

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
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Finland. A highly interesting letter from a correspondent of the Toronto 'Globe,' giving an account of a recent visit to Finland, appeared in that journal in its issue of May 23. That country has become especially interesting because of recent events and because of the prospective migration of considerable numbers of its people to Canada. The 'Globe's' correspondent describes Finland as a country which has properly been called the land of the thousand lakes. Its area is about three-fourths that of the Province of Ontario and its population 2,500,000. It was long a battleground between Swedes and Russians. In 1520, however, it was given a constitutional form of government by the King of Sweden. Near the beginning of the present century Finland became a dependency of Russia, Alexander I. conferring upon it a constitutional form of government, which was subsequently amplified and confirmed by Alexander II. But Russia now proposes by an edict from the Czar to abolish all legislative control exercised by the Four Estates or Diet or Parliament of the Finlanders. General Bobrikon, who had previously carried out extreme measures in the southern Baltic Provinces, was appointed Governor-General of Finland, no doubt with a view of taking charge of the *coup d'état*. A special session of the Diet or Legislature is now meeting in secret session to consider the proposals from the Emperor, and it is safe to affirm that from the Four Estates or Houses—the Nobles, Clergy, Burghers and Peasants—there will be a firm, respectful and unanimous protest against the suggested curtailment of their rights. The late refusal of the Czar to receive the deputation of five hundred burghers and peasants, bearing a memorial signed by more than five hundred thousand inhabitants, praying that their rights, given and conferred to them by his predecessors, shall not be disturbed, has created an intense feeling of indignation throughout the country.

In the Finnish Capital. The capital city of Finland is Helsingfors, with a population of sixty or seventy thousand. It was the fortune of the writer alluded to above to be in the Finnish capital on the first of May. That is the occasion of the great annual procession or demonstration by the students of the Russian universities. The university at Helsingfors was the only one in Russia open on that date—all the others having been closed by the authorities on account of the fears that students would incite the populace to riot. The Russian officers claimed to be aware of a plot on the part of the students to cause trouble at Helsingfors. A walk up the principal streets and parks soon confirmed the impression that something extraordinary was on the tapis. But the probability of a riot could not be entertained for a moment, judging from the appearance of both students and populace. Every lady, and there were thousands on the streets, was dressed in black. In fact, this evidence of mourning has been universally adopted as a public protest against Russian aggression and in view of the sorrowful political outlook. The peasant women and girls, with but few exceptions, have laid aside their colored head shawls and wear black instead. The dry goods merchants cannot find sale for colored dress goods or millinery. The sombreness of the dresses would give the impression to a stranger having no knowledge of the cause that a plague of pestilence had swept over the community. . . . No evidence of disrespect was offered the military attaches of the Governor-General, except an unconscious expression of scorn that marked an otherwise serene countenance. The people most

ST. JOHN, N. B., WEDNESDAY, MAY 31, 1899.

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generally glanced in another direction when one of the richly-uniformed Russians passed. . . . Looking at the approaching line [of students], numbering between 2,500 and 3,000, including about 300 ladies, a sight was witnessed that cannot soon be forgotten. The men, in close-fitting coats, a bouquet of roses, lilies of the valley and smilax or ferns on every lapel, on the head a white peaked cap, less full than the ordinary Russian crown, with a black band. Every face a Scandinavian, very fair, bright complexion and rosy cheeks, the vast majority having very light hair, and not a real dark-haired lad among the number. The ladies wearing the same kind of cap and flowers, their complexions seeming fairer and richer with a rosy bloom, and hair lighter, no doubt on account of its profusion, than their companions of the other sex. Among the men there were not to be seen those duel-scarred faces so prevalent among continental students. But there was a manliness, a courage, an intellectual development and a maturity of character that swept out of my mind in an instant the mistaken conception of a lifetime regarding the character of Finlanders. I have seen students' processions in Canada and the United States, in England and France, but I never saw one more marked by intellectual force and power than this one of young Finlanders at Helsingfors." At the Park the students sang university and national songs, and the pathos and power with which they sang Finland's national hymn are described as wonderful.

Social Conditions. In respect to education the Finlanders are represented as being among the most advanced people of the age. Religiously they are almost entirely Lutherans, with the exception of some 50,000 who belong to the Greek Church. "There are practically none uneducated among the Lutherans. The common school is very thorough, a strong democratic feeling exists, and the high school fees are very low. Entrance to the university is equally open to all. This institution was founded by Queen Christina in 1640, and embraces science, law and medicine in its curriculum. In agriculture, which industry is the calling of the vast majority of the population, the Finlanders have adopted modern methods, and have among other means imported a large number of English cattle in order to improve their own. The dairying industry is growing in importance, last year 13,000 tons being exported. I visited their dairies and found them managed entirely by women. A fair proportion of the people are also extensively engaged in saw-mills, pulp-mills, paper-mills and tanneries, and they have their own sugar refineries. In their telephone conveniences they are as far ahead of Ontario as Ontario is ahead of Labrador. These are the people whom the Russians are determined to place under the same autocratic rule that they exercise over a semi-barbaric and uneducated population in other parts of the empire. To a country that has a history extending over many centuries of constitutional government, the yoke proposed by the Russian authorities is nothing short of slavery. The Diet of Finland is to cease having authority; it is to be simply an advisory body, whose advice will be more frequently scorned than accepted. A contented people have been driven into discontent and unrest. Imperial authorities are standing with cannon loaded to the muzzle to sweep the streets at the first sign of disturbance. But the Finlanders are going to give them no such excuse. They are not given to armed revolution. It would be useless. The military martinet will waken in Russia some morning to find the dreaded revolution has come

elsewhere than here. It may take time, but it will come, unless a wise Alexander or Nicholas arises, liberal enough to meet the demand for constitutional government. When every university in that vast empire had to be closed to avoid riots it is significant of more than a passing storm."

A Great Fire in St. John. On the afternoon of Thursday last St. John was visited by the most destructive fire which

occurred in the city since the great fire of 1877. The scene of Thursday's conflagration was that part of the north end of the city known as Indiantown. The fire started shortly after one o'clock at the foot of the hill near the wharves in the building adjoining P. Nase & Sons' warehouse. A fresh southwest breeze was blowing, and before any effective force from the fire department had reached the place the fire had spread from building to building and assumed alarming proportions. Fanned by an increasing wind and favored by the dry condition of the wooden structures, the fire spread with great rapidity, consuming the warehouses along the waterfront and making its way up Main Street and along the streets to the north of that principal avenue of traffic and travel. By half past five o'clock the fire had reached the top of the hill on Main Street and on the parallel streets north of Main had extended considerably farther in the same direction. Favoring conditions of wind, and the fact that a large brick building had been reached on Main street, enabled the firemen to check at this point the progress of the fire in that direction, and it soon appeared that the conflagration was in process of being subdued. In this there was great cause for thankfulness, for at one time it seemed probable that the fire would extend much farther along Main street and no one could tell where its progress would be arrested. For a time the Main Street Baptist church and the F. Baptist church on Victoria street were felt to be in considerable danger, but happily the progress of the devouring element was arrested while yet some distance away from those structures. As it is, the destruction of property is very large and will be severely felt by the people of the burned district. Not less than 240 houses, it is said, were burned, and \$500,000 is probably a low estimate for the value of property destroyed. Many of the buildings burned were dwelling houses, and the number of families who lost their homes, and many of them much of their household furniture, by the fire is said to be not less than 300. According to a statement which may be taken as approximately correct, the aggregate insurance on the destroyed property is a little over \$220,000. Two persons lost their lives during the progress of the fire. One of these was Miss Cunard, a lady of about 80 years of age, who, against the warnings of friends, appears to have remained in her house until escape was cut off, and the other was Mrs. Mowry, in whose case death is said to have resulted from excitement. Many of the families burned out were persons of small means, upon whom the loss will fall very heavily.

The Main Street Baptist congregation has suffered severely by the fire. Pastor Gordon reports that a large number of the burned out families are among his people, and they will require no little assistance to enable them to tide over their heavy misfortune without suffering. No doubt generous aid will be extended to those in need. The city council has voted \$2,500 for the immediate relief of the fire sufferers. The Bank of British North America has made a donation of \$1,000, other generous donations from private individuals are reported and the Women's Council is taking steps to supply clothing and other necessities. At a public meeting of citizens called by Mayor Sears for Monday afternoon it is expected that some systematic plan of relief will be decided upon.

Patriotic Discourse.

By Rev. H. F. Adams, Truro, N. S. (Preached May 21st, and published in the Truro Daily News.)

Text: 1 Peter 2, 17—"Honor the King."

When the Apostle Peter wrote these words, it was an age in which demons reigned in human form, when

"Wealth was a monster gorged
Mid starving populations."

Nevertheless he urged upon his fellow Christians the duty to honor the King. That is, in the Master's own words, to "render unto Cæsar the things that are Cæsar's." It was a hard and bitter thing to honor such a petty King as Herod, whom the angle of the Lord smote for receiving blasphemous adoration; or such Empire Kings as Caligula, Nero and Domitian, whom to receive at death, "Hell enlarged herself."

Turning to the monarch who today rules "a vaster Empire than has been," the subjects of Queen Victoria, find it an easy and pleasing task to do honor to her name. We are so familiar with all the graces for which the name Victoria is synonymous, that we seldom pause to think of them, and thank God for them. This week our noble Queen will celebrate her 80th birthday anniversary, and next month, the 63rd year of her reign. Such a wonderful career. I deem worthy of our earnest study, and trust we may derive some helpful lessons, in the pursuit of those great principles which have governed her life.

When Dukhobours from Russia, and Galicians from Austria, seek for freedom in the dominions of Victoria, that name must mean more to the persecuted of those lands, than the Emperors who reign there. If in India, and Africa, and the Islands of the Sea, the Queen's subjects delight to hymn her praise, her personality must be to them one of perennial and ever-increasing beauty. For woman in those lands, is at a discount. Strange then, passing strange, it must be to the Orientalists mind that a woman, and a little woman, is the Monarch of the vastest Empire and mightiest nation in the world.

When the Duke and Duchess of Kent, were training their only child for the throne, little did they think that she would become such a great and powerful Queen as she is today. "They built better than they knew."

The Queen recently visited the Kensington Palace, her father's home, and as she passed through the rooms where she spent her childhood and girlhood, even she must have wondered how much greater her life has a hundred fold exceeded her parents' most sanguine prophecies!

As we gaze upon the lone widow, in her four score years of life, we can scarcely think it possible, that she was 63 years ago, the timid girl-queen of 17 summers, whom the Archbishop of Canterbury and Lord Chamberlain awakened early on the morning of June 20th, 1837, to notify her of her uncle's death, and her own ascension to the throne.

"The dew was on the summer lawn,
The roses bloomed, and the woods were green,
When forth there came as fresh as dawn,
A maiden of majestic mien.
They girt a crown upon her brow,
They placed a sceptre in her hand,
And loud rang out the nation's vow,
"God guard the lady of the land."

—Austen.

Through all the changes in her home and in her Empire, that one woman has been solitary in grandeur of true wifehood, noble motherhood, and incomparable Queenhood. With a splendid steadfastness of purpose to be faithful to her triple office, she has grown in the affections of her children and her people. The nations of other lands, have paralleled the Britisher's love for Victoria, only by a wholesome fear of that name, so that today she is the best loved and the most feared woman in the world. When a lad of some 14 summers, I remember with what boundless enthusiasm I cheered Her Majesty, when she was driving in state to St. Paul's Cathedral. I was but a sample of every English boy, who has learned the Queen's true character, only to love her. But why should her nearly four hundred millions of subjects love her as they do? Granting the Divine Providences that have been the Nation's dowry, there must be qualities of a personal nature to enshrine her so deeply in the hearts of her subjects.

England had Henrys, Charleses, Jameses, Georges and Williams, but to not one were the English people deeply in love or the foreigner deeply in fear. In most cases, while they had some virtues, their vices overshadowed them, and became more conspicuous, and consequently more generally copied. Whereas Queen Victoria's virtues are not discounted by any vices. I know that the wonderful forward movements in every department of the British nation, during the Queen's reign, have been making history, unparalleled in any similar previous period of time. And I believe that back of all the boundless prosperity, expansion of the Empire have been the eternal purposes of Jehovah.

Yet on comparison of Victoria's character with that of any of her predecessors, I believe that such a woman, with such a character, came "to the Kingdom for such a

time as this." She is the Queen of all the ages, most nearly to perfection, known, and for what she is, and has done, and is doing, we must, we will, we do "Honor the Queen."

1. We honor the Queen for her Purity. Monarchs make their courts reflect their tastes and tempers. Their very position will lend sanction to vice or virtue, and will invite and induce imitation. Diaries and other historical records of bygone reigns, cause the flush to come to the cheeks of Englishmen. But since the Queen sat in the coronation chair in the Abbey of Westminster, her court has been conspicuous for its purity, the reflex of her heart and life. As there has been, never a whisper, reflecting on her fair name, so she would never countenance impurity in her extensive court. The ideal wife, mother and Queen she has been in purity of life, has contributed most powerful to the strong ideal womanhood, the aim of millions of her subjects in her wide dominions.

The Word of God puts a high value on purity. It is a great attribute in the Divine character. A pure heart, a clean heart, are emphasized as receiving the Divine approval, and the issues of such are invariably good, exalting and ennobling to those around. How pure our blessed Saviour was, and how truly has He been the central character of all history. If pure-hearted women are general in a nation, it cannot go wrong, for they must be in communion with the pure Christ, and therefore strong for morality, and righteousness. Englishmen will never know how much, under God, they owe Queen Victoria, for the pure wives and daughters, who now adorn their homes.

2. We honor the Queen for her home life. Her home has always been her happiest place on earth. England's great strength lies in her homes. Her Sovereign sets the happy example of a model home life. The Queen's has always been a true home. The Bible and prayer have always had their right place in her home. Both when Prince Albert was alive, and while she has been a widow. A house may be of costly materials, and furnished with the luxuries from the Orient, but if the Creator is not acknowledged and blessed by its residents, it is not a copy of the Queen's home.

The home I believe God meant to be the model, in miniature, of Heaven. But where God is excluded, the Bible unread, and prayer unheard, it may become the model, in miniature of Hell. Let us see to it, that, with all our desire to honor the Queen, we will not allow our dear Canadian homes to fall below the standard of that at Windsor Castle. For if we do, the Queen, and the Queen's Saviour, will not think our desire to honor her, a very sincere one. An approval of her virtues, and a refusal to imitate them, do not go well together. I beseech you, men and women, hasten and get yours up to the ideal home of our noble Christian Queen. Let not her 80th birthday anniversary pass without a strong effort to truly honor the Queen, in giving Christ and His Word a permanent place in your home.

3. We honor the Queen for her sympathy. She has not been an idle spectator of the woes that have befallen her people. In all her vast realm, millions have been afflicted in one way or other. Yet kind words of condolence, and practical expression in money, have been sent to afflicted communities by Her Majesty. Revelations have been given to her people of the fact, that scarcely any event of joy or sorrow, affecting the nation, escapes the ear of the Queen. Her heart is large enough, and her sympathy wide enough to compass the vast realm, over which she rules with true grace. Famines in India and pit explosions in Wales, accidents on land, and shipwrecks at sea; hospitals for the sick, and founding homes for the waifs, have all felt the touch of her royal sympathy. In all this, we see the training of her pious mother, and we recognize the spirit of the benevolent Christ, who has breathed into her heart His own deep, undying love for humanity. Whether in the sick chamber of her beloved Consort, or in the Children's Hospital in Great Guilford St., whether in requesting the possession of General Gordon's pocket Bible, or in pinning the Victoria Cross on the breast of the Sudan heroes, we behold a modest, yet big-hearted woman, who has well earned the honor we gladly give her today.

4. We honor the Queen because of her recognition of the responsibility attached to her position. One's heart grows sick in reading English history, because of the frequent absence of true majesty from the reigning monarchs. How grossly they used their positions for purely selfish ends, to furnish nauseating pleasures for their time-serving courtiers with no sense of responsibility for the reins of power. The names of her Premiers are much more mentioned in public, than the Queen. But if we knew all the weight of her consent, and all the power of her refusal in the great decisions of her Cabinets, we would find that her hand has made more history than any single human being since she ascended the throne. It is remarkable, nevertheless true, that England's two great Queens, Elizabeth and Victoria, contributed to the growth and greatness of the Empire, more than any two kings in our history. During their reigns, liberty of the people and loyalty to the throne, were, and are, two great features of their reigns, that were the natural

results of sound government at home, and colonization abroad, based on those eternal principles revealed in the Book of God, for the right and the wise government of nations.

As we gaze upon the map and see the world Empire that Britons have reared, it would seem to an ignorant outsider that the lone widow of Windsor Castle could not have much to do with so vast an undertaking. But a knowledge of facts will entirely change such a view. History (and especially as history is embodied in the biographies of statesmen who have occupied great offices of the nation), reveals a personality that has been a strong factor in all the great movements of the past 63 years' work of Empire-building. And while not obtruding her opinions upon the Cabinets that have been in power, she has always made them feel that they were her Executive, and she is their Queen. More than once she has averted war with great nations, by requesting her Premiers to modify their communications with other governments, while corresponding on critical issues of great importance.

