TO ISRAEL? As promised again and again in the Scriptures. Israel was then subject to the Roman power. They probably imagined that the world would be converted to Judaism, and that Jerusalem, the holy city, would be the resort of all nations, the centre of light and power and religion for the world. They probably had no conception, and could not have, of any other way in which the hopes of the Jews and the promise of the Bible could be accomplished.

AND HE SAID, implying that their general expectation of some kind of restoration was correct. IT IS NOT FOR YOU TO KNOW, NOT THIN TIMES, but "times or seasons." "Times" is the wider term, referring to long epochs; whereas a "season" is always a definite, limited space of time. The fitting and exact time for an event to occur. WHICH THE FATHER HATH PUT (OR PLACED) IN HIS OWN POWER (OR AUTHORITY). Kept within his own absolute disposal; the dates of which he will make known when he sees fit.

BUT YE SHALL RECEIVE, instead of a knowledge of the future, POWER to do your work, to do your part toward making the future. This includes: (1) power to lead men to the Saviour; (2) power to overcome all enemies and obstacles, though they were like mountains to be cast into the sea; (3) power to work miracles; (4) power to lead the church. This power must come from THE HOLY GHOST. "Ghost" is Old English for Spirit. The American revisers wished that "Holy Spirit" should be used always instead of "Holy Ghost."

Illustration. The apostles were like the wires, the Holy Spirit like the electric current flowing through the wires, and enabling them to give light or carry sound.

YE SHALL BE WITNESSES, Greek μαρτυρες (martures), from which our word "martyrs," i. e., those who bear witness to Jesus Christ by suffering and dying for him. The gospel is built upon facts, not theories. The Gospels are the summary of the witness of the apostles. They were written many years after the apostles began to preach, and are the story that had been told many hundreds of times by these witnesses. And still the power of preaching and of teaching is not in arguing, but in witnessing, in declaring the truths known and tested by experience. IN JERUSALEM, etc. Their work would begin here, and extend to the UTMOST PART OF THE EARTH. Note how this was carried out in the history. (See Matt. 28:19; Mark 16:15, 16.) The religion of Jesus was to be a world wide religion, and this is one proof that it is the true religion.

IV. THE ASCENSION.—Vs. 9 WHILE THEY BEHELD. That they might have clear proof of his ascension, to assure them that there was no deception. He was in the act of blessing them when he was taken up (Luk. 24:51) A CLOUD RECEIVED HIM OUT OF THEIR SIGHT (Compare Matt. 17:5; Luke 9:34.) Perhaps it was like the "fiery, cloudy pillar," the symbol of God that led the Israelites through the wilderness, or Elijah's storm chariot, or the bright cloud of glory which overshadowed him on the Mount of Transfiguration.

V. THE PROMISED RETURN.—Vs. 9, 11. This promise was for the church what the ascension was to Christ. It fortells the completion and the success of its mission.

AND WHILE THEY LOOKED STREDFASTLY. Gazing with great eagerness, and longing to understand what it meant. BEHOLD. Implying suddenness. TWO MEN. Angels in the form of men. Compare Matt. 28:2-5 with Luke 24:4 IN WHITE APPAREL. No doubt, like the angel in Matt. 28:3. "his raiment white as snow," and "in shining garments" (Luke 24:4). The brilliant whiteness

showed their pure nature, and the bright home whence they came. As his advent and his resurrection, so his return to heaven was accompanied by ministering angels.

WHICH ALSO SAID. Jesus had refused their prayer to know the "times and seasons," but he gave them something far better, the glorious fact of his return, a perpetual comfort and hope. WHY STAND YE GAZING UP? You are looking in the wrong place for what you want. You need not the eye of faith, not the bodily eye, for your heavenly vision. There is something better for you than you can now see. THIS SAME JESUS . . . SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO. "The second coming of Christ, then, will not be like his first coming, obscure, and, as it were, in concealment. He will come in power and glory, on the clouds, and with his holy angels with him (Matt. 24:30, 31; 26:64; Rev. 6:13-17)." No time is set. This is the final coming at the end of the new dispensation; the culmination, the victory of his work in the new heaven and the new earth.

A LAME BACK.

CAUSES MR. C. H. WILCOX YEARS OF GREAT SUFFERING.

Injured His Spine While Lifting, and the Doctors Told Him He Would Never Fully Recover—But He is Once More Free from the Trouble.

From the Brockville Recorder.

In the western section of Leeds county there is no man better known than Mr. Chas. H. Wilcox. He has resided in the vicinity of McIntosh Mill for years, and during much of the time has conducted a very successful saw-milling business. All of Mr. Wilcox's neighbors know that he was a great sufferer for years from a lame back, and most of them know that this affliction has now happily passed away. Mr. Wilcox says he owes this happy release from pain to Dr. Williams' Pink Pills, and those who know him will not for an instant question the sincerity of his statement. He gives the story of his suffering and subsequent cure in the following statement:—"One day while working in the mill, and engaged in lifting lumber I had the misfortune to severely wrench my back. I was so badly injured that I had to be carried home, and for six months I was practically unable to move, and suffered great torture. The doctor told me that I had injured my spine and that I would never fully recover from its effects. At last I was able to go about again, but was far from being the man I had been before. For years I suffered almost continually from pains in the back, and was unable to lift any heavy weight. At times the pain was so bad that I was unable to work at all, and I was often confined to the house for days at a time. During this time I was treated by four different doctors but their treatment did not seem to do me any good. They told me that owing to the injury to my spine my back would always be weak. Seeing that the doctors were unable to help me, and having read of the many cures resulting from the use of Dr. Williams' Pink Pills, I decided to give them a trial, and procured a supply. Very soon I could see that they were relieving me a little and this encouraged me to continue their use. In all I took about ten boxes and when they were finished my back was as strong as ever. The pains that had racked my body for so many years had entirely disappeared, my back felt as strong as before the injury. It is now two years since I discontinued the use of the pills and in all that time I have not had an ache or pain, so that I may safely say that my cure is permanent. I would advise all similar sufferers to try Dr. Williams' Pink Pills, for knowing what they have done for me I am confident that they cannot be less successful in other cases."

These pills are sold by all dealers in medicine or may be had by mail at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not take any substitute or any other remedy alleged to be "just as good."

A Nihilist plot has been discovered in Warsaw. Ramifications of the conspiracy exist among all classes of Polish societies. Among the 600 arrests there are several highly placed personages.

It is stated that F. J. Warde, of New York, is promoting a woman-made London newspaper on the lines of the existing Paris Fronde. Everything in connection with the paper will be done by women, from the making of the pulp to the distribution of the printed paper, with the exception of financing, which will be entrusted to the meaner animal,

CATARRH

The most effective treatment for Catarrh of the HEAD and THROAT is Dr. Slocum's OXOJELL CATARRH CURE. This remedy has been endorsed by prominent people in all parts of Canada. It kills the germs, and soothes the inflamed membrane. It is not a liquid—does not irritate. You breathe OXOJELL through the nostrils, a small portion at a time, and the healing properties are carried to the most remote passages and air cells. In order that every victim of Catarrh may have an opportunity to test the remedy, a FREE SAMPLE will be sent to any address by dropping a postal to the T. A. Slocum Chemical Co., Limited, 179 King Street West, Toronto, Ont.

SAMPLE FREE

NOTICE

We hereby notify the public that as previously intimated, we have closed WHISTON'S COMMERCIAL COLLEGE, which we purchased on December 31, 1900, and all classes are now conducted in the classroom of

WRIGHT'S MARBLE BUILDING. We have a staff of seven experienced instructors, a modern and practical curriculum. No expense will be spared to keep our institution abreast of the times. Send for free calendar to

KAULBACK & SCHURMAN, MARITIME BUSINESS COLLEGE, HALIFAX, N. S.

