

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LX.

Vol. XIV.

ST. JOHN, N. B., WEDNESDAY, MAY 18, 1898.

THE CHRISTIAN VISITOR,
VOLUME XLIX.

No. 20.

They Can Die. In connection with the present war there is little, except the valor of her soldiers, that offers opportunity of congratulation to Spain and her people. The war itself is a result of an outworn and tyrannous colonial policy that, if it ever had excuse for existence, should in all conscience have been dead and buried a century ago. The policy, bad in itself, has been made the more oppressive and ruinous through corrupt and incapable administrators. With her proud and decadent aristocracy and her unintelligent populace, effective government for Spain or her colonies has become impossible. The opening of the war with the United States, which for months had been threatening, found the Spanish government wholly unprepared. The weakness and ineffectiveness of Spain's national government seems to characterize all the operations of her military leaders. The whole conduct of the war so far on the part of Spain indicates a lack of any strong definite purpose and of eminent military capacity. The one thing upon which Spain may be congratulated is the bravery of her soldiers, which taken in connection with the weakness and incapacity for effective government which has been pointed out, seems fully to justify the pathetic remark of a Spanish public man: "We do not know how to govern or to organize in peace or war, but we know how to die." All accounts of the battle of Manila appear to agree that though the fight against the greatly superior American ships must have been from the first almost a hopeless contest, yet the Spaniards showed great valor, fighting to the bitter end with a courage that could not but command the respect of their enemies and the world. One can but wish that, if these brave lives must be sacrificed, it might be in behalf of something holding out greater hope for the betterment of the world than the present state of Spain and the traditions of her government afford.

The Price of Wheat. The sudden and remarkable rise in the price of wheat, which has brought the retail price of the best brands of flour up to above seven dollars and a half per barrel, is due to several causes. The war has doubtless had something to do with it. It is true that the war so far has had no appreciable effect upon the world's wheat supply. It has not interfered with the raising or transportation of wheat, nor is it likely to do so to any material extent, unless it should happen that other nations are drawn into the conflict. And the war cannot greatly affect the demand for wheat. But the general apprehension that war must create a rise in the price of breadstuffs (as, under different conditions from the present, it frequently has done) has made the conditions favorable for speculators to manipulate the market for their own advantage. The principal reason, however, for the rise in the price of wheat is no doubt the serious shortage in the world's supply. The crop of last year on this continent was a good one, but in most of the wheat producing countries of the world it fell far below the average, and in some countries this had been the case for one or two previous years. The world's grain bin will be pretty well cleaned out this year, and those who had the grain in possession when the rise occurred stand to profit largely by the necessities of their fellowmen. Whether the present prices will be maintained, or whether they will rise or fall, will probably not depend to any great degree on the continuance or cessation of the war, but principally on the crop, prospective and actual, of 1898. If, in the course of a few weeks, there are general indications of a good crop of wheat, present prices are likely to weaken, and if such indications are realized, flour will be

cheaper, but probably the price will not rule so low as it has done for some years past. If, on the other hand, the world's crop for 1898 should turn out to be a poor one, prices may be expected to keep up and would be likely to advance beyond present figures. One of the effects of the present high price of wheat will be to attract capital and emigrants to the Canadian Northwest, and another will be to cause more wheat to be raised in these Maritime Provinces than has been the case in recent years. With wheat at present prices, it will probably be found more profitable on land that it is in a condition to produce it, than any other grain crop.

News of the death of Dalton McCarthy. Dalton McCarthy, M. P., which occurred on Wednesday evening, at his residence in Toronto, has evoked throughout the country very general and doubtless sincere expressions of regret. On Sunday evening of last week Mr. McCarthy was thrown from his carriage and received injuries which resulted in his death. Mr. McCarthy was born near Dublin sixty-two years ago, but his family having emigrated to Canada while he was quite young, he grew up in this country and in full sympathy with Canadian life and institutions. Following the example of his father and grandfather, Dalton McCarthy chose the law as his profession and was called to the bar of Upper Canada in 1859, when only 23 years of age. His great ability, supported by constant application to study and business, soon brought him into prominence, and by the time he was thirty years of age he was winning distinction in his profession and was also becoming known in political life. His reputation as a lawyer grew steadily and in his later years he was recognized as standing in the very first rank of the legal profession in Canada. It was not, however, until 1876 and after several elections in which he had been an unsuccessful candidate, that Mr. McCarthy entered the House of Commons as member for Cardwell. From that time until his death he continued in Parliament, and since 1882, as member for North Simcoe. Mr. McCarthy entered political life as a Conservative and during the greater part of Sir John Macdonald's leadership he remained firmly attached to the interests of that party. During the later years of his political career, however, Mr. McCarthy had taken an independent position. He vigorously and effectively opposed the policy of the late government in respect to the Manitoba School question and also broke with that party in its protection policy, but he did not transfer his allegiance to the Liberal party. On the floors of Parliament Mr. McCarthy was admittedly a great force. He was at all times a keen and forceful debater, and, on questions demanding legal knowledge and acumen, he had few if any peers in the House. He appeared ambitious to exercise influence rather than to hold office. He was never a member of any administration, though there was no question as to his being a man of Cabinet rank, or as to his opportunities for official position. It is said that he might have attained to the leadership of the Conservative party if he had sought it. The truth seems to be that Mr. McCarthy's convictions on political questions were too strongly and sincerely held to admit of the compromises necessary to a hard and fast connection with any political party. As an honest and exceedingly able man whose voice might be expected to be raised in Parliament in opposition to any important line of action which he regarded as false or unwise, Mr. McCarthy represented a force in politics of great value to Canada, and his sudden taking away, at an age when his best work seemed still possible, is an event to be deeply regretted.

The War. The past week has witnessed several engagements between United States and Spanish forces in the West Indies, but none of them have been of a decisive or very important character. In a fight which occurred at Cardenas, on the north side of Cuba, on Wednesday, the eleventh inst., the first loss of life on the American side occurred. A torpedo boat named the 'Winslow,' supported by two other American war vessels, the 'Hudson' and the 'Wilmington,' ventured into the harbor of Cardenas to attack a Spanish gun-boat. In this attempt the 'Winslow' got within range of a Spanish battery, the existence of which was unknown to the Americans. The Spanish guns opened an accurate fire on the torpedo boat with deadly effect. She was soon disabled. A shell bursting on her deck killed five of her brave crew. A number of others including her commander were wounded. The other American ships opened an effective fire upon the Spanish fort and the Hudson came bravely to her rescue of the disabled Winslow and towed her out of range of the Spanish guns. On the same day an attempt by the Americans to cut the cable in the harbor of Cienfuegos resulted successfully, but cost them one man killed and six wounded. Another incident of the week was the bombardment by Admiral Sampson's fleet of San Juan, the capital city of Porto Rico, on the morning of Thursday, the twelfth. The engagement is reported to have lasted three or four hours. The Spanish forts replied vigorously. Few of their shots, however, struck the American vessels and those that did strike did not for the most part inflict any damage. Two American sailors were killed and a number wounded, but the ships were practically uninjured. Admiral Sampson did not succeed in silencing the Spanish guns and though many of the shots, from the American fleet, took effect, it is uncertain how much damage was inflicted upon the San Juan fortifications. A report to the effect that San Juan had capitulated, said to have been received by the United States Government, lacks confirmation and is probably untrue. It is stated that an American army of 12,000 men will shortly be sent from the Pacific coast to Manila in order to occupy the Philippines. During the past week active measures were being taken for an immediate invasion of Cuba, but the news received at Washington on Friday that the Spanish squadron from Cape Verde was at Martinique in the West Indies has caused a stay in the projected invasion, as a great naval battle, which may decide the issues of the war, is now expected. At time of writing, however, there is no report of any meeting of the two hostile fleets. The latest news concerning the position of the Spanish fleet states that it is off the coast of Venezuela. Among the most recent war news is a despatch from Admiral Dewey, in which he reports to his government that he has plenty of coal, that he is maintaining a strict blockade of Manila, that the insurgent natives are hemming in the city, but have made no hostile demonstration yet, that he (Dewey) can take Manila at any moment, that provisions are scarce in the city and the Spanish governor will probably be obliged to surrender soon. It is understood that an American army will be sent as soon as possible to occupy Manila and to bring the Philippines under control of the United States.

—Mrs. Janet (Carlyle) Hanning, who died in Toronto a few months ago, had in her possession a collection of letters received from her famous brother, Thomas Carlyle. It is stated that there are fifty-six of these letters and that they have been disposed of by Mrs. Hanning's executors to the publishers of the Atlantic Monthly, Messrs. Houghton, Mifflin and Company, of Boston. Presumably the letters, or such parts of them as may be of interest to the public, will appear in the Atlantic.

The Romance of Missions.

BY O. B. JOYFUL.

"There," said Mary, "that settles it finally."
"Settles what?" I asked in some astonishment, for Mary—she is my wife—so thoughtful and quiet, rarely gives vent to her feelings by exclamations of this kind.
"The romance of missions," she replied, at the same time tossing the Zion's Trumpet which she had been reading, upon the table.

I fancied I detected an unwonted bitterness in her tone and the fact that she threw aside the paper proved to me conclusively that Mary was vexed and troubled. On such occasions I have always found it best to let her surcharged heart free itself, so I ventured another question in the hope of drawing out the cause of her grief and with it the sting from her heart.

"Well, what about the romance of missions, anything new? Has somebody at last discovered it and written a book on the subject?"

"No, not exactly. But the Rev. Dr. Dontknow has finished his three months' tour around the world and has been addressing the people of Shady Lane and Saint's Rest churches upon India as a mission field. The Trumpet which came in this week's home mail contains one of his addresses. For sanctified ignorance and platitudes concerning missions it eclipses anything I have read. Among other things he says 'The romance of missions has passed away.' Indeed! when did it ever come into being except in the brains of ill-informed persons who never set foot upon mission soil? Some orator once let loose the phrase in an unguarded moment and inasmuch as it had a merry jingle and spoke of things far remote from civilization, it has been doing service ever since in study, sanctum and on the platform. It has wrought untold mischief, meantime, like all other missionaries, and has hindered the progress of missions in every denomination both at home and abroad. But now the Rev. Dr. Dontknow says that 'the romance of missions has passed away.' If he means that this phrase and the false idea of mission life and work which it expresses, are to be invalidated, retired from the service, without pay or pension, I am heartily glad."

"The romance of missions! One might as well talk about the romance of war! Who ever heard of the romance of Thermopylae, Waterloo, or Balaklava? Who ever heard of the romance of Chickamauga, Shiloh, Cold Harbor, Petersburg, Gettysburg or the Battle of the Wilderness? Some of those who never carried a musket or smelled powder in battle talk very glibly of the glories of war; but the men who stood in the forefront amidst the enemy's onslaught with shot and shell, with bayonet and sword, never speak in that strain. Carnage and death are not the usual concomitants of romance and glory, however much the ignorant may talk and the poets may versify. The romance of missions! Forsooth, I wish the Rev. Dr. Dontknow had paid some of our stations a visit so that we might have shown him a few things; however brief his stay might have been it would have been vastly more informing than to pass us by altogether. But he was in a hurry and he wanted to see Lucknow, Delhi and Allahabad, so, much to my regret, he said, he pressed on in order to get a glimpse at least of the famous shrines and temples of India. Just as though the handiwork of the Lord in living temples was of less importance than heathen architecture! But the Trumpet says that the Doctor is full of enthusiasm concerning missions, and that henceforth he will be heard as the best exponent of their feasibility, desirability and utility. He announces that he has some suggestions "as to the locating of new stations, the appointing of new men, and the scale of expenditure and equipment which are necessary for jungle stations, which he proposes at an early day to lay before the Board of Managers and the Committee. The Doctor illustrates his addresses by a free use of the stereopticon and they are accurate and informing beyond anything yet given to the churches. His views concerning consolidation of the work, greater economy on the part of Missionaries, less frequent and shorter furloughs for the homegoers find a hearty response in the minds of those who hear him. His hints to new Missionaries on how to acquire the language leave nothing further to be said on the subject. They are admirable, and, together with the Doctor's handbook on comparative philology, should be furnished by the secretary to all future appointees. The Doctor certainly made excellent use of his time when abroad. He has vindicated afresh the reputation he has always possessed for thoroughness in the mastery of great and difficult subjects together with their details. He is the most up-to-date man on missions in the denomination. He has been on the ground, has seen, heard, investigated, weighed, judged and concluded. In short he knows missions." Mary again tossed upon the table the paper which she had momentarily retaken for the purpose of reading aloud the above extract. As she did so, she again said, "That settles it. The romance of missions may have passed away; but so long as such stuff as that is printed and circulated among the churches and believed by the Board and Executive officers of the society, the romancing about missions will continue."

I was filled with amazement both at what Mary had read and at her own words. I could not think it possible that a man of Dr. Dontknow's ability would allow himself to go on record in any such fashion as this; and in all the years of our married life I never had known Mary to give voice to quite such cutting sentiments as she had just expressed.

"The romance of missions! I wish the Rev. Dr. Dontknow had been with us to-day!" So saying, she arose and left the room. I noticed that her lips quivered as she said 'good-night' and her eyes were suffused with a flood of tears. Missions to which she had dedicated herself, and for which she had given her all, had been wounded in the house of their friends and her sensitive heart had felt the blow. It was the crowning grief of the day; the one straw too much for the back of the patient burden bearer.

We had been up since the first streak of dawn and had been driven incessantly by our duties. There was the usual routine of work with the schools, the evangelists, the Bible women and the directing of household affairs. But in addition to this there were hundreds of people clamoring about us for relief from the famine which is upon the land, and for whom we had neither work nor money in sufficient quantity. The dark figures with their bony frames kept coming and beseeching until it seemed as though the eyes which looked out from the hollow sockets would burn their way into our very souls. Mingled with the worthy were the unworthy, the beggars for miles around. Each one had his pitiful tale and each one had to be refused again and again, and the more obdurate and incorrigible ones finally were ordered from the premises. There were calls for medicine by the score, and while Mary was in the village, whither she had been called to see a Brahman woman, who later in the day died, I was attending one of our preachers who had all the symptoms of cholera. By vigorous treatment he was pulled through the first attack and gave every promise of being able to be about in a short time. But shortly after I left him, his relatives thought he ought to have something to eat and so fed him abundantly with solid food. Just as we finished a hasty breakfast, his wife came running saying that the preacher was worse and dying. I rushed off to see him, and by sharp questioning found out that he had been fed "just a little." But it was enough to undo all that had been accomplished and to make the case doubly serious. This was not a time for reproof, anger must be held in check, and whatever was to be done must be accomplished quickly. Mary joined me in the work and together we were with the sick man till four o'clock in the afternoon, when again we saw the good results of our treatment. Then we scolded and strictly charging them not so much as to give a drink of water without our permission we went home only to be confronted by a crowd from a village some twelve miles distant. They brought a child who had fallen into a pot of boiling water and had sustained a frightful scalding. Bandages had to be made and applied with cooling and healing medicines, and the father and mother provided with a place to stay so that the child could be near at hand and receive treatment for at least ten days. The relatives who had come had neither food nor money, and finding that they still had work to keep them at home so that they need not be put on the famine relief, I gave them sufficient to purchase food for the way and instructions to proceed to their village the same night. It was now dusk and the famine coolies were coming from their work. The rolls had to be called and the pay for the day given and then the next hour devoted to hearing requests, reports of the gang bosses and the giving of directions for the next day's work. Finally we shut the doors and sent away a dozen or more who still lingered to ask for special favors. The head was in a swim and the limbs trembled from very nervous strain and exhaustion. We sat down to dinner; but we could not eat. We went through a few motions and formalities each trying to deceive the other concerning the loss of strength and appetite; we essayed conversation and even once, laughter, but it was useless. The day with its work and cares still clung.

After dinner I remembered that there was a package of papers and letters on my table—the morning's mail, and in it the home mail—lying unopened. I told Mary, and together we sat down promising ourselves a treat from the home mail. We expected a letter from the Secretary of the Board—in fact we had been expecting one in every mail for the past nine months, but aside from a few printed circulars asking us to contribute toward the cancellation of the debt of the Society; and apart from another printed form in which we were notified of a fifteen per cent. reduction for our work during the year we had received no word from mission headquarters. It did seem that when the reductions were announced, the Secretary might have added a little more than his signature to the printed form—just a line or two of inquiry or encouragement—but then the Secretary is very busy and cannot be supposed to attend to such things. Business is business. I had no specific and important question for the Board to pass upon and a letter was not called for—the printed circular and the signature satisfied every requirement in the case. Then, we expected replies from churches and personal friends to the letters we had sent

asking for aid for our famine sufferers. And, moreover, we longed for a cozy, chatty, sympathetic home letter—just such as any exile would welcome when fatigued and depressed in body and mind.

We opened the package. It contained eight letters—one from the tax-collector asking that I remit my income-tax by special messenger at once. Think of being taxed for the privilege of administering food to the hungry, clothing to the naked, medicines to the sick and the gospel to the people! One was from the local mission treasurer, saying that owing to the rise in "exchange values" our salaries would be paid to us at a reduction of thirty rupees to the hundred dollars; a third was from one of our school teachers in the farther corner of our field, saying he should have to ask for an increase in pay as prices had more than doubled in the bazars and in addition to supporting himself, wife and two children, his father and mother had now to be cared for. Would I not increase his pay by a rupee per month? The fourth, fifth, sixth, and seventh, were from Madras and Bombay. Two contained advertisements merely; one was a bill for medicines which were on the way, and the other was from the publishing house, saying that the tracts and books which had been lost in transit could nowhere be found, that the publishers had made every effort possible, but without success. I must now present my claim to the transportation company if I wished further redress. The remaining letter was from America. Now there would be something good for we recognized the well-known handwriting of Mary's mother. The seal was broken, and as we read our hearts overflowed. Yes, at last the aged man was gone, and on the other side of the sea, in the twilight of life, another widow was waiting and longing for God's chariot to come.

Mary had always enjoyed a certain page in Zion's Trumpet devoted to furnishing food and comfort for the inner life. She had picked up the paper in hope of finding some word which might now cheer her heart. But her eye caught the black faced letters on the first page, "India as a Mission Field, by the Rev. Dr. H. E. Dontknow." Instantly she began to read and with the result already made known at the beginning of my story. Poor soul! after such a day of experiences and such a sorry disappointment in the home mail, could she be blamed for her outpouring of a full heart in speech and in a renewed burst of grief?

After she had left the room, I caught up the paper and read for myself the address of the celebrated divine. I had no sooner finished it than my eye caught a paragraph on the opposite page "A testimony to the worth of Missions by the Hon. I. C. Quickly." This gentleman had just returned from a special junket on state business to the East and had unhesitatingly affirmed that he saw with his own eyes Missionaries at work! In three separate cities which he visited he knew of their conducting evangelistic services, schools and dispensaries. He saw the people coming about them and receiving help and he could testify that they were earnest and intelligent, although, as he believed personally, mistaken in what they were seeking to accomplish for the East with its great and congested populations. The editor of the Trumpet said that he gladly gave space to this testimony as it confirmed what the Trumpet had all the time maintained, namely, that it is worth while for the church to sustain missions abroad, and that the missionaries do not idle away all their time as some have slanderously reported. "The words of the Hon. I. C. Quickly confirm in a striking manner the address of the Rev. Dr. Dontknow, printed on the previous pages, and both show conclusively that the practical has at last dawned and that the romance of missions has passed away."

I laid aside the paper and removed my glasses. I could read no more. Although I had heard the phrase, "the romance of missions" many times it never seized and possessed my mind as at this moment. The romance of missions! The romance of missions!! I found myself saying it over and over again and before I was aware of it I was asking myself this question "In the events of to-day where was the romance?" I found none. If there had been any I was too weary and dull sighted to perceive it. And then—I burst out laughing with the thought—how silly of me to sit here and review the events of the day looking for romance. Had I not just read the speech of the great Rev. Dr. Dontknow and the testimony of the Hon. I. C. Quickly together with the editor of the Trumpet's comment, and had not all agreed that the romance of missions has passed away? of course. How foolish and vain I had been in my imaginings. I saw it all clearly.

Just as I had settled this point and had resolved to go to work on my accounts in the endeavor to get a balance-sheet for my report, another question thrust itself upon me, "In all the years of your service as a missionary where have been the romances?"

I may have been a simpleton for not shaking myself free and going at once to my work over accounts for the year. But if it were a fault, a weakness, I must confess it. I halted, I thought, and as I thought I fell into a reverie. The archives or memory were opened and I lived over again the early days of my life as a missionary. My experiences arose before me in wondrous order and with remarkable clearness. These crude, utilitarian days

in which I write, had globe-trotters compassing in nature from the grandeur of Niagara and the glories of the thing in grace is criticism the plan of redemption the veracity of scriptural facts of Christ's blessed and most outpouring enlightenment, uplift, depraved race. No measure by their clasp polish and aimless stone and stained glass tables—no, these world was younger and was younger and more me and my field of

There is no need to come about that I decision was reached the main point at ment I had just finished the enjoyment of the of instructors and Henceforth I was to had been ordained to consecrated myself to My spirits were aglow of our sailing approach appreciate the romantic ordination, marriage shore. If ever he felt and conquer the earth that his greatest hope. Alas! What do the: and victory have been

In fancy I was again together with my voyage and for the land. There were two our few earths below and the dishes; the wearing apparel; the together with a port boxes were closed, and then a hurried tour addresses delivered to Then came the keen friends and parents—ing down her fur breathing out her bliss the deck of the great vessel glided slowly off for the East. W from view and by the we were indeed well brushed aside and the was the romance of life? It was all very

Again we were at Thames. This voyage Among those who to soldiers and officers belts fairly blazed counter-marchings, reveille kept us in a reeling till night. Some a court martial was The entire set of ship and one of them was There was card play on deck and at break of two, every male p whiskey bottle. The where one might escape in one's own cabin. was the fact that the rule for the party, and said "where do to accomplish?" I any work among the "You're a fool! I'll tell you that Christ always worse. You you have your code give these fine notions He never is a good a chuck you overboard the romantic side to Where the rest for e

At last we reached an old water-soaked likely to be swamped spent the next few home-to-be, far to long we had been ac who prided themselves faithfulness to business to learn that a n the price asked for second price, a third learn the art of "jeu gain." We had to spoke pigeon-English tables, etcetera—a ethical business prin our quarters for the But there was no alt us, it was certainly spend days in makin in so many hours at robbery.

in which I write, had not yet come into being, when globe-trotters compass sea and land and criticize everything in nature from a tiny sea-shell or blade of grass to the grandeur of Niagara, the splendors of the Yellowstone and the glories of sunrise in the Alps; when everything in grace is criticized from the method of creation, the plan of redemption, the application of the atonement, the veracity of scripture, the trustworthiness of God and the facts of Christian experience on down to the humblest and most out-of-the-way missionary laboring for the enlightenment, uplifting and salvation of a sin-laden and depraved race. No, these days when preachers are measured by their chest tones; sermons by their brevity, polish and aimlessness; churches by their assets in cut stone and stained glass; success by the totals of statistical tables—no, these days had not yet fully come. The world was younger then and more simple. Moreover, I was younger and more simple too. The world lay before me and my field of action was yet to be determined.