5. We honor the Queen because she is a Christian. Her love for the Bible, and her hope in its Saviour; her encouragement to Christianity, and her fidelity to the Protestant faith, have been a tower of strength to the nation, and one of the great causes of its power today.

Surely a Queen of such beautiful virtues, fidelity to principle, and heroic statesmanship, is a special gift from the Almighty Father. And for one who has lived so purely, and reigned so wisely, we feel it an incumbent duty, yea even a joyous privilege, to unite our thanksgiving with 350,000,000 in the Empire, and praise and adore the King of Kings, for His great gift to us, a nation of nations extending from the rivers even unto the ends of the earth.

While we are truly grateful for this noble woman, and all the good influences in the nation, we must not forget that mightier influences have emanated from another throne, which have been all powerful in moulding the national life. Divine elements have been educating the nation up to such an idea of womanhood, motherhood and Queenhood, that the idea became an ideal. This would have made it impossible for a bad woman to have occupied the throne without a rebellion. The 17th century would not put up with the misrule of an unjust King, but beheaded him in Whitehall, and the 19th century would not have tolerated any such manners from a woman. So we are doubly thankful to our Heavenly Father, on the 21st day of May, 1899; first, for the providences which have brought the nation to admire purity, and love goodness in the ruler; and second, for the good woman who has answered the nation's highest expectations of the occupant of the throne.

O King of Kings, whose reign of old
Hath been from everlasting,
Before whose throne their crowns of gold
The white-robed saints are casting;
While all the shining courts on high
With angel songs are ringing,
Oh let thy children venture nigh,
Their lowly homage bringing.

For every heart made glad by Thee,
With thankful praise is swelling,
And every tongue with joy set free,
Its happy theme is telling.
Thou to us hast mindful been,
And lo! we come confessing—
Tis Thou has down'd our noble Queen,
With eighty years of blessing.

Oh, Royal heart, with wide embrace
For all her children yearning;
Oh, happy realm, such mother-grace
With loyal love returning!
Where England's flag flies wide unfurled,
All tyrant wrong repelling;
God made the world a better world
For man's earthly dwelling!
Lead on, O Lord, Thy people still,
New grace and wisdom giving,
To larger love and purer will,
And nobler heights of living.
And, while of all Thy love below
They chant the gracious story,
Oh, teach them first Thy Christ to know
And magnify His glory.

—Bishop of Wakefield.

Gethsemane.

When my Saviour in the garden
Sweating drops of blood I see,
Oh, the anguish that comes o'er me
That he sweat those drops for me.

One disciple came betraying;
Three, hard by, were sleeping sound,
As the sacred man of sorrows
Bowed in anguish to the ground.

When I hear his "Abba Father,"
"Let this bitter cup depart,"
Then I know my sins and sorrows
Were the griefs that pierced his heart.

There he labors broken-hearted,
Till we hear, "Thy will be done,"
With an angel from the Father
Strength and victory have come.

Though betrayed, despised, forsaken,
He, the Son of God and man,
Loving us through all the ages
Goes to consummate his plan.

Fragrant garden, place of sorrow,
Place of blessed victory,
May my heart grow pure and stronger
As I walk with Christ in thee.

CHO.: Man of sorrows, man of sorrows,
Help me bear my cross with thee.

Yarmouth, N. S.

—M. R. FLETCHER.

Rev. George M. W. Carey, D. D.

A few incidents selected from the life of our dear departed brother may be of interest to those of our readers who knew him, for to know him was to love him. I shall confine my present remarks almost exclusively to that portion of his life which bears a relation to the city of Ottawa. In the summer of 1889 he occupied the pulpit of the First Baptist church for a few Sabbaths, during a vacancy in the pastorate, when I met him and heard him preach for the first time in this city. After his first sermon to us I asked him if he remembered the text from which he preached in Halifax many years previously on the eve of his departure for Liverpool, England. He immediately repeated the text, "If I go not away the Spirit will not come." It always seemed to me that I could recall more of that sermon than of any other I ever listened to.

His pastorate over the First Baptist church of Ottawa commenced early in November, 1889, and terminated the last of July, 1893, when, as you know, he returned to the city of St. John, the scene of his former labors, the place that he loved so dearly, and whose people he never tired of praising. Time would fail me now to attempt even an epitome of his pastorate here. I may say, however, that he was universally esteemed and beloved by the church and congregation, in short by all who knew him. His labors were eminently successful. His fame as a preacher was recognized far and wide. The piety and purity of his character were so deep and impressive that one seemed to absorb from his companionship something of the spirit that ruled his whole life. He was always generous, sympathetic, helpful and, if need be, self-sacrificing. His big heart seemed to overflow with loving kindness. He never looked for faults in others and, apparently never found any. There was no place in his nature for ill-will, malice or evil thoughts. But he was much more than kind-hearted and good-natured. His cultured mind, his clear perception, his tactful judgment, his happy facility of expression, his studious habits, his breadth of thought, his deep theological training, his earnest devotion to the work together with his sincere and genuine consecration to the spirit of the Master, raised him to a high and permanent eminence among the preachers and teachers of his time.

The first visit that our dear ex-pastor made to this city after his departure was in February, 1894, on the occasion of the marriage of his daughter Mary to Mr. Joseph B. Tyrell, who has attained fame as an explorer in the northern regions of Canada. He next visited us in December of 1898 when for the last time the entire family enjoyed their Christmas anniversary together. On the occasion of this visit he preached to the people of his former charge with his usual power and old-time eloquence. He next came to Ottawa early in April last, soon after closing his pastorate in St. John. On Sunday the 8th of April he took part in the services at the First Baptist church. On the 12th of April he officiated at the marriage of his daughter Alice to Mr. E. C. Whitman of Canso, a good Baptist and well known throughout the Maritime Provinces. On the 20th of April Dr. Carey was present at the dedicatory services of the new Baptist church in the southern part of this city. He was chosen moderator and also preached the sermon. On the 23rd of April he preached for the First church. This was his last message to us as a congregation. It was good again to hear the old familiar voice; but it was not quite the old familiar voice. There were unmistakable signs of weakness, although he spoke with great energy and with his usual eloquence. On Sunday, the 30th of April, he preached the annual sermon to the Odd-Fellows of this district, of which order he had long been a prominent member, and who but a few days afterwards showed their appreciation of their late lamented brother by attending his funeral in a body and accompanying his remains to their last resting place in the city of St. Catharines. A few days before his decease he was planning to visit what the family called their "permanent home" at Port Rowan in Western Ontario, but the illness and death of an old friend caused him to postpone his visit. On Tuesday, the 16th of May, at about one o'clock he lay down to sleep and asked to be called in time for the funeral of his departed friend which was to take place that afternoon. Half an hour later when some member of the family went to awake him he was found to be still asleep, but it was the sleep of death. He seemed to have departed without a struggle or pain. His funeral took place on Wednesday the 17th instant. The services were conducted by our present pastor, Rev. A. A. Cameron, assisted by Rev. Dr. Herridge, Presbyterian, Rev. Dr. Rose, Methodist, Rev. Frith and Higgins, Baptist.

When I looked for the last time on the placid features of my dear old pastor, and one of the dearest friends that I ever met on earth, I felt my heart saying,

O for the death of those,
Who slumber in the Lord.
O be like theirs my last repose,
Like theirs my last reward.

Ottawa, May 22nd.

H. H. BUGH.

The Whitethroat.

Shy bird of the silver arrows of song,
That cleave our northern air so clear,
Thy notes prolong, prolong,
I listen, I hear—
"I—love—dear—Canada,
Canada, Canada."

O plumes of the pointed dusky fir,
Screen of a swelling patriot heart,
The copse is all astir,
And echoes thy part!

Now willow reeds tune their silver flutes
As the noise of the day dies down,
And silence strings her lutes
The Whitethroat to crown.

O bird of the silver arrows of song,
Shy poet of Canada dear,
Thy notes prolong, prolong,
We listen, we hear—
"I—love—dear—Canada,
Canada, Canada."

—THEODORE H. RAND.

I clipped this sonnet from the Toronto Globe, in which paper it first saw the light. After reading it, I am not sure but I had a little dash of envy! Why could I not have understood what Whitethroat says? Of birds of song that pipe and play, that carol and sing on perch of cage or tilting twigs of bush or tree, what throat is my favorite musician.

Memories fresh and sweet come careering across the mind at the touch of this little sonnet. Again I hear, as oft I have heard, the free exultant song of Whitethroat. Responding to a call for an evening hymn when the heavens were aflame with the glories of the setting sun, who has not listened to the responsive music of Whitethroat's in tops of fir or pine around the scented field? But it never occurred to me to listen for the words of the delightful carol. This I have often tried to do when hearing soloists and choirs, and when my labored attempts failed and I got nothing but sound, I have inwardly said, confound your howling, when perhaps the music was of faultless melody—for those who have ears to hear are therefore commanded to hear; but it never occurred to me to hold our song birds responsible for good English in their morning and evening hymns. Now at this late day I wake up to the fact, or rather am waked up to the fact, that Whitethroat, at least, has been loyally futing his stirring music in good English, at least ever since the confederation of these English colonies, and I so dense as never to have heard or understood!

Had it not been for our poet, I would have died in ignorance of the loyal English of my musical friends the Whitethroats. Why could I not have heard as well as he? Here is the humiliation and perhaps the envy. If the latter, it is offset by a touch of gratitude, that, at last, one Canadian whose ears have been dull of hearing, has found an interpreter. Listen: "I—love—dear." Draw out the sound of "I," of "love," of "dear," and then say "Canada" three times rapidly and rhythmically; and Whitethroat's song-words become English as plain as the poetic speech of our author, Roberts or Campman.

And Whitethroat is as loyal in his carol as are our poets in their patriotic songs. After this when our Whitethroats "cleave our northern air so clear" "Thy notes prolong, prolong. I listen, I hear, our souls respond."

E. M. S.

Ontario Letter.

REV. P. K. DAYFOOT.

The Convention season began with the annual meeting of the

WOMAN'S HOME MISSION SOCIETY,

which met in Ingersoll on Wednesday, May 18th, with Mrs. C. J. Holman of Toronto in the chair. The election of officers resulted in the re-election of Mrs. Holman as president, with Mrs. R. W. Laird, Toronto, 1st vice, and Mrs. D. Hutchinson, Brantford, 2nd. Mrs. A. C. Mackay, Toronto, was elected secretary. Appropriations were made during the year as follows: Scandinavian work, \$1,050; French work, \$950; Ontario, \$2,740. Numerically the circles are 204, Bands 79, and the amount received since organization, \$51,000. The program included addresses on the work among the 12000 Galicians of Manitoba, the Forward Movement and Christian giving.

THE FOREIGN MISSION SOCIETY

met in the same place on Thursday, May 19th, Mrs. Booker, (formerly Mrs. Timpany), presiding. The election resulted in the choice of Mrs. Booker for president; First Vice, Mrs. T. M. Harris, Toronto; Second Vice, Mrs. Freeland; Recording Secretary, Mrs. Moyle. The ordinary receipts of the year were \$6,573.45, of which \$998.57 came from 100 Bands. Thankofferings from circles \$667.90; from Bands \$31.14. The speakers and topics were: Mrs. Warker of India, "Wives and Mothers"; Mrs. H. L. Stark, Toronto, "Bolivia and its Mission"; Dr. Farmer, McMaster University, "Our need." It was announced that Miss Morrow of Quebec had been appointed to the Foreign Field. Greetings were received from the local women's societies of the town and from China, Eastern Ontario, Manitoba, McAll Mission and Maritime Provinces.

The General Convention meets in Toronto May 24th to 31st and a report will be forwarded immediately upon adjournment.

Port Hope, Ontario.

Reverence.

BY REV. R. OSGOOD MORSE, M. A.

Reverence commends anyone. Ours is an irreverent age. We are fast forgetting that some things are sacred. But God's call to reverence is written large. It is borne to us above the murmuring of Babel's babbling tongues. It thunders from the holy mount of law-giving. It flashes from Perez-Uzzah where the sacrilege was committed. It brightly blazes in the burning bush. It gave terror to the scourge of chords which drove from the temple its polluters. It gives character to incisive utterances in the Sermon on the Mount. It sweetly breathes in the model prayer. It is the message of the living beasts whose cadences ascribe,—"Holy, Holy, Holy! Lord, God, Almighty!"

Life is full of God's call to reverence: The thousand mysteries which make nature the fascinating study of the scientist, the very mystery of human life, and the higher mystery of the Christian life all call for reverence to the God who made them. His holy presence making glorious his sanctuary, as the Shekinah of old calls for reverence for his house and its hallowed associations.

There is nothing more beautiful in a character than reverence,—reverence for age, reverence for worth, reverence for authority, reverence for God's house, reverence for God. A young man can have no better business recommendation, nothing else adds such charms to true womanhood.

Guy'sboro, N. S.

The Hordes of Europe.

Talk of foreign missions! Canada seems likely before a year more is gone by to have upon her own domain a foreign mission work a hundredfold greater than any she has ever done, in the task of Canadianizing the masses of Continentals now being poured on her shores at a rate that must sensibly affect the abundance of her public domain and very seriously influence her future. We should give thanks to God that, now that this long-impending flood has broken loose, it has come in so mitigated a form: The populations that are being driven here from eastern Europe are, in large proportion, the pick and flower of those hopeless and stagnant regions from whose intolerable conditions they are fleeing to a land of freedom and hope. The Doukhobors, a people purified and morally braced in the furnace of oppression, bring a benediction with them. The Finns, but that they are not Anglo-Saxons, are otherwise the very people that we should choose, and the treacherous way in which they are to-day being bereft by a benevolent, peace-loving Czar of the liberties he had personally sworn to protect them in, is calculated to breed in them the same love for the liberties, and for the very soil, of the land which offers them hospitality which the Doukhobors have on occasion so touchingly and passionately manifested.

But those who are coming are not all either Doukhobors or Finns, and there is every reason to expect, possibly to dread, a wholesale migration of the semi civilized, peasantries of Poland, Hungary and Russia. Readers of the Witness will remember how, over a year ago, they were forewarned in these columns, from sources not usually open to the public, of the movement that had not then developed, but which is now in full swing. A Hamburg despatch a day or two ago states that "fully fifty thousand Galicians are on their way or preparing to leave" for America, that is, for Canada. All the steerage capacity of the steamships is taken by these people, who are "fleeing from oppression and famine at home." The various railways are prepared to handle this traffic, and will convey these people to the west, where, if permitted, they will settle together in large communities. It is of the utmost importance that this last should not occur, as only those who have travelled in the country they come from can tell what it would mean to have a new Galicia in Canada. A railway management whose stock is being rapidly appreciated by the profits of this traffic, and still more by the increased value it gives to railway lands in the Northwest, looks of course with the most cheerful optimism on the movement, and assures us that the conditions of life in America will in time turn these people into citizens like ourselves. Those, however, who have at all observed the persistence of race characteristics will realize that if this revolution is left to passive conditions it will be a work of centuries; "coelum non animam, mutant, qui trans mare currunt"—they change their sky, but not their nature, who cross the sea. And the more remote the customs and traditions of the old home become, the more charming and sacred they are apt to appear. As, however, for well or ill, this migration has actually begun, and is bound to go on, and as we have no more right to forbid it than we should have to cast back a shipwrecked and perishing sailor from our roomy and prosperous boat, it becomes us to be wide awake and do the best we can for the poor strangers who must be the fathers of our coming nation. We can look to Mr. Sifton to scatter them well, but no more. We must look to Canadians to show them kindness, to win their hearts, and, as ancient scripture puts it, to teach them the manner of the God of the land.—Montreal Witness.

Messenger and Visitor

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Empire Day.

Empire Day may be said to mark a new feature of Canadian school life. This title has been given to the 23rd of May, the day before the Queen's birthday, with the intention that, in the common schools of this country, it shall be devoted to exercises having for their object the cultivation of an intelligent and genuine patriotism in the hearts of our rising generation. How far the idea has been carried out this year we do not know. As it is an innovation, the observance may not have been very general, but it seems to us that the idea is one which reflects great credit upon its originator, who is said to be Mrs. Fessenden, of Hamilton, Ont., and one which is capable of realization with very great advantage to the future welfare of the country. If the idea awakens any considerable degree of enthusiasm in Canada, we may expect to see it adopted in all parts of the Empire where a common school system finds place. The importance is not easily over-estimated of cultivating in the minds and hearts of school children, along with a knowledge and a love of their own native land, a knowledge of the empire at large and of teaching them to apprehend the larger relationships, dignities and responsibilities which citizenship in so great a nation involves. Let the children be taught the great, inspiring facts of history in connection with their race and country, and let them feel the impulse of our national hopes and aspirations, that there may be cultivated in them a national self-respect which shall beget a proper sense of the dignity of citizenship and a scorn of political baseness. Certainly we do not want the children of Canada imbued with the doctrines of jingoism. We do not want the facts of history falsified or exaggerated in their text books, we do not want to educate a race of political bigots or braggarts to believe and to proclaim to the world that only under their own flag is there to be found anything valuable in government or anything praiseworthy in national life. We would have the youth of Canada educated to pay fitting homage to all that is worthy in the life and history of every people, but especially we would have them recognize the guiding hand of a good Providence in the history of the illustrious nation to which they belong, and be prepared, with brave hearts, to take their places and do their part nobly, as citizens in that greater Britain with whose destiny so much that is of utmost value for mankind would seem to be involved.