Wanted Everywher

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.

Address to-day the VARIETY MFG CO., Bridgetown, N. S.

EQUITY SALE.

There will be sold at Public Auction, at Chubb's Corner (so called), in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the twenty-second day of June next, at the hour of twelve o'clock noon, pursuant to the directions of a Decreeal Order of the Supreme Court in Equity, made on Tuesday the nineteenth day of February, A. D. 1901, in a certain case therein pending where Thomas A. Goddard, is plaintiff and William Hazelhurst is defendant, with the approbation of the undersigned Referee in Equity, the Mortgaged premises described in said Decreeal Order as:

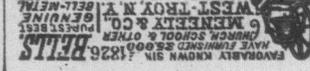
"All that lot or tract of land, (situate and being in the City of Saint John, in the City and County of Saint John), bounded as follows: beginning at the North Eastern angle of a lot leased to William Hazelhurst on the line of a reserved street laid out along the grounds of the Victoria skating rink thence along the said street northerly one hundred and seventy six feet or to the line of lands of the European and North American Railway, thence along the said line westwardly one hundred feet or until it reaches the rear of a lot leased to Isaac M. Sharp, thence along the rear line of Sharp's lot and the rear line of lots leased to Sarah and Elizabeth Van Robert Craig and George W. Currie to the North Western corner of the lot leased to William Hazelhurst, thence easterly along the line of Hazelhurst's lot to the place of beginning conveyed to David Magee and Matthew F. Marks by William Jarvis by deed bearing date the twenty-eighth day of September one thousand eight hundred and sixty-six; together with all and singular the buildings, improvements, privileges and appurtenances to the said premises belonging or in any wise appertaining." For terms of sale apply to the Plaintiff's Solicitor.

Dated the 15th day of April, A. D. 1901. AMON A. WILSON, Plaintiff's Solicitor. CHARLES F. SANFORD, Referee in Equity.

GRANDMOTHER used it, MOTHER used it I am using it, And we have never had any to give better satisfaction than

WOODILL'S GERMAN.

This can be said in many Households.



From the Churches.

Denominational Funds.

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

SECOND SHEFFIELD, N. B.—Pastor Brown reports an interesting condition of affairs on his field. He is meeting with encouragement in his work. A new member was lately received into the Second Sheffield church.

MONTAGUE, P. E. I.—An effort is now being made in this place to build a parsonage. The undertaking is one of considerable difficulty in a small church, but very encouraging progress has already been made in securing subscriptions for the work. We have strong hope that the enterprise will not end in failure. A parsonage is much needed in Montague.

April 26.

W. H. W.

PORT LORNE, N. S.—As a result of special services held here by Pastor Cooney one candidate, Miss Estella Sabean, was received by baptism on Sunday the 21st. A number of spiritually dead members have been quickened to new life and the weekly prayer service is an inspiring hour. We hope for greater blessing yet.

A. C. CHARLTON, Clerk.

April 27th.

POINT DE BUTE.—I was much cheered on driving up to the meeting house, Point de Bute, on Saturday, to see the roof being newly shingled, and to learn that the repairs contemplated inside were being provided for. We held a pleasant conference while the music of the tapping hammers mingled with that of our singing. God has a blessing for those who love his house. I felt a peculiar freedom in preaching on the Unbreakable Bond, Rom. 8:35, with a slight counter-current which all preachers understand.

D. A. S.

3RD COVERDALE A. CO. N. B.—God is still blessing the people in this place. The meetings were continued last week with increasing interest and definite results. Six more confessed Christ with the mouth for the first time. Wanderers are still returning, one testifying after a period of 20 years. Large audiences all day Sunday, 3 were baptized. Another brother is received who has rejected Christ for more than 40 years and will be baptized by a favorite minister. Others are anxious and ask the prayers of God's people.

HURST AND BRAMAN.

GABARUS AND FOURCHER, C. B.—About three months ago I took up the work with these churches, and the Lord has blessed us, many that had been cold are returning and praising their Master. During my short time that I have been with them I have found them to be a kind hearted and loving people and desirous of maintaining the services of the Master. We sincerely ask an interest in the prayers of all God's children for the prosperity of his cause here, and that his Holy Spirit may be abundantly poured out upon us that souls may be brought to own their Saviour.

W. E. CARPENTER, Pastor.

TANCOOK, N. S.—Owing to the prolonged illness of Mrs. Dresser, our absence for eight weeks, while she was under treatment at Victoria Hospital, Halifax, we have not been able to give as much attention to the work as we could otherwise have done. We are thankful to be able to report some progress. Two young men have confessed Christ, others have been strengthened by the Spirit. We wish to thank our many friends in Halifax and elsewhere for their many acts of kindness and sympathy shown us during the months of Mrs. Dresser's illness. She is slowly recovering. We would also thank our dear people. They have truly obeyed the Lord's command, "Bear ye one another's burdens." They have paid us for the time we were away, besides giving us \$60 in donations. Truly they are a kind and loving people. We are praying for a cargo of blessings and are getting ready to go down to the wharf to unload it, we expect it to come.

E. P. DRESSER.

BEAR RIVER, N. S.—Our annual meeting recently held showed about \$1600 raised for all purposes, all bills paid, and a good balance in the treasury. One was baptized April 28th, and four have been received by letter. Conditions are ripening for further

gatherings. The church roll is being revised by a strong committee, which may result in a nominal decrease of membership. I have been holding a weekly meeting of late at Greenfield school house, more familiarly known as the Back Line, and some interest is developing. Backsliders are returning and about a dozen have shown a desire to enter upon the Christian life. Some of our Normal Class will take the Provincial examination.

I. W. PORTER

1ST ST. MARGARET'S BAY AND INDIAN HARBOR.—On leaving this field on account of my wife's health, I wish to place on record, my high opinion of the members of these churches as a whole. From first to last I have received nothing but kindness from them, with not an unkind word from anyone worth mentioning. And poor as they are on the average, we have wanted for nothing. Before the winter set in, they placed a stove and coal in the parsonage at a cost of \$31. Their gifts outside the usual offerings, if small, were numerous, and at the close of a year's ministry, they have not only unfailingly paid the guaranteed amount, but gave a voluntary offering of \$26 in addition. The regularity of their attendance was only equalled by the closeness of their attention and their ever-increasing earnestness, and whoever will follow in the ministry of the Word he will find them far beyond the ordinary congregations in their knowledge of the truth as it is in Jesus. Their affectionate regard for me is out of all proportion to the service I was enabled to render them, and wherever the Lord may lead me and however much larger the congregation I will never find a more loving people, nor one quicker to perceive and appreciate additional light on old truths. This field is worthy of far better treatment than apparently it has ever received, it being a physical impossibility for any one man to work the whole of it with profit to anyone, not even himself, and if those who profess to have the care of the denomination at heart, and the only communication received from anyone during the year a request for a subscription to the Convention Fund—would give their attention and efforts to this matter, a strong Baptist field might be found all around this Bay, instead of the "gone to seed" state of things that I found on my first visit.