There is no need to traverse the long story of how it came about that I decided to be a missionary. The decision was reached and I became a missionary. That is the main point at present. At the time of my appointment I had just finished my educational career; was in the enjoyment of the honors of my class, the approbation of instructors and friends, and had been accepted. Henceforth I was to journey through life not alone. I had been ordained to the ministry and had definitely consecrated myself to God for service in a foreign land. My spirits were aglow and my zeal increased as the date of our sailing approached. If ever one is prepared to appreciate the romantic side of life it is after graduation, ordination, marriage and embarkation for a foreign shore. If ever he feels that he is great enough to rise up and conquer the earth, it is then. If ever he is sanguine that his greatest hopes will be realized it is then. Alas! What do the years bring? How much of romance and victory have been mine?

In fancy I was again young. I was in the home-land, and together with my young wife was preparing for the voyage and for the furnishing of a new home in a heathen land. There were the boxes in which we were packing our few earthly belongings. The clock and the lamps and the dishes; the bedding and table linen and extra wearing apparel; the small medicine chest and our books together with a portrait of two completed the list. The boxes were closed, nailed, marked and dispatched and then a hurried tour began in which churches were visited, addresses delivered and an interest in missions aroused. Then came the keenness of saying farewell to country, friends and parents—the aged mother with tears streaming down her furrowed cheeks, with broken words breathing out her blessings. Now I stood with Mary on the deck of the great ship. The planks were drawn in, the vessel glided slowly away from the pier and we were off for the East. We watched the city and the shore fade from view and by the rolling of the ship we realized that we were indeed well out to sea. Tears were dried; any lingering doubts or misgivings were for the last time brushed aside and the heart was fortified anew. Where was the romance of this the first chapter of missionary life? It was all very solemn and real!

Again we were aboard ship and moving down the Thames. This voyage was to be long, slow and hot. Among those who took shipping were some two hundred soldiers and officers. Red jackets, white helmets and belts fairly blazed in the sunlight, while marching, counter-marching, drills, bugle calls, tattoos, taps and reveille kept us in much of an uproar from early morning till night. Some of the soldiers got into a fight and a court martial was resorted to in order to settle affairs. The entire set of ship officers used intoxicating liquors and one of them was drunk several times on the voyage. There was card playing and gambling in the parlors and on deck and at breakfast and dinner, with the exception of two, every male passenger's plate was adorned with a whiskey bottle. There was no place in all the ship where one might escape the fumes of tobacco, not even in one's own cabin. Added to these physical discomforts was the fact that the missionaries were the target of ridicule for the party. One day an army officer accosted me and said "where do you go, and what are you thinking to accomplish?" I stated that I expected to do missionary work among the heathen. To this he blurted out, "you're a fool! I've been in India for many years and I tell you that Christianity makes the native character always worse. You don't smoke or drink whiskey and you have your code of morals and education. You try to give these fine notions to the native and you spoil him. He never is a good servant afterwards. I should like to chuck you overboard right here and now!" where was the romantic side to weeks and weeks of such experience? Where the rest for either body or mind?

At last we reached our desired haven. We landed in an old water-soaked hulk which every moment seemed likely to be swamped. But we got safely ashore and spent the next few days in making purchases for our home-to-be, far to the north in the jungles. All our lives long we had been accustomed to deal with business men who prided themselves upon honesty, promptness and faithfulness to business engagements. But we had now to learn that a merchant did not expect one to give the price asked for goods. There was a first price, a second price, a third price and a sale price. We had to learn the art of "jewing down" and "driving a bargain." We had to haggle with these bazaars who spoke pigeon-English, about the prices of beds, chairs, tables, etcetera—a proceeding which violated every ethical business principle we ever knew and sent us to our quarters for the night feeling like sneak-thieves. But there was no alternative. If time were an object to us, it was certainly not to the bazaar-man. We must spend days in making the purchases we might have made in so many hours at home, or else submit to highway robbery.

After many delays and annoyances we set off for our future field of labor. We journeyed by day, we journeyed by night, we crossed rivers, passed through fields and jungles and jolted over rough roads in an ox-cart, until we arrived tired, jaded and hungry, upon the spot where afterwards we were to dwell. The natives stood in great groups and looked at us, and we in turn looked back at them. That was the extent of our conversation. Wasn't it romantic to be tongue-tied? Even the pigeon-English of the bazaar-men would have been welcome; but there was no spokes-man at hand. Then followed the days and nights of improvised dwelling, living in a temporary room, eating scant food, sleeping on makeshifts for beds, while awaiting the arrival of our stores and house furnishings. Novice that I was! why did I pay the bazaar-man? Why did I believe him when he promised to forward everything in four days? Looking backward over the years it seems incredible that I ever had such trust in human kind. Four days! Four weeks passed and we were destitute of our purchases and still improvising. The length of time that elapsed between purchase and delivery of the goods, I hesitate to record—nay, I will not record it—as I wish the reader to have confidence in the veracity of my tale.

Well, we were settled in our temporary home—our first home on the mission field. But we were no sooner settled than we were all unsettled. There was a strike among the servants and workmen whom we had engaged to attend to our wants. Each one had joyfully pledged himself for a certain sum stipulated in advance—through an interpreter whom we were fortunate enough to find; but now each one declared it impossible to go on with his work until a new arrangement was made. After such pantomimic and useless efforts to make them stick to their agreements, we capitulated—we had to or else be left in a strange land, without aid or comfort.

Things ran smoothly for a few days, then small articles began to disappear from the house, Pins, needles, pieces of cloth, a pair of my trousers; sugar, butter, bread rice, bits of meat, and so on. The next move was to get locks and keys and to store away everything from a thread or shoelace to the largest garment; from the salt sack to the remnants left from the dinner table; from the chickens kept from slaughter to the hay and grain reserved for the cow. From that day forward we resembled St. Peter in one respect at least, we had the power of the keys. By day they dangled at our girdles and at night we hid them away so as to insure safe finding in the morning. For seven days in the week and three times each day throughout those early months and years the housewife had to dole out the necessary supplies for the house and table. Eggs, potatoes and slices of bread were counted into the hands of the cook; flour, rice, coffee, sugar, raisins and spices were given by measure and stock taken when meals were served. How free from care was the missionary's wife! How easily she could attend to the household; do her own sewing, and in process of time that of our children; mend my clothing and cut my hair; superintend and often teach the schools which were organized; administer medicines to the sick and conduct Bible classes for the women! The romance of keeping house in those days! where is the scribe, the wise man or woman, the chronicler or the poetaster who will arise, write and make the glories thereof immortal?

But time would fail me to detail all the train of reminiscent thoughts which passed through my brain. The study of the language; the first effort at preaching in the new tongue; the first prayer in the alien speech; experiences with house-building and garden-making; the opening of schools and the instructing of converts; the touring among the villages and the makeshifts for securing adequate help for a growing work. What need is there to recount the damages which heedless washermen did to our table and bed linen and personal apparel, so that at the end of every year we have had to begin housekeeping anew? Why tell of the lizards and frogs and snakes that infested the house at all seasons of the year? What the use to describe the bats which flew to and fro over our beds and gave Mary the shivers as they circled about or fell upon the beds or floor after colliding with some obstruction? Is it worth while to mention the ravages of white ants, how I left my shoes on the floor one night instead of standing them on a chair, and awoke the next morning to find the little burrowers in the soles; how the little hand-bag which had been my constant companion in my travels for ten years in the home-land and was like an old and tried friend to me—how this was riddled in one night by these same pests; or how they came out of the floors and walls and ceilings—or rather rafters, and left behind them their long tunnels of brick dust and mortar; how they actually ate away the timbers of our roof until they gave way entirely? What matters it that our roof leaked during the monsoon so that we had to move our beds four times in one night and then place tin pans here and there to catch the streams that trickled through the tiles? Of no moment is it that rats gnawed my leather-bound books and that scorpions and centipedes were daily found under the mats. While as for insects—I counted forty-six separate varieties one evening buzzing about my study lamp! In addition to this panorama of pests there passed before me a long line of dark-faced creatures, each one come to ask a favor, clothes, food, money loans, lands, help in lawsuits, medicines, houses, cows, goats, buffaloes, boxes, bottles, needles, thread, buttons, paper, pens, ink, lead pencils, smelling salts, gun, camphor, kerosene oil, condensed milk, cocoanut leaves, palm trees, grass, spectacles, English books, newspapers, sheets, blankets, ropes, bamboo poles, bricks, stones, chairs, tables and so on were asked for by different individuals; but very seldom did one ever come to ask about his salvation or the improvement of his spiritual life. Each paid his respects with low salaams; but when refused his temporal requirement—as in the majority of cases it turned out—he knit his brows, tightened his loin cloth and began to lay deliberate siege. One refusal for each applicant would make a large total during a week; but when one says no, no, no, from ten to fifteen times to each person in order to convince him that he cannot have what he wants, it requires time, patience and strength of body, as well as an unbending will to keep from falling into the error of the unjust judge of the Scriptures.

As I reflected upon these things, the common places of missionary life, there was interwoven among them like the theme of an oratorio the words I saw in the Trumpet, "The romance of missions has passed away?" "The romance of missions has passed away." Passed?

In my reverie it had escaped me as well as in my experience, perhaps because of lack of appreciation.

I sat up with a start. Are there no joys, no bright spots, no blessings in the missionary's life? Aye, there are; but such as cluster about the sweet words, home, wife and children; such as come from fellowship with the Father and with his son Jesus Christ. There are mercies and providence and blessings in all the days and years. There is joy in preaching and teaching and baptizing—the joy and blessing of fellowship and service with and for Christ. But aside from his home and his Saviour the missionary has no deep fellowships. He is alone—yet not alone. He is sorrowing yet always rejoicing. Upon him, besides all these things, comes daily the care of the churches. To him it is given to fill up the sufferings of Christ for his body's sake which is the church. Of the Lord himself was it not said, "He is a man of sorrows and acquainted with grief?" Peace, be still, my heart, "It is enough for the disciple to be as his Master and the servant as his Lord."

The clock struck twelve and my accounts were untouched!—The Baptist Missionary Review.
Hope Station, Liveanddlein, India.

Not to Ourselves.

According to the teaching of Paul, "none of us liveth unto himself." If any man thinks because of his eminent endowments or great acquisitions he is not subject either to the Law or the Lawmaker, he understands but little about himself and the rule of life. He cannot absolve himself from relations to the Creator of the universe and to his own kind any more than he can change the fact of his own birth or choose other parents. He comes into the world with obligation for life to his parents; he is a son to them, and all the philosophy in the world cannot prove otherwise. He may deny his sonship; he may take another name and even turn parricide; but it would be of no avail whatever. His relations are fixed.

It is just as true that these relations involve obligations as that they exist, and it is no more possible to evade them than it is to evade death. One may repudiate them, and with colossal egotism declare that he owes nothing to anybody; but he only proclaims his own selfishness and mendacity. You cannot take a single word, dis sever it from its myriad relatives and constitute a distinct language of it; and you cannot take an individual, disassociate him from his kind and make a new race of him. Like Ishmael, his hand may be against every man; but his enmity only emphasizes the fact of his betrayal of his race. These are the meanest and worst, or perhaps we should say, the insistent of mankind.

If none of us liveth to himself, to whom do we live? We live, it might be said, to others. To parents, to children, to neighbors, to brethren, to the desolate and helpless. Certainly we owe such obligation, and the more faithfully we meet them the more fruitful and beneficent do our lives become. But it is the doctrine of Paul that we belong to God, and owe him everything. According to him, no one of us liveth, or dieth, even, to himself; for whether we live, or whether we die, "we are the Lord's."

If we get hold of this great truth with sufficient apprehension of it, we shall have no room for egotism or selfish gratulation. Our sense of the great obligations we owe will overwhelm any pride of individual greatness or achievement. We are not our own, we belong to God, who created us. It is in him we live and move and have our being. It is from him we have derived all our powers, and through his providence we have all our opportunities. Whether we live and work and endure and achieve, we are the Lord's and the increase is his; whether we die and enter into another sphere of existence, we are still the Lord's. Our relations, then, are to him, and to his will we should adjust our lives, if we would do wisely and well. It is because the heavenly bodies are rightly adjusted to the central influence of the solar system that each particular sphere swings in certain and beautiful harmony, each in its own orbit. Centered in God, every one of us finds his own individual orbit in which he freely moves, without danger of confusion or collision, for right adjustment to him means right adjustment to one another.

But we stand in a special relation to God because of what he has done for us through Jesus Christ. "Ye are not your own," said the Apostle, "for ye were bought with a price." What then? "Glorify God, therefore." Wandering from the way of truth and life, we got out of adjustment to God, and knew not how to get back again. Christ came to draw us back, showing us by his own life how to tread the path of obedience. What the apostle says of us he says also of him:

"For the death that he died he died unto sin once; but the life that he liveth, he liveth unto God."

The conclusion of the whole matter is this, that as Christ died unto sin, so we are to be dead unto sin, but "alive unto God in Christ Jesus." We are to become identified with the Son of God, so that we can say with Paul, it is not I that liveth, but Christ liveth in me, which is the hope of glory, and signifies triumph over sin and death.

Abiding in Christ we have the sure relation of children to the Father. We live as Christ's, we speak in his name and spirit, we work for him, we are in his stead toward the world, we participate in his victories, we extend his kingdom. We therefore live not to ourselves, but to God; and yet we do not lose our individuality, but preserve it unto everlasting life.—The Independent.

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd
Publishers and Proprietors.

TERMS } \$2.00 PER ANNUM.
 } \$1.50 IF PAID IN ADVANCE.

S. MCC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER.
85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 62 Germain St.

Soul and Spirit.

An enquiry has come to us as to the proper distinction in meaning between the words "soul" and "spirit" as used in the Scriptures, particular reference being made to 1 Thes. 5, 23, where the Apostle writes, "And may your spirit and soul and body be preserved, &c." A discussion of the subject here suggested might easily lead one very far afield. The result of such brief consideration as can here be given to it, we cannot expect to be wholly satisfactory to our interrogator. Indeed it is safe to say that all the light which the world's ripest wisdom and scholarship can bring to bear upon the subject would not relieve it of all mystery. We cannot of course undertake an exhaustive enquiry into the use of words *soul* and *spirit* in the Bible, and the Hebrew and Greek words for which they stand. What we have to say on the matter is confined to the uses of the words in the New Testament and principally to Paul's use of them, since it is in his epistles chiefly that we find a distinction made between soul and spirit.

In saying that Paul distinguishes between soul and spirit we do not mean to assert the truth of the doctrine of trichotomy, which divides man into three entities—body, soul and spirit. This doctrine which was held by some of the early fathers finds considerable acceptance in the modern Christian world. More popular, however, in modern theology has been the dualistic conception of man as consisting of soul and body. It will be well for us at present to keep out of the swirl of this ancient controversy. Like not a few other matters upon which human opinions differ, the last word has not yet been said upon it, and men are not likely to master the mystery of their own being until they see as they are seen and know as they are known. But whether we regard spirit, soul and body as real entities, capable of separate existence, or whether we consider them rather to be elements in the complicated and wonderful human structure, there is no doubt that Paul distinguishes, in thought if not in reality, between soul and spirit, and it is legitimate and important to enquire—what does the distinction signify?

As we understand Paul's references to this subject, the soul is regarded as the life principle which finds expression through the human organism, as life also finds expression through other animal organisms. The soul is that which hungers and thirsts, feels desire and disgust, pleasure and pain. It expresses and finds satisfaction for its desires and needs through the body, with which it is in most intimate, if not essential, connection. Every animal has soul life, but man has something more than the soul life which belongs to all other animals in the world. For man's life extends into vastly higher ranges than those of the brute creation, and this eminence over the brutes is expressed in saying that man is not merely body and soul, but body, soul and spirit. The distinction between brute life and human life is not merely intelligence, for the brutes have intelligence in a less or greater degree. Their souls "nourish a blind life within the brain." But their thoughts are not man's thoughts. Their whole sentient and intelligent being is on an almost infinitely lower plane. In the brute the sentient soul is joined with instinct, and dwells in the glimmering twilight of an intellectual life. In man intelligence has passed into the clear day. The soul is wedded with mind, it understands the use of the syllogism, its gaze is no longer downward but upward. It thinks, it studies the earth and the heavens, it apprehends self and God, it feels the force of right and wrong, it has to do with things moral and spiritual, and the range of its activities as well as its thoughts and emotions is immeasurably greater than that of the brutes.

Especially valuable is the light which Paul's teaching in respect to the resurrection throws upon the distinction between soul and spirit. The Apostle wrote in the Greek language in which the word for *soul* is *PSUCHE* and the word for *spirit* *PNEUMA*. The adjective from *PNEUMA* is *PNEUMATIKON* (spiritual), and the corresponding adjective from *PSUCHE* is *PSUCHIKON*, of which our word *psychical* is the etymological equivalent. In Paul's great discussion of the resurrection in the 15th of 1st Corinthians, he employs these adjectives in setting forth the contrast between the human body as it now exists and as it is to appear in the resurrection. "It is sown a *PSUCHIKON* body, it is raised a *PNEUMATIKON* body." Our word *psychical*, it is evident, would not be an adequate translation for *PSUCHIKON* in this passage, and our translators, for want of a better word, have rendered it "a natural body." But this rendering unfortunately obscures the distinction which the Apostle desired to make prominent between the present body and that of the resurrection. The one is a soul body, that is a body especially fitted to express the soul's activities, but much less adapted to be the organ of man's spiritual faculties. The body that is to be is spiritual, an organism perfectly adapted to the spiritual man. Humanity is here conditioned by flesh and blood. The spiritual man must put up with the "soul" body until his change come. But flesh and blood cannot inherit the Kingdom of God, therefore the body which now is must pass away, and all in man that requires a body of flesh and blood for its nourishment and expression will pass also, that the higher and diviner powers of his being may find expression through a spiritual body which is the divinely ordained organ of the *PNEUMA* and through which the supersensuous eternal life shall find full expression under the control and in the fellowship of the Holy Spirit.

The Sheep and the Goats.

BY ALEXANDER MCLAREN, D.D.

The first solemn thought presented here is the coming of the Judge in his royal dignity. Surely never man made such a tremendous claim in such calm words as Jesus did here. Every word is full charged with claims which are either arrogance, unexampled or the utterance of conscious divinity, none the less divine because it takes the name of "the Son of man." He "shall come,"—that implies personal, corporeal return. The other dead "will God bring with him;" the living "shall be caught up to meet the Lord;" but he comes, moving by his own will and power, just as, at his birth, he "came," having willed to become flesh and be born. He shall come "in his glory," that far-flashing brightness which is "his," not only because given to him, but because by nature belonging to him and which he "had with the Father before the world was." "All the angels" shall be with him, as if heaven's courts were for once empty of their bright presence, and every radiant spirit flew to swell his train. He "shall sit on the throne of his glory," assuming the attitude of royal judge, and all the tribes of earth shall be gathered before him. How much of symbolism is in that picture we cannot tell. Enough that the essential fact is clear that Jesus Christ is the universal judge, and that the universal assemblage is individualized. "All are made manifest before the judgment-seat;" each receives "according to that he has done." If anything in the life of Jesus is certain, his advancing these awful claims is so. If he was warranted in making them, who is he? If he was not, what is he?

Next, we note his perfect knowledge of the character of each. No word is uttered, none is needed. Sitting on throne, his eye searches the innumerable crowd, and, by some strange impulse, each unit goes to his own company. It is to be noted that the subsequent conversation is given as the explanation of the reason of the silent mysterious division into the two groups. Earthly ties are snapped, and moral or spiritual character determines men's company. Like draws to like, and it is the silent discrimination of the Judge which leads each unit to his own place.

That is a beautiful and deeply significant "come," which begins the King's words. He desires the "sheep" to be yet nearer than at his right hand, even to be shares in his royalty. They are to inherit

the kingdom of which he is King, and they do so through him. That is true, whatever view we take of the original bearing of the words.

But the great truth involved in the statement of the grounds on which these "righteous" are welcomed into the kingdom is that the final judgment is a judgment on conduct. Now the first thing to be noted here is that only works of beneficence are mentioned. Then are these the whole contents of the Christian conception of righteousness? Certainly not. Jesus can never have meant to exclude other virtues, and still less to have represented only the service of man as more needful than the service of God. It is an abuse of the words before us when "charity" is exalted as the substitute for religion. To feel for all the sad and needy, and to help them, is the very crown of virtue, but it is not the whole of the conduct which Christ regards as righteous.

Again, this judgment on conduct is true in any view of the original application of the words. For, if the persons judged are heathens, surely Scripture teaches us that God "will render to every man according to his deeds, . . . to the Jews first, and also to the Gentile," while, if the persons judged are Christians, surely Scripture teaches us that they too "must all appear before the judgment-seat of Christ; that they may receive the things done in the body." The ground of their acceptance is the sacrifice of Christ; the condition on which that sacrifice avails for them in their faith; but their faith will lead to works of righteousness, if it is vital, and these works are the shoots aboveground which witness to a living root beneath. Therefore for Christians the final judgment takes account of conduct, and, though they are not saved by their works, they are not saved without them, since "faith without works is dead." Again, the persons judged are surprised when the Judge interprets their deeds to themselves. "When saw we thee? We sow seeds as in the night, and will wonder when we see the crop by the light of that glory flashing from the throne. There will be many a surprise in that day, both for humble souls who will be amazed to see how much has grown out of their poor services, and of others who had hid from themselves the true blackness of their acts. Some of us are busy sowing poisonous seeds; some of us do not know what precious seed we scatter, perhaps weeping. But we shall look out over the field one day, and have to harvest it, and "they that brought" the good grain "together shall eat it in the courts of my holiness."

The king's answer to the surprised question implies two thoughts. One is that the union of Christ with his disciples is so close that they are, as it were, one. It is not merely community of interest, or that the king feels himself treated as his representatives are treated, but there is community of life. Jesus really lives in and is the life of his disciples.

But we may extend the sentiment still farther, and believe that, wherever human pity and help go out toward human misery and need, there is a deep sense in which all the sons of wretchedness and want represent him. He has, by his incarnation and earthly life, become the brother of every man, and hence, though all unconsciously, he is the real recipient of every deed of true human pity.