Pilate.

The portrait which the evangelists present of Pilate, the Roman governor who gave sentence against Jesus, is instructive. It is the picture of a man self-condemned because he deliberately sacrificed the highest claims of justice to self interest. Pilate was keen enough to see through the malice and hypocrisy of the Jews. He knew what justice to Jesus demanded, and that to give the Roman sanction to the infamous will of the Jews in this matter was nothing short of judicial murder. He was not so without moral sensibility as to be indifferent to the responsibility of putting an innocent man to death. But Pilate owned no allegiance to truth and righteousness strong enough to prompt him to face a real peril for the sake of saving any Jew from the cross, however good or innocent he might be. Pilate would have been pleased to wash his hands of the whole business if it could have been done by the symbolic act of dipping his hands in water before the multitude, he would have been pleased to atone for his crime, if that could have

been done by public insult to the Jews at whose behest the crime had been committed. But these things only show how conscious the man was of the infamy for which, through fear of the Jews, he had become responsible. Pilate would have liked to thwart the murderous purpose of the Jews. Every remnant of manhood in him urged him to deliver Jesus from their hands. But such a course might have caused the malicious hypocrisy of the Jews to be directed against himself. Pilate apprehended that it might mean trouble with Augustus, loss of preferment and political ruin; and there was no moral principle in Pilate's nature strong enough to cause him to stand up in the name of truth and righteousness and face such an alternative.

Well, Pilate is dead, but does his spirit find no reincarnation in these modern times? Is it not this very Pilate spirit which is, more than any other thing, a symptom and a menace of evil in our own day?—the spirit that can admire goodness, but refuses allegiance to it, that despises hypocrisy and malice and still cringes before them, and that is willing, for the sake of present gain, to send truth to the scaffold and exalt infamy to the throne. In the world, in the church, in the individual Christian, it is necessary that the Pilate should be crucified that the Christ may live and reign.

Editorial Notes

—The religious and pro-Sabbath sentiment of England, it appears, has proved too strong for the Sunday newspapers. The people opposed to the innovation united to make a very vigorous fight against it, and the proprietors of 'The Mail' and 'The Telegraph,' of London, becoming convinced that they were likely to lose more than they would gain by the venture, have announced the discontinuance of their Sunday editions. This result is a matter for congratulation not only because of the interests directly involved, but because of the influence it will have in discouraging the introduction of seven day journalism in other places.

—The North End has suffered severely in the fire, but no doubt the people will show their usual pluck and energy under difficulties. Some of the firms burned out are already doing business in other quarters, and others are making preparations for rebuilding as soon as possible. The calamity is one that, under the existing conditions, was bound to occur at some time, and, on the whole, there is much reason for thankfulness that the result is no worse, for if a strong northwest, instead of a southwest, wind had been blowing Thursday afternoon, one could hardly venture to say where the progress of the fire would have been stayed.

—The people of St. John, Amherst and Halifax are shortly to have the opportunity of hearing on the lecture platform Dr. George C. Lorimer, of Tremont Temple, Boston, whose great ability as preacher, lecturer and author have made him so widely known. It is at the request of Rev. Dr. Robinson, pastor of the Cornwallis St. church, Halifax, that Dr. Lorimer is coming to these Provinces at this time, and Dr. Robinson's purpose in arranging for the lectures is the very praiseworthy one of securing money to pay off the debt upon his church. He informs us that about half the standing debt of \$1,400 has been paid off within the past year, and he hopes soon to be able to wipe out the balance. Dr. Lorimer is to speak in the Main St. Baptist church, St. John, on June 13; in the Amherst Baptist church, on the 14th, and in Orpheus Hall, Halifax, on the 15th. Those who avail themselves of the privilege of hearing Dr. Lorimer on these occasions will no doubt receive much more than the value of their tickets, and they will also have the pleasure of assisting a good object. Preceding the lecture by Dr. Lorimer, we are informed, there will be a brief musical and literary programme, by popular local and foreign talent, among whom will be Mrs. Anna E. Robinson, (wife of Dr. R.) who is spoken of as "the leading star elocutionist of the Negro race."

—The men who send abroad from the capital of a nation despatches which are assumed to reflect the opinions or the policy of its government upon subjects of national or international importance are responsible for the exercise of a very large measure of influence for good or for evil. It is therefore not pleasant to perceive that those who are engaged in

sending forth such despatches from Washington are evidently not inspired by any desire to promote friendly relations between their own country and Canada. These writers of despatches apparently take great pleasure in representing that it is due to Canada's unreasonableness and obstinacy that the Alaskan boundary has not been settled, and that, too, in the face of the well-known fact that the American Commissioners declined to agree to any measure of settlement which would not leave the determination of the boundary practically in the hands of the United States. It is continually intimated that this matter and others might be easily arranged with London if it were not for Canadian influence, and Canada's demand to be consulted in respect to such a matter as the boundary of her territory is treated as an impertinence. Perhaps the source or sources of these despatches may be entirely irresponsible, but, as the Montreal 'Witness' remarks, "this settled determination to breed international ill-will cannot but have a baneful effect on both sides the line."

—If we except the Jubilee year, the Queen's birthday was probably never celebrated throughout the Empire with greater enthusiasm than on Wednesday last, the day which marked the completion of Her Majesty's eightieth year. In St. John there is no holiday of the year, with the one exception of Christmas, that is made so much of, and as this year it was certainly 'queen's weather' on the 24th, the population of the city poured itself through every avenue and by every available means of conveyance into the country, until a Sabbath quiet reigned in the city streets. Probably in the consciousness of most excursionists the events of the day were not intimately connected with patriotic aspirations. The small boy was more intent upon making a noise with his fire-works than upon glorifying the Queen, and the men and women who got away for a day's outing were more occupied with the loveliness of the day, the freshness of the springtime and the contents of their lunch baskets than with their relation to the noblest of sovereigns and the greatest of Empires. At the same time the holiday counts for something more than an opportunity for a day's enjoyment. It has its significance for the expression and cultivation of patriotism. It is safe to say that in Canada the attachment of the people to the sovereign and their loyalty to the empire were never more ardent than at present.

Christ Crucified.

BY WAYLAND HOYT, D. D.*

"And he went out, bearing the cross for himself" (v. 17). The author of "Ben Hur" makes the scene vivid. "He was nearly dead. Every few steps he staggered as if he would fall. A stained gown, badly torn, hung from his shoulders over a seamless under-tunic. An inscription on a board was tied to his neck. A crown of thorns had been crushed hard down upon his head, making cruel wounds, from which streams of blood, now dry and blackened, had run over his face and neck. The long hair tangled in the thorns, was clotted thick. His bare feet left red splotches upon the stones. The skin, where it could be seen, was ghastly white. His hands were tied before him." O my soul, be not heedless at such sight of sacrifice, and for thy sake!

"Where they crucified him, and with him two others, on either side one, and Jesus in the midst" (v. 18). The central cross means atonement for sin. The cross of the thief penitent stands at the head of the great class into which that cross divides humanity,—those who accept the atonement. The cross of the thief impenitent stands at the head of that other class into which that central cross divides humanity,—those who reject the atonement. In which class are you?

"And there was written, Jesus of Nazareth, the King of the Jews. . . . And it was written in Hebrew, and in Latin, and in Greek" (v. 19, 20). Contemptuous sneers at truth cannot annihilate truth. The truth still stands and shines. And the three then most universal languages told the truth to the world. "Hebrew is the tongue of religion; Greek, that of culture. Latin, the language of law and government. And Christ was declared King in them all. On his head are many crowns." Let me come under joyful subjection to such a King.

"Pilate answered, What I have written I have

*Notes of John 19: 17-30 in 'The S. S. Times.'

written" (v. 22). In deeper sense than Pilate meant is this word true. What you have done, you have done. What you have sinned, you have sinned. The past holds it irrevocably. You cannot get back into the past and change it. I have read somewhere of the picture of a monk furiously writing. And the legend of the picture was that the monk had died, and had been allowed to return to the world to do what he should have done before he died. And he was at it terribly. But the picture did not tell the fact. You get no chance to change what the past holds. But, thank God, there is forgiveness for us in Jesus Christ. Are you willing, as you are, and without Christ, to confront the unchangeable record of your past?

"They said therefore one to another, Let us not read it, but cast lots for it" (v. 24). What hardened men, you say, gambling at the cross's foot! And there is no sin so morally indurating as gambling. Do not set your feet in that fashionable rim of the black flood called progressive euchre. But still the sacred shadow of that cross lies upon your life, and you are heedless of it, thinking only of frivolities, money-making. Is it too hard to say that there is something of even the awful moral heedlessness of these gamblers in yourself?

"He saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother!" (vs. 26, 27). See the imperial sacredness of the family relationships. Though the Lord is in the stress and pain of his atonement, he may not forget provision for his mother. Home duties are first duties.

"He said, It is finished" (v. 30). To the last finishing limit of sacrificial atonement our Lord went. No shred did he leave unfinished. No least raveled edge remained. Instead of vainly trying to manage my own salvation, let me accept the completed work of Christ.

The Government and Prohibition.

Our dear old friend the MESSENGER AND VISITOR arrived at our door earlier than usual this week. In looking it over I felt that it had almost beaten its record this time, and that is saying a good deal. I was deeply interested in the Preamble and Resolution on Prohibition introduced by our old friend and Brother Rev. J. H. Saunders and passed enthusiastically at the late session of the Yarmouth Co. Baptist Convention. Its denunciation of the liquor traffic is strong, but none too strong, that would be impossible; and an important point is raised when the government licensing system is represented as an unjust interference with the civil rights of the people of this Dominion.

I think the resolution, as might be expected, is one of the best of the many that have been published, and is most appropriate and timely at this crisis in the history of the Prohibition movement.

I wonder how much longer we are going to be fooled by governments. The Royal Commission on Prohibition was subterfuge and ended in a fizzle, and if the temperance people in this great country do not rise in their strength and press their demands more unitedly and determinedly than ever before, the results of the plebiscite will be as big a fizzle as was the Commission.

A good many of us feel that we have been deceived when the government promised us a plebiscite though this is not what we asked for, we hoped they meant business and if a reasonable majority were rolled up in favor of prohibition a measure would be brought in to give effect to the will of the people as expressed at the polls. Is it any wonder that we feel dissatisfied with the decision of the government not to grant us our righteous demands? A majority of the votes on the lists but little larger than the vote in favor of prohibition were sufficient to turn out the late government and turn in the new, and yet the government give us as their only excuse, not that our majority was not a large one under the circumstances but that more of us did not get out to vote. And now, brethren, in the great moral reform movement, what next? Shall we be discouraged? We must not. Shall we give up the struggle? I for one say never as long as a God of righteousness and justice sits upon the throne, never while the ruin of men is all about us, never while thousands of our fellows are going down every year to a drunkard's grave and a drunkard's eternity, never while the traffic that is responsible for so much of the sorrow and crime and poverty of our fair land have the government's support and seal of approval upon it in the shape of a license to sell "spirituous and malt liquors." And this too for a revenue. It is blood money. The curse of God is upon it and what do we want of money which is the price of souls? May God help us to keep up the fight; on our knees in prayer, in our churches and Sunday schools, in our temperance organization at the polls at the caucuses, by our religious and temperance literature, until God shall hear our prayer and victory final and complete shall crown our efforts.

I. E. BILL.
Toronto.

Letter from Rev. Isa. Wallace.

I returned last week from my recent visit to the United States and gladly give the readers of the MESSENGER AND VISITOR a brief statement of my experiences and impressions.

We enjoyed amazingly our lengthened stay at Utica. The material beauty of the city added much to our enjoyment. It is considered one of the handsomest cities of the State of New York. It is an important commer-

cial and manufacturing centre. Its State Hospital is said to be one of the most noted in the world. A Masonic Home is located here, also a Home for aged people generally and several Homes for orphans, all of which speak well for the philanthropic and benevolent character of the people. Its streets are wide and especial care is taken to keep them clean. There are within the limits of the city 75 miles of asphalt streets and these are lined with splendid ornamental trees, chiefly elms. We had several delightful drives through the surrounding country which is remarkable for picturesque scenery and thrifty farms. The social and friendly character of the people, however, added especially to the pleasure of our visit. The Uticans know well how to make strangers feel at home among them. Of course my acquaintance with the people was chiefly among those of my son's church and congregation. I had the pleasure, however, of attending a meeting of the ministers of the various denominations of the city. There were about 20 of the city pastors present that morning and they had an interesting paper and discussion on the "Sacredness of the family relation." These brethren impressed me as earnest consecrated men. Much of the fraternal spirit seemed apparent. In the Tabernacle Baptist church of which my son is pastor I was pleased with many aspects of the work. The prayer meetings were largely attended and the social worship hearty and inspiring. I was with the church on two communion Sabbaths at both of which new members were welcomed and the services were marvellously solemn and refreshing. The Bible School under the superintendence of brother James W. Nayhill, an eminent lawyer of the city, is doing a grand work. To see the various departments of the school, from the advanced Bible Classes down to the large Kindergarten Class under the care of Miss Marshall, was a most inspiring sight. The Barracca Class under the presidency of Brother Tapping, a prominent citizen, numbers about 60 choice young men and is exerting a salutary influence.

We left Utica on Monday, May 15, and travelled down the Valley of the Mohawk River, one of the most beautiful valleys in the world. On our way we passed Fort Plain, a brisk manufacturing town of 7000 inhabitants, where I learn my young brother G. R. Baker of Fairville, N. B., has recently settled as pastor. At Albany we saw the State Capital which cost over 25 millions and is said to be the most expensive building ever erected on the American Continent. It covers nearly 3 acres of ground. On leaving Albany we followed for awhile the famous Hudson River and were delighted with the enchanting scenery. Along the Mohawk Valley as well as in the country around Utica and also through portions of Massachusetts I noticed many fine orchards just coming into bloom and giving promise of an abundant yield but I am glad to be able to testify that I saw no orchards that looked more promising and beautiful than many I have seen in the valleys of Annapolis and Cornwallis.

On reaching Springfield, Mass., we were met by Mr. John H. Grant, a brother of my beloved and lamented friend William E. Grant who was drowned in the Basin of Minas in June, 1852. Brother Grant kindly pressed us to turn aside and make him a visit in his delightful home in the city of Holyoke. So leaving the Boston and Albany train we boarded the train going up the Connecticut River and reached Holyoke about 7 p. m. Many in Nova Scotia and especially in North Sydney will be glad to hear that Brother Grant has been greatly prospered. He has a charming home and a prosperous business. Besides he has a large place in the confidence of the people as an honorable man and a devoted Christian. Two of his daughters are occupying prominent places as teachers in the public schools of the city. We stayed in Holyoke nearly two days and enjoyed immensely our visit. On the day of our arrival in Holyoke we visited South Hadley and the grave of the late Mary Lyon. Those in the provinces who are familiar with her life and work will be pleased to learn that on the site of the late Mt. Holyoke Seminary there has been erected a grand building known as the "Mary Lyon Memorial Chapel," and that there are surrounding it some 6 or 7 other splendid buildings devoted to educational work. One of these is known as "The Rockefeller Hall." The old Seminary has developed into a well equipped Ladies' College and there are now in attendance 450 students. President McKinley, whose niece is in the graduating class this year, is to be present at the approaching anniversary and to take part in the exercises. We also spent an hour or two in the Valley Paper Mill, one of the 27 paper mills of Holyoke, and through the courtesy of Superintendent Morton had an opportunity of witnessing the wonderful process by which immense packages of rags are made into beautiful fine paper. We had the pleasure of meeting at Brother Grant's, his relative, Deacon Grant of Springfield, also a Cape Bretonian, who is filling a prominent place in the business and religious life of his adopted city. He kindly came up to Holyoke to meet us, accompanied by his pastor, Rev. Mr. Jenner late of Cambridge, N. S. Brother Jenner is filling an important sphere and is I judge filling it well. He informed me that Brother Minard, also from Nova Scotia, is filling acceptably the pastorate of one of the churches of Springfield, but is just now, I am sorry to say, laid

aside from his work by illness. Accompanied by Bro. Grant we came back on Wednesday to Springfield and resumed our journey homeward. On reaching Boston we came direct to the Union Depot and after a short delay proceeded by rail to Woodstock where through the kind providence of God we arrived safe and sound about noon on Thursday the 18th inst., the day of the meeting of the famous International Peace Commission at The Hague. Here in the palatial home of my esteemed brother-in-law, L. P. Fisher, Esq. We are having a delightful rest before returning to Nova Scotia.

I may add that during my absence I was glad to find the MESSENGER AND VISITOR in the cities of Utica, Holyoke and Springfield and to learn that its visits are highly appreciated.

Woodstock, N. B., May 23rd.

New Books.

The American Colonial Handbook. By Thomas Campbell Copeland. Published by Funk & Wagnalls, New York.