C. PADLEY.

LOWER GRANVILLE, N. S.—A little more than six months ago we were led to accept an invitation to take the pastorate of the church at Lower Granville. The prospect was not at all encouraging. There had not been a weekly prayer meeting upon the whole field for many months. The cause seemed to be in a very low condition all over the field. The meeting house in the Karadale Section was not in a state to hold service in at all. But with some encouragement and careful management the ladies of this section who had some money in the bank for the purpose of repairing, took the work in hand, and celled the whole inside at a cost of \$130. While this work was going on, the committee on repairs found that the roof of the house must be shingled in order to keep the work that the ladies were completing, in good shape. So the secretary treasurer of the repair committee started a subscription paper and gave it a good send off by liberally heading the list, and through his management cedar shingles were obtained and the roof made new, and the whole inside varnished, and now our house of worship in this section is better than new. While these repairs were going on we were engaged in special services at Stony Beach, also at Lower Granville, with cheering results. Three were received at Stony Beach for baptism and membership, one of them brother I. Wallace's eldest granddaughter, and several were received at Lower Granville section for baptism. The Lord's cause revived all up and down the valley this side of the river. The last Sabbath in March we reopened the newly repaired house at Karadale. Brothers Roach from Annapolis, and Appleby from the Ferry came to our help. Pastor Roach preached and the Lord greatly helped him. We also had service in the evening, and the Master's presence was in our midst, at the close several arose for prayers. Bro. Roach remained over for several days and was a great help in the work. The second week in April Brother Isaiah Wallace came to our aid. His very presence seemed to thrill the older members of the church with new zeal and courage. Bro. Wallace remained for one week and greatly cheered and helped on the work of the Lord. Since the new year came in we have visited the shore of the old Annapolis Basin just a half dozen times, and buried willing con-

verts in baptism beneath its waves. Last Sabbath we had baptism at the Karadale section, when Capt. Young and his youngest daughter, completing the household, and two other young ladies, were baptized and received into the fellowship of the church. There are others who I trust will soon follow in the footsteps of Jesus. More than a dozen wanderers, mostly men, have returned to their Father's house and service. The young people at Lower Granville have organized a young people's meeting for Sabbath evening, with prospect of much good. The work has been quiet and we trust deep, and pray that it may be permanent and far reaching. Much good has been done, but oh, how much remains to be accomplished. Brethren pray for this old historic church, that she may come forth arrayed in strength, putting on her beautiful garments, clothed in the righteousness of her Lord and Master.

T. A. BLACKADAR.

Granville, May 3rd.

Denominational Funds, N. S.

FROM APRIL 22ND TO APRIL 30TH, 1901.

Hebron church, \$29 63; Jordan Bay, \$2 50; Sand Point, \$1 59; Stelburne, \$5 45; River John, \$7 35; New Annan, \$6 74; Tatamagouche, \$3; Jeddore, \$6; Wallace, \$5; Pleasantville, \$5; Bridgetown, \$10 05; Hampton, \$4; do Sunday School, \$1; Chester, \$1 70; Chester Basin, 60c; New Minas, \$4 03; Nictaux and Torbrook, \$15; Cambridge, \$13; New Ross, \$5; Melvern Square, \$13; Margaretville, \$5 15; Prince Albert, \$5; Evergreen, \$2 02; Mahone, \$12 36; North West, \$2 49; New Cornwall, \$3; Shubal J Dimock, Newport, special, \$25—\$197 66. Before reported, \$5230 36 Total for three quarters of Convention Year, \$5428 02.

A. COHOON, Treas. D. F., N. S.
Wolfville, N. S., May 1st.

Better Prayer than Criticism.

In writing to a pastor, one of our church members makes the discriminating observation: "Our pastor, with many others, needs more prayer than they (sic) get; and if criticism and prayer were reversed in the order of time given, better results would follow. Personally I want to bring them more before the throne."

If this were done,—if members would cease criticising us, and take to praying for us—giving of course the same time and energy to the performance,—the place would be shaken, as of old, and Pentecostal results would follow. Perhaps some one will try this original experiment.

S.

The Dual Nervous System

(From American Medicine.)

Cross-education is the name given by Professors Scripture, of Yale, to the results upon the organs on the opposite sides of the body from exercise of a limb or organ. The simplest instance is that a gain of seventy per cent, in strength of the right hand exercising it alone secures a gain of fifty per cent, in the unexercised left hand. The law holds not only as regards strength, but also in other qualities. The fact helps to explain why in right handed people, for instance, the left retains so much strength and expertness. The question also arises if other organs than corresponding one may not be influenced, for example, the left foot by means of exercise of the right hand. (Why are right handed soldiers required to step off with the left foot first?) Finally the development in the defective classes of mental and moral characteristics by systematized physical instruction which teaches order, rhythm, accuracy and judgment is explained and put upon a rational basis. The claims of the manual training advocates are justified and made clear. The experiments at the Elmira Reformatory thus elicit the greatest interest. How far it may be possible to educate into something like normality the weak minded, criminally inclined, and even the idiotic becomes an important study. Professor Scripture calls this "the principle of character building by motor activity."

ROYAL BAKING POWDER

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Makes the food more delicious and wholesome

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The Dispensary System in Clayton, N. C.

The speech of Hon. Geo. E. Foster seems to have created some interest in Government monopoly or Gothenburg System. We call it Dispensary System. This town has had one since July, 1899—about three months before I arrived. It has its difficulties and disadvantages—what system hasn't? It has some advantages also. In my opinion its effects in this town have justified my suffering for advocating it. It is opposed as bitterly by the liquor power as prohibition, that is rather significant. Abstainers in the country tell me Clayton is a different town. The better element in the town say the same. It is much better than "free rum" or license high or low, and it can be established in towns where prohibition can not. I lived in Sydney, Antigonish, and Morehead but under prohibition not backed by public sentiment. I think I prefer the dispensary with all its difficulties.

JOHN LEWIS

Clayton, N. C.

The most disastrous fire in the history of Jacksonville, Fla., took place on Friday, starting in a small factory from a defective wire. Property damage, estimated from \$10,000,000 to \$15,000,000, was caused. According to the city map 130 blocks were burned, many of them in the heart of the business and residential section. The estimate of houses to the block is ten, hence 1,300 of them went up in smoke. Many of the finest public and private buildings were destroyed, including hotels, theatres, churches and residences. The casualties cannot be accurately estimated. That there were several seems to be authenticated. The Mayor ordered all the saloons closed and has impressed help to clear the wreckage. Chief Haney, of the fire department, became insane as the fire spread beyond his control, and had to be taken in charge.

The fine residence of Norman Durkee at Deerfield, Yarmouth county, was destroyed by fire Tuesday last.

BRAIN FOOD.

Is of Little Benefit Unless It is Digested.

Nearly everyone will admit that as a nation we eat too much meat and too little of vegetables and the grains.

For business men, office men and clerks, and in fact everyone engaged in sedentary or indoor occupations, grains, milk and vegetables are much more healthful.

Only men engaged in severe outdoor manual labor can live on a heavy meat diet and continue in health.

As a general rule meat once a day is sufficient for all classes of men, women and children, and grains, fruit and vegetables should constitute the bulk of food eaten.

But many of the most nutritious foods are difficult of digestion and it is of no use to advise brain workers to eat largely of grains and vegetables where the digestion is too weak to assimilate them properly.

It is always best to get the best results from our food, that some simple and harmless digestive should be taken after meals to assist the relaxed digestive organs, and several years experience have proven Stuart's Dyspepsia Tablets to be a very safe, pleasant and effective digestive and a remedy which may be taken daily with the best results.

Stuart's Dyspepsia Tablets can hardly be called a patent medicine, as they do not act on the bowels nor any particular organ but only on the food eaten. They assist what weak stomachs lack, pepsin diastase and by stimulating the gastric glands increase the natural secretion of hydrochloric acid.

People who make a daily practice of taking one or two of Stuart's Dyspepsia Tablets after each meal are sure to have perfect digestion which means perfect health.

There is no danger of forming an injurious habit as the tablets contain absolutely nothing but natural digestives: cocaine, morphine and similar drugs have no place in a stomach medicine and Stuart's Dyspepsia Tablets are certainly the best known and most popular of all stomach remedies.

Ask your druggist for a fifty cent package of Stuart's Dyspepsia Tablets and after a week's use note the improvement in health, appetite and nervous energy.