It does not befet us to enlarge on the awful counter-representation of the fate of "the goats," with its grim antitheses to every point of the preceding. To the one group, the king says "Come;" to the other, "Depart." The one enter the Kingdom, the other "eternal fire;" the one pass to what had been "prepared for them before the world was," the other into what had been prepared for "the devil and his angels," to whose level they have degraded themselves. The one are "blessed of my Father," the other are "cursed;" but "of my Father" is not added there, for men curse themselves.

These souls had simply not done deeds of kindness which they had opportunity to do. We can ruin ourselves by neglecting duties as effectually as by committing transgressions. It does not need to do; not to have done may be fatal. These souls, too, are surprised at what they see by the light of the throne. The antithesis is preserved in all its solemnity in the words which shadow the final condition of sheep and goats. Life for the one in all the deep sense of that word, which means, not mere continuous existence, but the condition of union with God which is the only state worth calling life; and "punishment" for the other, both being eternal. There is no gleam of light far off to alleviate the dreadful darkness of the prospect. The sternest, saddest words concerning the condition of "the lost" are Christ's words. We dare not explain them away. May we all lay them to heart!—S. S. Times.

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—Our Halifax
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Editorial Notes.

—President Trotter's announcements of the Anniversary week exercises will be found on the eighth page of this issue. For notice of travelling arrangements see page 9.

—We learn that up to date the moneys received by the Sec.-Treas. of the Alumni Association of Acadia, towards the obligations which that association carries in connection with the educational work, are considerably below the necessities of the situation. This is not to be attributed to any diversion of funds by the Forward Movement. Dr. Trotter has taken but few pledges from members of the association, and when he has done so, it has been with the uniform understanding that these pledges would not interfere with the obligations of the subscriber to the Alumni work. It would be an unhappy coincidence if in this year of special effort for the college, the Alumni Association should report a deficit unusually large. To avoid this each member, who has not yet done so, ought promptly to communicate with the Sec.-Treas., Mr. A. V. Pineo, of Wolfville.

—At the conference of the St. John Baptist pastors last Monday morning, Rev. J. A. Gordon gave an account of his recent visit to Winnipeg and Manitoba. He alluded to the great opportunities in a temporal point of view which the great and fertile prairies of the Northwest present. There was no reason why young men should lounge about our towns, declaiming about the hard times, while the great Northwestern county, with its immense undeveloped resources for stock raising and wheat growing was open to them. Men of brain and brawn, even without capital, may do well on the western prairies. Mr. Gordon spoke also of the religious interests and needs of the country. He was persuaded that Baptists ought to put a far greater amount of money and effort into evangelistic work in the Northwest, than they are yet doing. He believed too that it was the right policy to put into this work the very best ministerial talent. One reason of the success of some other denominations in the West, was that they were careful to send strong, well educated men into the field. The English-speaking settlers of the Northwest are as a rule an intelligent people who look for and can appreciate strength in the pulpit.

—The news from Hawarden indicates that Mr. Gladstone fully apprehends that the end is near. The life forces of his singularly rugged constitution are slowly retreating before the stern enemy, the great man's will has ceased to resist and he longs for the peace and rest that can come only with death. A letter written by a member of Mr. Gladstone's family says: "It had been hoped that he might have some sort of enjoyment as the warm weather returned and turned the whole earth into a garden but the truth is he has taken leave of all portions of the earth. He is possessed with a sense of departure. His body, mind, and soul ask for no food of any kind. His one desire is for peace. He has longer times of quiet sleep or rest with closed eyes than when the morphia treatment began, but though he has considerable physical strength he is unable to listen to anything but a short message of one or two sentences. Even this is often an effort. He has seen three or four friends outside of the family, but no conversations occur. Nothing but a farewell blessing for each of them."

—The fire which broke out in the London Metropolitan Tabernacle on April 22nd left that fine structure in ruins. There was insurance on the building to the amount of £22,000, but as much more will be required in order to rebuild. The main audience room of the Tabernacle had a seating capacity of 5,000 or more and in Charles H. Spurgeon's time it was usually filled to overflowing. There was also a lecture room with seating accommodation for 900 persons. Since Mr. Spurgeon's death the congregations have not of course been so large as previously, but the church has held together with remarkable faithfulness under the ministry of Thomas Spurgeon. Whether it will be possible to hold the large congregation together during the process of rebuilding the Tabernacle is a question which is giving Mr. Spurgeon and his coadjutors some anxiety. The British Weekly, in the course of an earnest appeal to its readers for sympathy and aid to the Tabernacle, says: "We are persuaded there is not a Non-conformist in the country, who do not believe there is a Churchman, who wishes that the work of Charles Haddon Spurgeon should be allowed to perish or should even be weakened. No church more than the Metropolitan Tabernacle commands the sympathy of other Christian communities throughout the country. The material aid will be much, but the spiritual stimulus will be more and we trust it will be given quickly and generously."

—Our Halifax correspondent gives an interesting account of Dr. Lorimer's lecture delivered in that

city on Tuesday evening of last week. Dr. Lorimer spoke upon the same subject in Brussels St. church, St. John on Thursday evening, and here, as in Halifax, he was heard with the greatest interest. Dr. Lorimer's fame as a preacher is almost as wide as the Baptist denomination. As a lecturer he is probably not so well known in these provinces, but those who heard him last week in Halifax, Wolfville and St. John were convinced, if they had any doubt of it, that the pastor of the Tremont Temple church has few equals among the men of the present day as a popular lecturer. The audience which greeted the lecturer in St. John was not more than fair in point of numbers, but if the doctor shall at some future day return to the city, we predict that the St. John people will do themselves the honor of giving him an overflowing house. No part of Dr. Lorimer's lecture was more highly appreciated than that in which he spoke of the increasingly friendly feeling subsisting between Great Britain and the United States and the bonds which should forever hold the two great branches of the English speaking people in relations of peace and goodwill.

From Halifax.

A great event of the present week was the visit paid us by Dr. Lorimer, of Boston. He came through the enterprise of Mr. Robinson, pastor of Cornwallis Street Baptist church, and spoke to a large audience in Orpheus Hall. The mayor of the city presided. The lecture, which was upon "Changes and Chances, or Tides in the Affairs of Men," was thoroughly enjoyed throughout, notwithstanding the fact that it extended through nearly two hours and was preceded by a musical programme. The lecturer spoke without notes, although his address abounded with historic matter and with quotations from authors. The facetious element was large. The changes, industrial, social, literary and religious, which are continually occurring, were set before the audience in graphic fashion, and the chances, too, which these changes furnish for noble service. Brief reference was made, in closing, to the present war, and to the cheering relations which it had made manifest between England and the United States. Though some things had recently made it seem that there was considerable unfriendliness between those two great nations, it is now made plain, unmistakably plain, that real unity exists, such a unity, indeed, as augurs well for the world's future. It gave the lecturer great pleasure to come to Halifax and to be able thus to speak in the presence of Victoria's loyal subjects. While such countries as Turkey and Spain had had the chances which changes bring without suitably meeting them, Britain and America had borne themselves in ways that not only united them, but put them far in the van, and would make them the honored instruments for the bringing of length of universial peace and prosperity. But, I am reminded, in thus reporting him, that a needless work is being done, inasmuch as the eloquent Dr. is to speak tonight in St. John, where the editor's own pen will be employed.

Yesterday morning Dr. Lorimer met the Baptist ministers, and a number of others, at the Baptist Book Room. He then stated, in his own interesting way, that his work was pre-eminently that of a preacher, and while engaged in lecturing, using a method of address that had in it much of the entertaining element, it was his aim to inculcate those great principles which were in the line of his one work. He spoke of Mr. Mills and the efforts made in Boston to gather crowds to hear this aforesaid evangelist, and how these had met with utter failure after much trumpet-blowing and a supposedly favorable start. On the other hand, in Dr. Lorimer's own church, where the aim was to preach the gospel of Christ, from 3,000 to 3,500 persons continued to assemble at every service on the Lord's Day. The mayor of Halifax was present at this informal reception, and spoke appreciative words respecting the Dr.'s visit here, expressing the hope that before long Halifax would again have the privilege of welcoming him. Rev. Mr. Ainsley brought greetings from the Methodists. Others spoke friendly words, and altogether the occasion was a delightful one. Immediately after this the distinguished visitor was driven through the park and about the city for two hours, and at 4 o'clock he went to Wolfville to meet an engagement at the College.

Rev. W. E. Bates, of the Tabernacle, left on Tuesday to bring his family from Massachusetts. He will be gone but one Sabbath.

Dr. and Mrs. Kempton are again at home after a pleasant trip to New England.

Rev. P. S. MacGregor is now with us as County Missionary. His field is large and much is hoped for from his labors.

Rev. George Churchill and Mrs. Churchill, our missionaries, reached Halifax on Tuesday morning by the City of St. John. They did not tarry with us, but went right on to Truro, Mrs. C.'s old home. We trust that these good servants of God will be much blessed and be a great blessing during the period they spend in the home-land.

REPORTER.

The 7th Chapter of Romans in the Light of Christian Experience.

No. 2.

We have seen in what has already been said that the law is as absolutely powerless to sanctify, or to give dominion over indwelling sin, as it is powerless to justify. Is the Christian then in his conflicts with his carnal propensities to expect any help from the law? No, says Paul. The best thing the law can do towards making even a believer holy in his daily experience is to make him cry out "O wretched man that I am! who shall deliver me from this body of death?"

This leads the apostle—

1. To point out the way of victory. (v. 25), "I thank

God through Jesus Christ our Lord." Here is the source of power revealed in this warfare between the "old" and "the new man." A mighty Deliverer is at hand,—not the law, but a risen Saviour. What is the truth taught in this passage? That the Christian needs Christ as much to set him free from the power of sin as he needs Christ to save from the guilt and penalty of sin. Spurgeon somewhere has very truly said, "None but Jesus can do helpless sinners good, or helpless saints either." How many a one, not realizing this fact, has gone to Christ in simple faith for pardon, and then in his daily struggles with besetting sins, has looked to the law for power and victory, instead of trusting Christ utterly. The result has been defeat, an experience like the one so vividly drawn by the apostle in this chapter.

But God's purpose for the believer is victory over the "old Adam" through faith in a risen Christ, just as he received his justification. "Sin shall not have dominion over you," the apostle positively asserts. Why? The answer is given, "because ye are not under the law, but under grace." If the first part of this Scripture is to be fulfilled in our experience, we must know and believe the second part,—that we are no longer under the law. This truth needs to be emphasized, for I am persuaded that there are many legal Christians in our churches today, many who are sincere enough, consecrated and earnest enough, but they are striving for the mastery over inward sin by a legal method, and not in a Scriptural way. Now, see how Paul states the case and shows the true condition of the Christian in reference to the law. Read vs. 4. This may be called the key verse of this chapter. "Wherefore, my brethren, ye also have become dead to the law by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." The believer is here declared to be dead to the law—not the law dead to him—and to be married to a risen Saviour. If this be true, we are no longer to seek help from the law to meet and overcome sin in all its varied forms, but to look direct to our living Lord for conquest and for power. I have read of a little incident, which, though somewhat humorous, may make this truth stick in our minds. Two factory girls met one day on the street. "Well Jane," said Mary, "where are you working now?" "Working!" "I'm not working, I've got married." Here is the point. That girl was no longer working to earn her living, she was now looking to her husband for support. So the believer, instead of spending all his energies in wrestling and striving to get "dominion over sin," is to cease from his own efforts, and in his helplessness look up in faith to his Lord, to whom he is united in eternal wedlock, and who lives for the very purpose of granting deliverance from the bondage of sin. That is the Scriptural way of fighting our battles and gaining our victories. This was Paul's way of conquest, as he tells us in another letter: "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

Some see this truth early in their Christian life, while others do not lay hold of it till after many years of weary struggles with self and sin. They pass through the experience set forth by Paul in this chapter, and, at last, when giving up all hope of conquering in their own might or by looking to the law, at that moment God reveals to them this way of victory through faith in Christ, as taught in verse 25. Such new light has burst upon the soul, and such deliverance from the sins that have bound them for years has come, that some have been led to call this new experience instantaneous sanctification. The experience is all right; it is biblical, but the inference is wrong. The truth as it is in Jesus, and as set forth by Paul in vs. 4 and 25, has flashed upon them instantly, and the soul has seen God's way of "dominion over sin." The soul is not instantaneously sanctified, but is instantaneously shown the Scriptural way of victory through faith in a risen Christ. The soul is simply made to see that it is in a conquering position, because it is loosed from the law—its old husband, and married to a new one, even Him who has conquered death and the grave, and has put all things under His feet. Henceforth, to that Christian there is a new realization of freedom and of power, a richer and deeper experience of God's grace, and a song of triumph is on his lips.

The soul has had its vision of its deliverer from the bondage of innate sin, has seen its conquering attitude, and can now exclaim with the apostle (ch. 8:1, 2), "There is therefore now no condemnation to them who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

2. Is this 7th chapter given as the pattern by which to shape our lives? Is this experience, so graphically portrayed by Paul, the best God has for us? All will agree with me when I say, this experience of conflict and defeat is not God's model for the believer. Rather the life of power, of freedom, and of triumph as unfolded in the 8th chapter is God's purpose concerning every one of His children.

We have seen that the 7th chapter is a picture of a regenerate soul struggling for conquest, but under the law, and hence an experience largely of failure and defeat. But the 8th chapter is the song of a conqueror of one who realizes his freedom from the law, and his eternal union with the Son of God. While the 7th chapter showed the best thing the law could do to make a man holy, the 8th shows us what the grace of God can do. Read and see.

W. H. ROBINSON.

Antigonish, May 11.

* * * The Story Page. * * *

Daddy Warren's Poppies.

"I wish I had a few of those poppies, Daddy Warren," sounded Bert's frank little voice from the region of the gate.

Daddy Warren responded crossly. Perhaps it was the broiling hot August afternoon that made him feel cross. Perhaps he realized what a forlorn, lonely old man he was, living by himself in his little gray cottage, surrounded by beds and beds of scarlet poppies. At any rate, he raised himself from his chair till he could see the blue band on Bert's white sailor hat, and then he shook his cane and cried: "Get out, you bad little boy! You can't have nary a poppy nor a seed."

There was a sudden silence, but Daddy Warren detected no stir of retreat at the front gate.

"Hey!" he called, "ain't you gone?"

"No," replied Bert's cheerful little voice. "I'm waiting for you to change your mind. Aunt Jane sometimes changes hers when her head aches and she speaks quick. Does your head ache?" Bert's tone had a confidence in it that was irresistible.

"Come in," said Daddy shortly, and as he stepped promptly within the gate, he looked him over with a softening of his gnarled old face.

"You're a city boy, ain't you? Now, what do you want o' my poppies? Don't you know I sell my poppies? No, no. Can't give away flowers in this village. Lor, they'd lug off the roots and the seed pods."

Bert's face fell. "Sell them, do you?" he said. "I haven't any pennies left in my bank. Not a one. Oh, dear!"

"Always sell 'em," returned Daddy Warren, firmly. "But what be you so crazy about poppies for?"

"There's a fellow I know who worked in the livery, and a horse stepped on his foot and hurt it, and he lives way back where it's so hot and dusty. Yesterday I took him a big bunch of water-lilies, and to-day I thought I'd give him—"

"My poppies, hey?" interrupted Daddy Warren, dryly. "Givin' other folks' property for charity?"

Bert felt himself rebuked, and his gaze fell. Suddenly he lifted his little flushed face.

"Daddy Warren," he said, "this little fellow I know has been so good to me, and he loves flowers so. I have a little puppy, all my own, though Aunt Jane says he's a nuisance. Could I—could I pay him for poppies? He's a nice puppy, and I love him."

Daddy pulled at his pipe two or three times and said slowly, looking hard at Bert.

"Yes, you bring me your puppy and you kin have a whoppin' bunch of poppies. A trade's a trade, though. Poppies'll die, but the puppy is mine."

Bert never hesitated, but ran off to Aunt Jane's stables. In twenty minutes he was back, and laid the little black and tan Dachshund in Daddy's lap.

"Aunt Jane said: 'Thank goodness, sell him,' when I asked her," he declared, breathlessly.

Daddy's old hands were fondling the dog. His face looked eager. His dim eyes brightened.

"See here, little chap, I was only a-tryin' you," he said. "You can go an' pick every poppy a-blowin', if you want to, and, oh, I should like this little dog! He'd be sech company for a lonely old man! Can't I buy him of you? He's a good breed, and worth more'n my poppies." Daddy's changed tone reached Bert's heart instantly.

"I'll tell you!" he cried, clapping his hands. "You give me some poppies, and I'll give you my dog. I'd love to give him to you, and I can come to see him, and all three of us can be friends! Won't that be nice?"

"You're an odd chap, sonny," said Daddy, with a feeble attempt to be gruff. "I can't see you here too often, and I've got lots of curiosities I can show you. I've been a seafarin' man, you know. Now, lad, let's see you pick poppies," he ended, briskly.

Poor sick Jimmie had his heart and eyes gladdened with a glorious bunch of flowers an hour later. And at bedtime Bert said: "Aunt Jane, I've made a beautiful new friend."

"Who?" asked his aunt, curiously.

"Daddy Warren."

She stooped and kissed her nephew to hide a smile.

"It took you to find a beautiful friend in cross old Daddy Warren," she said.—Sel.

Home Fairies.

BY MARY F. BUTTS.

"Instead of telling fairy-stories, let us be fairies ourselves," said Aunt Delia, when the children begged her for a fairy-tale.

"How can we be fairies, auntie?"

"What are fairies?" asked the lady.

"Why, little, wee folks that go about doing wonderful things. Sometimes they make butter after the dairy-maid has gone to bed. Sometimes they put a gold piece

under the plate of the poor man who can't pay his rent; and, when he sits down at the breakfast table he finds it."

"Well," said Aunt Delia, "here are Tom, Ned, Mary and Sue. Let us organize a fairy-band. Bridget has gone to the dentist's with a bad tooth. The baby is cross, there are blackberries to pick for tea, mamma has a headache, the sitting-room is in disorder; and pap will be at home by and by, all tired out with the work and the heat. A fairy band is badly needed, I think."

"I will be Mustard Seed," said Tom, mindful of his last Shakespeare reading. "I'll take baby to the croquet ground, and roll the balls for her; that always amuses her."

"I will be Apple Blossom," said Sue, naming herself from her favorite flower. "I will set the tea-table so very quietly that mamma will not hear me. When she finds it all ready, it will seem like fairies' work to her."

"I'll be Blackberry," said Ned. "Here goes the berry-patch."

"I will be Aschenputtel, and do the dusting," said Mary, beginning, with great zeal, to put the sitting-room in order.

The next moment the click of the balls and the music of baby's ringing laugh came from the lawn. Mary, duster in hand, looked out of the window, and smiled to see them so happy.

"It is a great deal better to help," she said, polishing a table with all her might, "than to sit down and make auntie amuse us."

Sue sang softly to herself, as she put the cups and plates in order:

"Little child, the long day through,
Find some helpful thing to do,
Then you'll know, in work or play,
Why good fairies are so gay."

"Blackberry," in the berry-patch whistled as he picked the plump, shining fruit. The largest, ripest berries he put into a separate dish for mamma. "She will smile when she sees them," he thought. "Perhaps they will cure her headache. She always tells us that kindness is a cure-all."

After a short and rather restless sleep, mamma awoke, feeling a little discouraged.

"I believe I must go away somewhere for a change," she thought. "Housekeeping is very wearing, especially when baby is cross; and poor Bridget is always having a toothache in these days."

But the first thing she heard when she went downstairs were baby's shouts of delight. Then the clean, orderly sitting-room with a bowl of sweet-peas on the polished table made her glow all over with pleasure. Next she caught sight of the tea-table, all ready for tea; that, too, was sweet with flowers. As she went into the kitchen she met Ned. His face was bright with the real good-fairy smile, as he offered her the delicious fruit.

Aschenputtel ran to get some cream for mamma's berries.

"Fairies can do without cream," she said. "They are supposed to sip honey from the flowers all day long."

"Why, what is the matter with everybody?" said papa, coming in. "Is there good news? Has the family inherited a fortune?"

"We have had a visit from the fairies," said mamma, as they sat down at the table.—Sel.

The Kindest Way.

BY MARIANNA WOOD ROBINSON.

"Here's our car, and we shall not have to wait at all."

The speaker was one of a half dozen ladies who had formed a part of the crowd that had just poured out of the Moody meeting one day last winter. It was very cold and past noon. The ladies all lived out on the West Side. Most of them kept no servants, and must get the dinner after they reached home; so, glad to catch the car at once, they hastened aboard.

All but one, the slightest, frailest-looking of them all. She walked along the sidewalk, instead of following the group to the car.

"Aren't you coming, Mrs. Gray?"

"No, I think I'll walk," she said, quietly.

"Oh, yes, come on! You might as well ride. Come!" they called after her, and her neighbor, Mrs. Cutler, said,

"I can pay your fare, Mrs. Gray, just as well as not."

Mrs. Gray's face flushed faintly, but she only answered with a quiet smile:

"Thank you, no; I'll walk."

"I suppose she couldn't afford the fare," said one, after the car started. "I could have paid it for her, too, if I had thought quick enough," said another, rather irrelevantly. "I couldn't!" added a third, "for I only had one nickel in my pocket;" and then they began talking about the wonderful meeting; and one lady, looking back, exclaimed:

"Why, there's Mrs. Townsend with Mrs. Gray! I was sure I saw her get on."

Mrs. Townsend's lovely home was farther out than any of the others, and she always rode to town in car or

carriage. Her foot had been on the car step this time, but suddenly she had turned and gone back to the sidewalk.

"If you are going to walk, Mrs. Gray, I will, too," she said.

The smile was fading from Mrs. Gray's face and a patient, tired look was taking its place; but as she turned and saw the other, the smile came back, and she said:

"I shall be very glad, I'm sure."

"I don't enjoy walking alone," Mrs. Townsend went on brightly, "but if I can have good company, it doesn't seem so very far."

"I didn't know you ever walked home. I feel obliged to sometimes. Car fares do count up so. I don't mind walking either, unless I am extra tired. But," after a little pause, "it does hurt my feelings to have anybody offer to pay my fare. It seems as though the ladies might know I wouldn't ride that way. I always have the money in my pocket, but if I want to keep it for other uses, it seems to me that is my own affair. But then," she went on slowly, "I suppose they mean well, and they can't understand, maybe, how it comes to me."

Mrs. Townsend did not tell Mrs. Gray that she knew the unfortunate remark made in the hearing of the whole party had hurt her feelings and wounded her pride, nor that it was the reason she herself was walking home that cold day. She only said:

"Indeed, such things are our own affairs always. And, as you say, car fares do count up so fast. We have to practice all sorts of economies at our house to get the wherewithal for the things we really must have."