The people of the United States—and in some measure the English speaking world generally—have come to feel a new interest in Cuba, Porto Rico and the Philippines and Hawaii because of the new relations they have come to sustain to the American Republic. This booklet of 180 pages presents in convenient form a large amount of information respecting these countries. The author assures us in a preface that the most reliable of the world's authorities have been consulted and compared for historical, geographical and general data. Behind every statement made there is a responsible authority. Trusting this assurance that the facts presented are trustworthy, any one who has mastered this little volume will feel himself pretty well furnished with information in reference to the new territorial acquisitions of the United States.

The Imperial Republic. By James C. Fernald, author of the "Spaniard in History," etc. Published by Funk and Wagnalls, New York.

The author discusses sympathetically the policy of Imperialism which, he believes, the United States, in view of the events of the past year is bound to adopt. "Like all great and high endeavor," he says, "the new policy will involve something of difficulty and danger." But that these difficulties and dangers are fewer and less deadly than many thoughtful men have believed, he undertakes to show, and at the same time to point out the material advantages that lie along the line of the expanding policy. Mr. Fernald's arguments will no doubt be acceptable in the main to the people who have committed themselves to the policy of expansion as the best for the United States, but those who are holding the question *sub judice* will be apt to think that the author's spectacles enable him to view the results of that policy in a very rosy light. When Mr. Fernald asserts that "there is no reason why that which Americans have done on the American Continent cannot still be done by them on any soil under any sun," he assumes a great deal without any warrant of fact or of reason. Indeed, is it not as plain as anything can be that it is largely because of specially favorable conditions of soil and climate that the white man has been able to do so much on this continent? Here the white man labors in sun and shade, year in and year out, on farm and in factory, making manual labor honorable, intelligent and in the highest degree effective and by this means putting a back-bone of moral force into the whole body politic. It is by virtue of this that Americans have accomplished so much on the American Continent. What reason is there to hope for such results in the sub-tropical climates of the West Indies and the Philippines where the conditions are such as to rule out the white man from manual labor? If the Imperial policy of the United States can be lifted above the corrupt arena of partisan politics, then doubtless that country may do something of value, for its new dependencies, just as Great Britain has done for India. But to expect the same results from American rule in the Philippines or in Cuba as in the United States is absurd.

Christianity's Great Triumph. And Her Repulse. By Clerus. Toronto: William Briggs.

The first part of this book is devoted to a sketch of the early history of Christianity, showing how, in spite of the apparently lowly origin of Christianity and the fact that the followers of Christ were despised and persecuted without mercy, the religion of Christ won its way against all opposition, and early in the fourth century obtained recognition as the religion of the Roman Empire. In the second part, we have a brief sketch of the history of Japan, with special reference to the relation of that country to Christianity. The author contrasts the conditions which confronted Christianity in the first and second centuries with those which Japan has presented in the nineteenth century. In the former case there was the fiercest of opposition and the most bitter persecution. In Japan, during the later years of the present century, there has been, in connection with one of the most remarkable revolutions that history presents, a favorable attitude of government and people toward innovations. And yet the result for Christianity in Japan seems to "Clerus" a "repulse" rather than a "triumph." He does not despair of the final outcome because of this repulse. But the fact that, under so many favorable circumstances, Christianity in the nineteenth century is not winning such victories as in its early days it won in the face of the most determined and cruel opposition is one which might well receive careful consideration.

The Story Page.

The Work at Hand.

BY WILLAMETTA A. PRESTON.

"What are you doing?" asked Uncle Hal, as Marion finished her account of the evening's meeting.

"Doing? Why, Uncle Hal, it's the Christian Endeavor Society. We have the banner this quarter, for we had the largest attendance at the meeting at Chester. I think we have a larger society than any in the county, and Waverly is only a country village up among the hills."

"Yes, I know it is the Endeavor Society, but what are you endeavoring to do?"

"Why, we have our meetings every week, and one of us leads. It will be my turn next time. May Hollis led tonight. Her remarks upon the Parable of the Sower were fine."

"Yes, I know all that, but what are you doing?" persisted Uncle Hal. "What real work?"

"O, we have the lookout committee for new members, the prayer meeting, the social, missionary—I don't know how many there are."

"Yes, but what real, actual work are you doing for the Master?" asked Uncle Hal again. "I am not teasing you, Marion; I only want you to realize your opportunities and responsibilities. I know, of course, of the work and aims of your beloved society. It is a grand one. I know your first endeavor is to grow more Christlike. There is one phase of Christ's life I do not want you to overlook. He went about doing good. What first attracted the multitude to him was not his holy life, his fastings and prayers, nor even his wonderful teachings. It was his miracles. They came to be fed or healed and remained to be taught. That is the way you will win for Christ here in Waverly. Let men see your good works."

"This is the criticism I have to make upon your society. You are not working. A man said to me not long ago: 'Why, with their numbers and enthusiasm, they might accomplish wonders if they would only go to work. But what are they doing?' and I could not tell him, Marion. But I felt that, aside from individual effort, the Christian Endeavor Society ought to have some work that would make one corner of the world happier and better."

"But what can we do, Uncle Hal?" asked Marion, earnestly. "We would go to work gladly enough if we could find anything to do. There are always the missions, of course."

"Yes, but I did not mean that. Of course there are not the poor people in Waverly that one finds in a large city, but are there not some you could help? One member of your society is working in exactly the direction I mean—Lottie Adams, in her school up under the mountains."

"O, did you mean that kind of work?"

A gentleman called for Uncle Hal, and Marion was left to think over his rebuke. She had been so proud of their prompt and regular contributions to all demands. She knew each member was trying to keep the pledge and grow more like the dear Master, and yet the world considered them failures! What if Uncle Hal was right and they had been neglecting work that lay all about them. What could they do? And as she asked the question her eyes seemed to be opened, and she could see work enough and to spare. Why had she not seen it before?

A meeting of the lookout committee was held the next day after school, and Marion told the girls of her uncle's criticism. They listened with a feeling of indignation at first. They had thought they were doing so much, and to find it questioned whether they were working at all!

"What can we do?" asked Frances Dodge.

"I can see so many things," replied Marion. "Let's each take a bit of paper and write down all we can think of. We shall need the whole society to help us. We will go to work now, if never before."

"What can we do first? How shall we begin?" asked Hester Brown.

"We are the lookout committee," said Marion, as one who was sure of her ground. "Let's look out to some purpose this week. Let's each take a certain part of town and look out the chances for work, then do you Helen, have a report prepared for the meeting. But we won't talk of it until we are ready."

It was Marion's turn to lead the meeting the next Sunday night, and it happened (do things ever happen in this world?) that the topic for the evening was Work—"Go work today in my vineyard." Marion had no carefully prepared notes, as usual. Instead, she laid down the Bible from which she had been reading and told the young people of Uncle Hal's criticism. She then proposed that they organize for work.

"What can we do?" asked Anson Hale.

The old question, but this time the answer was forthcoming. Helen presented the report of the lookout committee. There was the settlement of French-Canadians up under the mountains, where Lottie Adams had opened the way for others to follow. There was the poorhouse,

with a score of forlorn old people who sorely needed little brightness in their lonely lives. There was a district school without a teacher, for the children were running wild and no one could remain more than a few days without being locked out. There were the granite cutters—a band by themselves. They did not go to church; they had no reading matter, no diversions. Then the ever-present poor family of the town. They would make at least one more effort to raise it to respectability. The list was a long one.

The young people looked at one another in dismay. Could it be they had ever thought there was nothing to do with all this work at hand? Quickly committees for the various objects were appointed. Not one member declined to serve. The next few weeks found work in plenty. A reading circle, a sewing class were started in the French settlement and became very popular.

Marion had charge of the work at the poor farm, and each week a bevy of girls in gay dresses with bright faces and winning smiles spent the afternoon there with their fancywork, listening to the tales of the old ladies, all of whom had seen better days, or chatting with them about the news of the town. When the supper hour came the girls spread the table with dainties, in the evening played and sang for them. Twice during the season, the Fourth of July and the day of the church supper, carriages were sent to bring them to the village and they had a rare treat.

Then came the country week, when twenty little waifs from the city were taken into Waverly homes and made welcome and happy and clothed for summer and winter.

A reading-room was opened for the granite workers. The rebellious children were lured into a natural history society, and under Anson Hale's leadership grew accustomed to restraint while thinking they were following their own inclinations. There would be no more trouble for teachers in that school.

Every day some new work presented itself. It might be a simple thing that called for individual effort, it might require an entire committee, but it was always done. There was no question now of work; there was plenty for all. Even the old committees found their task doubled. The prayer meeting committee found that its work included the church meetings as well as those of the Y. P. S. C. E., and the midweek prayer meetings were no longer dull. The music committee found its field extended. The membership was nearly doubled, despite the fact that the lookout committee was too busy looking out for work to think of members.

"I tell you what, there is more in religion than I thought there was," said Josiah Howe to Uncle Hal one day. "I thought it was all show—meetings, meetings all the time, with nothing to show for it; but I'll own up I'm mistaken this time. These young folks are in earnest. They mean business and they're doing great things for Waverly. I must take a hand at it myself."

"That pays for everything, if things didn't pay so royally as we go along," said Marion, as her uncle told her of it.

They had another reward the next Sunday evening at their annual meeting, when their pastor thanked the young people for the help they had been to him.

"You won the banner last quarter," he said, "but you have done even better this, for you have won souls for Christ, you have proved that you are in earnest and that love for Christ is a helpful love for his children."—Congregationalist.

The Little Wanderer.

BY EDITH M. BREEMAN.

When May was about ten years old she stayed with her grandparents part of the time. Her own home was only a mile away, and as she could go home whenever she wished, she did not get homesick.

She was company for her lonely grandparents, and helped by washing dishes, bringing in the wood, hunting for eggs, and in a great many other ways.

One Saturday morning, just before Easter, May's grandma told her she could go home to stay over Sunday. Of course, May was very glad to go, for she loved her brothers and sisters dearly, and was always happy when they were all together.

She helped her grandma with the work, and was all ready to start soon after dinner. It was a beautiful spring day. The sun was shining brightly, and the birds were singing everywhere.

May walked briskly along the smooth, dry road, feeling just as happy as the birds. When she was almost half way home she looked across the fields to her Uncle Harry's, and thought to herself, "What a good time I could have playing with cousin Lucy and George! I would only stay a little while, then go on home."

Without stopping to think whether it was right or wrong, May was soon going in the direction of her uncle's. She soon reached the place, and the cousins were delight-

ed to see her. They played "hide-and-seek" and hunted for eggs in the barn, which was great fun because they were for Easter eggs.

It was very easy for Lucy and George to persuade May to stop for supper. Then they played more games outdoors, and when it began to get dark the children's mother called them and said, "You had better go part way home with May now, for it will soon be night."

But the children had been planning for May to stay all night; so they answered at once, "She is going to stay with us tonight." May was standing near, and her aunt said, "I'm afraid your father and mother will worry about you." But May thought they would not, and as her aunt did not like to urge her to go home, she decided to stay.

Of course, no one worried about the little girl, for her father and mother thought she was at her grandma's, and her grandma thought she was safe at home.

The children were all very happy after May concluded to stay. They played outdoors until it became too dark; then they went in the house. There they played "blind-man's bluff," "hunt the thimble" and other games.

May showed them how to make a needle float on water. First she got a little dish with water in it, then took a cloth and rubbed some coal oil on the needle, and placed it carefully on the water. When bedtime came they were all ready to go, and as May's conscience did not trouble her any, she slept as well as the rest.

Easter Sunday dawned bright and clear, and after a good breakfast, which included plenty of eggs, May started for home once more.

This time she did not care to run away, and was wondering what papa and mamma would say. Nearly all the way home these lines kept running through her mind, "Tis a loving Father calls the wanderer home." She felt very much like a little wanderer, and when she got almost home she began to walk very slowly. She was almost afraid to go in the house.

At last she went in, and after a little questioning told the whole story. Her father thought best to punish her a little, which she thought she deserved.

May did not run away again for a long time, but we must save that story until the next time.—Journal and Messenger.

The Children's Playmates.

Perhaps the most difficult problem which a mother has to solve is the subject of her children's playmates. Happy is the mother who can choose her children's friends for them; although, even when choice is possible, it is difficult to discriminate. It is not always the child who comes from the home of culture and refinement who has the finest character; neither is it invariably the child who has the most pleasing manner or the most correct habit of speech, for these things may hide an inner rudeness, or even vulgarity, which is contaminating. These are children who learn early to appear quite differently when they are with their elders from what they do with their playmates, and the one way to choose is by knowledge, and, having that, what qualities shall determine choice?

Said a mother who was on one of the lower rounds of the social ladder: "My little daughter plays with the children of the wealthiest people in town." Every effort was made to have that child's dress equal that of her playmates; she was sent to their school, she attended their church. By dint of much judicious pushing she finally married one of their number and became a fashionable and worldly minded woman. The mother had her regard; her daughter was fixed in the very place where she most desired to see her; but the beauty of it was turned to ashes in that mother's heart, for she lived to see the day when her daughter was ashamed to be in her company.

Said another mother who had been born to an assured social position: "I make it a rule that my child shall never associate with children who are beneath her, because when she is older and comes out in society, it would make hard feelings to discriminate."

That mother has a daughter who is a very gentle, well bred girl, but has no more knowledge of human nature than if she resided on another planet. She is narrow-minded and ignorant, quite unable to be a force in life either beneficial or otherwise.

Surely it is not the part of wisdom to choose by an artificial standard. Goodness is as valuable a quality in children as it is in adults, and it is the chief thing by which choice should be determined.

The only way to become acquainted with a child is to be with it. Sometimes the mother says: "Leave the children to themselves, they will enjoy the play spell much better." But that is not best for the children. It is not wise to have the play-room in the fourth story and the sitting-room on the first floor. It is better for children when mother is near, and they will be happier

The Young People

for her presence. True, they will interrupt her. There are some things she will not be able to do if she stops to mend the broken dolly, or to find the proper bobs for the tail of a kite; but she will be guarding, training, developing her children, and is there anything in the world of equal importance?

But sometimes it is not possible for a mother to exercise a choice of her children's friends. She may be obliged to live in a neighborhood or to send to a school where the children as a class are not what she would desire. Under such circumstances what can a mother do? Shall she isolate her children and deny them the companionship which is their natural right, and without which they can not healthfully develop. That surely is not the best. If she is a brave woman, with a heart full of love and wisdom, she has an opportunity given her for helpfulness that an angel might envy. The object lesson of one good mother who is training her children successfully is worth a thousand years of preaching in such a neighborhood. But in order to help others without injuring her own, she must live very near to the children's hearts, she must possess their full confidence. Few mothers do that, yet the moment a child has a thought which he wishes to conceal from his mother he is in danger.

We often speak of the great influence for evil which a child wields. We do not think so much as we should of what a tremendous power for good a sweet, pure-minded, unselfish child possesses. Other children can not be with such a child without longing to be like him and trying to imitate him. Therefore, the mother of such a child need not fear to let her children who are not morally his equals be in his company if she is also near. They may visit your children when it might not be wise for your children to frequent their homes, and from the sunlight of your presence and the sweet influence of your child the neglected little ones will be surely lifted into a higher life.—Christian Work.

An Every-Day Hero.

Reuben was a boy who dreamed of the heroic, but unheroically allowed his mother to weary herself out in matters where he might have given the helping hand. One day he took up a pamphlet that was lying on the schoolmaster's table. In it he saw a story called "The Hero." "Halloo!" he cried. "What is this about? I want to be a hero."

The story was something like this: A few years ago the traveller might have seen a charming little village, now, alas! no longer in existence. A fire broke out one day, in a few hours the quaint little frame houses were entirely destroyed. The poor peasants ran around, wringing their hands and weeping over their lost homes and their burned cattle. One poor man was in greater trouble than his neighbors even. True, his home and the cows were gone; but so also was his only son, a bright boy of six or seven years old. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring villages. Just as daylight came, however, he heard a well-known sound, and, looking up, he saw his favorite cow, leading the herd, and coming directly after them was his bright-eyed little son.

"O my son! my son!" he cried, "are you really alive?"
 "Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."
 "You are a hero, my boy!" the father exclaimed.
 "But the boy said: 'Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, I knew it was the right thing to do.'
 "Ah!" cried the father, "he who does the right thing at the right time is a hero."

Reuben read the story two or three times, and then he gave a long, low whistle, which meant that he was seriously considering something. "I wonder now if that is true," he thought. "A hero is one who does the right thing at the right time. There are plenty of chances for me to be that kind of a hero."—Our Boys and Girls.

More Faith.

"I hear men everywhere praying for more faith," says Phillips Brooks, "but when I listen to them carefully, and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight."

"What shall I do with sorrow that God has sent me?"
 "Take it up and bear it, and get strength and blessing out of it."

"Ah, if I only knew what blessing there is in it, if I only saw how it would help me, then I could bear it. What shall I do with this hard, hateful duty which Christ has laid right in my way?"

"Do it, and grow by it."
 "Ah, yes, if I could only see that it would make me grow."

"In both of these cases you do not see that what you are begging for is not more faith, although you think it is but sight."

"You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task."
 "Faith says not, 'I see that it is good for me,' and so God must have sent it, but 'God sent it, and so it must be good for me.'"