Friction

is what wears out your clothes—a month of ordinary wear is less than one dose of wash-board wear. PEARLINE does away with the deadly wash-board rubbing—thus it saves wear, work, worry, and money. Can you doubt it's economy? Millions use PEARLINE—bright people. 634

MARRIAGES

PORTER-STARRETT.—At the home of the bride's father, on April 24th, by Rev. Simeon Spidle, Owen Porter of Hantsport to Lillian Starrett of Lower Falmouth.

DURKEE-CROSBY.—At Pleasant Valley, March 5th, by Rev. M. W. Brown, Aaron W. Durkee of Richmond and Amy L. Crosby of Brenton, Yarmouth county, N. S.

MOORE-NELSON.—At the residence of the bride's parents, on May 1st, by Rev. J. J. Armstrong, William Moore to Elizabeth Nelson, both of Brookfield, Colchester county, N. S.

ANDERSON-BALCOM.—At Wolfville, N. S., on May 1, by the Rev. H. R. Hatch, Dr. Alexander L. Anderson of Wolfville, N. Y., and Lucie E. Balcom of Brooklyn, N. S.

POLLOCK-WILSON.—At the Baptist parsonage, Sussex, April 30th, by Rev. W. Camp, Henry Nelson Pollock of Erb Settlement to Elizabeth Jane Wilson of Rater's Corner.

CASEY-MCGRATH.—On April 22, at the home of the bride, by Rev. T. A. Blackadar, Walton Casey and Almedia McGrath, both of Victoria Beach, Annapolis Co., N. S.

ULMAH-BEZANSON.—In Windsor on April 10, by Rev. G. O. Gates, Christian Ulmah and Nellie A. Bezanson, all of Upper Falmouth, Hants Co.

SHEEHY-TOYE.—At the Baptist parsonage, Windsor, on April 10, by Rev. G. O. Gates, Leonard Dart Sheehy and Edith Toye all of Wolfville.

DEATHS

STAVERT.—At Kensington, P. E. I., Sunday, April 28th, Mrs. John Stavert, (formerly Jean C. MacNeill), in the 33rd year of her age, after an illness of six and a half months.

ELLIOTT.—In Johnson, N. B., on the 18th inst., Matilda, wife of Wilkin Elliott, a member of Cole's Island church. Two sons and two daughters with her husband remain in mourning. She was 61 years of age.

DAY.—At Mangerville, N. B., on April 27th, Miss Nellie Day, daughter of the late Nathan Day, aged 27. The funeral services conducted by the pastor, Rev. O. P. Brown, were held on April 30th. Miss Day was a highly valued member of the Mangerville church and her sudden death is very deeply regretted.

MUSGRAVE.—At his home, Lockman St., Halifax, April 11th, Mr. John D. Musgrave, Car Inspector of the I. C. R., aged 50 years, leaving a sorrowing wife and family. Mr. Musgrave was the son of the late John and Isabella Musgrave of North West Arm, Sydney, C. B. His death was the result of an accident at the North street station.

ALCORN.—At her home, 37 Adelaide st., St. John, Jennie Alcorn (Cathast) May 1st, wife of Duncan Alcorn, aged 30 years. The deceased was a daughter of Francis and Elizabeth Wasson, of Boston formerly of Kings Co., but was brought up from a child by her Uncle Daniel Cathast of this city. She was converted and baptized at the age of 16 under the ministry of the Rev. J. W. Stewart and lived a consistent Christian life. Though a great sufferer she bore her illness with Christian cheerfulness. Her face was ever towards the light and her end was peace. She leaves a young husband to mourn his loss.

DURKEE.—At Pleasant Valley, Feb 3rd, Mary R., the beloved wife of Joseph Durkee, aged 58 years. Our sister was loved by all for her beautiful life. Her illness was very short but grace had done its work in her heart and she was fully prepared to accept and do her Master's will. She leaves a husband, two stepsons and a stepdaughter to mourn their loss. They have the sympathy of many friends and the joy of being able to say "We mourn not as those who have no hope."

CROSBY.—At Deerfield, March 19th, Priscilla Crosby, widow of the late Richard Crosby, in the 74th year of her age. Our sister in her quiet way bore a steady testimony to the faithfulness of Jesus. During her short illness she was cheerful,

confident and felt to say "It is well with my soul." She leaves five sons and six daughters to mourn her loss. All those who had the privilege of her acquaintance sorrow that they shall not see her face until the day dawns and the shadows flee away.

REID.—At Lockhartville, Kings county, N. S. April 13, Harris H. Reid passed peacefully to his rest, aged 73 years. He was converted 42 years ago and was baptized by the late Rev. William Berton and united with the Brooklyn Baptist church. He filled the office of deacon 40 years, he was at one time teacher in the Sabbath School and Superintendent. He will be missed in the church and in his home, but he is at rest. Blessed are the dead who die in the Lord.

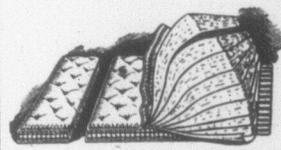
HARPELL.—At her home in West Jeddore, on April 26th, Verna, second daughter of Mr. and Mrs. Jeremiah Harpell, aged 18 years and 10 months. About 4 months ago our young sister took ill while away in the United States and medical skill proved unavailing. Verna united with the Baptist church of this place when she was quite young; yet she was always ready to express her hope in her Saviour. Her death was very peaceful. Her last inquiry on her death-bed was "Will Jesus come to-day?" Her parents are most comforted with this hope. May God continue to comfort and bless the bereaved parents, sisters and brother.

JUSTASON.—Mrs. Harriet Justason of Pennfield, died on the 18th of April, aged 87 years, after 23 years of weakness and more or less of suffering. She longed for the hour when she would be set free from trouble and infirmity. She knew the grace of patience and manifested it. She was a member of the Pennfield Baptist church; for long years she had served the Lord in her church. Though confined to her room for nearly 23 years she maintained her interest in the cause of religion and virtue till the last. She lived with her son, Ezra Justason, whose filial affection was constant and true, his wife sharing in the same loving care and assistance. The aged mother leaves two sons and two daughters to hope for a reunion on the other shore. Her memorial service was conducted by her pastor on Sunday the 21st of April, 2 o'clock a. m., in the presence of a large congregation of the inhabitants of the place. May the Lord "so teach us to number our day, that we may apply our hearts unto wisdom."

WORTHYLAKE.—At Windsor, on April 6th, aged 80 years, Joseph WorthyLake Bro. W. was born in Wilmot. He was in early life converted and publicly confessed Christ, being baptized by Rev. I. E. Bill. His aim in life was to adorn the profession of faith thus made, and through the long years until death came he was highly esteemed as a faithful Christian. In the Temperance cause he was an earnest worker. For eighteen years he was a resident of Windsor and here he endeared himself to the church. The last four years of life had many weary days of suffering, all of which was born in calm resignation to the Divine will. Now he rests and knows the meaning of the words "the weary are at rest." At his funeral service Rev. G. O. Gates spoke tenderly from the text, "Wherefore comfort one another with these words." A widow and two daughters are left to mourn the loss here of an affectionate husband and father.

COHOON.—At her home, Cape Bear, P. E. I., April 9 Ethel B. Cohoon, the much beloved daughter of Mr and Mrs. Reuben Cohoon, fell asleep in Jesus, aged 20 years. In 1895 she gave herself to Christ

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ing of the Sunday School Lesson for the next Sunday (John 21:15-22) by the Secretary. This was followed by the opening of the question box, when the questions that had been placed there were answered in a very interesting and helpful manner by Pastor W. F. Parker.

The first of the evening meeting, was the rich, strong, impressive sermon, based on John 20:21, by Bro. L. D. Morse, who is here supplying the pulpit of the Zion church during the few months absence of the pastor. It would not be possible to give any outline of this grand and inspiring sermon that would convey any idea to the reader of its richness and force, but such a sermon could not fail to bear fruit in the lives of those who heard it.