Then they chatted on about household matters, and Mrs. Townsend told the different ways in which she had lengthened Susie's dresses so they would last another winter, and how Freddie's suits were made out of his Uncle Tom's, and how afraid she was that Will's eyes were going to fall and put an end to his hopes of studying to be an artist. Little by little Mrs. Gray forgot her usual reserve enough to tell how Charlie stayed at home from school a week waiting for new shoes, and cried about it every day; and how Jim, who, the teacher said, was the brightest scholar in his class, had to leave school altogether to look for work; and how cold their house was, and how hard the times were in every way, her heart getting lighter all the while in spite of her troubles, with that dear sense of fellowship which is a blessed comfort to us all.

"Well!" she said at last, "here is my street already. It has done me good to talk with you. I'm afraid I was beginning to forget that other people have their troubles, too."

Mrs. Cutler was standing in the doorway as she passed. "You ought to have rode up with us," she called out. "We talked about the meeting all the way home, and I think it does you so much more good if you can talk it over afterwards, don't you? But I suppose you and Mrs. Townsend did."

"No, I don't remember that we said a single word about it. But it was a good meeting." Then, as she passed in at her own gate, she whispered to herself, "The talk with Mrs. Townsend was better still."

Mrs. Townsend was tired all through the afternoon, but the thought of the cheery, hopeful look that, as they talked, had chased away the proud and worried one from Mrs. Gray's sad face, was better than any rest. And when I happened to hear from Mrs. Gray the little story, and could understand it even better than she, knowing Mrs. Townsend so well, I was reminded of the little verse the children learn at school:

"Politeness is to do or say
The kindest thing in the kindest way."

—Advance.

Manhood Greater than Wealth.

A very interesting story is told of a young clerk in a dry goods store, who has recently come into possession of a large fortune by inheritance from a distant relative. The young man was one day called to his employer's private office, and listened with amazement to the news as it was imparted to him by a lawyer.

"I suppose I must not expect your services as clerk any longer," said the merchant with a smile. "I shall be sorry to lose you."

"Oh, I shall stay my month out, of course, sir," said the boy, promptly. "I shouldn't want to break my word just because I've had some money left me."

The two elder men exchanged glances. The money referred to was nearly \$300,000.

"Well," said the lawyer, stroking his mouth to conceal his expression, "I should like an hour of your time between to and 4 tomorrow, my young friend, as it will be necessary for you to read and sign some papers."

"Yes, sir," said the clerk; "I always take my luncheon at 11:45. I'll take that hour for you, instead, tomorrow. If I eat a good breakfast I can get along until 6 o'clock."

That was a sensible boy. He had got hold of the right end of life. It is not what we have, but what we are which counts most. That is what Christ meant when he said, "A man's life consisteth not in the abundance of the things which he possesseth."—Ex.

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"Do they?" sai
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It was a bright, c
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thought what fun th
Mabel took them al
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over it.

Mary thought reg
side. She had left
and now they were
and little Phil.

"How adorable
Bangs. And, sure
with muslin and
knacks. Mary had
airy room, where
cots; but she wishe
not smell so of perf
story in here!"

Mary settled herse
agreeable shiver. B
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"Why, Pusey," al
held up to her, "I t
were going to do 'ju
"Yes, mammy,"
came home!"—Chu

A

Did you ever hear
Last fall a lady went
leaving a favorite cat
some catnip in the g
luxury to her feline f
sprigs put them in an
Malt (the cat's name
ber. When the letter
direction, laid it on t
left. Presently Mr.
on the hat-stand, saw
floor, and proceeded

Just then the lady
half-darkness of the
some of the boarders
green catnip looked l
hurried to take it aw
had only been doing
selecting his own mat
But could he read?
like a good deal that
their eyes shut, it wa
that Mr. Thomas sm
wanted that, tore ope
happened to be his, h
it just as quickly if it
else.

"Glory-Roses."

"Only a penny, sir!"
A child held to my view
A bunch of "glory-roses," red
As blood, and wet with dew.
(O earnest little face,
With living light in eye,
Your roses are too fair for earth,
And you seem of the sky!)
"My beauties, sir!" he said,
"Only a penny, too!"—
His face shone in their ruddy glow
A Rafael cherub true.
"Yestreen their hoods were close
About their faces tight,
But ere the sun was up, I saw
That God had come last night.
"O, sir, to see them then!
The bush was all aflame!
O yes, they're glory-roses, sir,
That is their holy name.
Only a penny, sir!"—
Heaven seemed across the way!
I took the red, red beauties home—
Roses to me for aye!—
For aye, that radiant voice
As if from heaven it came—
"O yes, they're glory-roses, sir,
That is their holy name!"
—THEODORE H. RAND.

Mary's Afternoon.

"Oh, dear! I do wish I could sometimes do what I like best after school!" said Mary, with a frown.
"Why, what would you like best to do, Pussy? Surely, you are happy playing with the brothers and little sister?" said mamma, looking up from her mending.
"Oh, yes, mamma, of course I am. But the other girls have their afternoons all to themselves and I do wish I could play with them. The other day they were all over at the Wrights'; and Mabel darkened the drawing-room, and they sat there and told ghost stories and ate candy and peanuts till after supper time. They do have such lovely times!"
"Do they?" said mamma, with a smile. "Well, we must see what we can do, little girl. You see the afternoon is the only time mamma has for all the errands. But I think I can arrange to stay with the little ones to-day all right. So put on your things, Pussy, and trot along."
It was a bright, clear afternoon. There were four or five of her schoolmates at Mabel Wright's, and Mary thought what fun they would have playing in the snow. Mabel took them all upstairs to see her new dancing-school dress, however, and they were soon in raptures over it.
Mary thought regretfully of the bright sunshine outside. She had left the snow fort at home half-done; and now they were all working at it—Harold and Katrina and little Phil.
"How adorable your room is, Mabel!" said Kitty Bangs. And, sure enough, it was filled to overflowing with muslin and pink satin bows and silver knick-knacks. Mary had always despised her own big, plain, airy room, where she and Katrina slept in the little cots; but she wished that Mabel's was not so hot and did not smell so of perfumery. "Do let us tell the ghost story in here!"
Mary settled herself among the down cushions with an agreeable shiver. But they did not tell the Ghost story. They ate cocoanut-cakes and caramels; and then, with giggling, they began to "water-wave" their hair with Mabel's curling-tongs. Mary ate two cocoanut-cakes; but she did not like them much, and she began to long for the lovely outdoor air. How hot the room was! And, at last, when a long hour had passed, and the girls instead of telling stories, were putting different kinds of perfume on their handkerchiefs, she could stand it no longer, but put on her things and fled.
When mamma came out with Phil's dry mittens there, were four little figures tumbling and scrambling about the snow instead of three.
"Why, Pussy," she said, as she kissed the rosy face held up to her, "I thought this was the afternoon you were going to do just what you like best!"
"Yes, mammy," whispered Mary. "That's why I came home!"—Church.

A Literary Cat.

Did you ever hear of a cat who could read writing? Last fall a lady went to the country to spend a few weeks, leaving a favorite cat at home with her mother. Seeing some catnip in the garden she knew it would be a great luxury to her feline friend, and gathering some tender sprigs put them in an envelope directed to Mr. Thomas Malt (the cat's name) with the proper street and number. When the letter came the girl, without reading the direction, laid it on the hat-stand where all the mail was left. Presently Mr. Thomas Malt came in, climbed up on the hat-stand, saw his letter, took it down to the floor, and proceeded to tear it open with his teeth. Just then the lady of the house came in, and in the half-darkness of the hall thought the letter must be for some of the boarders and filled with money, for the green catnip looked like green bills at a first glance. She hurried to take it away from Thomas, but soon found he had only been doing what all the other boarders did—selecting his own mail from the pile of letters. But could he read? Well, I'm afraid his reading was like a good deal that people do who pretend to read with their eyes shut, it was done some other way. They saw that Mr. Thomas smelled the catnip, and because he wanted that, tore open the envelope that had it in. It happened to be his, but I'm afraid he would have taken it as quickly if it had been directed to some one else.

The Young People

EDITORS, J. D. FREEMAN, G. R. WHITE. Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

B. Y. P. U. Prayer Meeting Topic—May 22.

Rev. 5: 6-14. Very significant and emphatic is the teaching of this lesson in reference to the sufficiency of the vicarious work of Christ.

The import of the context seems to show that the crowned Lamb is such not merely by virtue of the dignity of his person or of his superiority to all creatures, not one of whom can be found worthy to open the "Book," but "He hath prevailed." He hath overcome and triumphed with special reference to the office now assigned to Him. Notice the exaltation so justly accorded:

THE ENTHRONED LAMB.

The title given makes prominent the Lord's self-sacrifice on man's behalf,—the meekness, patience and innocence of his nature;—"As it had been slain." The Lamb bears upon Him his death-wounds. The office which He now fills, as the revealer of hidden things, belongs to Him by virtue of that which He achieved in his humiliation, suffering and death. Bearing the symbols of power, "The eyes of the Lord run to and fro through the whole earth." It is the Crowned Lamb raised from humiliation to possess again the glory which He had with the Father before the world was, and thus become Head over all things.

THE NEW SONG.

Divine honors are shared by the Lamb. The homage rendered is an act of real worship. The whole sentient universe (verse 13) unites in ascribing "Blessing, honor and power" unto Him that sitteth upon the throne. Each one having a harp, symbolic of the praise, every redeemed one offers to the God of his salvation and to the Lamb slain for him. The golden vials, full of odours, testify to the preciousness and acceptableness of prayer in the name of Jesus. "A new song," or rather the old song, the song of the ages, since it is the song of the redeemed in all ages since the world began. But it is alike the song which, however old it may be, is forever new,—the song of the Redeemed. It is new also, in that it recognizes here a new phase in the office and worth of Him to whom, in the song, praise is given. "And hast made us unto our God kings and priests." His redeemed children, by their union with Him, share in the kingship and priesthood of the Redeemer Himself. "And we shall reign on the earth, as participants in the ever-advancing triumphs and conquests of the Redeemer's kingdom. His people are one with Him; His triumphs theirs and His glorious kingdom theirs also.

THE ANGELIC RESPONSE.

Verse 11-14. "And I beheld, etc., I heard the voice of many angels." The picture is a wonderful one. The sweet resounding chorus of the Angelic Host, as they join in a united acclaim of adoration and praise. "Worthy is the Lamb that was slain." The assenting response of creation, swelling its own triumphant strain in the mingled voice of all creatures. The harmony fills the universe, and as these die away there comes the solemn "Amen" and the silent adoration of the elders, as they lie prostrate before the throne. "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

M. C. H.

Our Juniors.

A Lesson for the Boys.

Donald and Rob were going a-fishing. "Please let me go with you," said their little brother Jamie. "No, you can't go," said Donald. Jamie was very angry. He went down to the boat in which his brothers were placing their fishing tackle. He took out their lunch box and their net for catching bait, and hid them away. But as soon as the boys were gone he felt ashamed and sorry. He ran to the river bank with the box and net; but the boys were out of sight, and Jamie sat down and cried. Donald and Rob were angry when they found out what Jamie had done, so they did not have a very pleasant time. When they got home, Jamie came to them, saying: "I'm very sorry I took your things; I'll never do so again." The best thing to do with a wrong is to own it and ask forgiveness.

The Rainbow.

I am afraid to fall," said little Pearl with a shiver. "Tut, tut," said Nurse Cloud; "you need not be afraid. It is nice down there I think." "Were you ever there?" asked Pearl. "I suppose so, but I do not remember."

"I would much rather stay up here," said Pearl. "I don't see why all my brothers and cousins should be in such a hurry to go down. Will I be able to find you when I get back?"

Just then a heavy peal of thunder drowned Nurse Cloud's answer.

"Oh, dear, that dreadful thunder! It nearly shook me off," said Pearl.

"Now is your turn to go," said nurse. "Good-bye; don't be scared."

Down, down, went poor little Pearl, with hundreds of other little drops chasing after; faster and faster, until beneath her appear the towers of a large castle. Just then a head appears at an open window in the castle, and a pair of blue eyes look up to the sky to see if the storm is nearly over. Down comes Pearl plump into the open eye of the princess, and the little lady laughs as Pearl tumbles out and falls into a sweet tuberosc that grows beneath the open window. This is a very lovely bed for a tired little traveller to rest in; but Pearl is homesick, and wants to go back. The raindrops have ceased falling, the sun shines out, and soon Pearl feels herself becoming lighter and lighter; then she mounts up in the air, and soon finds herself in her old home—the clouds.—Sunshine.

To the Union or church or individual sending the first "thirty club," is offered (in addition to the Buffalo ticket) a choice of the following books, prepaid: Two vols. Edersheim's Life and Times of Jesus the Messiah; Conybeare and Howson, "St. Paul;" Jamieson Faussett and Brown's Commentary.

This is a special inducement to prompt action and cannot continue later than June 26.

THAT THIRTY CLUB.—The Ticket-to-Buffalo offer is wide open. Man or woman, youth or maiden, boy or girl, may have a return ticket to the B. Y. P. U. Convention if he or she will secure a club of thirty new subscribers to the Messenger and Visitor.

Many a Union could send its pastor or other delegate and the work they would do would help them, help the party sent, help the cause which the paper represents.

It is simply a case where a little determination, common-sense planning and steady effort will bring the result before it is expected.

There are fifty or one hundred of our churches in each of which the "thirty club" could easily be raised. We have the statistics of members and numbers of subscribers in each church. They make interesting but not very satisfactory reading. It may be well to give some of them soon.

But, now, take seriously the offer we make and raise a thirty club, and send your delegate.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

For Mr. Sanford and Mr. and Mrs. Gullison that their hearts may be made to rejoice by seeing the heathen brought to Christ.

On Tour at Akulatampara.

DEAR FRIENDS—Early yesterday morning we left Kimeidi for here, the distance from the mission house is nine miles. The first four miles of the journey is over a good road, the next four is an ordinary native road, while the last mile there is really no road; however we arrived at our journey's end safely and I rather enjoyed the ride. The people had heard we were coming, so when we reached the mango grove where we were to tent, the Niadu's little boy was there, and he showed me the way to his father's house where I was to wait until the tent was pitched. A chair had been placed on the verandah, covered with a white cloth, ready for me, this was the only chair in the house and I was invited to sit in it, though part of the time I did sit on a raised platform, built of masonry, as the chair was rather rickety.

A number of people, both Christians and heathen, were assembled when I arrived and others soon came, among them the Hindu beggars, as usual, with their terrible deformities. The Niadu and his family also came, some of them were away at the market when I arrived. Many of you have, probably, seen the photo of this family among Mr. Higgins' collection. These as well as the others sat or stood around and talked.

After I had been there some time I felt thirsty and was just thinking how much I would like a glass of water, when the Niadu who had been gone a few minutes returned bringing four green coconuts, he immediately had the husks taken off of two and carefully removed the end from the shell of one and gave the coconut to me to drink the fresh water from the inside. It was the first time I had ever tasted the milk from a green coconut and I cannot tell you how refreshing it was, especially as I was so thirsty. As one quenched my thirst, he gave me the remaining one to take with me to the tent and at once sent the other two to Mr. Corey who was busy at the grove. Later on Mr. Corey came for me and we went to the tent for breakfast, and I found everything arranged very comfortably.

As this is my first experience of tent life, naturally I am interested in everything about it and really I am surprised we can be so comfortable in such a small space.

The mango grove where we are is very large; it reminds me of a large apple orchard at home. Just now many of the trees are loaded with blossoms giving promise of an abundance of fruit later on. Our tent is under a large mango tree, so is in the shade and as the tent is a double one, even at noon we do not mind the heat. When we reached the tent this morning several people had gathered, and in the afternoon others came and a number of the Christians from across the river, so we spread mats on the ground in front and the Christians sat down and we had a prayer-meeting. I wish you all could have seen that company of Christians for I am sure you would have rejoiced with us seeing so many together praying so earnestly, and singing so heartily.

Saturday.—This afternoon we visited the Christians on this side of the river, and then got into the jinrickshaw and forded the river to see the Christians on the other side. As we left this bank we could see several people coming to the bank on the opposite side to meet us and go with us to the village.

First we visited all of the Christians at their houses; at each house they showed us around, where they cooked, and their looms for most of them were weavers. One man was at work in his yard on a long piece of cloth and as it was work that needed to be done quickly, two or three of the Christians who were with us saw what was to be done and helped him to finish it. They did seem so pleased to see us. One old woman was so afraid lest we should pass her house that she came and put her arms around both of us and drew us inside.

After visiting the Christians we went to the Rajah street for the women had sent word they wanted me to come there as they were not allowed to come outside, so we went to the principal house only, for it was getting late by that time and we wished to cross the river before dark. The head man had died only a few days before, and his wife wept bitterly while telling us about his death. When he was living she was loaded with jewels but now as she is a widow every jewel had been taken off. There were several other women at her house, all nice looking but rather shy as they rarely see strangers. In fact all of the people have seen very, very few white

Foreign Missions.

women, and only two white children in recent years, Enid and Frank Higgins, so Cedric was a great attraction and a crowd gathered wherever we went, and in front of this house, an extra large one, so it gave Mr. Corey and the preachers a fine opportunity to talk to them, and we trust their words will be productive of much good in some hearts.

Monday.—The Rajah women we visited Saturday sent word that we did not stay long enough at their house and want me to come again. I was over to meeting in the little chapel yesterday, and hope to visit them again soon.

MRS. COREY.

Amounts Received by the Treasurer of the W. B. M. U. from April 27th to May 10th.

Halfax, Tabernacle church, F M, \$1, H M, \$11.52, Reports, 60c; Fredericton, F M, \$24.81, H M, \$14.43; New Germany, Mission Band, F M, \$5; Niataux, F M, \$11.30, H M, \$2.70; Dartmouth, F M, \$2.50, H M, \$8.50; Moncton, F M, \$10, N B, H M, \$10, N W M, \$10, G L M, \$5; West Jeddore, collection at an open W M A S meeting, pastor and brethren present, H M, \$3.50; Bridgetown, F M, \$7.77, H M, \$3.23; Miss Newcombes salary, \$2; Indian Harbor, F M, \$2.75, Sunday School, F M, \$1, Tidings, 25c, Reports, 15c; Mahone Bay, Mission Band, toward Mr. Moses salary \$5; Pugwash, F M, \$3.75, H M, 65c, N W M, 50c, G L M, 75c, Reports, 25c, Tidings, 25c; Lunenburg, F M, \$6; St. John, Germain St, F M, \$16.61, H M, \$6.39; Amherst, F M, \$25; Union Corner, F M, \$3; Aylesford, F M, \$8.60; Arcadia, F M, \$9.12; Arcadia Mission Band, F M, \$12.78; Five Islands and Lower Economy, F M, \$6, H M, \$1.80, Tidings, 20c; North River, Mission Band, toward Rev W V Higgins salary \$12; Annandale, F M, \$2; Amherst, H M, \$10; Forbes Point, F M, \$5; St. Stephen, Easter offering, for Tekkai building \$4; Bridgewater, F M, \$4.60, H M, \$3; Great Village, F M, \$6; Wolfville, F M, \$11.50, H M, \$4; Dartmouth, Sunday School, F M, \$4.50, H M, \$4.50; Springhill, F M, \$6, H M, \$2, Tidings, 25c; Sackville, F M, \$16.45, H M, \$15; Lower Sackville, Mission Band, G L M, \$4.05; Truro, 1st Church, F M, \$10.45; Wittenberg, F M, \$3.75; Tryon, to constitute Mrs. William Simmons a Life member, F M, \$25; Woodstock, Mission Band, toward salary of Mr. Gullison, \$26; St. George, Tidings, 25c.

MARY SMITH,

Treas. W. B. M. U.

Foreign Mission Board.

NOTES BY THE SECRETARY.

1. The Missionary invited. "Come over into Macedonia and help us." This was the cry of the heathen for the gospel. Observe what is implied in this urgent message. (a) The significance of the cry. The cry of perishing humanity which had begun to realize its danger, for that help which can alone relieve spiritual distress—the salvation which the glad message brings. (b) The persons to whom directed. The Christian church, that is to those who have salvation in their possession who themselves received it as a free gift, and who have been commanded to make it known to others. (c) Reasons why the cry should be heeded. 1. Because it is urgent, and has been long sounding in the church's ears. 2. Because those crying are the church's brethren, who like themselves belong to Christ. 3. Because ordinary gratitude for mercy received, if not love to Christ, should impel the Christian church to respond. 4. Because without the church's aid the heathen world cannot be recovered for the Redeemer. Reason, equity, religion, say, we should send to others that which we ourselves received from others and which is the source of our most highly prized blessings.

The Great Heathen World.

Oh, Baptist disciple of Christ! wherever you are, help us to have mercy on the heathen world. You have been told how many hundreds of millions there are of them—all in the shadow of death. We are right here among them, and can confirm the worst you have ever heard about their spiritual condition. To use the language of the Scripture about them—they are "without hope and without God in the world"—"led captive by satan at his will." They bow down to stocks and stones, and some among them worship even lizards and toads.

You hear some people around you say, "The heathen are not so bad off." They say, "How is it possible that such multitudes should be lost? It is awful to think of such a thing. Surely God will do something for them in some way or other. We, human beings, would do something if we had almighty power; and so we conclude that God surely will, for he is better than we are."

In reply to all that, it is better to take the Bible statement of the case, and not what "these men" say. The Bible says plain enough, "Without God," "without hope," "led captive by satan at his will," "dead in trespasses and sin." It is awful to think of all these men being lost. But there is another thing that is positively shocking. It is that men who have the gospel want do anything to give it to them who have it not. As for the hope that God will do something. He has done something. He has done all that is needed to save the heathen, except to send angels with the message. That one part of the work he has committed to men—to saved Christian men. He gives us the gospel, and he tells us to pass it along. It is our duty. It is a part of our pledge,

made solemnly to God when we took the gospel estate to ourselves.

By all means let us settle the question now raised. Is the gospel a trust? If it is not, but is simply a private and personal gift to ourselves, but without the slightest attendant responsibility to show it to any poor dying creature on the face of the earth, then it is not God's gospel, nor Christ's gospel, nor Paul's gospel, nor Peter's gospel, nor John's gospel, nor the Holy Spirit's gospel. It may be a narrow, selfish "old school Baptist" gospel, shriveled and stingy, but it is not the gospel that runs through the teachings of Jesus and his apostles. If the gospel is a trust, then by all means let some good scribe, well taught in the things of the kingdom of God, tell me what my share of the trust is, for I do not want to cheat my neighbor, my poor blind dying neighbor. I do not want to keep my share and his too. Let somebody deal faithfully with me.