"Faith, walking in the dark with God, only prays him to clasp its hand more closely; does not even ask him for the lightning of the darkness, so that the man may find the way himself."—The Religious Telescope.

EDITOR,

J. B. MORGAN

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

Prayer Meeting Topic—June 4th.

Wheat and Tares, Matt. 13: 24-30.

The figure of this parable is that of a man sowing good seed and an enemy sowing tares in his field. The latter was done "while men slept." This phrase contains no more than the fact that it was at night when the enemy did his work. It does not suggest reproach for lack of vigilance on the part of the husbandmen. It does however suggest the malicious and insidious nature of sin.

The enemy "went his way." He did not require to watch over his sowing. Sin is of a spontaneous nature. It will grow without cultivation. It is the good that needs to be cultivated not the base. "Then appeared the tares." Evil grows side by side with good. In fact the devil aims that it should grow there. He would rather sow tares in the church than in the world. Be not dismayed with the ugly appearance of evil.

The suggestion of the servants to "go and gather the tares up," is met by an emphatic "nay" from the Master. Is this a discouragement of discipline in the church? No. He suggested this, that the final irrevocable, separation of good from evil is the prerogative of God, not of man. We are not to say who are to be finally damned.

See some passages setting forth the terrible doom of the ungodly under the image of fire, Matt. 3: 10-12; 7: 19; Jno. 15: 6; Heb. 6: 8; Isa. 5: 24; 9: 18-19. Shun every appearance of evil. Seek to make the growth of the wheat so abundant that there will be the least possible room for the growth of the tares.

Middleton, N. S.

C. W. CORRY.

Editorial Notes—COMMUNICATIONS.

It quite frequently happens that communications from societies reach us on Thursday, just one mail too late for next week's paper. No doubt when these reports fail to appear the following week a sense of disappointment is experienced by the senders. Please observe that all matter must reach the editor not later than Wednesday to insure publication in the following Wednesday's issue.

ON THE RICHMOND PROGRAMME.

It will be highly gratifying to his many friends and admirers in both our Y. P. Societies and churches to learn that Rev. E. M. Keirstead, D. D., of Acadia University has received and accepted an invitation to deliver an address at the Richmond Convention. His subject, "The Disciple and His Books," will be one upon which the Dr. is peculiarly well qualified to speak. We congratulate the International committee upon the felicity of their choice of both speaker and subject, and are confident that neither the dignity nor profit of their programme will suffer therefrom. We also feel that our Maritime Young People are also to be congratulated upon the certainty of being so ably represented before their fellow Unioners of this great Continent.

Among the Societies.

NORTH ALTON, N. S.

North Alton wishes to report of the organization of a Baptist Young People's Union. On Thursday, April 13, Rev. B. N. Nobles met with a number of the young people for the purpose of organizing this Union. The meeting opened with singing, a passage of scripture was read and explained by the pastor. The constitution was then read and an invitation was given to all who wished to join the Union. Twelve responded to the invitation, since then our number has increased by four active and thirteen associate members. Although we have only a few members, yet we trust in God that many more may join our Union and receive the blessings which are in Christ Jesus, we remember God's promise that "where two or three are gathered together in my name there am I in the midst of them." We have learned that to grow in grace and retain the blessing God gives, it is necessary to tell what He has done for us. Our officers for the first quarter are as follows: Mr. E. M. Ringer, president; Mr. Willy Ward, vice-president; Miss Bessie May McIntosh, rec.-sec'y; Miss Bessie May Ward, cor.-sec'y; Miss Margarette Ward, treasurer.

May 17th.

B. M. WARD, Cor.-Sec'y.

PARRSBORO, N. S.

We have a B. Y. P. U. in Parrsboro. Sorry there has been no notice of it in the MESSENGER AND VISITOR ere

this. Previous to 1895 we were connected with the C. E. Society. We then reorganized under the name of B. Y. P. U., with a membership of twenty-two. We have now a membership of thirty-three. We could make a better showing with reference to numbers, were it not that recently we have revised our list. Our president is Miss Bertha Cameron who has always been a most faithful member. Though we do not progress as rapidly as we could wish, still we are making some advance. The attendance during the year has been good. Our pastor, Rev. D. H. McQuarrie, conducted a series of lectures or lessons entitled, "Baptists,—What they are and what they believe." These were most interesting and all were sorry when the course was completed. We are trying to hold regular missionary meetings. Our first one, which was held last month was a public meeting and our collection for denominational work amounted to twenty-three dollars. We pray that the Holy Spirit may be our leader and that our lives may be fully consecrated to the work of Christ.

May 19th.

MAY S. JENKS, Sec.

Forgetting to Pedal.

T. M. EASTWOOD.

The other day the writer was talking to a friend about riding the bicycle. In the course of the conversation my friend spoke in substance as follows: "Riding the wheel was not as difficult a matter to me as it seems to some others. I learned to mount easily and could ride without difficulty, but in the early days of my riding I sometimes forgot that I needed to pedal." Now every one who rides a wheel well knows that if a man forgets to pedal that one thing will certainly happen, and that is that the machine will soon come to a standstill. Pedaling is the only means of locomotion, and keeping it up is the only way of satisfactory progress. The more vigorous the pedaling the better the going. And yet are there not a great many people in the world who are like my friend in this matter of forgetting to pedal? A young man gets a good start in life. He has a fine education. He secures a fair position in business. Friends prophesy of him that he is going to prosper. Somehow or other, however, he does not succeed. Others pass him on the road to fame or to fortune, and, perhaps, he is soon left behind altogether. What is the matter? Nothing, only that he has forgotten to pedal. He simply sat still in the saddle of opportunity and his life collapsed into failure. May not the same thing be said of many young Christians and many churches, and of many ministers even?

For a time they ran well. Success and prosperity seemed a certainty to them. But suddenly they came to a standstill. Like my friend with his bicycle they forgot to pedal, and the fair promise they made came to nothing. They did not work out their salvation. They did not persevere on the highway of righteousness. They did not keep "eternally at it." They simply stopped pedaling, and their progress was over. There is no success without labor. He who would get on in this world and make permanent and satisfactory progress must pedal.—The Commonwealth.

O almighty God, give to thy servant a meek and gentle spirit, that I may be slow to anger, and easy to mercy and forgiveness. Give me a wise and constant heart, that I may never be moved to an intemperate anger for any injury that is done or offered. Lord, let me ever be courteous, and easy to be entreated, let me never fall into a peevish or contentious spirit, but follow peace with all men; offering forgiveness, inviting them by courtesies, ready to confess my own errors, apt to make amends, and desirous to be reconciled. Let no sickness or accident, no employment or weariness, make me angry or ungentle and discontented, or unthankful, or uneasy, to them that minister to me; but in all things make me like unto the holy Jesus.—Amen. Jeremy Taylor.

On To Richmond

At the expense of the Messenger and Visitor. For fifty paid one-year new subscriptions to this paper transportation from any point in the Provinces to Richmond, and return, will be cheerfully furnished.

For one hundred new subscriptions this paper will pay all expenses of one delegate to Richmond.

These expenses would include transportation, sleepers, meals, hotels, and one or two short side-trips.

Above offerings are most liberal. They offer a delightful and profitable trip to the B. Y. P. U. Convention, in the charming southern City of Richmond, Virginia. They carry one through Boston, New York, Philadelphia and Washington.

Counties may be so canvassed that the necessary 50 or 100 subscribers will be readily secured. At least ten of our friends should come down upon us for the large expense we are ready to assume. Think it over early and be ready to work yourself and to work your friends. This is half the battle.

ON TO RICHMOND!!

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JUNE

For our lady Missionaries that they may have the power of the Holy Spirit and lead many of the heathen women and children into the truth.

Notice:

The W. M. A. S. of the N. B. Western Association will be held at Macnaquac, Saturday, June 24th, 3 p. m.

Her Tithes.

She read the words hastily in the morning, her busy thoughts already running forward to review the day's work.

Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for a sick friend and the beautiful picture for her young daughter.

It annoyed her as she had often been annoyed by a strain of a foolish song, caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee that said it," she reflected, "and I don't see why I should be haunted by it.

Silence for a few minutes in the busy brain and then a little laugh with the thought:

"The Pharisee seems to have been perfectly comfortable about the rest of his dollar, or shekel, I suppose it was; the great trouble with him was feeling so comfortable about his tithes, as if that ended the matter.

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful.

"Tithes of all that I possess," said the mistress of the home; "I never thought before how much that really meant, and what a very small part of all my possessions the money was.

"All I possess," that would mean love, human love, that crowns me and makes me blessed among women.

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give."

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give."

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Rev. George Churchill, one of our pioneer missionaries, has been very desirous of visiting some of the churches in New Brunswick this season.

A Missionary's Parable.

A missionary in India answered, with a parable, a Mohammedan objector, who interrupted him in preaching. The Mohammedan wanted the missionary to explain the doctrine of the Trinity.

Christianity in India.

The latest census of India reveals a rapid increase in the number of native Christians. Between 1872 and 1881 the rate of increase was more than 30 per cent.

The missionary societies of the United States, Canada, Great Britain, Continental Europe, Asia, Africa and Australia number 249.

The Lutheran Observer publishes a comparative showing of the numbers of Presbyterians and Lutherans in the world, from which it finds that the Lutherans—33,340 pastors, 47,275 churches, and 56,424,632 adherents—are far more than twice as numerous as the Presbyterians and other adherents of the Westminster Confession—20,336,000.

Special Contributions to Foreign Missions from February 1st, 1899.

Mrs. L. C. Hutchinson and others, for Chicacole Hospital, \$67.05. Pulpit supply Sec'y-Treas., \$47; Map, 25c.; Friends at Polly Lake, \$6; Mrs. Elizabeth Putnam, \$5; Hannah Brown \$1; N. A. Rhodes, \$25; Bella Hamilton, Chicacole Hospital, \$5; O. Jones, \$100; Brookfield church, per G. Churchill, \$2 15; Osborne church, \$4; John Hutt, supt. of Nat. Pr., \$12.50; 'A friend' (W)—\$50; B. V. P. U., Halifax 1st church, supt. of Nat. Pr.

\$25; Mrs. A. D. Hartly, \$20; Tancook, S. S., \$3.30; Clementsvalle church, \$6; Port Lorne, per Missionary Conference, \$308; (Coll. Lower Economy 32c.; Diligent River, \$1 70; Springhill, 22 13; per Rev. G. Churchill;) Rev. T. W. Keirstead, \$5; Nat. Bible Society, Scotland, \$49 09; A friend per L. D. M., \$32. Total \$472 59. Before reported \$553. Total to June 1st, \$1025 59.

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

IS THIS YOUR STORY?

"Every morning I have a bad taste in my mouth; my tongue is coated; my head aches and I often feel dizzy. I have no appetite for breakfast and what food I eat distresses me. I have a heavy feeling in my stomach. I am getting so weak that sometimes I tremble and my nerves are all unstrung. I am getting pale and thin. I am as tired in the morning as at night."

"What does your doctor say?"
 "You are suffering from impure blood."
 What is his remedy?"

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We have a book on Paleness and Weakness which you may have for the asking.

Write to our Doctors.

Perhaps you would like to consult eminent physicians about your condition. Write us freely all the particulars in your case. You will receive a prompt reply.
 Address, DR. J. C. AYER, Lowell, Mass.

CORRECTION.

The date "12th of February" in my letter regarding the Convention published today was a slip of the pen. It should be "12th of March" as it appears in my letter book. I did not have to wait nearly eight weeks for an answer to my letter to the church mentioned, but only a little more than three weeks. Please make this correction.
 HERBERT C. CRKED.

May 24th.

Ordination.

In response to a call from the Windsor and Aberdeen Carleton County Baptist Churches a Council convened at Windsor May 16th to consider the ordination of the Pastor E. P. Calder. The Council organized by electing W. A. Hayward of Rockland, Moderator, and James R. H. Simms of Windsor, Secretary. Rev. J. A. Cahill of Centreville, was appointed questioner and after hearing Bro. Calder's Christian experience and call to the ministry conducted a thorough examination on doctrine and church polity. The questioning was also participated in by other members of the council. Bro. Calder's answers were deemed fully satisfactory and a unanimous resolution was passed to proceed with the Ordination that evening. The following programme was arranged and carried out: Opening prayer, Deacon Gregg, of Centreville; Ordination sermon, Rev. J. A. Cahill; Ordination prayer, Rev. H. J. Shaw; Hand of Fellowship and charge to the candidate, Rev. A. Hayward; Charge to the church, Rev. J. A. Cahill; Benediction, Pastor E. P. Calder. The field of Bro. Calder's labor includes the Rockland and Windsor and Aberdeen church at Highlands all in Carleton County.
 JAMES R. H. SIMMS,
 Windsor church clerk.

Cash for Forward Movement.

Mrs E. W. Sawyer, \$5; J. N. Armstrong, \$15; J. H. Kennedy, \$2; M. C. Harris, \$3; Edw. Dunn, \$1; Deacon Albert Dunn, \$5; Minnie H. Dunn, \$1.25; Fred A. Schaffner, \$2; W. W. Pineo, \$5; B. P. Crandall, \$5; Prof.

M. S. Read, \$25; Mrs A. A. S. Freeman, \$12.50; Mrs Aaron Mader, \$1; Mrs Margaret Harrington, \$5; A. Friend, Dorchester, \$10; Owen Doyle, \$2; D. C. Flemming, \$2.

In some churches the instalments are all paid and I suspect the pastors have much to do with that fact: As June will be an important month with Acadia will not every pastor and every subscriber do all that is possible to make the Forward Movement a success.
 WM. E. HALL,
 93 North St., Halifax, May 24.

Notices.

The Carleton, Victoria and Madawaska counties Quarterly Meeting will hold the next session at Linton Corner, Tobique Valley, Victoria Co. First meeting on Friday evening, the 9th of June.
 CALVIN CURRIE, Chairman of Q. M.

Travelling arrangements for the N. S. Western Baptist Association at Margareville, Annapolis County.

The Dominion Atlantic, Central and Coast Railways will convey delegates for one first class fare and return free on presenting the standard certificate obtained at the place of starting and properly signed by the clerk of Association. The Yarmouth and Insular S. S. companies will return delegates free who have paid one way fares on producing certificate signed by clerk of Association. McClelland and Eldridge's Coach Lines will return for one and one third fares. Teams will be in waiting at Middleton Station on arrival of trains, Thursday, Friday and Saturday to convey delegates to Margareville for a moderate charge. Tickets are good from June 15th, to June 24th, inclusive.
 J. F. SAUNDERS, } Com.
 B. H. THOMAS, }

The 32nd Annual Session of the P. E. I. Baptist Association will meet with the Lyon church on Friday June 30th at 10 o'clock a. m. Clerks of the churches will forward their letters with blanks filled to Rev. J. C. Spurr, Pownal, not later than June 18th.
 ARTHUR SIMPSON, Sec'y. of Asso.
 Bay View, P. E. I., May 26th.

A general conference of pastors and Christian workers will be held at Hillsdale, Kings Co., N. B., beginning on Monday, June 26, and continuing through the following Sunday. There will be a course of Bible study as well as addresses, lectures, discussions on the different branches of our denominational work, and evangelistic services, concluding, on Saturday afternoon and Sunday with a grand Sunday School Convention. Arrangements have been made for the conveyance and entertainment of visitors, of which notice will appear later. It is hoped that through the aid of the Holy Spirit we will have a season of refreshing and upbuilding, and that it will enable us all to do more effective work for the Master. All are cordially invited to attend. The place chosen for the meeting is quiet and pleasant and in every way favorable for study and recreation, and those who attend will be refreshed physically as well as spiritually. All who intend to be present are requested to notify Rev. R. M. Bynon, Hillsdale, Hammond, Kings Co., N. B.
 L. H. CRANDALL, Sec'y for Com.
 Chipman, Queens Co., N. B.

The N. B. Southern Baptist Association will meet with the Sussex Baptist church on Saturday, July 8th, at 10 a. m. Will all the clerks of the different churches in the Association kindly see that their letters with as full reports as possible are sent in to the clerk at Fairville, N. B., not later than July 1st. Also, will the chairmen of the various committees as named on page 163 of the Year Book see to it that their reports are ready in time so that our meetings shall be a success. In case the chairman of any committee has left the Association will the second one named on that committee kindly act in his stead.
 J. F. BLACK, Clerk of Association.
 Fairville, St. John, N. B.

The 47th annual session of the Nova Scotia Central Baptist Association will meet with the church at Peregus, Kings County, on Friday June 23rd, at 2 p. m. Clerks of churches in the Association will please forward the associational letter and statistical blanks, properly filled out, to the clerk of the Association at Wolfville not later than June 15th.
 J. HOWARD BARRS, Clerk.

Will all stockholders of the Baptist Book and Tract Society kindly return the circular signed, early as possible.
 GEO. A. McDONALD, Sec'y Treas.

There will be, D. V., a meeting of the Board of Governors of Acadia University in the chapel of the College on Tuesday the 6th of June, at 7.30 p. m. The Board will be in session also on Thursday the 8th, in the library of the College.
 S. B. KRIMPTON, Sec'y Board.
 Dartmouth, May 17.