We all went to our homes from this Convention feeling that it was a great privilege to have been there. It was truly a time of uplifting and of spiritual quickening, and all our Sunday School workers will be the better for it. E. J. GRANT, Sec'y.

Important New Books!

Modern Criticism and the Preaching of the Old Testament. By Prof. Geo. Adam Smith, D. D., LL. D. \$1.50.

The Influence of Christ in Modern Life. By Newell Dwight Hillis, D. D. Cloth, gilt top, \$1.50.

The 20th Century New Testament, 50c. In parts 16mo cloth. Part I.—Four Gospels and Acts. Part II.—Paul's Letters, (just issued). Part III.—Remaining Books, (in preparation).

The New 20th Century Library, 60 volumes, just what your school needs. Net \$25.00.

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A Homemade Liniment.

The damp air of March usually produces a season of aching joints and various forms of rheumatic and neuralgic affections. A cheap stimulating liniment that will usually be found very efficacious in relieving rheumatic pains is composed of a quart of turpentine, a quart of pure coal oil, or petroleum, just as it runs from the well, half an ounce of powdered alkane root and two ounces of powdered capsicum. Put the alkane root and capsicum in a funnel lined with blotting paper and allow the turpentine and oil to percolate through the powder and extract its substance. The liniment takes on a beautiful red from the alkane root. Add to the liniment one ounce of oil of peppermint and four ounces gum camphor. This is a pleasant liniment, which should be well rubbed into the skin. It is so clean and agreeable in odor that the most fastidious person cannot object to using it. The value of the petroleum and turpentine, which are the chief ingredients in this liniment, need not be dwelt upon. The famous balm well of St. Catharine's, near Edinburgh, was once renowned for its cures, and invalids were brought there from far and near to collect "the blessed oil" which appeared on its surface. It is now known to be a petroleum well.

Individual Communion Service.

"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, Boston.
Dudley Street Church, Boston.
Tremont Temple Church, Boston.
Stoughton Street Church, Boston.
Ruggles Street Church, Boston.
Warren Avenue Church, Boston.
Bethany Church, Boston.
Tabernacle Church, Boston.
South Church, Boston.
Central Square Church, Boston.
Him Hill Church, Boston.
First Church, Boston.
Dorchester Temple Church, Dorchester.
Blaney Memorial Church, Boston.
First Church, Boston.
Jamaica Plain, Boston.
Bunker Hill Church, Boston.
Brighton Ave. Church, Boston.
First Church, Boston.
Old Cambridge Church, Boston.
North Avenue Church, Boston.
Broadway Church, Boston.
Immanuel Church, Boston.
Winter Hill Church, Somerville.
Germain Street, St. John.
Brunels Street, St. John.
Leinster Street, St. John.
Main Street, St. John.
Carleton (West End), St. John.
Fairville, St. John.
Moncton, N. B.
Sussex, N. B.
Harvey, N. B.
Amherst, N. S.
Parshoro, N. S.
New Glasgow, N. S.
Tabernacle, Halifax.
Hantsport, Halifax.
Paradise, Halifax.

If space allowed this list could be many times multiplied, including many churches in all the New England States and the Maritime Provinces.

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News Summary

Winnipeg is to erect a statue in memory of the late Queen, to cost \$25,000.

President McKinley has been enthusiastically received on his tour through the Southern States.

Fifteen persons were killed by the collapse of the cupola of the Greek church at Klissura, Albania.

The Pope has finished his encyclical on the subject of anti-clerical measures in France, Spain and Portugal.

General Colville's despatch on the operations at Paardeberg, which was mislaid in the War office, is now published. General Colville praises most highly the gallantry of the Canadians.

A party of Boers blew up the railroad between Graspan and Belmont, Cape Colony, in three places, April 27, apparently with the intention of intercepting a train carrying Mr. Cecil Rhodes. The damage done was slight and was quickly repaired.

For the first time in the history of Connecticut a woman attorney has appeared before the Supreme Court of Errors to argue a case. This was Miss Susan Cecelia O'Neill, and her argument was made last week when the court was sitting in Bridgeport.

That the art of cooking ranks high in the estimation of British army officials is shown by the recent granting of \$2,500 to the widow of the late chief instructor of the army cooking school at Aldershot, in recognition of the valuable services rendered by her husband.

In a fire near the village of Hurdville, near Perry Sound, Ont., Monday night, five persons, members of the family of Joseph Parton, were burned to death. The unfortunate victims were from 7 to 18 years of age.

Charles White, moulder, died suddenly at Brantford, Ont., on April 14. The coroner's jury on Tuesday, after an investigation, lasting several days, returned a verdict declaring White was poisoned with strychnine, administered by his wife, Mrs. White was arrested and denied her guilt.

A printer's error has resulted in a queer state of things in Homer, Mich. At a recent election Samuel Woolley and W. J. Webster, both Democrats, ran for School Inspector and member of the Board of Review respectively. The printer transposed the names, but not the offices. Both candidates were elected, though neither got the place he sought.

In his opening address as presiding officer of the twelfth annual conference of the Physical Culture Association, New York, the other day, Dr. Dudley Sargent, of Harvard, declared his belief that "even tennis, golf and cycling have done more to win women away from tight clothing than all the past century's lecturing and writing." About 150 delegates from all sections of the country applauded the idea.

The conferences between Mr. Bond, the Newfoundland premier, and Mr. Chamberlain regarding Newfoundland, says the London Chronicle, have achieved nothing. The attitude of France is quite unchanged and Newfoundland will concede nothing regarding the bait act. The only thing Mr. Bond has gained for his colony is Mr. Chamberlain's promise not to again disallow the Blaine treaty.

The Minister of Customs has received a letter from the High Commissioner in London, England, stating that a lady called at his office and left in an envelope, without name and address £50 conscience money for the customs department of Canada. This was on account of jewelry and other articles sent into Canada on which there was no duty, or insufficient, paid. Lord Strathcona sent the cheque to the department here.

The police authorities of St. Paul, believe that William Rosenfield has thrown his four children, ranging in age from two and a half to seven years, into the Mississippi river from the Marshall avenue bridge, and then leaped in after them. All are supposed to have been drowned. None of the bodies have as yet been recovered, but according to police reports satisfactory evidence is at hand that the crime was committed. A policeman found a horse hitched to a buggy wandering about in the vicinity of the Marshall avenue bridge on Thursday. In the buggy was a dog that had been a pet of the children, but no other trace of the occupants has been found.

The Quebec ship laborers are out on strike. The Great Northern railway, which has a contract with the Leyland line to ship five million bushel of grain from Quebec during the season, offered the men twelve dollars per week. The men refused, and the company advertised and secured about eighty men. On Monday 300 laborers appeared and ordered the men out of the hatches. They obeyed, and the loading of the Belgian is now at a standstill.

While practicing for a ball game at Medford, Cal., F. R. Kirkpatrick, a young man collided with another player and was instantly killed.

The body of Father Joly, the St. Liu. Que., priest whose disappearance caused a sensation, has been found in the lake of Two Mountains.

The notorious "Jack the Ripper," who has assaulted and mutilated eight women in Baden, has been caught red-handed by two detectives attired as women.

The one-year-old son of Arthur Miller, of Shubencadee, fell on a sharp spike, which penetrated the skull into the brain. Doctors Salter and Pratt have removed the bone at the base of the fracture. It is expected the child will live.

In the House of Commons Tuesday night, Mr. John P. Hayden, Nationalist, moved a resolution declaring that the existing railway rates in Ireland constituted an intolerable grievance and that measures should be adopted to remedy this by amelioration under state control or by state purchase of the railways. The motion was rejected.