WM. ASHMORE.

Anniversary Week at Wolfville.

The anniversary exercises begin on Saturday, May 28, and end on Wednesday, June 1. This year, as in years past, many of the friends of the institutions will doubtless desire to share the annual festivities. The presence of all such will be cordially welcomed. Arrangements of a favorable sort have been made with the Railway and Steamboat Companies, announcements of which may be found in another column, over the signature of Bro. Cohoon. In addition to the ordinary attractions of the occasion, the visit of Dr. Butler, President of Colby University, is looked forward to with much interest. Dr. Butler will preach the Baccalaureate sermon on Sunday morning, and will make an extended address on Commencement Day. This will also be Rev. J. D. Freeman's first visit to Wolfville. Below will be found the

PROGRAMME OF PUBLIC EXERCISES.

SATURDAY, MAY 28.

7.30 p. m.—Concert by College Glee Club.

SUNDAY, MAY 29.

11.00 a. m.—Baccalaureate Sermon, Rev. Dr. Butler.

7.30 p. m.—Address before College Y. M. C. A.

Rev. J. D. Freeman, Fredericton.

MONDAY, MAY 30.

2.00 p. m.—Annual College Sports on Campus.

7.30 p. m.—Address before the Senate, by

Hon. H. R. Emerson, Premier of New Brunswick.

TUESDAY, MAY 31.

10.00 a. m.—Class Exercises

by the College Graduating Class.

2.00 p. m.—Graduation Exercises of the Academy.

7.30 p. m.—Graduation Exercises of the Seminary.

WEDNESDAY, JUNE 1.

10.00 a. m.—Commencement Exercises of the College.

Special Address by Dr. Butler.

7.30 p. m.—Conversazione.

Wolfville, May 11.

T. TROTTER.

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

Hood's Sarsaparilla

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

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

BAPTIST BOOK ROOM,
Halifax, N. S.

The following Sets of Books for Baptist Sunday Schools are recommended, viz.:

Crescent Library—60 volumes—Fully Illustrated.

Royal Library—50 volumes. The choice of 200 volumes.

Guaranteed first-class.

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The Star Library shines for all.

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Profusely Illustrated. Mrs. Bradley, Wilbur and Kennedy are the writers. Grand.

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Constantly in stock Religious Tract Society Books.

When ordering, please enclose a list of books you have, and this will aid us in any selection we may make for you.

GEO. A. McDONALD,
Sec'y-Treas.

Bad Blood Is a Good Thing

to be rid of, because bad blood is the breeding place of disfiguring and dangerous diseases. Is your blood bad? It is if you are plagued by pimples or bothered by boils, if your skin is blotched by eruptions or your body eaten by sores and ulcers. You can have good blood, which is pure blood, if you want it. You can be rid of pimples, boils, blotches, sores and ulcers. How? By the use of

Ayer's Sarsaparilla

It is the radical remedy for all diseases originating in the blood. Read the evidence:

"Ayer's Sarsaparilla was recommended to me by my physician as a blood purifier. When I began taking it I had boils all over my body. One bottle cured me."—BONNER CRAFT, Wesson, Miss.

"After six years' suffering from blood poison, I began taking Ayer's Sarsaparilla, and although I have used only three bottles of this great medicine, the sores have nearly all disappeared."—A. A. MANNING, Houston, Texas.

Notices.

The Queens County, N. B., quarterly meeting will convene in regular session with the 2nd Grand Lake church, Cumberland Bay, on Friday, June 3rd, at 2 p. m. A large delegation is requested.

F. W. PATTERSON, Sec'y.

The annual business meeting of the Alumnae Association of Acadia Seminary will be held Monday afternoon, May 30, at 2.30 o'clock, in a class room of the Seminary, Wolfville. A large attendance is requested.

The re-union of the earlier and later students of Acadia Seminary will take place in Alumnae Hall, on Monday evening, May 30, at 7.30 o'clock. A cordial invitation is hereby extended.

MABEL H. PARSONS, Pres. of Alumnae.

The N. S. Eastern Baptist Association will meet with the church at Royston, Guysboro county, on July 8th. The regular notices will appear in due time from Pastor Bishop and Secretary. Delegates will go by steamer from Mulgrave. Close connection is made.

Canso, N. S. T. B. LAYTON, Sec'y of Association. May 13th.

The 63rd session of the Albert Co. Baptist Quarterly meeting, will be held with the Valley church in Surrey, on the 1st Tuesday in June, at 2 o'clock p. m. Quarterly sermon by Rev. J. E. Tyner; alternate, Rev. I. B. Colwell; Temperance, opened by Rev. T. Bishop; alternate, Dea. G. M. Peck. F. M., opened by Rev. I. B. Colwell; H. M., Bro. R. E. Steeves. We hope to see a good representation of the churches. S. W. KEIRSTEAD, Dawson Sett., May 13. Sec'y Treas.

The next quarterly session of the Hants County Baptist Convention will be held at South Rawdon on Wednesday and Thursday 25th and 26th inst. As this is our annual meeting, it is hoped that an especially large delegation from the churches, Aid Societies, Sunday Schools and B. Y. P. Unions will be present. Delegates going by train will be met at Ellershouse, Wednesday morning by teams from South Rawdon. The usual reduction in fares is given on presentation of standard certificate procured at the place of starting. As it will be a busy time with the friends in Rawdon, Bro. Mutch requests particularly that those who wish to be driven from Ellershouse will let him know beforehand so that no more teams than necessary will be provided. A. A. SHAW, Sec'y.

The Charlotte County Quarterly Convention will meet, D. V. with the church at the Ledge on the 25th and 26th of May. First meeting on the 25th at 3 p. m., a full attendance is urgently requested.

A. H. LAVERS, Sec'y. St. George, May 8th.

The P. E. Island Baptist Conference will meet with the church at Cavendish, Tuesday and Wednesday, June 7th and 8th. An interesting programme has been prepared. Those wishing to be met at Hunter River Station, will kindly notify Dea. Arthur Simpson, Bay View, P. E. I. or the pastor. C. W. JACKSON, Sec'y. Cavendish, May, 1898.

ACADIA ANNIVERSARIES TRAVELLING ARRANGEMENTS.

The Dominion Atlantic Railway will issue excursion return tickets at one first class fare, from all their stations to Wolfville, from May 27th to May 31st good to return up to and including June 4th. Also from St. John by "Prince Rupert" from May 25th to 30th, good to return to June 4th. Also from Boston by "Prince Edward" from May 25th, good to return to June 6th. Be sure to get your Excursion ticket at the starting point. No certificates required. The Intercolonial Railway will grant free return tickets to all who obtain at starting point a standard certificate, and have the same signed by me at Wolfville. In the case of stations that issue through tickets to points on the Dominion Atlantic Railway, the ticket may be purchased to Wolfville. In other cases to Windsor Junction or Halifax. In all cases be sure to get your certificate at starting point. Tickets will be issued from May 27th to 31st good to return to June 4th.

It is expected that the Nova Scotia Central will issue single tickets at one first class fare, and furnish certificates, which when signed by me will insure free return, provided ten or more come over that line to attend the anniversaries. If under that number half-fare will be charged on returning.

A. COHOON, Sec'y Ex. Com. Wolfville, N. S., May 12th.

The N. S. Western Association meets on June 18. The following is the provisional programme:

Saturday, a. —10 o'clock, Social Services; 10.15, Organization, Report of Committee of Arrangements, Reception of New Pastors, Reading Church Letters; 1.30 p. m., Social Services; 2 p. m., Reading Church Letters; 3 p. m., Report on Education, Discussion; 8 p. m., Platform Meeting, Addresses on Education.

Lord's Day.—9.30 a. m., B. Y. P. U. Services; 11 a. m., Preaching Service; 2 p. m., Bible School Exercises and Addresses; 7 p. m., Mass Missionary Meeting.

Monday.—9 a. m., Social Services; 10 a. m., Associational Sermon, Report on Circular Letter, Reading of Circular Letter; 2 p. m., Report on Denominational Literature; 3 p. m., Report on Systematic Beneficence; 4 p. m., Report on Sabbath Schools; 7 p. m., Report on Foreign Missions and Discussion.

Tuesday.—9 a. m., B. Y. P. U. Services; 10 a. m., Report on Resolutions, Appointment of Delegates to other bodies; 2 p. m., Report on Temperance; 3.30 p. m., Final Report of Committee of Arrangements; 4 p. m., Unfinished Business; 7 p. m., Report on Home Missions, including Grande Ligne and North West.

The chairmen of committees will please notice these arrangements and be prepared to report at the hour named; and when they have any clause in their report which claims special attention they will be expected to select a speaker to open the discussion. The several Boards will kindly arrange for the platform meetings held in their behalf, and at the earliest date possible inform the committee of arrangements. We shall also be glad to have the programmes of the W. B. M. U. and the B. Y. P. U., that we may have full printed orders of exercises to distribute for the benefit of all interested. We are expecting a large and enthusiastic gathering, in which much will be enjoyed and much done for the onward march of our Royal Master's cause. Let all the people be much in prayer and much in skillful preparation, then rich and abundant blessings will most surely come to us. J. H. SAUNDERS, Ch'man Com. of Arrangements. Yarmouth, May 11.

Mr. Charles Fawcett intends to double the capacity of his flour and feed mill at Moncton.

Odorama

The perfect tooth powder, has become popular in Canada as everywhere else where used, because of the hygienic results attained in its use; especially has this been noticeable amongst children in the recent Government inspection of them. Then it is so easy to get the children to use Odorama; they like using it, and thus form habits that parents acknowledge secures them good, sound teeth the rest of their lives. Ask your druggist for it and do not take any other. 25c. Odorama is never sold in bulk. NONE BETTER—NONE SO GOOD.

Tailors are not Mind Readers

You select the cloth, see the fashion plate, and form a mental impression of how a chosen style would look on you.

The Tailor's idea differs, and the suit, when finished, looks as he thought you wanted it to appear.

It bears his individuality not yours

It may lack the little characteristics of shape you like --- possess those you would avoid.

"Fit-Reform" suits (ready-made in nine shapes) permit you to see just how they look on you, just how they fit your ideals before purchased.

You know what you get, pay half the tailor's price, have no further "fitting on" and the suit is sent home at once.

Maker's brand and price in left breast pocket.

\$10, \$12, \$15, \$18, \$20 per Suit.

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DOHERTY ORGANS

WE TAKE PLEASURE in informing the public that we have the agency for the above mentioned Organs, which have been so long and favorably known.

It is an acknowledged fact that the TONE and ACTION of the Doherty Organs are superior to any manufactured in the Dominion, while the mechanical part is as near perfection as possible, and the appearance pleasing beyond description. Catalogues sent free on application. Terms and Prices are sure to suit. Church Organs a Specialty.

JAS. A. GATES & CO., Middleton, N. S.

German export houses are suffering severely in consequence of the absence or withdrawal of orders from the United States. Already the loss to Germany is estimated at many millions of marks. Twenty-four thousand six hundred bushels of Quebec potatoes have been shipped into the United States since last Saturday. The increased demand is a result of the war.

Easy to Take Easy to Operate

Are features peculiar to Hood's Pills. Small in size, tasteless, efficient, thorough. As one man

Hood's Pills

said: "You never know you have taken a pill till it is all over." 25c. C. I. Hood & Co., Proprietors, Lowell, Mass. The only pills to take with Hood's Sarsaparilla.

IMPURE BLOOD

is the cause of nearly all diseases. As the blood supplies every bone, nerve, muscle and tissue in the body, these parts will be in the same condition as the blood.

Unless the blood is absolutely pure the body will be in an unhealthy condition and sickness will be sure to arise. To keep well the blood must be kept pure by using the great blood purifiers,

GATES'

LIFE OF MAN BITTERS and **SYRUP**, which have been tested for the last 60 years, curing many cases of Dropsy, Liver Complaint, Humors and all Blood Diseases.

If you want proof write us for testimonials of those who have been cured by them in the provinces.

Sold everywhere at 50c. per bottle; \$5.50 per dozen, and at wholesale by

BROWN & WEBB, Halifax.
T. B. BAKER & SONS, St. John.
C. WADSWORTH & CO., N. B.
G. GATES SON & CO., Middleton.

Special Rates for Teachers

During the summer months a special course in Commercial subjects will be taught at Whiston & Frazer's College. Certificates of proficiency will be awarded at the close of the term. Write for full particulars to,

S. E. WHISTON, Principal
95 Barrington St., Halifax, N. B.

NERVOUS INVALIDS

Find great benefit from using

Puttner's Emulsion which contains the most effective Nerve Tonics and nutritives, combined in the most palatable form.

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



LAX-LIVER PILLS
A vegetable remedy for diseases arising from Disordered Liver, Stomach or Bowels, such as Headache, Billousness, Constipation, Coated Tongue, Bad Breath, Feeling of Langor, Distress after Eating, etc.

Mrs. Clara Howe, Monoton, N.B., says: "I used Lax-Liver Pills for Headaches and Liver Trouble, and they not only relieved me but cured me. They do not grip or sicken and are easy to take."

Sold by all Druggists at 25c. a Vial or 5 for \$1.00.

The Home

The Rock-a-Bye Chair.

Oh, the rock-a-bye chair is a jolly old ship,
And grandma's the captain and crew,
And she sings a nice song as we start on our trip,
Though I never have heard it quite through;

But it's all about islands and rivers and things,
And treasures and dream-people there;
And this is the song my grandmamma sings
In the wonderful rock-a-bye chair.

"Oh, a beautiful stream is the river of sleep,
And it flows through the Kingdom of Nod;
And its current is broad and its channel is deep,
And its shores are so fair and so placid its sweep,
And it flows from the footstool of God,
From the fountains and footstool of God.

"There's a marvellous isle up that river so fair,
Where a glow of eternity gleams;
And our hopes and our yearning are realized there,
And freedom from sorrow and surcease of care,
In the beautiful island of dreams,
In the misty mid-island of dreams.

"Oh, the faces so fair in that far-away isle,
And the treasures that never shall rust;
There are glimpses and gleams of the sweet afterwhile
And the touch and the kiss and the vanishing smile
Of lips that have crumbled to dust,
Of lips that have fallen to dust."

And this is her song, but I don't know the rest,
As I never have heard it quite all;
For I cuddle down close to my grandmamma's breast,
And my eyelids grow heavy and fall;

But I know that she sings about heaven and God,
And the angels and everything there,
As we journey away to the Kingdom of Nod,
In the wonderful rock-a-bye chair.

—Cumberland Presbyterian.
* * *
Uncle Sidney, the Optimist.

I was waiting for a car, near the high school, when a bevy of girls came chattering along. Every one turns to look at a group of girls for the same reason he looks at a flower-garden. Then who does not love life?

After I had seated myself in the car I kept thinking of that group of bright, independent, self-reliant, yet, withal, modest creatures that had crossed my path with laughter and life.

In the lazy atmosphere of the car-stove, as we labored on, my thoughts floated to far-off Egypt, where I had seen hundreds of the girls and women of the East. I am not a Theosophist, but I am benefited by an occasional astral journey into the Orient. It makes me more than ever a Westerner.

The best argument for our civilization is our girls. We put Moorish fret-work in our parlors and over our doors, and it is beautiful. But let us remember that the fret-work in the houses of Egypt and Palestine is to fix things so that the women may see out and yet not be seen. The fret-work illustrates the chief difference between Eastern and Western civilizations. It is the difference between liberty and slavery of woman.

The Eastern idea is that women can be made good and pure under lock and key. In the West, we know that nobility of character comes from liberty.

No sight like the high school girls that I saw that morning could be seen outside Christendom. Here is a point for Colonel Ingersoll's next lecture.—The Advance.

Preserving Cheese.

An English authority in household matters says: "Almost all cheeses, except delicate cream cheeses, are preserved from decay for a very long time by means of powdered charcoal. This is a wonderful preservative, and extensively used on the continent for fresh meat, fruit, etc. The article which is to be preserved should rest on a thick layer of powdered charcoal and be covered with the same. If a cheese is kept in charcoal in some vessel only just large enough to hold it, care must be taken to sprinkle the sides of the cheese with the powder, so that it may not come in contact

with the vessel. Earthenware, tin, etc., can be used to keep cheese in; wooden utensils are the least to be recommended. With regard to mites, the preventative is this: Procure a quantity of bones from the butcher, dry them in the oven and pound them to a powder; the cheese or pieces of cheese should be buried in the same. The powder can be scraped off with a knife when a piece of cheese is cut for the table.

Fainting Fits.

A fainting fit is not often in the least dangerous. Unless the patient is treated in an improper manner it will pass away in a short time without leaving any evil effects. It is caused by the temporary absence of blood from the brain. Do not on any account lift the head of the patient on a pillow, or serious consequences may follow. On the contrary, allow the body to be lifted a little higher than the head and remain in a gradually inclined position from the feet to the head. Loosen the clothes, especially about the throat and waist. Admit fresh air in abundance and do not allow many persons in the room. Apply smelling salts to the nostrils, or if smelling salts are not on hand use a little ammonia diluted with water and poured on a handkerchief. A few drops of sal-volatile in a glass of cold water will assist in restoring full consciousness when the patient can swallow.

Preserving Ham.

When the hams are nicely cured and smoked ready for putting away for summer use, lay them one by one on a clean cutting board and carefully remove the skin in one piece. Then with a sharp knife slice them in large, thin slices clear around the bone as if for immediate use. Have a kettle of boiling lard on the stove, and keep it boiling, as with a long fork you dip slice after slice in the boiling lard and lay them one after another smoothly in a large crock till every slice has been dipped and the crock is full of ham. If the lard does not already fill the spaces around the ham pour boiling lard over it till it does. Then cut from the skin of the ham a circle or plate of the skin, just as large as the inside of the crock, and lay it flesh side down over the top of the ham. Cover the crock also with an earthen plate or glass cover, and set the whole away in the storeroom for future use. It will come from the crock when needed perfectly sweet and good, and is always ready if a hastily prepared meal is needed.—(C. R. C.)

Take Your Choice.

We are Sure You Will Select the Diamond Dyes.

There are several kinds of wretched imitation and soap grease dyes that are sold by some dealers for the sake of large profits. These dyes bring consternation and despair to every inexperienced housewife who uses them. The results may be summed up as follows: Mixed, muddy colors, ruined garments and materials, bad temper, and a shower of wrath on the dealer who has sold the deceptive dyes.

For long years the women of Canada have had before them the celebrated Diamond Dyes for home coloring work. These chemically pure dyes have carried satisfaction and delight to all who have used them. Old, faded and dingy garments have, by the aid of Diamond Dyes, been transformed into new and beautiful creations; money has been saved, and the happiness of families increased. Where directions have been faithfully followed, not a single failure has been recorded.

If you are a novice in the work of home dyeing, you have now presented to you the varied classes of dyes that you can purchase and use. If you desire success, profit, an unruined temper and home happiness, you must surely decide in favor of the Diamond Dyes—the only warranted dyes in the world. You cannot be deceived if the name "Diamond" is found on each packet of dyes you buy.

Book of directions and card of 43 colors free to any address. Write to Wells & Richardson Co., Montreal, P. Q.



and K. D. C. Pills the Great Twin Remedies for Indigestion and Dyspepsia. Free sample to any address. K. D. C. Company, Ltd., New Glasgow, N. S., and 157 State St., Boston, Mass.

ENGAGEMENT BIRTHDAY WEDDING **RINGS** JEWELS, JEWELLERY.

GIFTS FOR BRIDES
Pudding Dishes, Fruit Dishes, Pitchers, Trays, Cake, Baskets, Bon Bon Dishes, Butter Coolers, Castors, Clocks, etc., etc.

WATCHES
Gold, Gold-filled and Silver.

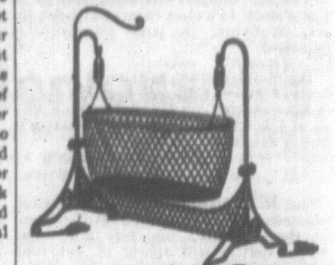
SPOONS, FORKS, KNIVES.

Write for particulars if you want anything in the Jewellery line.

M. S. BROWN & CO.
Wholesale and Retail Jewellers,
HALIFAX, N. S.

MONT. McDONALD,
BARRISTER, Etc.,
Princess St. St. John, N. B.

MOTHER AND BABY DELIGHTED WITH
The "LITTLE BEAUTY HAMMOCK COT."



PATENTED
Here is one of many testimonials:
78 East Avenue, Hamilton, Ont.,
April 15, 1898.
Geo. H. MEADOWS, Esq., Toronto!
DEAR SIR,—It affords me a great deal of pleasure in stating that the "Little Beauty Hammock Cot" purchased from you has been very satisfactory, and I consider it one of the greatest conveniences we have, as it is so popular with the children, who seem to take to it at once. It takes up very little room and can be easily moved from place to place as required. I would not be without it under any circumstances, and can recommend it as a very useful and convenient article.
Yours Respectfully,
MRS. W. F. MONTAGUE.
Write for Baby's Letter, giving full particulars. Manufactured by
Geo. B. Meadows,
Toronto Wire & Iron Works,
128 King St. West, Toronto, Ont.

SHORTHAND.
Our system is the ISAAC PITMAN—the best and fastest. The system, although an English one, taught to the exclusion of all the American systems in the public schools of New York and in leading institutions all over the United States.

Business Department.
LATEST ACTUAL BUSINESS METHODS
BEST COURSE OF STUDY.
BEST RESULTS.
Time required for graduates, 4 months and upwards, according to ability of student.
SEND TO-DAY for Catalogues, giving terms, etc.
S. KERR & SON.

FAVORABLY KNOWN SINCE 1826
HALL'S
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G. MERRILL & CO. GENUINE
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CHINESE, ETC. CATALOGUE & PRICES FREE

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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter.

THE LORD'S SUPPER.

Lesson IX. May 29.—Matt. 26:17-30.

Read Matthew 26 and Parallels. Commit

Verses 26-28.

GOLDEN TEXT.

As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 Cor. 11:26.

EXPLANATORY.

I. PREPARATIONS.—Vs. 17-19. Thursday afternoon, April 6. At Bethany; then Jerusalem. 17. THE FIRST DAY OF THE FEAST OF THE PASSOVER, for which preparations were begun on the 14th of Nisan, the first month of their religious year. This month always began with the new moon, and hence was movable, like our Easter; and all the other months of the year had a like variation as compared with our months. The Passover was celebrated on the night of the full moon, the 15th of Nisan, but this began at sunset of the 14th. The preparation was made on the 14th. FEAST OF UNLEAVENED BREAD. So called because at this feast no leavened bread was allowed. WHERE WILT THOU THAT WE PREPARE? A room was needed, and unleavened bread, bitter herbs, wine, and a paschal lamb, which must be slain in the temple between three and five o'clock (Josephus' Wars, VI., 9:3), and cooked in a private house.