On Saturday, June 3rd, at 10 a. m., the Queens County Quarterly meeting will convene with the Upper Newcastle church, (Hardwood Ridge.) On the afternoon and evening of the day preceding, the Queens County Baptist Sunday School Convention meet at the same place.
 F. W. PATTERSON, Sec'y.

Travelling Arrangements for Acadia Anniversaries.

The Dominion Atlantic Ry. will issue return tickets for one first class fare from all stations including St. John and Parrsboro on June 3rd, 5th, 6th, and 7th, good to return till June 10th. Tickets from Boston will be issued on June 4th for D. A. R. steamer leaving on that date good to return till the 13th.

The Intercolonial Ry. will give free return tickets to all who get standard certificate when purchasing their tickets and present such duly signed by the undersigned to the agent at Wolfville or Windsor Junction. The Central Ry., will return tickets on days named above at one first class fare. A. COHOON, Secy. Ex. Com.
 May 17th.

Alumnae Association of Acadia Seminary.

The annual business meeting of the Alumnae Association of Acadia Seminary will be held in Class-room A., Acadia Seminary, on Monday, June 5th, at 2.30 p. m. The annual reunion of the Association will take place in Alumnae Hall, on Monday, June 5th, at 7.30 p. m.
 LAURA M. SAWYER,
 President of Alumnae Association.

Programme of Anniversary Exercises at Wolfville, June 4th to June 7th.

Sunday, June 4, 10 a. m.—Baccalaureate Sermon, Rev. J. H. McDonald, B. A., Amherst.

Sunday, June 4, 7 p. m.—Address before College Y. M. C. A., Rev. G. O. Gates, M. A., St. John.

Monday, June 5, 7.30 p. m.—Annual Address before the Senate of the University, James Hannay, M. A., St. John.

Tuesday, June 6, 10.30 a. m.—Class Exercises of Graduating Class.

Tuesday, June 6, 2 p. m.—Closing Exercises of Horton Academy.

Tuesday, June 6, 7.30 p. m.—Closing Exercises of Acadia Seminary.

Wednesday, June 7, 10.15 a. m.—Commencement Exercises of the College.

Wednesday, June 7, 7.30 p. m.—Convocation in College Hall.

Notices respecting the business meeting of the Board of Governors, the Senate and the Alumni Association will be made by the secretaries of the respective bodies.

After a year of strenuous work the anniversary exercises are anticipated at Wolfville with the usual zest. Among the constituency we trust the same zest of anticipation will prevail. Large numbers of pilgrims will doubtless make their annual visit; and we shall be glad if many of our friends throughout the country, who have never visited Wolfville, will make the opportunity to come this year.
 T. TROTTER, President.

Wolfville, May 13th.

The Nova Scotia Western Association will meet in 49th annual session with the Margareville Baptist church, Annapolis County, on June 17 next, at 10 o'clock, a. m. The church letters and statistical forms should be mailed to the clerk of the Association, at Milton, Queens Co., N. S., during the first week of June. It is important that church letters reach the clerk's P. O. address not later than June 10th.
 J. W. BROWN, Moderator.
 W. L. ARCHIBALD, Clerk.

The N. B. Western Baptist Association will hold its annual sessions with the Macnaquac Baptist church, York County, on Friday, June 23rd, 2.30 p. m. The churches are requested to send their letters accompanied by an offering on or before June 12th to enable the clerk to prepare a digest according to the resolution of 1898.
 C. N. BARTON, Clerk.
 Benton, Carleton Co., May 11th.

The associational letter blanks have gone forward to clerks of churches, also year book statistical blanks to clerks of associations.
 GEO. A. McDONALD.

The Albert County Quarterly meeting will convene with the 1st Elgin church on the 6th day of June. The first session opens at 2 o'clock. We would like a delegation from every church. Make it a point to be present brethren.
 F. D. DAVIDSON, Sec'y-Treas.

The next session of the Albert Co. Baptist Sunday School Convention will be held at Elgin on Wednesday, June 7, at 2 o'clock p. m. The statistical blanks have been sent out. If any School has not received one will the secretary please notify me at once.
 W. T. COLPITTS, Sec'y.
 Mapleton, Albert Co., N. B.

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THESE CULTIVATORS are made of the best material, light, strong, well designed, up-to-date with all improvements, adjustable to every requirement and unequalled for efficiency in the weeding, hilling, horse-hoeing, etc., of all kinds of cultivated crops.



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Tells the story. When your head aches, and you feel bilious, constipated, and out of tune, with your stomach sour and no appetite, just buy a package of
Hood's Pills
And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work, ease your headache and biliousness, rouse the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

**GATES' MEDICINES
OUR FAMILY DOCTOR
FOR 20 YEARS.**

The following letter voices the sentiments expressed by hundreds of people throughout the provinces:

Forbesville, Cum. Co., January 27, 1899.
C. Gates, Son & Co.:
Gentlemen—I bought the first of your medicines sold in this locality 25 years ago. I never regretted it, I raised three children and never employed a doctor for my family or myself.

Gates' Life of Man Bitters, Invigorating Syrup, Nerve Ointment, Acadian Liniment, and Vegetable Plaster

was our family doctor for over 20 years—and ever failed to cure. My children are married and living in Boston and they think that Gates' medicines are the best that they can get.

Yours respectfully,
MRS. JOHN FORBES.
We want it to be distinctly understood that the excellence of Gates' Medicines are strictly maintained, and that the curative value is greater than it was 60 years ago, and that we do not profess to cure chronic diseases in a few days, nor with two or three bottles of medicine.

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Middleton, N. S.

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Has never been surpassed as a remedy for Chronic Coughs, Colds, Consumption, and other disorders of the Lungs and Chest.

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

**No
Summer
Vacation.**



St. John's delicious summer weather, and our superior ventilating facilities, make summer study just as pleasant as at any other time. In fact, there is no better time for entering than just now.

THE IRAAC PITMAN SHORTHAND and the New Business practice (for use of which we hold exclusive rights) are great attendance promoters.

Catalogues to any address.

S. KERR & SON.

**Howard's Heart
Relief...**

For all Heart Weakness and imperfect Circulation.
The Blood is the Life. Sluggish Blood breeds disease, the seed of death. A strong heart is nature's own invigorator and the best purifier. In many cases the heart and veins lack power to perfectly return the blood from the head and extremities for purification. Then follow attacks of dizziness, headache, palpitation, nervousness HOWARD'S HEART RELIEF cures such diseases.
Ask your druggist or by mail at 50c. per box 3 boxes for \$2.00.
S. W. HOWARD, 71 Victoria St., Toronto.

The Home

The Flower Garden.
By common consent the cultivation of the flower garden was in olden times assigned to woman. It was not until the present century, however, that this concession to beauty in the surroundings of home was popularly received. Flowers of various kinds were cultivated in the gardens of rich ladies, but in no systematic manner. Even as late as the eighteenth century the garden was usually for the cultivation of "useful" herbs and vegetables.

Where no vain flower disclosed a gaudy streak.
The flowers used at May rites and other spring festivals were generally wild flowers, gathered in the meadows. The daisy, not the ox-eyed daisy or marguerite, but the low tufted pink and white English daisy, of which Chaucer and Burns wrote, has always been a favorite flower, but like the primrose, eglantine, marsh marigold and cowslip it sprang up spontaneously all over the meadows of early England.

Our flower garden is the natural successor of the old-fashioned herb garden. Scientific remedies and trained scientific skill have long ago succeeded household medicines. There are comparatively few persons now who would be willing to trust their lives to that uncertain knowledge which was all the majority of our ancestors who practised medicine possessed. All valuable old herb remedies are now included in the modern pharmacopoeia, but prepared in more exact scientific methods than our grandmothers knew. The flower garden seems to naturally belong to woman's kingdom, and it is not strange that we find a large number of women have become successful florists in these modern times. The heavier work of the florist can be hired. It is simple labor, that any laborer can do under proper direction. The knowledge of gardening necessary, the mixing of soils, the propagation of plants, pruning, slipping and grafting are all delicate processes which women can easily accomplish, and which require the special deftness and delicacy of touch which women possess.

We believe there is no school of gardening yet in this country, as there is in England. There a number of women are graduated every year who are accomplished in all the arts of the horticulturist, as well as those of the florist. Like all business which is worth following, the business of the florist requires some capital, but not a large one at the beginning. It requires pre-eminently intelligence in the business and patience. Where the business of raising small fruits is added to that of floriculture more substantial money rewards may be looked for. The cultivation of flowers is a business peculiarly attractive to most women. The demand for cut flowers in the cities is growing every year and any one who follows this calling is likely to find it sufficiently remunerative to pay for all the trouble.

Slow Cooking.

The advantage of slow cooking under certain circumstances cannot be disputed. In order to extract the flavor of meats the soup must not reach the boiling point, but merely simmer. To make a custard heat, whether the custard be baked, steamed or boiled, must be slow and steady. If a custard is cooked rapidly it curdles—that is, the yolks and whites of the eggs toughen and separate from the liquid part of the milk. The housewife says her custard has "wheyed" when this happens. It is virtually the same conditions that causes the albumen of meats to toughen when the meat is cooked at too rapid a rate in water.

When the meat is served and is not dissolved into broth, intense heat is wanted for a short time. This toughens the outside of the meat and forms a coating through which the heat cannot easily penetrate. Often this coat or crust is

formed on the outside of the roast, broiled or boiled meat the rate of cooking must be lower, but kept at a steady point in order to finish the work of cooking. All processes of cooking that do not allow for slow and fast cooking are faulty. It is impossible to cook macaroni and other paste foods successfully by slow methods. Such foods must be thrown into an abundance of boiling water. Potatoes, green peas and other leguminous foods require rapid cooking in a small amount of water, which should boil off before the process of cooking is through and leave the vegetable to steam during the last ten minutes of the cooking.

There are at least four degrees of baking heat required in doing the baking of a family. The hottest oven that the ordinary range will give is one that turns writing-paper dark brown in ten minutes. This is the heat suitable for fruit pies and pastry, and roasting meat at first. A little slower heat, "light-brown-paper heat," is suitable for muffins, rolls, for cheese ramakina, for braises and for roasting meat when it has been crusted over. A "light-yellow-paper heat"—that is, the heat which turns writing-paper a light yellow in ten minutes, is sufficient for bread or poundcake, and a still less degree of heat is sufficient for spongecake, angel-cake, meringues, custard and other slow baking. It requires a range or regular oven to give all these degrees of heat.

The disadvantage of most summer stoves and most modern methods of simplifying the cooking of the family in the summer is that they are monotonous. If all food could be cooked satisfactorily by the slow methods of some summer stoves or by the various methods of others, there would be nothing to complain of, but this is not the case. The stove that does a variety of things, that gives different degrees of heat to suit different processes of cooking, must be a somewhat complicated stove, and the advantages of the average summer stove are more than overcome by disadvantages in the limited range of work that can be accomplished by it. These stoves do all that the average cook asks for from her range, but this is a poor criticism on the knowledge of the cook. An intelligent cook knows when a slow heat is demanded and when a rapid heat is needed, and it is her knowledge of the baking, braising, broiling and boiling capacity of her stove which is her chief recommendation, as any one can test and try recipes, but not one cook in a thousand knows when to regulate the dampers of her oven or of the top of her stove, so that the food she is cooking shall be cooked to perfection. When our housewives recognize cooking as an art that can be no more readily "picked up" than the art of playing the piano cleverly, we shall have happier homes, because there will be less indigestion and less ill-temper. The good house-keeper, other things being equal, is a more amiable, happier woman than the slattern. She has the satisfaction of accomplishing her work in the best manner, and a clear conscience, which goes a great way toward making one happy and contented.

"Probably no single drug is employed in nervous diseases with effects so markedly beneficial as those of cod-liver oil."
These are the words of an eminent medical teacher.

Another says: "The hypophosphites are generally acknowledged as valuable nerve tonics."

Both these remedies are combined in Scott's Emulsion. Therefore, take it for nervousness, neuralgia, sciatica, insomnia and brain exhaustion.

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

ADWAYS' EASY RELIEF

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

**A CURE FOR ALL
SUMMER COMPLAINTS,
DYSENTRY, DIARRHOEA,
Cholera Morbus.**

A half a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach or bowels, will afford immediate relief and soon effect a cure.

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

Malaria in its Various forms Cured and Prevented.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. Price 25 cents per bottle. Sold by all druggists.

**Radway's
Pills**

Always Reliable. Purely Vegetable

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

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

—AND—
All Disorders of the LIVER.

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

A few doses of Radway's Pills will free the system of all the above-named disorders. Price 25 cents a box. Sold by all druggists or sent by mail.
Send to DR. RADWAY & CO., 7 St. Helen St., Montreal, Can., for book of advice.

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A. H. NOTMAN,
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St. John, N. B.

FARM FOR SALE

On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2 1/2 miles from Kingston Station—one of the large fruit centers. Two churches, school and new hall, all within one mile. Description, terms, etc., on application.

JOHN KILLAM,
North Kingston, N. S.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Second Quarter.

CHRIST RISEN.

Lesson XI.—June 11. John 20: 11-20.

Compare Matthew 28: 1-8; Mark 16: 1-8; Luke 24: 1-12.

Commit Verses 11-14.

GOLDEN TEXT.

Now is Christ risen from the dead, 1 Cor. 15: 20.

EXPLANATORY.

SUBJECT: THE RESURRECTION OF OUR LORD.

THE STORY OF EASTER MORNING, Vs. 11-18.

First. "Jesus rises from the dead early in the morning."

Second. "At dawn there is an earthquake, and an angel rolls the stone from the door of the sepulcher" (Matt. 28: 2-4).

Third. "The soldiers on guard are affrighted, and become as dead men."

Fourth. "The women approach the tomb from their various homes in the city about dawn, to complete the burial with embalming spices."

Fifth. "Mary Magdalene reaches the tomb first, and hastens away to tell Peter that Jesus is not there" (vs. 1, 2).

Sixth. "The other women keep on, and enter the sepulcher, and see two angels there, who inform them that Jesus has arisen as he had foretold them, and would meet them in Galilee. They then go back to the city to report to the apostles" (Luke 24: 2-10).

Seventh. "Peter and John hasten to the tomb (vs. 3-10), still early in the morning." John, the younger, ran the faster, and reached the tomb first; but Peter, the more daring and confident, was the first to enter. They looked awhile, were convinced of the reality of his resurrection, and returned home.

Eighth. "Jesus appears to Mary Magdalene" (vs. 11-18). "Early morning, near the sepulcher." II. BUT MARY STOOD WITHOUT. As soon as she had told the disciples her fears, she returned to the sepulcher, and reached it soon after Peter and John had left for home. AND AS SHE WENT SHE STOOPED DOWN AND LOOKED INTO THE SEPULCHER. Because she was anxious to see whether she might not, after all, be mistaken about the absence of the body. She "stooped" because the top of the entrance was so low that she could not otherwise get a near view of the inside of the tomb.

12. AND SEETH TWO ANGELS IN WHITE. In white raiment. White signifying the purity of their character. Matthew speaks of the angel's raiment being white as snow, and his countenance like lightning. THE ONE AT THE HEAD, AND THE OTHER AT THE FEET. The idea is apparently that of sitting and watching the body. The angels' presence showed the divine hand and care.

13. SHE SAITH UNTO THEM. While the other women were terrified, Mary seems to have had no fear, so wholly was she taken up with her great desire of finding her Lord. She was ready to brave more heroically than ever all danger if she might only find his corpse. THEY HAVE TAKEN AWAY MY LORD. This has been applied typically to those who have tried to take the divine nature of Jesus from the Scriptures, and left them but an empty tomb.

14. SHE TURNED HERSELF BACK. She was outside the cave looking in, and now she turned away, perhaps hearing footsteps behind her. AND SAW JESUS STANDING, AND KNEW NOT THAT IT WAS JESUS. "Why did she not recognize him at first?" (1) She had her eyes dimmed with tears and (2) her mind occupied and excited with other thoughts; besides, (3) she was not at all expecting to see him alive; (4) his garments certainly must have been changed, as the soldiers had those he was accustomed to wear; (5) she may not have looked up to his face, perhaps hardly looked at all; (6) the long agony on the cross must have made some difference in his appearance.

15. SHE, SUPPOSING HIM TO BE THE GARDENER, and therefore a servant of Joseph of Arimathea, who owned the tomb, and, of course, friendly. No other person would be likely to be there at so early an hour, unless it were the Roman guard, of which she probably knew nothing. AND I WILL TAKE HIM AWAY. See that it is done. She would take the care and responsibility on herself.

16. JESUS SAITH UNTO HER, MARY. This word spoken in the old, familiar tones, and showing that Jesus knew who she was, led her instantly to recognize him. The voice is one of the last things to change. I have known ministers, after many years' absence, to be recognized by the voice, when all things else had changed beyond recognition. SHE SAITH UNTO HIM,

RABBONI. Hebrew for "my master" or "teacher."