During the past six months 127 banks have been organized and have commenced business in the Southern States. Texas heads the list, with thirty-four new national banks and five State banks. Virginia and Georgia come next, with twelve new banks each. Numerous loan and trust companies have also been recently organized in Southern cities.

The Philadelphia doctor who presented a bill for \$100,000 for treating the late millionaire Magee, of Pittsburg has now raised it to \$784,000 because the executors have talked so much about the former bill being extravagant.

Despatches from Peking show the Germans had a difficult task in carrying the passes leading into Shan Si province. The only approaches were steep mountain tracks, and the Chinese held commanding positions, from which they rolled huge rocks down the mountain sides on the advancing Germans. Besides many other old guns, 18 quick-firers were captured. The German losses were an officer and seven men killed, and four officers and thirty-five men wounded.

The steamship Copack brings news that the shipments of raw cotton from the United States to the Orient will be greatly affected by immense purchases of Bombay cotton, just made by the cotton spinners' union, embracing the largest cotton manufacturers of Japan. Their agents have bought 250,000 bales, to be shipped within the next few months. Of this quantity the Nippon Yusen Kaisha will carry 100,000 bales at twelve rupees a ton. Many manufacturers intend to mix Bombay with American cotton, while others will use the former exclusively. It is laid down in Japan cheaper than American cotton.

The Cuban delegates had a final interview with President McKinley on Saturday, and asked that it was especially desirable to have reciprocal trade arrangements made before the next crop was harvested, in order that the Cubans might realize advantages to them of closer political and economic relations with the United States. The President said it was impossible to settle the economic questions until the political questions were disposed of. He told the delegation to first form their government, and then they would be in a position to enter into negotiations with the United States as to trade relations.

The greatest coal field of the old world is that of northern China, although not yet well-known as to its limits and resources, it seems to be more important than all those of the old world put together. Moreover, writes Professor Shaller, in the St. Louis Globe-Democrat, it is near the sea. In a fertile country and in a region where iron ore abounds. Though much less extensive than the best American fields, it is from the assembled conditions the most important deposit in the world. Hence much of the tangle of the Chinese question. Which-ever of the powers gains control of this shore and of the laborious Chinese to work it, may reckon on a mighty advantage in the race for economic predominance, one which for a time would guarantee its commercial supremacy on the Pacific ocean.

The St. John's Daily News, organ of the opposition, asserts that the mission of Mr. Bond to London has proved a complete failure. It claims to have inside information showing that Mr. Bond's conferences with Mr. Chamberlain were utterly futile, and furthermore that Mr. Reid, the railway contractor, refuses to relinquish any of his properties acquired under the railway contract of 1898. Mr. Bond insisted that Mr. Reid should yield some of those properties in order to obtain government consent to transfer his contract to a limited liability company, but Mr. Reid insisted upon the letter of his contract, although he offered to abandon it entirely if compensated for his expenditure and losses. Mr. Bond, the paper asserts, tried to get money to purchase the properties and failed. Members of the colonial government deny the story.

Shattered Nerves and Weakened System, THE AFTER EFFECTS OF LA GRIPPE.

Have You Had La Grippe? Did it Leave any After Effects?

If it did, read what Mr. F. J. Brophy, of Montreal, Que., has to say of the good Milburn's Heart and Nerve Pills did him.

He Writes: I had a very severe attack of la grippe, which left me all run down, very nervous and extremely weak. I could not sleep at night and was troubled with profuse perspiration, which caused me much annoyance. Hearing of the good effects of Milburn's Pills, I began taking them. Much to my gratification they braced me up, invigorated my whole system, and made me feel like a new man. I can recommend them to all suffering as I did.

Real Estate

For sale in the growing and beautiful town of Berwick.

I have now for Sale several places right in the village in price from \$700 to \$3,500. Some of them very desirable properties. I have also a number of farms outside on my list. Some of them very fine fruit farms, from \$1,500 to \$7,000. Correspondence solicited and all information promptly given. Apply to—

J. ANDREWS, Real Estate Broker, Berwick, N. S. March, 1901.

LADIES WANTED

Do you own one of our Parisian Model Trimmed Hats. They are trimmed with Follies, Flowers, and Dikken Crochets, and are the style to be worn this Spring. We are giving away a limited number to advertise our new lines of Roman Gold and Silver Hats, set with Jewels. Simply send us your name and address and we will send you 2 doz. pins, which sell at 10c. each, return us the money and we will give you one of these lovely trimmed hats nicely packed in a box, for selling only 50c. pins. All we ask is that you show it to your friends. Write at once, and be the first to receive yours. THE MAXWELL CO., 50 BATHURST ST. TORONTO.



FREE

CANADIAN PACIFIC RY.

PAN-AMERICAN

EXPOSITION,

Buffalo, N. Y.

MAY 1 TO NOVEMBER 1.

ONE FARE for round trip. Going May 1st to June 30th; return 15 days from the date of sale.

All Ticket Agents in the Maritime Provinces can sell via CANADIAN PACIFIC SHORT-LINE.

For rates from any Station, Time-tables, Sleeping Car rates, etc., write to

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

Or apply to

W. H. C. MACKAY, Agent C. P. R., St. John.

EARN THIS WATCH



By selling at 15c. each only 10 watches in silver and gold that sell at 1.00. (Only enclosed tops set with large handsome rubies, emeralds, etc. They are something entirely new. Every one will buy one. Write for list. Sell them, return the money, and we will send you a beautiful nickel watch, with ornamental edge, hour, minute and second hands, and genuine American movement. It is accurate and reliable, and with care will last 10 years. Jewelry Co., Box V Toronto.

FREE



Gramophone given for selling at 10c. each only 2 doz. beautiful Photo Buttons, consisting of a real Photograph of King Edward VII and Queen Alexandra, set in a silver circle mounted on a beautifully colored rosette. This wonderful instrument is made by the celebrated Columbia Phonograph Co. of New York and Paris. With it we send five selections as follows: "Song of Sixpence," "Piccolo Solo," "The Mocking Bird," "Imitation of Robin True Toads, Turkeys, Chickens, Cuckoos, etc.," and "Dixie Land." Write for Buttons. Sell them, return the money, and we send this splendid gramophone and outfit, all charges paid. THE PRIZE CO., Box VG TORONTO.

The Farm.

PROFIT IN POULTRY.

"The Raleigh News and Observer" asserts that the hen crop of this country brings more dollars and cents to the people than the cotton crop, as it requires little capital, and is dependent upon skill and industry chiefly for its success; that in certain parts of North Carolina it has come to be a leading industry, and instead of only furnishing pin money, is now a money crop. These observations were inspired by the statement that during 1900 Dr. C. L. Killebrew sold in Rocky Mount more than fourteen hundred dozen eggs, the surplus product of his poultry yard, where he keeps more than three hundred fowls. Poultry may be raised in any part of the South, and in many parts it may be more than a contribution to the farm table. Near the largest towns and cities, or at points convenient to railroads and steamboat lines, giving ready access to larger markets, poultry raising may be made a paying business. It is rather exacting, to be sure; it demands skill and patience, but properly conducted it will pay.—(Southern Farm Magazine.

PLANT PEAS THICK AND DEEP.

I run my Planet, jr., No. 4 plough along the line stretched from stake to stake. In the furrow thus made drop a pint of seed to 50 feet of trench. Cover with the plough and firm the soil by working over it. The peas are thus sown thick about three inches deep. I find peas do better, the dwarf varieties anyway, when they stand thick in the row. They are also more thrifty and bear better when planted deep. Not over half the seed seems to germinate in any event.