18. GO INTO THE CITY TO SUCH A MAN. They were to recognize him by his carrying a pitcher of water (Mark). The reason why he was designated thus, rather than by name, "was probably to prevent Judas from knowing the place in time to betray our Lord at the Passover meal." He was without doubt a disciple of Jesus. THE MASTER SAITH, . . . I WILL KEEP THE PASSOVER AT THIS HOUSE. Whether Christ had previously arranged with him for the use of a room, or whether the instruction to Peter and John was founded wholly on supernatural knowledge of the welcome which would be accorded to him, we have no means of knowing.

19. AND THE DISCIPLES DID, etc. Two of them, Peter and John (Luke), went to the city as representatives of the twelve. II. ASSEMBLING IN THE UPPER ROOM. V. 20. WHEN THE EVEN WAS COME. Jesus must have started late in the afternoon, and reached the upper room "about sunset, which would be at that season at a little after six. With this sunset began, according to the Jewish reckoning, the day of his death." HE SAT DOWN, &c. V. 21. They reclined on couches arranged on three sides of a low table, resting on the left arm, so that the right was free. Their feet were extended away from the table, and were not under it, as with us. The medieval pictures give us a wrong impression, as, for instance, Leonardo da Vinci's.

III. THE STRIFE TO BE FIRST.—Luke 22:24. While gathering at the table. This contention is recorded only in Luke. The strife probably began when the disciples were assembling in the upper room and were about to take their places at the table. IV. JESUS WASHES HIS DISCIPLES' FEET.—John 13:1-20; Luke 22:24-26. Just after all were seated. We have a very erroneous idea of the meaning of this action if we imagine that it was performed for a mere example of humility, or even as an illustration. It was simply a humble, menial service that ought to have been done by the disciples, but which they refused or neglected to do. We are to imitate not the form, but the spirit of Christ. One may do exactly, in other circumstances, what another has done, and yet entirely fail of imitating his example, because all that made it of value is left out.

V. THE WARNING TO JUDAS.—Vs. 21-25. Evening. In the upper room. During the Passover, the Lord's Supper, was instituted later in the evening. HE, JESUS, SAID . . . ONE OF YOU SHALL BETRAY ME. John says he was "troubled in spirit." The Saviour's heart was touched with the ingratitude of one for whom he had done so much, and who was even now pretending to be a friend by eating with him. Judas had already agreed to betray him for thirty pieces of silver; but this announcement (1) gave Judas opportunity to repent. (2) "The words would seem to have been intentionally vague, as if to rouse some of those who heard them to self-questioning," whether by their contention they were not in danger of falling. (3) The announcement showed the disciples that Jesus was not taken by surprise, but knew all that was before him.

22. THEY WERE EXCEEDINGLY SORROWFUL, because their loved Master was to be betrayed; because one of their number should fall so low as to be a traitor, and because they were afraid they might be

swept onward into doing what now their souls hated. TO SAY UNTO HIM. To Jesus, as well as to another (Luke 22:23). The interrogative particle employed is of such a nature that a negative answer is confidently anticipated. Surely it is not I, is it? Is it I? Better that question than "Is it he?" Better self-condemning watchfulness than censorious pride. This was true self-examination, and showed the right spirit, and was a hopeful sign.

23. HE THAT DIPPETH HIS HAND WITH ME IN THE DISH. This does "not point out the traitor but the treachery of the act." It also shows that he must have reclined near to Jesus, or he could not have reached the same dish from which Jesus was eating.

24. THE SON OF MAN GOETH AS IT IS WRITTEN OF HIM, in such passages as Psa. 22 and Isa. 53. He must die if he would save the world. His death was not the result of accident, nor controlled by demons, but "he was delivered up by the determinate counsel and foreknowledge of God." Acts 2:23. BUT WHO UNTO THAT MAN, etc. "This is not a malediction, in the sense of a wish or a prayer; that this vengeance may follow the traitor, but a solemn announcement of the divine judgment." GOOD FOR THAT MAN IF HE HAD NOT BEEN BORN. Such a life was not worth living. He had so resisted every motive and influence that could make him better than there was no hope left for him.

25. JUDAS . . . SAID . . . IS IT I? He did not dare to keep silence, for that would have been suspicious. At that point Satan took possession of Judas, and he went out from the company of disciples to betray Jesus to the chief priests.

VI. THE WARNING TO PETER, Mark 14:27-31, probably took place during the Passover meal. Judas had gone out, but all needed warning, lest they should fall. Peter declared that he would never deny his Master, but Jesus warned him that he would thrice deny him before morning.

VII. THE INSTITUTION OF THE LORD'S SUPPER.—Vs. 26-28. AND AS THEY WERE EATING, toward the close of the Passover feast, JESUS TOOK BREAD, the thin cake of unleavened bread, AND BLESSED IT, "invoked blessings," "consecrated with solemn prayers." TAKE, EAT, make it a part of your selves. THIS IS MY BODY, represents my body, symbolizes my body, does for your body just what my spiritual life does for your spirits. "We interpret it as we do his other sayings: 'The seed is the word, the harvest is the end of the world, I am the door, I am the vine.'"

27. AND HE TOOK THE CUP. Nowhere in the accounts of the Lord's Supper is the word wine used, but "cup" "fruit of the vine," so that fresh, unfermented grape juice fulfils all the conditions of this observance, and is even a more perfect symbol than fermented wine. GAVE THANKS. From the Greek word thus translated comes The Eucharist; i. e. The Thanksgiving, as the name of the Lord's Supper. Here is one of the wonders of Christ's love, that he could give thanks over the shedding of his own blood. How much more should we give thanks for that marvelous gift of his love, by which eternal life, the blessings of heaven, and everlasting communion with God becomes ours. DRINK YE ALL OF IT, in order that all might participate in the blessings which it symbolizes.

28. THIS IS MY BLOOD. A type or emblem of his blood, his life, Lev. 17:14, which he laid down as the atonement for sin. The grapes must be crushed and destroyed before the juice or "blood" could be used for the strengthening of the sick. OF THE NEW TESTAMENT. R. V., covenant, which God was now confirming to man. The new covenant was that God would renew and save all who believed in Jesus. WHICH IS SHED FOR MANY. Multitudes, not merely a few, are to be saved by Christ. FOR THE REMISSION OF SIN, including the forgiveness of sin, and the deliverance from the power of sin. Sin is to be put away entirely, so that the heart and life are clean and pure.

29. I WILL NOT DRINK HENCEFORTH OF THIS FRUIT OF THE VINE. This was to be his last meal with his disciples before he died. DRINK IT NEW. The Greek word expresses not fresh, newly made wine, but a new kind of wine, with a new meaning, no longer a memorial of death, but as part of the glorified festival of the Marriage of the Lamb, and of his final triumph over evil. IN MY FATHER'S KINGDOM, which was to prevail on earth and in heaven.

GENTLEMEN.—While driving down a very steep hill last August my horse stumbled and fell cutting himself fearfully about the head and body. I used Minard's Liniment freely on him and in a few days he was as well as ever.

J. B. A. BRAUCHERMIN.

Sherbrooke.

House Cleaning



Painting is part of it—just as much as soaping and scrubbing. There are spots that water cannot remove, and discolorations that scouring will not take away. Use the paint brush in such cases.

THE SHERWIN-WILLIAMS FAMILY PAINT



In small cans, is made to meet the thousand and one demands for a little paint about the house. It is ready to use. Dries quickly with a good gloss. Can be washed. Leading dealers keep it. Write to us if you don't find it. Book on painting free.

THE SHERWIN-WILLIAMS CO., PAINT AND COLOR MAKERS, 100 Canal St., Cleveland, 37 Washington St., New York, 2626 Stewart Ave., Chicago, 21 St. Antoine St., Montreal.

A private letter received at Vancouver, B. C., from Skaguay Saturday states that on arrival at that place all passengers intending to go over either the White pass or Chilkoot pass found themselves completely blocked and unable to make any arrangements with packers for taking their outfits, as both trails beyond the summit are impassable owing to the warm weather. It is utterly impossible to get any freight through to Lake Bennett. In consequence of this deplorable state of affairs a number are turning back to Wrangell to go up the Sitkine, navigation on which is now open.

A Cheerful Giver.

Dr. Newton tells the story of a blind girl who brought to her pastor a one pound note as her offering for foreign missions. The pastor at first refused to accept it, on the ground that it was too much for one in her condition to give. Her answer, which revealed the love that dwelt in her heart and prompted her gift, removed his hesitancy: "Please, sir," she said, "I can afford it better than the girls who can see, for they are obliged to spend money for light in the dark, long evenings; but I can make my baskets without light, and I have saved this."

To the Heirs, Executors, Administrators and Assigns of Albert Schofield, late of Fairville, Parish of Lancaster, City and County of Saint John and Province of New Brunswick, Dominion of Canada, Millman, deceased, and to all others whom it may concern.

NOTICE is hereby given that there will be sold at Public Auction, at Chubb's Corner, (so called), in the City of Saint John, on SATURDAY, the sixteenth day of July next, at twelve o'clock noon, the following leasehold lands and premises with the buildings and improvements thereon situated lying and being in Fairville, in the said Parish of Lancaster, with the appurtenances, being one of the lots devised and leased in the lease from one George F. Harding to one Isaac A. Griffiths, and known as lot number seven, and described as follows: "situate and being in Fairville Parish of Lancaster City and County of Saint John and Province of New Brunswick, and fronting on a reserved road called Harding Place, at a point on the said reserved road south-westerly from the public highway, leading through Fairville at the south-west corner of lot number six, on a plan of lots laid out there by the said George F. Harding; thence south-easterly along the westerly side of said lot number six, one hundred and twenty (120) feet or until it strikes the dividing line between the said lots leased to the said Isaac A. Griffiths and the lands of William Harding; thence south-westerly along said dividing line forty (40) feet; thence north-westerly at right angles with said dividing line one hundred and twenty (120) feet, or until it strikes the southerly side line of said reserved road; thence north-westerly along the southerly side of said reserved road forty (40) feet to the place of beginning, making one lot of land hereby demised or intended so to be of forty (40) feet by one hundred and twenty (120) feet, and known as lot number seven, with the buildings and improvements thereon being, and all appurtenances thereto belonging as by reference to the said indenture of Assignment of Lease, from the said Isaac A. Griffiths to the said Albert Schofield will more fully appear."

The above sale will be made under and by virtue of Power of Sale contained in a certain Indenture of Mortgage, dated the second day of January, A. D. 1892, made between the said Albert Schofield of the one part, and the undersigned, Thomas H. Wilson, therein described as of the same place, Druggist, of the other part, for securing the payment of certain moneys therein mentioned, default having been made in payment of a part thereof, contrary to the proviso therein contained for the payment thereof, which said Mortgage is recorded in the Registry Office for the City and County of Saint John, in Libro 45, Folio 524 to 527.

For terms and particulars apply to the Mortgagee's Solicitor. Dated at Fairville, Saint John County, N. B., this Ninth day of May, A. D. 1898. J. B. ARMSTRONG, THOS. H. WILSON, Solicitor for Mortgagee.

EXPRESSIONS

OF OPINION BY THOSE WHO USE

Woodill's German Baking Powder



ARE INVARIABLY IN ITS FAVOR.

STRENGTH CAME BACK.

The Anvil once more rings with the strokes of his hammer.

Mr. Thos. Porteous, the well known blacksmith of Goderich, Ont., tells how sickness and weakness gave way to health and strength. "For the past four years my



nerves have been very weak, my sleep fitful and disturbed by dreams, consequently I arose in the morning unrested, I was frequently very dizzy and was much troubled with a mist that came before my eyes, my memory was often defective and I had fluttering of the heart, together with a sharp pain through it at times. In this condition I was easily worried and felt overworked and exhausted. Two months ago I began taking Milburn's Heart and Nerve Pills, since that time I have been gaining in health and strength daily. They have restored my nerves to a healthy condition, removed all dizziness and heart trouble, and now I sleep well and derive comfort and rest from it. Thos. Milburn's Heart and Nerve Pills are a good remedy for Nervousness, Weakness, Heart Trouble and similar complaints goes without saying." Price 50 cts. a box at all druggists or T. Milburn & Co., Toronto, Ont.

Laxa-Liver Pills cure Dyspepsia.

DOORS

All standard sizes in stock. Well made. Bottom Prices. Send for new catalogue.

A. CHRISTIE WOOD WORKING CO. CITY ROAD, ST. JOHN, N. B.

From the Churches.

HILL GROVE, DIGBY COUNTY.—On May 8th I baptized a brother 66 years old into the fellowship of the Hill Grove church, making, since the year commenced, six by baptism and five by letter.

W. L. PARKER.

SEAL HARBOR, N. S.—Through MESSENGER AND VISITOR I wish to acknowledge the sum of \$100 a gift from Rev. Isaiah Wallace, toward our new church at this place for which we are very grateful.

JOHN CROOKS, Church clerk.

CENTREVILLAGE, N. B.—We have been holding a few special meetings during the past week, and the Lord has blessed us wonderfully in the salvation of souls. On the 8th inst., four were added to our number and obeyed their Lord and Master, and were baptized by Bro. Helyea and united with the church. To the Lord be all the praise.

W. E. CARPENTER, Lic.

GUYSBORO.—Five persons were received into the church at Gaysboro, Sunday, May 8th, three by baptism and two by letter. Special services were held for two weeks beginning April 4. There was not the general awakening so earnestly desired, yet they were not without fruit. A third and more promising week was just entered when the pastor succumbed to the grip. He is now recovered and at full work. The church recently made its third quarterly offering for the year to the convention fund. The W. M. A. S. closed a successful year's work with its annual meeting in April. If the membership of our churches generally contributed for the Master's work as this devoted band of sisters do, the way to advance movements in many lines would be solved.

R. OSGOOD MORSE.

ST. GEORGE.—We enjoyed another blessed season at St. George on Sunday last, six converts, four of them heads of families, were baptized in the morning and received the right hand of fellowship in the evening. The congregations were good and seemed deeply impressed. The church here is earnest and faithful, and are ready always to heartily co-operate with their pastor in any good work. The outlying stations including Bocabec coming in for a share of attention. The great kindness of the sisters and brothers over the entire field is much appreciated by the pastor and his family in recent affliction. There are others enquiring the way to Zion, whom we hope to see following the Master.

A. H. LAVERS.

WOLFVILLE.—A few days ago the pupils of Acadia Seminary, under the instruction of Miss Hall, teacher of elocution, gave a very successful rendering of Tennyson's "Princess." It was artistically excellent and very well received. It may be repeated before the term closes. On Tuesday evening Rev. H. R. Hatch and Mrs. Hatch were cordially welcomed to the church, and Mr. Hatch was publicly received as pastor of the Wolfville church. Prof. Higgins presided; Rev. T. A. Higgins, D. D., pastor emeritus, gave the right hand of fellowship to Mr. and Mrs. Hatch and offered earnest prayer for them; Dr. Trotter extended the greeting of the church and institutions; Mayor Thompson spoke on behalf of the town, and Rev. B. N. Nobles, in a speech of excellent thought and spirit spoke on behalf of the ministers of the county and provinces. It was a good meeting. Mr. Hatch will be cordially received by the denomination in these provinces. On Wednesday evening Dr. Lorimer, of Boston, lectured to a large audience in College Hall. He spoke two hours and held the close attention of all. He also addressed the students of all the institutions at the chapel exercise on Thursday morning and made a very good impression. It is hoped he may lecture here again before very long.

May 13th.

PARADISE AND CLARENCE, N. S.—Our pastor, the Rev. E. L. Steeves, has just entered on his second year. Bro. Steeves by his untiring work in all branches of church organization and his faithful exposition of the Word and his wonderful tact as a teacher has greatly endeared himself to the church and people. Truly we have a pastor of which the church may be justly proud, and we look forward to greater manifestations of good in the year now before us. The annual meeting of the church took place at Paradise on Monday, May 2nd. The attendance was very good.

The afternoon was devoted to the general business of the church. Our finances have never been in a more satisfactory condition, the pastor's salary being about all square for the year, the treasurer's report showing \$1430 raised for all purposes. Twelve have been added by baptism and seven by letter. The pastor's report showed 717 meetings held during the year. There are 4 prayer meetings, 3 Sabbath Schools, 2 B. Y. P. Us., 2 C. C. Classes of 75 members, 2 W. M. A. Societies, 1 Mission Band and 1 Mite Society and the reports from these were of the most gratifying nature. All the organizations are well attended and good interest manifested. In the evening we had a roll call. Over 150 responded to their names either in person or by letter. The clerk gave a brief reminiscence of the church, embracing a period of 88 years since its organization, showing the pastorate to have been held by two pastors for 61 years, and 8 pastors and 2 supplies for the remaining time of 27 years. The Rev. L. Wallace, pastor of the Lawrencetown church, was with us and took part in the exercises. We believe these gatherings of great benefit to our members, and trust the time will come when all will avail themselves of the privilege. We are grateful to God for all his blessings, and are praying for greater manifestations of divine favor.

S. N. JACKSON, Church clerk.

Report of the Convention Committee on Ordinations.

At the meeting of the Baptist Convention of the Maritime Provinces held at Berwick in 1896, the report of the special committee on ordinations was read and laid on the table without discussion. (See Year Book of 1896, p. 19, 20). This committee consisted of Rev. A. W. Sawyer, D. D., E. M. Saunders, D. D., and D. A. Steele, D. D., and was appointed by Convention the previous year, in compliance with the recommendation of the committee on "the state of the denomination" (Year Book 1895, p. 185). Last year, in St. John, when attention was called to this matter at the closing session, the time was so short and the number of delegates present so small, that the report was allowed to remain on the table for another year; but the Secretary was directed to send it to the MESSENGER AND VISITOR for publication at least four weeks before the next meeting of Convention (Year Book of 1897, p. 30).

For various reasons the present seems a suitable time to have this subject brought to the notice of your readers, and accordingly a copy of the report is hereto annexed.

The subject of ordination was considered in Convention on several former occasions, and a reference to the records may be of interest at the present time. See Year Book, 1881, pp. 72-77 (Report by Drs. Armstrong, Sawyer and Bill); D. V., 1889, Retiring Address of President; Year Book, 1894, pp. 99, 100 (Report on State of Denom.); 1895, '96 '97, as above.

HERBERT C. CREED, Sec'y of Com.

May 9, 1898.

Report on Ordinations.

(PRESENTED AND TABLED IN 1896).

The Committee on Ordinations beg leave to report:

After mature consideration by correspondence and otherwise, your committee would recommend the importance of securing the most ample equipment on the part of candidates for the gospel ministry.

Your committee feel the need of raising the standard of qualification; and for the present would recommend the following plan to secure this end.

That a brother well qualified for the duty named below shall be appointed by this body, in every Association, which brother shall be a member of the committee on the state of the denomination:

Any church calling for the ordination of a brother is hereby requested to invite to the Council the members of committee above named. It shall be his duty to place before the council the qualifications for ordination hereinafter set forth.

1. That the candidate for ordination

should be able to pass an examination on an approved course of study in the subject-matter of the Bible, in addition to the examination now insisted on in doctrine and polity.

2. That a committee be appointed at this session to draw up a course of study, and to recommend the works best adapted to instruct candidates in the knowledge required for ordination.

3. That the travelling expenses of the brethren appointed to attend ordaining councils shall be borne by this Convention.

4. The report of the committee on the state of the denomination will, among its items, embody a report from these brethren, on any and all such ordinations.

(Signed) D. A. STEELE, Sec'y of Com.

Quarterly Meeting.

As per notice given in MESSENGER AND VISITOR, the Kings and St. John Counties Quarterly Meeting convened on the 6th inst. with the Penobscot Baptist church at 7.30 o'clock p. m. The opening sermon was preached by Elder J. Coombes, text, Matt. 11-29, which was highly appreciated, and followed by a social service of deep interest. Saturday sessions were, a. m. 10 o'clock, social and business, p. m. 3 o'clock conference, 7.30 p. m. sermon by the writer, text Isa. 62-1. On Sunday a. m. social service from 10.30 till 11 o'clock led by pastor E. C. Corey, which was followed by sermon by the writer, text Mark 15-43. In the afternoon a very interesting Sunday School session was held at 2 o'clock. At its close five minute addresses were given by J. Coombes, E. C. Corey and S. D. Ervine.

At 3 o'clock Pastor W. Camp of Sussex was introduced to the audience, who preached a very interesting sermon from Acts 26-19. The evening session was devoted to missions, Foreign Missions being discussed by Pastor E. C. Corey and Elder J. Coombes, Home Missions by S. D. Ervine. Mrs M. S. Cox was also present and spoke in a very interesting manner on the women's work, and succeeded in getting a voluntary expression from five sisters who wished to have a W. M. A. Society organized at Penobscot, which will be accomplished in the near future.

The total amount of offerings taken \$12.75, to be divided between Home and Foreign Missions. The following brethren are requested to be present and to preach at next quarterly, Pastor W. J. Gordon to preach the opening sermon, Pastor N. A. McNeil to preach the quarterly sermon, Elder J. W. Manning to preach a missionary sermon.

The place of meeting was left to the writer and secretary to locate.

S. D. ERVINE, Sec'y. pro tem.

Quarterly Meeting.

The Queens Co., N. S., Quarterly meeting held its regular meeting with the church at Liverpool, May 9th and 10th. All fields in the county were represented except the Kempt field. There were present Pastors Shaw of Liverpool, Bishop of Port Medway, G. C. Crabb of North Brookfield, Archibald of Milton, Baker of Sable River, Rev. J. W. Manning, F. M. Secretary, and Bro. W. Snow of the Maine Bible Society, were also present. Reports from the county B. Y. P. U., the Women's Missionary Aid societies and from the churches were received. These reports showed some additions in membership and general progress in other departments of work. The success of the meetings is due in large measure to our Foreign Mission Secretary who was present and delivered an address at each evening meeting. We were pleased to welcome for the first time Pastor G. C. Crabb of North Brookfield, who preached the sermon before the Quarterly meeting with great force and power. The officers elected for the ensuing year are: President, Pastor F. E. Bishop; 1st Vice-President, S. C. West; 2nd Vice-President, B. F. Telfer; Secretary-Treasurer, Pastor Archibald. Additional members of Executive committee, Pastor H. S. Shaw, Mrs. H. S. Shaw and Bro. Gilbert Kempton. Next meeting convenes with the Kempt church.

W. L. ARCHIBALD, Secretary.

Acadia University.

FORWARD MOVEMENT FUND.