17. JESUS SAITH UNTO HER, TOUCH ME NOT. The word primarily means to "fasten to"; hence it implies here, not a mere momentary touch, but "a clinging to." The translation "touch me not" is inadequate and gives a false impression. FOR I AM NOT YET ASCENDED TO MY FATHER. This is the reason given why Mary should not cling to Jesus at this time. How is it a reason? (1) It means, do not stop now to embrace me, but hasten away to the disciples, for you will have other opportunities to express your devotion to me, since I remain some time on earth before I ascend to heaven. BUT GO TO MY BRETHREN. "Here, for the first time, Jesus spake of his disciples as brethren." In spite of their failures, the disciples were his true brethren in love, and service, and fellowship with God, being sons of the same Father. I ASCEND. The next step in the work of redemption, the completion of his earthly intercourse with them, was at hand. MY FATHER AND YOUR FATHER. The same good Father would watch over them, and work in them, who had watched over him and worked in him.

18. MARY MAGDALENE CAME AND TOLD. She obeyed the command of Jesus. It is a matter of no little interest that the first appearances of Jesus were not to the apostles, but to women. (1) Probably because they "loved much," and showed their love by going earliest to the sepulcher. The first, the highest, the best revelations of God are to love. (2) It was typical of the changed position which the gospel was to bestow upon woman. Much as the gospel has done for man, it has done still more for women. (3) It was typical of her work in the church, as a messenger of Christ.

THE FIRST SUNDAY EVENING AFTER THE RESURRECTION.—Vs. 19, 20. THE FIFTH APPEARANCE. 19. THE SAME DAY ON WHICH HE AROSE. During this day Jesus appeared five times. THE DOORS WERE SHUT . . . FOR FEAR OF THE JEWS, who might easily be angry at the disappearance of Jesus from the tomb, and the rumors of his resurrection. WHERE THE DISCIPLES WERE ASSEMBLED, in some upper room in Jerusalem belonging to some disciple. CAME JESUS AND STOOD IN THE MIDDLE. Either by some miracle, as when he walked on the sea, or escaped from the mob at Nazareth, or by quietly opening the door.

20. SHERVED UNTO THEM HIS HANDS AND HIS SIDE. To prove to them that he was the same Jesus, with the same body, that had been crucified, but now come to life again. This was essential to the complete proof of his resurrection.

The Pangs of Sciatica

MRS. PALMER, OF FENLON FALLS, TELLS HOW SHE SUFFERED.

Confined to Her Bed for Weeks—Her Limbs Became so Numb That a Red Hot Iron Could be Placed Upon Them Without Her Knowledge.

Only those who have felt the agonizing pangs of sciatica can form any conception of the torture which the victim undergoes. The case of Mrs. Job. Palmer, of Fenlon Falls, was one of unusual obstinacy and severity, and she makes the following affidavit in reference to her cure, for the good of humanity. "I am 30 years of age and I have lived in this vicinity all my life. I had always enjoyed the best of health until November 1897, when I took a stinging pain in my right hip which seemed to be in my very marrow as it affected every muscle and joint.

I kept up for several weeks although suffering the most intense pain, freely using liniments and many other internal and external preparations that sympathizing friends would suggest. I was then compelled to stay in bed as I got so weak and run down that I could sit up no longer. I received several courses of medical treatment such as electric batteries, poulticing, etc., but got no ease from the excruciating pains which would shoot down through my leg into my very heel where it caused a bursting feeling. Often I prayed that my heel would burst thinking this might give relief. The limb at last became so numb that a hot iron could be placed upon it without my having any knowledge of it. The closing or opening of a door or anyone entering or moving about in my room, seemed to increase the pain. For weeks I could not move any part of my body and had to lie in one position all the time. My brother was cured of rheumatism after every other remedy had failed, by taking Dr. Williams' Pink Pills, so I thought as a last resort I would try them. As the directions said that in severe cases three

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Table with 2 columns: Policy Type and Amount. Includes In Death and Endowment Claims (\$1,933,093.40), In Dividends (\$61,315.87), In Cash Surrender Values (\$661,396.60), and And Holds for their Security (\$4,125,000.00).

Table with 2 columns: Metric and Amount. Includes Interest Earned in 1898 (\$190,057.68), Mortality in 1898 (\$151,335.00), and Interest Exceeded Death Losses by (\$38,722.68).

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E. M. SIPPRELL,

Manager for Maritime Provinces ST. JOHN, N. B.

pills could be safely taken at a dose, I took this number three times a day for about a week although I got the relief I so long had prayed for in three days after taking the first dose. Then I kept on taking the pills two at a dose. In a week after commencing the pills I was able to get out of bed and dress myself and a few weeks later when I had gained strength enough, I was able to attend to all my household duties and I have ever since enjoyed the best of health. Friends and neighbors who were conversant with my case can also tell you of my terrible suffering and the remarkable cure effected by Dr. Williams' Pink Pills."

MRS. SUSIE PALMER. Taken and declared before me, at Fenlon Falls, in the County of Victoria, this 11th day of May, A. D. 1898. JAMES DICKSON, J. P.

Mr. John L. Bucknall, of Marlborough, England, who has been in Fredericton for a day or two representing the Nova Scotia Land Company, has closed with Mr. Alex. Gibson for the sale to the latter of all the lands owned by the company within the province. These lands comprise 28,000 acres, all situated in the parishes of Stanley, Douglas and Bright, in York county. The business of the company Fredericton which has been represented for many years by Mayor Beckwith, will be closed up.

Despatches from the Pacific Coast report that a fire occurred at Dawson city on April 21st, which laid a great part of the business portion of the town in ashes. In all 111 buildings were burned and it is estimated that the losses will aggregate a million dollars. It is stated that the fire spread with such rapidity that the people were unable to save much in the way of furniture, goods or clothing. Great inconvenience and not a little suffering must result. The fire is said to have originated from the upsetting of a lamp by a drunken woman.

An officer of the Inland Revenue department has made a seizure of two whiskey stills at Hotel Dieu Montreal and the particulars have been sent to the department at Ottawa. It appears that the Sisters of this institution had special permission to have a three gallon worm on their premises to make whiskey for medicinal purposes. However, another still was added, it is said, without permission, and the man in charge recently having a dispute with the Sisters, reported the matter to the Inland Revenue officers with the result that a search was made and the illicit still seized.

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From the Churches.

Denominational Funds.

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

THIRD YARMOUTH CHURCH.—Since last report one has been received by baptism and two on experience.

N. B. DUNN.

FORREST GLEN, ALBERT CO.—On the 14th inst., Lizzie Colpitts was baptized upon a profession of her faith in Jesus Christ and received the hand of fellowship into the Forest Glen church; we trust others may follow soon.

F. D. DAVIDSON.

HARDWOOD RIDGE AND UPPER NEWCASTLE.—The Lord has visited us in this field. Bro. Paterson has been holding services at Hardwood Ridge and Upper Newcastle. The Lord has blessed his labor, six having followed the Lord in the ordinance of baptism. We hope there are more to follow. May the Lord bless His church.

N. P. GROSS, pastor.

FAIRVILLE, N. B.—At the close of an excellent sermon preached last Sunday night by Rev. George Baker, three young men publicly professed their faith in Jesus in baptism. The revival spirit so clearly manifest last winter is yet among us, and several others have expressed their purpose of soon uniting with us.

Yours in Christ,
A. T. DYKEMAN.

TRYON.—Sunday, May 14th, in the presence of a large concourse of people, I had the pleasure of baptizing five, in the Tryon river. These, with one received on experience, received the right hand of fellowship the same day. We are looking forward hopefully to the meeting of our Island Association with us this summer. We pray that it may be a veritable Pentecost to us and to all the Island churches.

DAVID PRICK.

JACKSONVILLE GROUP.—Wakefield has recently come with us, resident membership 18, the other 26 are, some of them, as untractable as the ten lost tribes. Avoidance comes out of winter quarters doing good Sabbath school work under Supt. Sherwood. The interest at Jacksonton seems better than for some years. Jacksonville S. S. is growing. This reminds your scribe that for backwardness in taking to the pulpit, he was termed by his seminary room mate "The Sabbath school organizer." By advice the pastor is looking toward a sea side locality for the summer, in which case he will likely be relieved by a college student.

F. N. ATKINSON.

ALBANY, N. Y.—About 100 of our young people called at our home last Tuesday evening to assure us they said, of their hearty support in the work of the church. We were much pleased at their words and greatly surprised that on their leaving they should place a new scrap-book in our hands remarking inadvertently that its value was a very trivial token of their appreciation. But—when opened we found it contained \$50, all new bills arranged with artistic taste upon its spotless pages. So you see we have not only a beautiful location but also a loving people here at the "Capital City." Four additions this month to our church.

E. B. McLATCHY.

Ordination.

An Ecclesiastical Council called by the Butoche Baptist church to consider the setting aside of Bro. R. Barry Smith of that church to the work of the Christian ministry convened at the Baptist church in Little River, Kent County, at 3 o'clock p. m., of Thursday the 25th inst. Council was organized by choosing Deacon A. E. Wall of Moncton moderator and F. W. Emmerson of Sackville clerk. The following churches were represented by the following brethren: First Moncton, Deacons A. E. Wall and James Doyle; Second Moncton, Deacon Styles, Bros. I. N. Thorne, and John Wilbur; Salisbury, Pastor J. E. Tiner; Dorchester, Pastor C. C. Burgess; Sackville, Pastor E. E. Daley and F. W. Emmerson; Buctonche, Deacons Ayer and Ward and Bro. C. Hicks; St. Mary's, (McLaughlin Road), Bros. Wm. Geddes and Ephraim Hicks; Hillsboro,

Pastor C. W. Townsend. Rev. J. G. A. Belyea was invited to a seat in the Council. After prayers by Revs. E. E. Daley and C. C. Burgess the records of the Butoche church relating to the calling of the Council were read by the clerk, Bro. Deacon Ward. Upon request Bro. Smith gave a very impressive account of his Christian experience and call to the ministry, after which he read a very carefully prepared statement of his religious beliefs, upon which he was subsequently cross-examined by the Rev. Bros. Burgess, Daley, Belyea, Tiner and other members of the Council. His statement and replies to the questions of the moderator and members of the Council were considered highly satisfactory by all. Bros. Burgess and Tiner in moving and seconding the motion of recommending the ordination of Bro. Smith spoke in very flattering terms of the manner in which he had acquitted himself during the examination and expressed the hope and belief that Bro. Smith would prove a useful and earnest minister of the gospel. Pastor Daley and Moderator Wall spoke along the same lines after which the motion was unanimously carried.

The ordination services were held in the evening and were attended by a large congregation, the building being completely filled. Bro. I. N. Thorne read a portion of the 63rd Psalm and Rev. C. W. Townsend preached the ordination sermon in his usual eloquent manner taking as his text the words "Jesus only," (Matthew 17:3) from which he drew many valuable teachings for the benefit of the candidate, the church and the unconverted. Rev. J. G. A. Belyea made the ordination prayer while Pastor Burgess, moderator of the N. B. Eastern Association, extended the hand of fellowship to Bro. Smith. Pastor Tiner delivered the charge to the church and Pastor Daley that to the candidate. The addresses of both were much appreciated by all present. It seemed to many that all those who took part in the evening service were the right men in the right place. Many expressed the opinion that it was the best ordination services they ever had attended. The service was brought to a close by the Rev. R. Barry Smith pronouncing the benediction.

F. W. EMMERSON, Clerk.

Sackville, May 26th.

Meeting of the Charlotte Co. Baptist Conference.

The Charlotte Co. Baptist Conference met in regular session with the church in St. Stephen on Tuesday May 16 at 3 p. m. After devotional exercises participated in by the most of those present the President Rev. T. M. Munroe addressed the meeting, making in the course of his very timely remarks, touching reference to the sudden death of our late Sec'y, Rev. J. B. Morgan. Rev. J. W. Goucher pastor of the church, entertaining the conference gave us an address in his usual happy manner, and cordially welcomed the conference. On reporting the condition of his charge it was highly gratifying to note the increased interest in the work both in Sabbath School and B. Y. P. U. work as also in the general work of the church as evidenced by the recent baptism of six converts. The growth of one interest in St. Stephen as subsequently related to the writer by one of the oldest deacons, Deacon Hughes, is certainly remarkable. On motion A. H. Lavers was appointed sec'y of the conference. When reports from the other churches in the county were given by the secretary and Pastors Goucher and Munroe. A member of the B. Y. P. U. of St. George reported from that body very encouragingly—Miss Soley president and the Sabbath School under the efficient management of H. V. Dewar Esq. Bro. Munroe was able to report good congregations at Pennfield and Beaver Harbor, increasing interest in church and Sabbath School work, both church edifices newly painted and a movement to secure a good bell for Beaver Harbor Bro. Worden having just settled upon the Oak Bay field could only say that he had commenced work under favorable circumstances and expects to do good work for the Master. Bro. Hansen also reported from Oak Bay and Bro. Bartlett from Bartlett's Mills, both of these brethren made feeling reference to their late lamented Pastor, Bro. Morgan. Bro. Meredith of Beach Meadows was able to report that the new church edifice at that place was completed and ready for dedication. Arrangements were made for the sec'y to visit the field to baptize if necessary and conduct dedicatory services on Sunday the 28th of May. The brethren on this part of the Bailey field have sacrificed much to build a house for the Lord. On motion the Maritime Committee of Home Missions were requested to supplement this field, Bailey, with a grant of \$100 per annum if possible. The Bayfield, Bocabec

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and other interests received the attention of the conference and steps were adopted looking towards an outlay of missionary work in these and other parts of the county. Bro. Goucher spoke of our recent visit to Mace's Bay and the dedication of a beautiful place of worship in that place. On motion the brethren of St. John city and county were cordially invited to cooperate with us in conference work. On motion the right hand of fellowship was extended by the president to Rev. Mr. Worden after which the Hymn "Blest be the tie that binds" was sung and routine business resumed. Many attractions kept a good many away from the evening service, yet a good congregation assembled. After preaching stirring addresses were delivered by Pastors Goucher, Munroe, Worden and others. At this service very suitable resolutions referring to the death of Pastor Morgan were unanimously adopted. On the morning following a Christian Conference was held which was very helpful and earnest prayers for the welfare of the churches and the conversion of sinners were offered, the brethren solemnly pledging themselves over to the work. The Conference adjourned to meet at the call of the officers with the church at Beaver Harbor. Bro. Worden to preach the conference sermon. Bro. Munroe to prepare a paper choosing his own subject. Addresses also to be given by the other pastors. So came to a close one of the best meetings we have had the privilege of attending. A. H. LAVERS, Sec'y.

Digby County Quarterly Meeting.

A profitable and most helpful session of the above Quarterly meeting was held during May 15th and 16th at Weymouth. The attendance was large at all the meetings. The following Pastors were present: T. T. Batoh, W. L. Parker, J. A. Porter, H. A. Giffin, B. H. Thomas, and C. W. Grenier, (Lic). On the Monday evening service Pastor B. H. Thomas preached, taking the Loyalty of the Prophet Daniel as illustrative and enforcing the loyalty of Christians to the church of Christ. A most inspiring after service was held.

The Tuesday morning meeting was opened with devotional exercises led by Rev. W. L. Parker, general business followed. The committee on Foreign mission work reported that Secretary Manning, and Missionary Churchhill, assisted by Pastors Porter and Thomas, had held Foreign mission meetings in all the churches of the county with two or three exceptions with encouraging results. Reports from the churches were hopeful. Thirty-eight baptisms were reported. The largest blessings were enjoyed by Pastor Porter at North and South Range. The Weymouth church reported themselves as "cast down but not discouraged."

The following resolutions were passed: That the next session be held on July 3rd and 4th at New Tasset.

That Rev. W. L. Parker preach the opening sermon.

That Rev. G. W. Schurman be the preacher for Tuesday evening.

That the programme be left to the Executive committee.

In re Prohibition: Whereas, The government of the Dominion had granted a Plebiscite on the question of Prohibition of the Liquor Traffic.

And Whereas, A decided majority of the Electors of the Dominion voted formerly upon the abolition of the traffic.

And Whereas, The government has not attempted legislation in accord with the decision of the people.

Therefore resolved, That the Digby Co. Baptist Quarterly meeting convened at Weymouth, May 16th, 1899, expresses its regret at the ignoring of the popular will of the people on so momentous a question. In re Denominational work.

Resolved, That we urge the brethren and sisters belonging to this Quarterly meeting to consider the demands of higher education—Home and Foreign Missions. That an effort be made to raise a larger sum this year than during any previous year for the carrying on of these noble enterprises of our denomination.

In re Western Association: Whereas, This Quarterly meeting having heard that there is a desire on the part of some to divide the Western Association of Nova Scotia.

We do hereby express grave doubts as to the propriety and advisability of pursuing such a course. But we would advise that the whole question be brought up and thoroughly discussed at the next annual session of that body and if possible a decision reached.

Tuesday evening Pastor J. T. Eaton preached from Rom. 5:1. An earnest appeal to seek Peace with God.

An after service of great power followed a resolution expressing strong regard for Pastor H. A. Giffin was read, stating appreciation of the labors performed, and further urging the brother since he had closed his labors on part of the field, to withdraw entirely, thus giving the churches the opportunity of calling a man to continue the work without division. Offerings were taken for Denominational work. Adjourned. J. F. SAUNDERS Sec'y, per Sec'y, pro-tem.