I plant one row of peas early in April, another in two or three weeks, when the first planting is well up, and another two or three weeks later. This is done to secure sequence in maturity of the crop, and thus prolong the season during which we can enjoy this fine vegetable. My experience is that peas sold in market are usually hardly worth cooking, much less worth paying money for. I have found the pea essentially a spring crop, and never have any success with any sown after May 15. I always plant three rows side by side and two feet apart. When through bearing I remove the vines and plant turnips in place of them.—(B. S. Higley, in American Agriculturist.

WINTER MANURING.

I have seen quite a good deal of late in "The New-England Farmer" in regard to spreading manure in winter and would like to give my experience in regard to it.

FEET OUT. Curious Habits.

When a person has to keep the feet out from under cover during the coldest nights in winter because of the heat and prickly sensation, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in Vermillion, S. Dakota.

She says, "I have had to lie awake half the night with my feet and limbs out of the bed on the coldest nights, and feel afraid to sleep for fear of catching cold. I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move.

When it was brought to my attention that coffee caused so many nervous diseases I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking. I only drank one cup of coffee for breakfast but that was enough to do the business for me. When I quit it my troubles disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night, in sound, peaceful rest.

Postum Food Coffee is absolutely worth its weight in gold to me." This lady's name can be given on application to the Postum Cereal Co., Ltd., Battle Creek, Mich.

A few years ago when on Long Island I ploughed a piece of wornout land in the fall and the next winter spread about ten tons of city manure to the acre. I harrowed this piece once a week from the first week in April to the second week in May, harrowing it six times. Then I planted it to white Southern corn, using three pecks of seed to the acre. I scattered in the drill about three hundred pounds of phosphate.

The piece was harrowed just before the corn came up and several times after. The corn grew finely from first to last. Five measured acres gave 227 tons of ensilage. I saved but five acres; as we could buy cornmeal at \$14 a ton I thought it better to plant quite thick and put some meal with the ensilage. I did not use a hand hoe on this piece, though on one end I had two men pull a few weeds. It was the finest piece of corn I ever saw. The manure spread on was quite strawy, but freezing and thawing through the winter, with the harrowing it got, cut it up so it was fine and just right for the corn roots to get nourishment from.—(R. S. Davis, in New-England Farmer.

FARM TENANTRY.

The knowledge that there has been an unprecedented increase in farm tenantry in the United States during the last ten years produced a decided shock. That there should be any increase would have surprised most people, but when it is said, to quote L. G. Powers, chief of the agricultural division of the census department, that "it is an actual and relative increase of tenant-operated farms that has never been equalled since statistics have been collected is more than surprising; it approaches the appalling.

During the decade the number of farms increased largely, due in large measure to the taking up of public lands. These farms are in the hands of proprietors, of course, even though title to many of them is not yet secured. But for this largely increased number of new and owned (?) farms the percentage of tenantry would have been much larger. But at all events the figures disclose the marvellous speed we are making in this new country with its yet cheap lands toward the landlord-and-tenant, the aristocrat-and-peasant condition of European countries. The home owner has always been regarded the surest bulwark of national solidity and long life, and therefore the conclusion must be that decreasing home owners signify an opposite national condition.—(Farm, Stock and Home.

EARLY PASTURAGE.

The first grass in spring is watery and has very little nutrition in it, partly because it is usually to be found on the lowlands, where the better grades of grasses do not grow. Yet we used to like to get cattle and sheep into it as soon as it was large enough to give them a fair bite, as such grass is poor at the best, and almost worthless after it gets tough and harsh. But we never depend much upon it as food for them, expecting for its succulent qualities. We fed as much hay and grain the morning before we let them into pasture as if they were to remain in the yard. Then we took them in early, and at night they were fed at the barn again.

The green grass loosened the bowels, perhaps we had a little more milk, or a little thriftier growth, but it made the change from hay to pasture more gradual, and they seemed to relish it, especially if the roots were all gone, as they usually were likely to be at that season. That was before the days of silo, and if we had one well filled we might think it better now to feed ensilage, and let the hog grass grow to be used as bedding, or to be used as a covering for strawberries or spinach, or as a mulch for some other crops.—(American Cultivator.

Masons and carpenters at Portland, Me., are to strike for an eight-hour day.

Doctors agree on two points:

That grippe and consumption
Kill more people than all other
diseases. That **SHILOH'S**
CONSUMPTION CURE cures
more colds, coughs, grippe and
all manner of lung troubles than
all other remedies. It soothes the
inflamed tissues, heals the sore
lungs, loosens the cough and
restores health and vigor. 25c.
per bottle.

S. C. WELLS & CO., Proprietors, Toronto, Canada.

Spring Cloths Just Opened

Varied enough to suit all comers. Imported and Domestic Woolens for Ladies' and Gentlemen's wear.

While prices are low satisfaction is guaranteed.

Ladies' Tailoring J. P. Hogan, TAILOR
a Specialty

Opposite Hotel Dufferin.

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.

Note the Solid Progress of Confederation Life Association.

Year	PREMIUM INCOME (NET.)	INTEREST INCOME.	TOTAL INCOME Preme & Interest.	ASSETS.	Insurance in Force (Net.)
1873	\$45,902.38	\$3,814.64	\$49,717.02	\$113,388.69	\$1,798,680.00
1878	145,922.67	24,124.38	170,047.05	456,839.39	5,344,249.53
1883	309,376.60	64,006.01	373,382.61	1,149,427.40	11,018,625.00
1888	512,005.46	129,672.17	641,677.63	2,542,041.75	16,616,360.50
1893	796,505.04	185,894.86	982,399.90	4,520,133.04	24,288,690.00
1898	965,626.36	265,571.03	1,231,197.39	6,825,116.81	29,521,189.00
1900	1063748.59	329121.84	1392870.43	7799983.89	32171215.00

Cash Surplus above all liabilities, Government Standard \$505,546.25
Capital Stock, Paid-up 100,000.00
Capital Stock, Subscribed, Uncalled 900,000.00
TOTAL SURPLUS SECURITY FOR POLICY HOLDERS \$1,505,546.25
S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent.

To Intending Purchasers

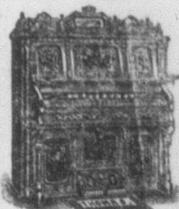
Do you want an ORGAN of Superior workmanship, Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.
MANUFACTURERS AGENTS.

Middleton, N. S.



News Summary.

The Boer prisoners now number 17,953. The population of London is 4,536,034. Archibald McLeod is under arrest charged with the murder of his mother, Isabella McLeod, at Rose Valley.

Boer raiding and looting parties are reported to be in the Richmond, Murraysburg and Middleburg, Cape Colony districts.

Flora McKinnon was examined on Friday, at Georgetown, P. E. I., charged with burning the barn of Murdock McKinnon and was sent to the Supreme Court.

The recent census of India shows that Bengal, with an area of 203,473 square miles—less than the area of either Ontario or Quebec—has a population of 74,713,000.

The body of Robert Elliott, who was drowned on Tuesday at Renton while assisting to repair a dam, was recovered three miles down the river from the dam. The body was taken to St. Andrews for burial.

A provision in the contract between J. P. Morgan and Frederick Leyland & Co., gives the latter the right to continue to ply steamers between the Mersey and the St. Lawrence; in all the remainder of the service the Leylands waive a controlling interest.

Richard Turner, a Brockville, Ont., boy who fought with the first Canadian contingent in South Africa, has returned home totally deaf from an attack of enteric fever contracted at Kromstadt. He lost his speech for some time, and has regained it, but the doctors hold out no hope of his recovering his hearing. Turner is otherwise in excellent health.

Sir Gordon Sprigg, the Premier of Cape Colony, reports that eleven members of the Western Province Rifles were attacked by ninety Boers near Brandvlei. Two were killed, three wounded and the remainder were captured. The Boers in the neighborhood of the Kenhardt district of Cape Colony are actively engaged in removing supplies to various laagers.