The following subscriptions have been received since March 24th. Moses Harris, \$12; Bro. W. F. Parker, \$7.50; Geo. L. Holmes, \$5; M. B. Jones, \$10; Samuel Crimp, \$5; Sarah H. Hilton, \$5; Mrs. A. Mader, \$1; F. C. Davison, \$1.25; per Dr. Trotter; W. K. Stoddard \$5; Wm. Young, \$1; C. Hardy, \$1; Helen Violeto \$5; Mr. and Mrs. Mack, \$1; Rev. F. M. Young,

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER CO., NEW YORK.

\$10; H. J. Crow, \$5; Mrs. Huntington, \$10; Vail Bros., \$12.50; Rev. J. E. Bleakney, \$5; A. Friend, \$1; R. L. Phillips, \$5; A. Friend, \$5; Mrs. A. E. Turner, \$10; Rev. Dr. McLeod, \$10; J. B. McNally, \$6.25; A. P. Connolly \$3; F. M. Seeley, \$5; Mrs. M. A. Chubbuck, \$5; per W. E. Hall; Maggie J. Berra, \$2; Geo. Weir, \$0.25; J. H. Benson, \$2; Byron Harris, \$1.25; Frank Miller, \$0.25; A. Friend, \$1; Mrs. H. H. Chute, \$50; Amelia Wilson, \$4; Mrs. R. Clark \$1; Jas. Rice, \$5; Ed. Rice, \$5; Wm. B. Rice, \$5; W. H. Donovan \$3; Samuel Frank, \$0.25; Wm. Durland, \$1; W. McLearn \$1; E. Lantz \$1; Geo. S. Berra, \$10; per Dr. T. A. Higgins; Geo. B. Cramp, \$100.

Personal.

Rev. A. H. C. Morse, who has just completed the first year of his course at Rochester Theological Seminary, has engaged to minister to the church at Steiacke during the summer.

The Germain Street congregation had the privilege of listening to Rev. J. H. McDonald, of Amherst, on Sunday last. His earnest and thoughtful discourses were heard with much interest and profit.

Rev. George F. and Mrs. Churchill reached Halifax in safety on the 10th inst. and are now resting at Truro. Their brethren and sisters all over these provinces will unite with us in bidding them a hearty welcome home. We trust that the healthful air of their native land may soon restore the health reduced by arduous service in their Master's cause in India.

Rev. Geo. R. Baker and wife returned last week from Rochester, where Mr. Baker has just completed a second year of study in theology. Mr. Baker tells us that there were seven Maritime men at Rochester this year. He has greatly enjoyed the Course at Rochester thus far and expects to return in the autumn to complete his studies. Mr. Baker is open to engagements to supply pulpits or to minister to some church during the summer.

Rev. W. H. Warren and wife, of Bedeque, P. E. I., and their son, Mr. Warren, leave Halifax this week by the "City of St. John" for Liverpool, Mrs. (Rev.) G. O. Gates, of St. John, who expects to meet Mr. Gates in London, will also be of the party. They will spend about three months in the old country, visiting England, Wales, Scotland and Ireland. We congratulate our friends on their enviable prospects and trust that their best anticipations of the trip may be fully realized.

Mr. Hugh McLean, whose services as a singer of gospel songs have been highly appreciated by a number of our churches which he has visited, is at present visiting his home on P. E. Island. Bro. McLean holds himself in readiness to respond to calls for evangelistic work. His present address is, Montague, P. E. I.

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A. GILMOUR, Tailor.

68 King St. St. John.

MARTIN-J. N. B., April Archibald M.

ANDERSON B., May 9th, John Anderson, Iiams, of Ra

SHERA-SM barracks Rev. W. Shea to Alice N. B.

SHAW-HE of the bride' 10th, by Rev. F. Shaw to C Wakefield, C

MCNALLY- of Alpheus 10th, by Rev. McNally to shaw, York

WOODWOR May 5th, by worth, of All Hillsboro, N.

COGUEWELL the 8th inst Samuel F. Co

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HERRON-Y April 27th, by Rev. Dr. Georgia, of bro uncle of Dr. B. Young, of Wa of Dr. Edward at Windsor, N

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CROWWELL N. B., May 5t aged 28. Our years ago and sion then mad and mother, a her friends and past her health end came sud husband and her loss.

SCHAFFNER April 8, Mildre F. L. and Mrs. Scotia, aged 81. The very large and heartfai e to the loving r was held by o Schaffner in have the sincer in the East a home.

CONSTANTIN April 8th, D aged 73 years, years. He was ing by times, supported by h filled the offic church for mor for himself a g the faith. In Christ always f his death the most faithful sorrowing wid funeral services E. C. Corey, f large congreg esteem in whic

WILLIAMS- April 20th, Elle aged 78 years, visiting at the for home abou troubling her fo little bewilder from her hom and a large nu but she was not It is quite prob night, it being converted when has gone to be v

MARRIAGES.

MARTIN-HALFKENNY.—At Dorchester, N. B., April 27th, by Rev. C. C. Burgess, Archibald Martin to Cora Halfkenny.

ANDERSON-WILLIAMS.—At Fairville, N. B., May 9th, by Rev. G. R. White, B. A., John Anderson, of Milford, to Lily Williams, of Randolph, all of St. John Co.

SHAW-SMITH.—At the Salvation Army barracks, Woodstock, on April 28th, by Rev. W. J. Rutledge, B. A., Frank E. Shea to Alice J. Smith, both of Woodstock, N. B.

SHAW-HENDERSON.—At the residence of the bride's brother, Wakefield, on May 10th, by Rev. W. J. Rutledge, B. A., Harry F. Shaw to Geneva F. Henderson, both of Wakefield, Carleton Co., N. B.

MENALLY-WRIGHT.—At the residence of Alphaeus Wright, Woodstock, on May 10th, by Rev. W. J. Rutledge, Franklin McNally to Julia Wright, both of Hawkshaw, York Co., N. B.

WOODWORTH-TAYLOR.—At Hillsboro, May 5th, by Rev. W. Camp, Fred Woodworth, of Albert Mines, to May Taylor, of Hillsboro, N. B.

COGSWELL-WILSON.—At Centerville, on the 8th inst., by Rev. Jos. A. Cahill, Samuel F. Cogswell to Bertha M. Wilson.

MASKELL-PAPE.—At the home of Capt. John Maskell, Sr., West Jeddore, on April 28th, by Rev. C. S. Stearns, Wellington M. Maskell, of West Jeddore, to Florence Pape, of Halifax.

HARRIS-DAVISON.—At Gasperaux, Kings Co., N. S., on the 11th inst., by the Rev. J. Williams, Arthur Harris, of Grand Pre, to Selma Davison, of Greenfield.

HERRON-YOUNG.—At Washington City, April 27th, by Rev. Dr. Hakely, assisted by Rev. Dr. W. H. Young, of Athens, Georgia, formerly professor at Acadia, uncle of bride, Wm. H. Herron to Lillian B. Young, daughter of Mr. Charles E. Young, of Washington, and grand-daughter of Dr. Edward Young, lately U. S. consul at Windsor, N. S.

DEATHS.

ARNOLD.—At East Jeddore, Halifax Co., John Arnold, in the 76th year of his age.

DEMILL.—At Portage, March 18th, Audleur Demill, aged 34 years. His end was peace. His wife and one child preceded him to the spirit world.

HUMPHREYS.—At New Canaan, April 16th, Alfred Humphreys, aged 72 years.

HAILING.—George Hailing, died at his home in East Jeddore, Halifax Co., on March 20th, aged 42 years.

SMITH.—At Upper Dorchester, May 4th, Mrs. Matilda Smith, aged 86 years. For over 50 years our sister was a member of the church in the place where she died.

CROMWELL.—At Lakeview, Queens Co., N. B., May 5th, Eleanor Jane Cromwell, aged 28. Our sister was baptized several years ago and continued true to the profession then made. She was a devoted wife and mother, and was much esteemed by her friends and neighbors. For some time past her health has been very feeble. The end came suddenly and peacefully. A husband and little boy are left to mourn her loss.

SCHAFFNER.—At Boissevain, Man., April 8, Mildred Aziebah, only child of Dr. F. L. and Mrs. Schaffner, formerly of Nova Scotia, aged nine years and seven months. The very large attendance at the funeral and heartfelt expressions of grief testified to the loving regard in which the departed was held by old and young. Dr. and Mrs. Schaffner in their sad bereavement will have the sincere sympathy of many friends in the East as well as in their Western home.

CONSTANTINE.—At Elgin, Albert Co., April 8th, Deacon Pharez Constantine, aged 73 years, being of delicate health for years. He was the victim of severe suffering by times, but through it all he was supported by his Saviour and Lord. He filled the office of Deacon of the 1st Elgin church for more than 30 years, and gained for himself a good report and boldness in the faith. In his home the servants of Christ always found a warm welcome. In his death the church has lost one of its most faithful and devoted members. A sorrowing widow mourns her loss. The funeral services were conducted by Pastor E. C. Corey, from Eph. 1: 18, the very large congregation evidencing the high esteem in which deceased was held.

WILLIAMS.—At East Green Harbor, April 29th, Ellen, wife of John A. Williams, aged 78 years. Our aged sister, who was visiting at the house of a neighbor, started for home about 5 p. m. Her head had been troubling her for some time, and getting a little bewildered she took a road leading from her home, and in so doing got into the woods. She was missed the next day and a large number searched the woods, but she was not found until the 4th inst. It is quite probable she perished the first night, it being cold and stormy. She was converted when quite young, and no doubt has gone to be with God.

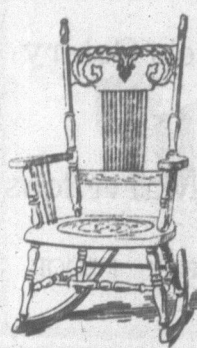
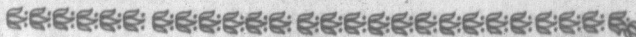
THOMPSON.—At Ipswich, Mass., May 6, Mrs. Thompson, wife of Rev. W. J. Thompson, formerly of St. Martins, N. B., aged 36 years. Mrs. Thompson had suffered from heart disease and other troubles, but was not supposed to be in an immediately dangerous condition, and Mr. Thompson was on the point of sailing for England when she was taken suddenly ill and, after some hours of extreme suffering, passed away. Mrs. Thompson was a daughter of Rev. Duncan McLaurin and was born at Meaford, Ont., in 1862. She was married to Mr. Thompson in 1889. She leaves three children. For Mr. Thompson, whose own health is impaired, and for the motherless children much sympathy is felt. Though Mrs. Thompson had lived but two years in Ipswich she had by her gentle ways and consistent Christian life made many friends who mourn the loss sustained in her death.

DOLEMAN.—At Brighton, Shelburne Co., April 30th, Mr. David Doleman, while tending his lobster traps was drowned. The sea being quite rough it is supposed the boat capsized, as it was found bottom up. He had with him a young lad named Frank Young, aged 16, from West Green Harbor, who met a like fate. Bro. Doleman was a valued member of the Osborne Baptist church, having been baptized Feb. 3rd, 1870, by Rev. R. D. Porter. Our Bro. will be much missed in the church, also the community loses a highly respected citizen. He leaves a widow and eight children, four living in Massachusetts and the others, who are young, with the mother. Other relatives are left to mourn this sad event. All are sustained by the promises of God.

FRASER.—At East Jeddore, Halifax Co., N. S., Mrs. Jane Fraser, widow of the late William Fraser, of St. John, N. B., in the 67th year of her age. Mrs. Fraser was born in Edinburgh Scotland, May 18th, 1805. When 16 years of age she emigrated to St. John, N. B., with her parents, where she lived some years before her marriage to Mr. Wm. Fraser, and after her marriage until they moved to Halifax, N. S. Her maiden name was Jane Gilchrist. Brought up a strict Presbyterian she became well acquainted with the Word of God, at least from a moral standpoint, and therefore her life was well ordered, but faith had also learned to bring rich treasures from on high. She was baptized and united with the Baptist church at East Jeddore in the 34th year of her age. Our sister was a great sufferer for years. "All my bones are out of joint," cried David; it was true with our sister. The excruciating pain of this suffering was borne with a patience, cheerfulness and resignation which was like unto the meekness and gentleness of Jesus her Lord. Although confined to her room for years that room was the dwelling place of the angel of peace, and many of the saints were refreshed by her words of love and cheer. The day before her death and until her death it seemed as though heaven filled her room. Her death seemed more like the ascent of Elijah, rather than the crossing of a dark river.

LEWIS.—On April 28th, after a lingering illness, Mrs. Mary Lewis, wife of the late Hon. John Lewis, in the 84th year of her age. Mrs. Lewis was the second daughter of a family of ten sons and daughters of Capt. William Dickson, who was drowned near his home Sept. 21st, 1849. The only survivor of the family is J. E. Dickson of Hopewell Cape. Her father and mother were pillars in the Baptist church, and when they were called up higher they left behind them the memory of holy living as a heritage for the loved ones who were to follow them. Mrs. Lewis was twice married. Her first husband was the late Capt. Wm. Bennett. Three children by this marriage survive her, Mr. Frank Bennett of Boston, Mrs. A. E. Jump of Hillsboro, and Mrs. Steeves. Mrs. Lewis was baptized by Rev. Wm. Sears in June, 1841. Since that time she lived a faithful, consistent Christian life until she fell asleep. She was called upon to pass through deep trouble. Her loved ones were taken from her, four sons drowned at sea, but her trust in God never wavered. She lived and died a devoted follower of Christ. When baptized Mrs. Lewis joined the Hopewell Baptist church, but after her second marriage she came to live at Hillsboro and united with the 1st Hillsboro Baptist church, to which church she belonged at the time of her death.

CURREY.—On April 23rd, Mrs. Mariah J. Currey, aged 72 years. She was the wife of Rev. John Currey who died in Hillsboro about 16 years ago. Mrs. Currey was twice married. Her first husband was Richard Gross. Mrs. Currey had no children of her own, but she leaves four step-children of Mr. Currey's, Frank Currey of Yonkers, N. Y., Mr. Brown of St. John, Mrs. Steeves of Middlesex, Albert Co., and Mrs. A. Sherwood of Hillsboro. Mrs. Currey never united with any church, nevertheless she lived a good life using the means God gave her for the comfort and happiness of others. Through her benevolence the loved ones who have lived with her for years are to be cared for so long as they shall live. Mrs. Currey discharged the duties of life in a most sacred manner. Her sense of right was very strong. She lived, so far as her moral life was concerned, well high fault-



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less. The writer has reason to believe that she loved Christ as her Saviour, though she never made a public profession of faith in Him. For many years she was not able to go to the house of God more than a half dozen times during the year, and for the last two years she was not able to go at all. She was a great sufferer, but she bore her suffering without a murmur. If the conscientious discharge of life's duties, if the rigid adherence to whatever is right, if charity to those who need help are rewarded by the heavenly Father, Mrs. Currey will have her reward.

Guyaboro East District Meeting. The third session of this organization was held at Canso May 3 and 4. At the opening session Tuesday evening, Pastor Morse of Guyaboro preached taking as his theme, "Paul's Knowledge and Persuasion." This service was followed by an aftermeeting. The business of the meeting began at 10 a. m., Wednesday, with reports from the churches, every church represented reporting conversions since the last meeting. This was followed by a consideration of the unworked sections of the district. In this connection Pastor Beals was requested to visit the church at Tracadie to ascertain its condition and the best method of caring for it. The first item of the afternoon was an address on Pastoral Visitation, by Pastor Dresser. The importance and the perplexities of this work received attention both in the address and in the discussion which followed. The most interesting item of the session came next in an historical sketch of the Nova Scotia Eastern Association since 1870, given by Rev. T. B. Layton. Bro. Layton has for many years served as secretary of this association and was therefore specially qualified to give information. The brethren believing the address of more than local interest requested Bro. Layton to prepare a sketch of the association since its organization in 1851 for publication in the MESSENGER AND VISITOR. The evening session was given to a discussion of "How to increase the efficiency of our churches." It was opened by Pastor Morse and participated in by all the pastors present and by Bro. Layton. That this is the first object of our District meeting was emphasized. The presence and participation of Bro. Layton added much to the interest of the gathering. He has done many years faithful work in the pastorate, but his health having failed has now made his home in Canso. Owing to the extremely bad arrangements for travelling just at that time, and to the welcome visit of fish to the waters near, the attendance of delegates was small.

R. OSGOOD MORSE, Sec'y-Treas.

Acknowledgment.

Notwithstanding the heavy rain of the 29th ult. the friends of Pastor Ervine and wife of Springfield, N. B. carried out their pre-arranged plan to give them a pleasant reception and generous expression of their sympathy by coming to their residence in large numbers carrying with them well filled

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All physicians know this to be a fact.

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

13 RUNNING SORES.

Mr. Stephen Wescott, Freeport, N.S., found (Burdock Blood Bitters) a wonderful blood purifier and gives his experience as follows: "I was very much run down in health and employed our local physician who attended me three months, finally my leg broke out in running sores with fearful burning. I had thirteen running sores at one time, from my knee to the top of my foot. All the medicine I took did me no good, so I threw it aside and tried B.B.B.; when one-half the bottle was gone, I noticed a change for the better, and by the time I had finished two bottles my leg was perfectly healed and my health greatly improved."

ed baskets, cash in their purses, smiling faces, happy hearts, and cheerful words. All of which had the tendency of making their pastor feel that after two and a half years his friends of the first months of his labors among them, are friends still. This gathering was supplemented on the 9th inst. by a similar gathering from another section of the field, who were hindered on the former occasion by the bad roads and heavy rains. For all the kindness thus expressed we desire to tender our hearty thanks. B. D. BAVINE.

News Summary.

Norwegian barque Nagpore, at Halifax, reports having sighted a Spanish warship off the coast near Sable Island.

The U. S. House of Representatives on Wednesday by 184 to 11 passed a resolution for the election of senators by popular vote.

Henry Grace, while working at a circular saw at Risteen's factory, Fredericton on Wednesday afternoon, had a finger cut off.

Murray Cunningham, a prominent lumberman, formerly of Oldtown, but for two years past a resident of Bangor, Me., was drowned on Wednesday afternoon by the capsizing of a canoe.

Intelligence has been received that the widow of Hon. P. C. Hill, formerly of Halifax, died at Tunbridge Wells, England, on April 27th, aged 72.

Lord Strathcona, Canada's high commissioner, has undertaken to pilot in the House of Lords a bill to legalize in the United Kingdom colonial marriages with deceased wife's sister.

Wm. Conrad, Ingram Misener and John Frank, of the crew of the Lunenburg fishing schooner Torridon, were drowned at Queensport Tuesday morning. The boat upset.

Lord William Seymour, the new commander of the Imperial forces in Canada, leaves Liverpool June 2nd. The war office has received many applications for the vacancy created by the resignation of Gen. Gascoigne.

Petersen's fast Atlantic company prospectus will be issued next week. The capital will probably be \$7,500,000. Hawthorne, Leslie & Co., of Hebburn-on-Tyne, have received an order to build four large steamers for the service.

Fifty dollars reward is offered by Sheriff Freeze, of Kings county, for such information as will lead to the apprehension of Joseph White, the prisoner who escaped from Hampton jail on the 4th inst.

The exports to Canada from Great Britain during April increased 8 1-2 per cent., and for the first four months of the year increased 11 per cent. The imports from Canada for April increased 32 1-2 per cent., and in the first four months of the year increased 11 per cent.

A sad drowning accident occurred at Cape Travers Monday. John Lachier, belonging to Gaspe, while engaged fishing lobsters was caught in the backline and dragged overboard. Another fisherman passed the man an oar, but he shouted out "good-bye" and refused to grasp the oar.

Two men, John P. Wedge (Ambrosion) and a man named White were drowned Monday at Fifteen Point by the upsetting of a boat. They had been setting lobster traps. Both were married and leave young families. Another boat was capsized, but its occupants managed to cling to it until rescued.

An order has been given by the war department for five million rations, one-fourth to go to the Philippines by way of San Francisco and the balance to Cuba. This will be sufficient to supply an army of forty thousand over thirty days. An order has also been given for twenty thousand hammocks.

Lady Laurier is holding Thursday evening receptions. Mr. G. S. Mayes, of St. John, was at that of last Thursday evening and he won great applause by his singing. Lady Laurier played two of the accompaniments and was so impressed that she insisted upon a third song to the great gratification of her company. It certainly was a very great treat even to a company in which there were some most excellent musicians.

Samuel Parsons, Jr., lately Superintendent of Parks in New York City, is perhaps the highest American authority on the making and beautifying of parks. His article, "The Parks and the People," in the May Magazine Number of The Outlook, is thoroughly readable, and is notable also for its abundant and charming illustration. (\$3 a year. The Outlook Company, 287 Fourth Avenue, New York.)

Yarmouth Times: It is reported in well informed circles that General Manager Campbell, of the Dominion Atlantic Railway, will shortly give up Yarmouth as the place for the arrival and departure of the company's boats, and that Digby will be the point selected. What gives color to the report is the fact that the company cannot continue to occupy its present wharf and that no attempt is being made to obtain other accommodations.

The spring conferences of the Methodist Episcopal church of the United States have all been held and the vote on the proposition for equal lay representation is: For 3,278; against, 937. The vote last year was: For, 1,459; against, 2,266. Fifteen foreign conferences are yet to be heard from and the voting of the fall conference will not begin until the first of September. The proposition, however, has already received 110 more votes than the necessary three-fourths to carry.

The Highest Place in the Temple of Fame.

Paine's Celery Compound the Hope of the Civilized World.

A Marvellous Cure in St. John's, Newfoundland.

ANOTHER PROOF THAT PAINE'S CELERY COMPOUND CURES WHEN DOCTORS FAIL.

To gain admittance to the Temple of Fame, honor, reputation, worth and wondrous achievements must be some of the necessary qualifications.

Paine's Celery Compound has gained all of these in its work of life-saving in the world. It has saved husband, wife, sister, brother and child to the family after the efforts of the best physicians proved unavailing.

Paine's Celery Compound is doing its grand work every day, bringing joy and happiness to thousands of homes.

The cure of Mr. E. Landy of St. John's, Nfld., is worthy of the attention of all sick and suffering people. The results as described by Mr. Landy should induce every

suffering man and woman to use Paine's Celery Compound at once.

WELLS & RICHARDSON CO., GENTLEMEN:—With great pleasure I make known what your Paine's Celery Compound has done for me. Last December I was sick and suffered from a heavy cold. My doctor said I was run down, and advised me to give up my work (the tailoring business) as he thought it was not conducive to my health. He gave me medicines for my trouble, also for indigestion and nervousness. The medicines, however, produced no good results, and I was reduced to a mere skeleton, and came to the conclusion that I was going to die. Through the influence of an old friend

who came to see me I was prevailed upon to use Paine's Celery Compound, which he said would soon set me on my legs again. After using the first bottle, and the pills that go with the compound, I had such good results that I continued with the medicine until I had taken seven bottles, when I found myself as strong and healthy as ever before in my life. I am able to work at my trade as well as in former days, and see no necessity for giving it up. From the results that have blessed my efforts with Paine's Celery Compound I would strongly advise every sick person to use the great medicine which has no equal in the world. EDWARD LANDY, 32 Plank Road, St. John's, Nfld.