The Montreal Gas Company has been the fortunate recipient of some \$300 from an unknown sender. Some time ago the secretary of the company received two sums of \$100 each from one man, and a few days ago he sent, through a mutual friend, \$300 more, making \$600 in all. The officials of the company have no knowledge as to the identity of the sender, but believe the gift is conscience money.

Mr. Fielding has given notice that on Tuesday he will move for the annual grant of \$30,000 from July 1st, 1901, to Prince Edward Island in settlement of all claims of that province against the Dominion on account of nonfulfillment of the terms of the union between the Dominion and the said province as respects maintenance of efficient steam communication between the mainland and the island.

Something of a sensation has been made in England by the reported discovery in the public record office in London, of a packet of love letters of Queen Elizabeth, said to be of so compromising a nature that they were to be opened and read only in the presence of the king, the lord chancellor, and the archbishop of Canterbury. Until every positive evidence to the contrary is had, it will be taken for granted that the story is a fake, but some of the London literary reviews take the matter quite seriously.

Sussex Record: The Record has been pleased during the past few weeks to chronicle the return to their native province of many Kings county people who have been living in the United States. Farmers, mechanics and professional men have been included in the list, showing that the tide of prosperity in this country is attracting our former residents in all the walks of life. Our western provinces are receiving their largest bulk of immigration from our neighbors to the south, and it is to be hoped New Brunswick may be equally fortunate.

A woman who registered at the Halifax Hotel as Mrs. Eastman, committed suicide there on Wednesday last by shooting herself in the heart with a revolver. The same woman had just previously spent a day or two in St. John, registering at the Dufferin under the name of Mrs. Cross of Wolfboro, N. H. She is described as a well-dressed person of lady-like appearance and comparatively young. The name under which she registered appears to have been fictitious, inquiries have failed to establish her identity, and the sad affair remains devolved in mystery.

At last the renowned physician said: "I understand your case perfectly, sir. Go home, and whenever you hear your neighbors talk about taking off their winter flannels, you double yours." That was all, except a fee of \$300. We asked our friend how he liked the treatment, and he replied with perfect frankness: "It was worth the money. I followed his direction, and I have not been down with a cold of any kind since." And when he remembered what he had passed through in previous years we were glad to get his \$300 prescription so cheap. — Chicago Interior.



SURPRISE SOAP

is a pure hard soap

ST. GEORGE SOAP MFG. CO.
St. Stephen, N.B.



FREE

THE JEWELLER CO., Box 7 TORONTO.



FREE HAT

THE JEWELLER CO., Box 7 TORONTO.

The Baby Should be Fat
and rosy—but many little ones are thin, and puny, and fretful from impaired nutrition. Give them **Puttner's Emulsion**, which contains just what is needed to supply nourishment and aid the vital forces. It is a mild and soothing food, better than any drugs. It soon builds up the little form, puts color into the cheeks and brightness into the eyes. And they like it, too!

Be sure you get **Puttner's**, the original and best Emulsion. Of all druggists and dealers.

Sohmer's SWAMPWEED PILLS
will brace you right up for Spring House Cleaning. One month's treatment in each box. Price 50 cents, Sohmer Pill Company, Mount Forest, Ont. Western Agency No. 7.



FREE 3 OPALS

THE JEWELLER CO., Box 7 TORONTO.



FULL LETTER "A"

The label on the spool does not make sewing silk full letter "A."

It's the number of strands of "cocoon" silk twisted into the thread which makes its size and strength.

In Corticelli sewing silk there are a hundred strands.

In common silks—about twenty.

Which do you want?

The prices are the same.

Corticelli

Marriage CERTIFICATES.
30 cts. Per Dozen, Postpaid.
Paterson & Co., St. John, N. B.
Printed in Colors on Heavy Lined Paper

"The lecturer," says the San Francisco Times, inquired dramatically: "Can any one in this room tell me of a perfect man?" A dead silence. "Has any one," he continued, "heard of a perfect woman?" Then a patient little woman in black rose up at the back of the auditorium, and answered, "There was one; I've often heard of her, but she's dead now. She was my husband's first wife."

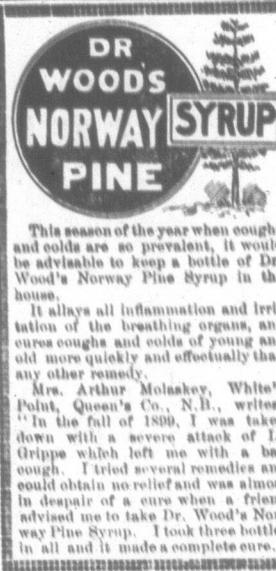
Literary Notes.
Professor William Cleaver Wilkinson, of the University of Chicago, and author of "Wilkinson's Foreign Classics in English," is rather a dangerous antagonist to meet, as a critic in the London Chronicle is in a fair way to discover. It seems that this English critic is not wholly pleased with the purport of the Latin and Greek volumes of Wilkinson's series, and he grows merry over the style, especially poking fun at the expression "She sucked the breasts of kings," as applied to Rome. In an interview in the Chicago Tribune, Professor Wilkinson quietly remarks, "It is evident that the London critic is ignorant of the Scriptures, as the phrase is a quotation from Isaiah." He continues:

"The writer states that my books are supposed to be a substitute for a four years' stay in the average American college. On the contrary, a distinct declaration is made in the preface to the first volume that the books will not take the place of a college training in the classics. They are intended primarily for those who can not go to college, to stimulate their interest in the literature of Greece and Rome, so that they may enjoy the treasures of Homer, and Virgil, and Horace even without the ability to read them in the original. That this purpose has been fulfilled there can be no doubt. The volumes have been coming out one at a time for fifteen years, and, during that time, half a million copies have been sold. It is evident that a popular demand exists for works of this kind."

The Funk & Wagnalls Company have just brought out a complete revised and uniform edition of Professor Wilkinson's "Foreign Classics in English."

William Allen White will contribute to an early number of The Saturday Evening Post, of Philadelphia, a striking anecdotal article on "Fighting Fred" Funston, the man who captured Aguinaldo. This is the second of a series of remarkable character studies by this brilliant journalist now appearing in The Saturday Evening Post.

Mr. White will also contribute to early numbers of the magazine an unusually interesting short serial story dealing with Kansas life.



DR WOODS' NORWAY SYRUP PINE

This season of the year when coughs and colds are so prevalent, it would be advisable to keep a bottle of Dr. Wood's Norway Pine Syrup in the house.

It allays all inflammation and irritation of the breathing organs, and cures coughs and colds of young and old more quickly and effectually than any other remedy.

Mrs. Arthur Molashev, White's Point, Queen's Co., N. B., writes: "In the fall of 1899, I was taken down with a severe attack of La Grippe which left me with a bad cough. I tried several remedies and could obtain no relief and was almost in despair of a cure when a friend advised me to take Dr. Wood's Norway Pine Syrup. I took three bottles in all and it made a complete cure."

FREE!
A Solid Gold Watch.
An elegant Tailor-made gown, a gramophone, three free records, a boy's cloth suit. Send stamp for particulars. Sohmer Pill Company, Mount Forest, Ont. Western Agency No. 7.

A teacher, wishing to impress his class with the virtue of "trying again," said, "Now suppose someone were to go on, day after day, being good and doing good, despite all temptations and hindrances, what would you call it?" Perseverance was the word wanted. A multitude of hands were thrust out. Picking one, the teacher pointed to the owner and said, "Well, what one word would describe my meaning?" "Monotonous," replied the enfant terrible.

The directors of the Canadian General Electric Company, Toronto, have authorized contracts for \$250,000 for big engineering and iron founding works to be erected in that city. The total cost will be \$500,000.