A Narrow Escape.

A Warton Lady Who was Near the Dark Valley.

Her Trouble Began With Swelling of the Glands—This Was Followed by General Collapse and Heart Weakness—Doctors Said She Could Not Recover, But Today She is Enjoying Good Health.

From the Echo, Warton, Ont.

Mrs. Jas. Overand, who lives in Warton, makes the following statement in regard to a remarkable cure effected by the use of Dr. Williams' Pink Pills for Pale People:—"I am 30 years of age and have lived in Warton for the past six years. Previous to this I, with my husband, who is a stone mason, were residents of Chesley. About four years ago there came a swelling on the right side of my neck which grew as the time went on until in about six months it had grown as large as a goose egg. I consulted a physician and he lanced it. This physician diagnosed my case as enlargement of the glands, and said I would get well after it was lanced. This operation gave me temporary relief, but it was only a short time before the lump again began to grow and in six months I was worse than ever. In the meantime I had been prescribed for by different physicians and taken several patent medicines, but none of them gave me more than temporary relief. About three years ago I left Warton for Chesley thinking probably a change would improve my health. I consulted a physician there and he said the trouble was incurable and might end fatally. Discouraged I returned to my home in Warton, much worse than I was when I left, and believing I had come home to die. Before I left for Chesley I had been attacked occasionally with fainting spells; on my return these occurred more frequently and of longer duration. With the least excitement I would faint dead away. I had become very weak and could scarcely walk across the floor and felt myself growing worse every day. I again consulted the local physician and this time he said it was spasms of the heart and that I would not live more than a couple of days. While lying in bed a lady of the town visited me and advised me strongly to try Dr. Williams' Pink Pills. I thought it useless, but I was ready to grasp at any means of promised relief, and so commenced to use them. Before the second box was completed I felt myself getting better and before I had finished my seventh box I was able to go about and do my own work. I continued them until I had used fourteen boxes, when I was completely cured. The swelling has left my neck and I am now as well a woman as I ever was in my life. I make the above statement voluntarily, believing it my duty to that which has saved my life and will if necessary make an affidavit to the above facts at any time." A depraved condition of the blood or a shattered nervous system is the secret of most ills that afflict mankind, and by restoring the blood and rebuilding the nerves,

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor, ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to sallow cheeks. Beware of imitations and substitutes alleged to be "just as good." Sold by all dealers or sent by mail, postpaid, at 50 cents a box, or 6 boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Sea Foam Floats

A Pure White Soap

Made of the Finest Grade of Vegetable Oils.

Best For Toilet and Bath

Saint Croix Soap Company, Saint Stephen, N. B.

FRED. De VINE, BARRISTER-AT-LAW, NOTARY PUBLIC, Etc.

Office: Chubb's Building
Cor. Prince Wm. and Princess Streets
SAINT JOHN N. B.

Shippers of Country Produce

Find it to their advantage to consign

Pork, Poultry, Butter, Eggs, etc.

TO

D. G. WHIDDEN

COMMISSION MERCHANT

HALIFAX, Nova Scotia

And Buyers of Oranges and it pays to drop him a card for prices.



You need it to bear the daily burdens of life. If your back is weak—Doan's Kidney Pills will strengthen it. If it is pained and aches—Doan's Kidney Pills will cure it. No experiment in taking Doan's Kidney Pills. They cured hundreds of weak, aching backs long before other kidney pills were dreamed of.

MR. JAMES ROW, Belleville, Ont., suffered for nine years with terrible pain in the back, rheumatic pains, and pains in the bladder. He spent \$800 doctoring, but got little relief. Doan's Kidney Pills have completely cured him, banished the back pains, and all the other pains and aches.

THE RAVAGES OF CONSUMPTION.

The White Plague on the Increase.

The remarkable increase of deaths from Consumption (tuberculosis) within the last few years is now attracting the attention and earnest consideration and study of the leading medical authorities of Europe and America. And the most strenuous efforts are being made to check its further development. Many eminent men suppose that Consumption cannot be cured; but not so with that great scientist and chemist, Dr. T. A. Slocum, who asserts that this terrible malady has never been thoroughly studied in its various bearings; and says that consumptives are constantly being sent to sanatoriums, with the hope of prolonging life for a short time, rather than for the purpose of effecting a cure. Dr. Slocum has made consumption a lifelong study; and he claims that not only can life be prolonged, but a complete cure can be effected, even in the last stages. The Slocum Cure is not an experimental remedy; but is the result of laborious study and practice, each ingredient in its composition having been selected for a special and powerful bearing upon the cause of this dreadful disease. Its remedies (The Slocum Cure) are proffered in a reasonable time, a perfect and a permanent cure can be effected.

If the reader is a consumptive, or has lung or throat trouble, general debility or wasting away, do not despair, but send your name, post office and nearest express office to The T. A. Slocum Chemical Co., Limited, 186 Adelaide Street West, Toronto, when three large sample bottles (The Slocum Cure) will be sent you free. Don't delay until it's too late—but send at once for these free samples; and be convinced of the efficacy of this great remedy.

When writing for samples say you saw this free offer in the Messenger and Visitor.

London journals dwell on the fact that California prunes are very popular in that city.

Grown Milk is the young calf. which has acc skim milk fa fats, seems to calf's wellb gative and cat cretory organ be done in an lated milk is though we ha farmers churn made yellow of good qual the "blesting as unfit for an which nature food of the ne

But after th the milk beco most localitie uses to be give unless the call only require the calf that it skim milk is u and fortunate skim milk fa and can be pu giving it whol will eat a goo into curd. Pi greatly benefi among the dis are usually fed will not only d its exclusive m one that is onl few months at great advantag young and gro

What shall v milk better? found anythin ed and made i to thicken and only a small p gruel. The oa to remove the teaspoonful of be cooked at o ly, and will m two quarts of ed into the co that to just ab will soon beco feed, and will than on skim amount of skin and the fine sif ed to two, or e

With this fee eat some bri variety of food the future cow that was a good feeder, learned in cal period. Some which is rich i the porridge, will be a grea the food to fat too much of it calves that are ican Cultivator

It is one thin in condition fr another to hav quantities of m giving foods li oilmeal, good c In the one cas gives little or n condition she i and full of ric ration from the made from the allowed to go d should be allow tion She nec order to bear t starting to mil the impressio farmers begin s

The Farm.

Growing Calves Cheaply.

Milk is the natural food of the very young calf. In the first two days the milk which has accumulated in the udder, and is thick, yellow and exceedingly rich in fats, seems to be necessary for the young calf's wellbeing. It is a powerful purgative and cathartic, and will set the excretory organs to working better than can be done in any other way.

But after the second or third day, when the milk becomes normal again, it is in most localities quite too valuable for other uses to be given as the calf's exclusive food unless the calf is to be fattened, which only requires a few weeks' feeding. For the calf that is to be raised to maturity skim milk is usually reckoned good enough and fortunate is the calf that has a diet of skim milk and plenty of it.

What shall we use to make the skim milk better? In our experience we never found anything better than oatmeal scalded and made into a hot gruel with which to thicken and enrich the milk. At first only a small part of the feed should be gruel. The oatmeal should be sifted so as to remove the hulls, and at first one or two teaspoonfuls of the sifted oatmeal should be cooked at once.

With this feed calves will soon learn to eat some bright clover hay. Eating a variety of food is one of the best lessons the future cow can learn. We never saw a cow that was worth anything that was not a good feeder, and it is a lesson more often learned in calfhood than at any other period.

Run Down.

It is one thing to have a cow run down in condition from lack of food, and it is another to have her thin by giving large quantities of milk in all pure, rich, milk-giving foods like wheat bran, ground oats, oilmeal, good clover hay or other materials. In the one case she is poor and faint and gives little or no milk, while in the other condition she is strong, hearty and active and full of rich blood.

as the cow begins to dry up. If she can be kept alive until grass makes a sufficient growth to furnish pasturage the saving in feed made is considered so much gain, and she will come to herself in a little while after pasturage gets good.

The good dairy cow ought to give milk eleven months out of the year, and the one month she is resting she ought to be gaining in condition every day. Profitable dairying is not good luck. It is the result of selecting and using good cows and giving them good feed and care, and all a cow loses while she is dry must be made up again, and it must be made from food supplied to her, and costs double what it should cost to keep her thrifty.

Larger Quarters for Poultry.

Very many new poultry-houses are being built all through this section. They are usually made to face the south, and are well lighted, double-boarded, with paper between, and have dirt floors.

One sometimes sees fifty or seventy-five hens put into a house no larger than 10x20 feet. Under such conditions the hens may possibly thrive and lay some eggs if well cared for. Larger quarters, however, will usually give much better results—enough better to pay the increased cost of building larger. The hen is naturally very active, and seems to like to scratch just for the fun of the thing.

Every one knows that it is the busy hustler with red comb and bright eyes, the one that is up early and late, just making business hum, that lays the eggs and pays for herself and her food, too, in six or eight weeks.

Fourteen pullets were placed in a room 13x20 feet about December 1, and very soon began laying from four to eight eggs a day, averaging six at the present time. This is not a large showing, perhaps, but fairly good for zero weather.

THE CUBAN SUFFERERS.

Oneida Chapter, Daughters of the American Revolution, Learn of Three Essentials.

An American lady, residing in Guantanamo, Cuba, has written a letter to the Oneida Chapter, Daughters of the American Revolution, speaking of some of the misdirected charities, and stating that among the starving people three things seem to be essential—condensed milk, quinine pills and Scott's Emulsion of Cod Liver Oil.

The request for the Scott's Emulsion was emphasized by the following statement: "A boy to whom I gave some, when actually on his last legs, had just come in looking so bright and happy that it has done me good. Oh! if I had some money! It is terrible not to be able to help the suffering." This attracted the attention of the manufacturers, who entered into correspondence with the Cuban Relief Committee, and found that Scott's Emulsion was being used in the cases of extreme starvation where solid food could not be properly assimilated; whereupon they made arrangements for sending 500 bottles, to be distributed free, in each relief ship that the committee should send forward, and it is now being used in Cuba with wonderful efficacy.

The estimable ladies of Oneida Chapter have been very much gratified at the prompt response with which their appeal was met. The example set will probably be used effectively upon the larger manufacturers of quinine pills and the condensed milk people.

Advertisement for Surprise Soap. Text: EASY QUICK WORK SNOWY WHITE CLOTHES. SURPRISE SOAP MAKES CHILD'S PLAY OF WASH DAY.

Advertisement for Vapo-Cresolene. Text: Cures While You Sleep Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh. VAPRO-CRESOLENE CO., 69 Wall Street, New York.

Advertisement for Miller Bros. pianos. Text: PEOPLE WHO CALL ON US. To inspect our Stock of PIANOS, ORGANS and SEWING MACHINES. GIVE US A CHANCE. MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

Advertisement for W. H. Johnson Company. Text: People of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.

Advertisement for The E. B. Eddy Co., Limited. Text: "Made in Canada". THE E. B. EDDY CO., LIMITED. Hull, Montreal, Toronto.

Advertisement for K C Whole Wheat Flour. Text: K C WHOLE WHEAT FLOUR. Prevents and relieves Constipation.

Advertisement for The Great Church Light. Text: The Great Church Light. I. P. FRINK, 581 Pearl Street, New York.

Is your hair Green?

It's only another way of asking, is your hair growing? For green means growing. You can MAKE hair grow by using

Ayer's Hair Vigor

Quarterly Meeting.

The Shelburne County Baptist quarterly meeting held its regular session at the Lewis Head Baptist church on May 3 and 4. The meetings at this session were marked by the special interest shown in all branches of the work connected with the churches; and we had an average attendance of delegates and friends. One visiting brother was with us, Rev. J. Murray, who, in conjunction with Rev. N. B. Dunn and Bro. G. H. Baker, Lic., added greatly to the inspiration of the meetings. A word must be said here about the place of meeting. On entering the church one could not help but notice the neat and comfortable appearance of everything. The friends have lately had it remodelled and re-seated, and it certainly is a credit to them and to the workman, who, by the way, was one of their brothers, Deacon Atwood Giffin, and who besides adding strength to the church in spiritual lines, understands the art of building it on material lines. The first session opened on Tuesday, May 3, at 2.30 p. m., with a devotional service led by Rev. N. B. Dunn. Then followed business and reports from the churches. In the evening, commencing at 7.30, a half-hour service of song was held, after which Rev. N. B. Dunn preached a clear and impressive sermon. On Wednesday morning at 10 o'clock was held a social service of great interest, under the leadership of Deacon Atwood Giffin. The B. Y. P. U. session followed, with Pres. McDonald in the chair, and the same interest was shown in this meeting as in the former one. Reports from Unions were heard, then, on the invitation being given, Rev. J. Murray spoke on B. Y. P. U. work in other places, and gave some excellent hints on the line of conducting an interesting B. Y. P. U. session. Pres. McDonald read a paper entitled "Enthusiasm in B. Y. P. U. Work"; excellent comments on same were given by Rev. N. B. Dunn and G. H. Baker, Lic. In the afternoon at 2.30 the Women's Missionary Aid Society met, the President, Mrs. T. Williams, presiding. Scripture was read by Mrs. N. B. Dunn. The president then gave a brief and excellent account of mission work in foreign lands, which is carried on by support from the Canadian society. The next speaker was Mrs. N. B. Dunn, who has taken a great interest in Aid Society work in this county,—but we shall now have to record the intended departure of our sister to another county. She will be sorely missed by the Shelburne County W. M. A. Society. The reports from the different societies showed progressive action. Mrs. Henry Harlow read an excellent paper entitled "Do they understand." Rev. J. Murray addressed the meeting as did Rev. N. B. Dunn and G. H. Baker, Lic. The "old time conference" meeting conducted by Deacon Augustus Freeman was indeed one of the bright spots in the quarterly meeting, it led through the green pastures of Christian life and was a time of renewed consecration. At 7.30 p. m. the usual service of song opened. In the absence of Rev. E. Quick the quarterly sermon was preached by Rev. J. Murray, taking his text from 2 Sam. 23:10, Eleazar's sword, as representing the Bible. Just before the preaching service a letter of greeting from Rev. C. W. Sables, a former pastor on this field, was read. The farewell service conducted by G. H. Baker, Lic., reminded us that these sessions of Quarterly Meeting were drawing to a close, and we soon learned it meant that we must say good-bye to the President of our Quarterly Meeting board, Rev. N. B. Dunn, as he expects to leave soon and assume pastoral duties in another field. We feel very keenly the loss of our brother, but our prayers shall follow him in his good work. Collections for Church Fund amounted to \$4.50. August meeting will be held at 1st Sable.

GEO. T. McDONALD, Sec'y.
Shelburne, May 11th.

News Summary.

There were twenty-four failures in the Dominion last week, against thirty-one in the corresponding week last year.

It is officially announced that the Queen has accepted the resignation of the Earl of Aberdeen as Governor General of Canada.

Daniel F. Titus, aged 30, son of Mr. Daniel Titus, of Fredericton, was struck by a train near Orono, Maine, Monday and killed.

The residence of Mr. Charles Lockhart on the Shediac road, near Moncton, was destroyed by fire Thursday evening. No insurance. Loss about \$1,000.

A Yokohama despatch of May 14 says: Two hundred fishing boats have been swept away by a gale and tidal wave at Swatesi and 1,400 men are missing.

The Municipal Councils of Barrie and Collingwood chartered a special train for the conveyance of the electors of North Simcoe who wish to attend the funeral of the late D'Alton McCarthy on Saturday.

The funeral of the late Dalton McCarthy took place at Toronto on Saturday afternoon. Messages of condolence from all parts of Canada and many places in the United States have been received by his family.

The house of the late Hon. Frank Woods in Petersville, Queens county, occupied by Dr. H. Macdonald, was burned on Wednesday. Dr. Macdonald lost all his furniture and library; also a year's provisions. No insurance.

The house, barns and cattle of two farmers, named Douville and Tesser, at St. Thuribe, Que., were engulfed in a landslide early on Sunday morning. A five-year-old girl of the Douville family was swallowed up in the moving mass of earth.

The large hotel and C. P. R. depot at Sycamou, B. C., was destroyed by fire on Saturday night. Everything was lost, the inmates escaping only in their night clothes. Amos Carter, a guest, who had \$3,000 cash in his room, lost it all.

The firm of L. B. Clark & Co., of Boston, and Kingman, Me., has assigned. It is estimated that the unsecured indebtedness of the firm is about \$250,000, and the secured, which consists largely of hypothecations of leather and hides for advances, is nearly \$200,000.

The Kings Co., N. S., board of trade is asking that the Agricultural school, whose buildings at Truro were recently burned, be re-opened at Wolfville in connection with the Horticultural school at that place, and that an experimental farm be also established at Wolfville.

Messrs. Beatty & Sons, of Welland, Ont., have a contract from the Dominion government for building a dredge to work on the St. John river between Fredericton and Woodstock. It will be seventy by thirty-five feet and built especially for this service. The dredge will be built on the old wharf at Gibson.

James Hamill was arrested at Point du Chene Saturday on the charge of murdering his brother, Owen Hamill, whose dead body was found in an old I. C. R. box car, used as a coal car, at the station at that place, on Sunday evening, the 28th of November last. The body will be exhumed and a post mortem examination held.

Word has been received of the capture after an exciting chase, lasting two days and a half, of Joseph Clause, the murderer of his two partners north of Glenora some weeks ago. Malcolm McLean, a Yukon police officer, made the capture, assisted by an Indian. McLean found in the murderer's pocket the purses of the murdered men, Burns and Hendricks. Claus is a native of Belgium who came to Canada ten years ago and for some time worked at collieries in Nova Scotia. He has a wife and child in Wellington, B. C. He will be brought to Vancouver or Victoria for trial.

A despatch to the London Daily Mail from Lugano, Switzerland, dated Friday, says: "At Potedera, in Tuscany, the riots were very serious. The commander of the troops ordered eight trumpet signals before he gave the word to fire. The effect then was of the deadliest character. Those who were foremost in the crowd could not move, and received the charge in full. Then men fired who had never thought of firing before. Revolvers were used in sheer despair. One frantic woman advanced with a pistol, pushed aside the soldiers' rifles, pressed her weapon against the breast of a soldier and shot him dead. His comrades ran their bayonets through her body and one shot her through the head. Among the dead were five children under thirteen days."

BUY
Coleman's Salt
THE BEST

New Brunswick Convention Receipts.

Centerville church for H.M. \$5; Bloomfield, Wood Corner church, H.M. \$5; 1st Springfield church, H.M. \$2; 1st Springfield church, Seminary debt, \$7; Buctouche church, H.M. \$1; Centerville church, Seminary debt, \$3; Bloomfield, Wood Corner church, Seminary debt, \$2; 2nd Springfield church for the Baptist Annuity Association, \$2.12; Treasurer of the W.B.M.U. H.M. \$121.60, from which \$20 paid by the Moncton church especially for French Missions; Rev J.W. Manning

per Home Missions, \$107.32; St. John and Kings Quarterly meeting, H.M. \$6.37; St. John and Kings Quarterly meeting F.M. \$6.38—\$268.79. Before reported, \$1365.65. Total, \$1634.44.
St. Martins, N. B. J. S. Trros. Treas.
May 10. * * *

Fire in Chicago on Thursday destroyed more than a million bushels of grain in an Armour elevator, together with the structure. Loss about \$1,000,000.

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A.
The Oldest and Largest Manufacturers of



PURE, HIGH GRADE Cocoas and Chocolates

on this Continent. No Chemicals are used in their manufacture. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.
CANADIAN HOUSE, 6 Hospital St., Montreal.

Curtains at \$1.50 a Pair.

A special to advertise our Curtain Department. Just recently we have made new arrangements for buying curtains, and now we have them straight from the makers, without paying any profit to wholesalers on this side of the water, hence you buy them from us at wholesale prices.

Our prices run from 45c to \$7.50 a pair, but some numbers are prominent by their extra value. One, at \$1.50, is a real Nottingham Lace Curtain, with very fine, open pattern, equal to anything we have ever sold before at \$2.25. They are 3 yards long and 50 inches wide.

We have Scotch Lace Curtains, pretty fine lace pattern, 3 1/2 yards long and 56 inches wide, at \$1.00 a pair.

Order your Curtains from us, and if what we send is not satisfactory you can return them at our expense. We pay expressage on \$3.00 order. Money must accompany order.

Fred A. Dykeman & Co.,

97 King Street, St. John, N. B.

Don't Pay Big Prices

For your Clothing. Fraser's Clothing cannot be beaten in quality or lowness of price. A good pair of pants for \$1.25 if you want them. Come and see us or send for what you want.

FRASER, FRASER & CO.

40 and 42 King Street,

CHRAPSIDE.

St. John, N. B.

NO CRACKS

Will ever disfigure your interior decoration if you use

Our
RELIABLE
METAL
CEILINGS



One of many designs

They are suited to every class of building and give permanent, fire proof beauty for a very moderate cost.

Mail us an outline showing shape and measurements of your walls and ceilings and we will send an estimate.

No harm in knowing all about it.
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Mr. Chamberlain's
Speech.

recently made speech... apprehension on... ment that the re... insufficient to affo... lents in internat... Britain is confront... powers as to the s... disregard which... British rights in... recently create... speech mentioned... ham. After depr... quarters that Lo... and the Governm... said: "If foreign... those statements... mistaken, and tha... ful concessions ar... maintenance of th... Referring to the... England has pur... remarked that this... but the time has... confronted by a... first duty, therefo... empire into close... the bonds of perm... across the Atlant... generous nation sp... race, and having i... would go so far as... be, even war itself... in a great and nobl... the union jack sho... Saxon alliance. I... results of Lord Sal... time these two gre... better than they e... tury ago, they wer... British Governmen... to draw a gloomy p... where we have... Afghanistan, excep... or a defensive fro... fore, injure Russia... whole Chinese emp... are so enormous th... ever presented for... a British governme... to be decided wit... reject the idea of... whose interest ar... points of Mr. Cha... with prolonged che

Anglo-Saxon
Alliance.

speech is receiving... sides the Atlantic... prominent New Y... British Cabinet h... committed itself in... alliance, if it can b... advantageous to b... strictly true or not... evidence, besides t... lain's speech, that s... many of the leadin... strong favor. In vi... the present or pro... inimical to the inter... Africa and Asia, th... of English statesme