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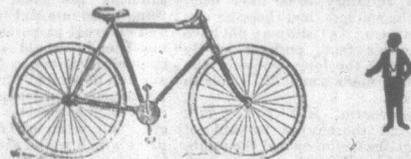
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MARRIAGES.

SMITH-GOULD.—May 24, at Surrey Baptist Parsonage by Rev. J. Miles Howard Smith to Mand E. Gould, both of Demoselle Creek, A. Co., N. B.

McWILLIAMS-JELLEY.—At Summerside, P. E. I., May 23rd, by Pastor E. J. Grant, William McWilliams of South Lancaster, Mass., to Susie Jelley of Summerside.

MACLASKY-MANSFIELD.—May 11, at the residence of Mr. George Berryman, Germantown, N. B., by Rev. Trueman Bishop, John MacLasky to Elenor Mansfield both of Germantown.

ANDERSON-AYER.—At Fawcett Hill, Westmoreland Co., N. B., May 17th, by Rev. M. Addison, W. C. Anderson of Waterville, Albert Co., to Hettie A. Ayer, of Fawcett Hill, Westmoreland Co., N. B.

MITTEN-ANDERSON.—At Wittenberg, Colchester Co., N. S., April 7th, by Rev. A. Chipman, Frank Mitten, of Lower Stewiacke, N. S., and May Anderson, of Coverdale, Albert Co., N. B.

DEATHS.

WALSH.—At Kentville, N. S., April 13th, George Levi, infant son of James and Mira Walsh, aged 5 months.

STEVENS.—At Harvey, April 17, George Stevens, aged 37 years. Our brother was very unexpectedly called away. The nature of his disease involved unconsciousness from the first, thus was demonstrated the wisdom of being ready for the summons.

FLOYD.—At Kentville, N. S., on Friday, 26th inst., Mr. and Mrs. John J. Floyd were called upon to part with their dear child, Ethel. She was a beautiful child of 3 years and some months and was sick only five days. Surely it is a sore bereavement for the parents but the Lord is magnifying His grace in sustaining them.

MITCHELL.—At Hampton, N. S., May 20th, Martha, wife of Capt. Joseph Mitchell, aged 49 years. For a long time sister Mitchell had been a member of the Hampton Baptist church. During her last illness, which was long and painful, Christ became increasingly precious to her and she died happy in His love. The bereaved husband and eight children are greatly comforted in their affliction.

GRIFFIN.—At Lockport, N. S., March 13th, Capt. Stephen Griffin, aged 58 years. Capt. Griffin was a successful ship master until he retired a few years ago. He was troubled with consumption for several years and for the last few weeks suffered severely. He peacefully passed away, resigned to the will of God, and with a good hope through Jesus Christ. Universally respected and loved. He leaves a widow and many relatives to mourn their loss. He rests in the family lot at Louis Head.

WARD.—At his home Kingston, P. E. I., May 18, Deacon Wm. Ward, aged 54 years. Bro. Ward was a faithful office bearer, and superintendent of the Sunday school in the Kingston branch of the North River Baptist church. Almost invariably present at the preaching service, in the Sunday school and in the social meeting, and always ready to do his utmost for God's glory and the interest of mankind. Through a long and peculiarly painful sickness, his faith never wavered and again and again he exclaimed "I long to meet my Redeemer." He leaves a wife, five sons and two daughters to mourn the loss of a loving Christian husband and father.

TOMS.—At Long Settlement, Carleton Co., N. B., April 22nd, in the 71st year of her age, Elizabeth, relic of the late Thomas G. Toms. Some 28 years ago our sister was baptized by the Rev. T. M. Munro and was inducted into the Centreville Baptist church of which she continued an honored and beloved member until called to the home on high. She was ever loyal to her Saviour and her church. With her religion was more than a theory, it was a life. She was anxious even to the last that God's cause might prosper. Her delight was in the house of the Lord and with her brethren and sisters whom she loved. She was kind to all, untiring in her love, her toil for her

family and ever true to her friends. Seven daughters, two sons, a bereaved church, beside many relatives and friends are left to mourn the loss of a mother in Israel, but we know that our loss is her great gain.

COGSWELL.—At Centreville, Carleton Co., N. B., April 28th, Bertha, beloved wife of Samuel Cogswell, aged 27 years. Five years ago our sister was baptized by Rev. Jos. A. Cahill and united with the Centreville Baptist church of which she remained a beloved member until her sudden death. Less than a year ago our sister was a beautiful bride with excellent health and bright hopes of a long and joyous future. But, alas! in the midst of life we are in death. "Her soul is gone down while it was yet day." Yet she still lives and speaks in her influence. A sorrowing husband, parents, brothers and sisters, and many friends are left to mourn. May the God who in His wisdom so soon called our young sister to Himself comfort those left in the conflict.

TURNER.—Died May 15, at the residence of her son Mr. Joseph Turner, Harvey, N. B., Annie relic of the late Elisha Turner and sister of Governor MacLellan. Our sister had reached the ripe old age of 83 years. She was modest and wholly unassuming but intensely loyal to the word, and work of her master. Her interest in which was in no wise diminished during the months of weary, but patient suffering through which she passed. A call made by the pastor's wife only a few days previous to her death proved the reality of this in the form of a cash contribution to the work of W. M. A. S., in which she remained faithful to the last. Her children did all that loving hearts and hands could do for her comfort and restoration, but the Master willed otherwise and she triumphantly passed over the river.

SMITH.—At Barrington, Shelburne Co., N. S., April 29th, Sister Susan Smith, widow of the late Capt. Josiah Smith, aged 87 years, 8 months, the last living link of the chain connecting the past with the present has dropped, she was the last one of seven organized in a Baptist church at Barrington in 1838, by the late Rev. Maynard Parker this little church left without pastoral care, for a while lost its visibility but Sister Smith standing firm to the principles she loved was the means in God's hands of having the little church re-organized in 1847 in the very room where her body lay when her spirit passed away. Of this little church she remained a conscientious, earnest member to her death. She was a Baptist of the old type, she loved her God, she loved her Bible. Her influence was felt not only in the church but in the community, and especially in her family. In Capt. Angus she has a son, commendable in that as a son he earnestly and tenderly cared for his aged mother. Her grandchildren speak of her Christian life in the highest terms, with them the memory of her life will be ever fragrant. During her long illness it was her joy to have any one talk to her of Jesus. Christ was to her all and in all, she often said "while many talk about where and what Heaven is, I want to know where Jesus is and I want to be with Him and that is enough for me." Thus an aged faithful child of God has passed away to be forever with the Lord, leaving many loved ones to mourn their loss.

Yarmouth Co Quarterly Meeting.

The Yarmouth Co. Baptist Quarterly Meeting met in regular session with the 3rd Yarmouth church at Pleasant Valley May 22nd and 23rd. The first meeting the 22nd at 7.30 p. m. when Pastor M. W. Brown of Tusket preached a very helpful and impressive sermon from Rev. 22:12 This was followed by a social service led by the sec'y in which meeting we felt deeply the influence of the Holy Spirit. Some of the unsaved were led to enquire the way to Zion. 10 a. m., 23rd, meeting opened with vice-pres., Deacon Edwin Crosby, in the chair. A devotional service was led by chairman. Reports from

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Eight Travellers on the Road in Seasonable Times with everything required for the SHOE BUSINESS, and at the Lowest Possible Prices.

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churches were quite encouraging. Since last report there has been baptism at Argyle, Tusket, Temple, Zion, and 3rd Yarmouth. Rev. R. A. Allaby has settled as pastor over the Bay View, Beaver River and Lake George churches. Rev. E. I. Miller of Conn., who is quite well known in N. S. has accepted a call to the Hebron church and Bro. P. G. Mode, Lic., of Toronto becomes pastor of the 1st Yarmouth church in June. By these additions all the churches in the county are supplied with pastors. The question, as to the future of the Associations, was presented by Rev. P. R. Foster, and after discussion it was passed by a unanimous vote that the Associations remain as at present. 2 p. m. Bro. Geo. C. Druke, Lic. led the devotional service. The matter of Church Discipline was dealt with by Pastor W. F. Parker in a very full and impressive manner. All who heard Bro. Parker were deeply impressed with the truths he pre-

sentated and were very grateful to him for the clear forceful way in which he handled this most perplexing question. He was requested to finish a copy for publication in the MESSENGER AND VISITOR. The Co. W. M. A. S. had a session led by Sister Foster of Arcadia. Reports from the Societies were encouraging. The question of Mission Band was dealt with in an address by Sister Foster and a paper by Sister M. W. Brown. Meeting full of interest. A reply from Q. B. Flint Esq., M. P., to resolution passed at special session of our T. M. at Arcadia, was read by the sec'y. He declared himself willing to accede to our request. The temperance question was vigorously discussed for a time. Evening service began with a service of song after which Bro. W. S. Martin, evangelist, delivered a deeply spiritual as well as practical sermon from Rev. 3:20. The Holy Spirit brooded over the meeting and eternity alone will reveal the full results. A number of unsaved ask for prayers. We look for grand results. The next meeting will be held probably in one section of Bro. Brown's field. N. B. DUNN, Sec'y.

"A PERFECT FOOD—as Wholesome as it is Delicious."

Walter Baker & Co.'s Breakfast Cocoa.

"The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."
—Dominion Medical Monthly.

A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application.

WALTER BAKER & CO. Ltd.
ESTABLISHED 1870.
Branch House, 6 Hospital St., Montreal.

OXYDNOR 'VICTORY'

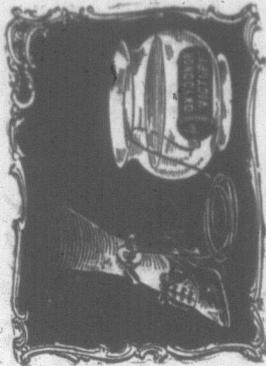
(Trade Mark Registered)
INVENTED AND DISCOVERED BY
Dr. Hercules Sanche

A Native of the Province of Quebec, Canada, after 35 years of earnest investigation of the Natural Causes and Cure of Disease.

The Only Genuine Instruments for the Cure of Disease by this Method.

Oxydnor Gives Vigorous Health, And Cures all forms of Disease at any reasonable stage, without Medicine or electricity.

ONE OXYDNOR will keep an entire family in good health, and will last a life-time if taken care of.



SHOWING HOW OXYDNOR IS APPLIED

The following convincing expressions from prominent and progressive people are kindly given us for publication for the benefit of humanity:

Ex-Governor of Florida, Hon. Geo. F. Drew, writes:

JACKSONVILLE, FLA., March 4, 1899.
The Oxydnor "Victory" cured me entirely of injuries I sustained from a very severe fall and I have never had a return of the trouble. It has twice cured me of Inflammatory Rheumatism and twice it has given me almost instant relief from attacks of La Grippe. I have taken no medicine since I began the use of this instrument more than six years ago. My health has been better since I used the Oxydnor than at any period since I arrived at manhood, and I am now nearly seventy-two years old.
Yours truly,
GEORGE F. DREW.

Professor Fletcher Osgood writes from Chelsea, Mass., July 25, 1898.
I have found Dr. Sanche's Oxydnor a highly useful assistant in warding off or ameliorating attacks of illness. Under conditions of extreme nerve strain it has the happy faculty of producing nature and wholesome sleep.
FLETCHER OSGOOD.

Rev. A. McBean, SECRETARY AND SUPERINTENDENT, Religious Book and Tract Society, writes:
461 William St., Winnipeg, Man., January 15, 1899.

DR. H. SANCHE & Co.
Dear Sirs:—I have been a sufferer from a severe case of Catarrh of the head and throat for fourteen years. Previous to using Oxydnor my health was broken down and I had to retire from my work. I have been using Oxydnor for about three years, and my general health is very greatly improved, and a radical and complete cure of Catarrh is being effected. I am now able, in my 73rd year, to resume my life work.

Quite a number of leading citizens in this city have obtained Oxydnors and speak of them in the most favorable terms.
A. McBEAN.

Rheumatism, Sciatica.
GLENNANON, Ont., March 20, 1899.

DR. H. SANCHE & Co.
Dear Sirs:—It is with pleasure that I can testify from my own experience to the value of Oxydnor for curing Sciatica and Rheumatism of any kind. I have also used Oxydnor for La Grippe and colds with myself and other members of my family. Oxydnor is far ahead of medicine in my estimation.
Yours respectfully,
MRS. WM. MUNDELL.

DYSPEPSIA.
ARNPRIOR, Ont., Nov. 14, 1898.

DR. H. SANCHE & Co.
Dear Sirs:—My wife, Jessie De Renzy, purchased one of your Oxydnors and has been using it almost continually ever since she received it. She is a new person, she has improved so much from Dyspepsia.
You can use our name as reference.
Yours respectfully,
EDWARD DE RENZY, Postmaster.

Descriptive books containing hundreds of certificates of self cures sent to any address upon request.
A 170-page book of directions accompanies each Oxydnor.

REFUSE IMITATIONS advertised under different names. The genuine is plainly stamped with the name of the discoverer and inventor, "DR. H. SANCHE." The buyer as well as the sellers and makers of the imitation is liable for damages.

We sell our instruments at exactly the same prices in Canada as in the United States.

Dr. H. Sanche & Company,
2268 ST. CATHERINE STREET,
United States Offices
New York, Detroit, Chicago. Montreal

News Summary.

The steamer Danube, running from Seattle to Dyea, is ashore near Cape Mudge.

Three German officers were killed on May 20 by the Chinese at Kiaou Chau the German port in Shan Tung peninsula.

The report of the royal commission appointed to inquire into the charges against the Yukon officials has arrived at Victoria.

The town of Porosow, Poland, has been destroyed by fire. Twelve lives were lost and 3,000 people driven from their homes.

Grand Bassam, a French town of Africa, Upper Guinea, on the Gold Coast, has been evacuated, owing to the ravages of yellow fever, and will probably cease to be the capital of the French Ivory coast.

Gen. Henry believes that the great-grandchildren of the present generation of Porto Ricans will make reasonably good citizens.

The agricultural department of the Dominion Government has decided to establish two experimental chicken feeding stations in New Brunswick. The points where they will be located are not yet settled.

A tornado passed over Titus and Erath counties, Texas, Sunday. Several homes and church buildings were wrecked and a number of people were injured. It is reported that several persons were killed six miles southeast of Stephenville.

The manager of the Bank of British North America has received a cable from the court of directors of the bank in England subscribing one thousand dollars to the sufferers in the fire at Dawson City.

Cholera is raging in Carachi, the principal seaport town of Sindo. The official returns show a total of 1,197 cases and 1,899 deaths since the beginning of the outbreak. Two hundred and thirty-two new cases were officially reported Wednesday and 209 deaths for the day.

O'Hanlan, Mullet and James Fitzgerald, the last three Irish political prisoners, who were sentenced to imprisonment for life for conspiring to murder Lord Frederick Cavendish and T. H. Burke, who were assassinated by stabbing in Phoenix Park, Dublin, May 6, 1882, have been released.

An upright boiler at the Crompton Company's mills, Crompton, R. I., exploded Wednesday afternoon, wrecking the roof of the boiler house and causing damage to the amount of \$4,000. The fireman was blown through the door by the escaping steam and concussion and scalded, but not seriously injured.

M. O. M. Melanson, M. P. P., Shediac, says that lobster fishing along the North Shore is now well under way, and the indications are that the season will be an average one. Nearly all those engaged in the business have all their traps and rigging out, and one factory at Cape Bauld has canned about \$700 worth of lobster already. The season opened about as early as usual.

At Buffalo, N. Y., Tuesday George H. Kinter and Elizabeth L. Kinter, his wife, well known in Christian Science circles, were arrested on warrants charging them with manslaughter in causing the death of Ralph L. Saunders, nine years old, who is said to have died of pneumonia and without medical care.

Sir Julian Pauncefote, the British ambassador, speaking of the American customs that had impressed him, remarked that one of the most striking things he had observed was the manner in which the President was treated in public in Washington. He suggested that, while a foreigner's first impression might be that the seeming indifference of the public toward the President when he appeared on the street or at the theatre was the result of an exaggerated idea of democracy it must become apparent on closer observation that it was the highest possible tribute of respect and consideration.

In the Westmoreland speedy trails court before Judge Wells the four youths, Hurley, Gallant, Seath and Howe, charge with being implicated in the recent burglarizing of Rev. W. B. Hinson's house and P. S. Enman's store, in Moncton, all four pleaded guilty to the charge. Charles Seath and Edward Howe were sentenced to five years each in Dorchester penitentiary for stealing \$150 from Mr. Hinson's house and five years for stealing the brass parts of a soda fount from P. S. Enman's store, making a total sentence of ten years each. Arthur Gallant was sentenced to five years in the penitentiary for stealing money from the Hinson house, and John Hurley was sentenced to two months in the common jail for receiving a part of the money knowing it to be stolen.

The largest mortgage record in the history of Suffolk county, N. Y., was filed Tuesday at Rivershead, L. I. It is for \$45,000,000, given by the Long Island Railroad in favor of the United States Mortgage and Trust Company as trustees. Attached to the mortgage are four hundred and fifty \$50 revenue stamps, making a

Made to be Walked On

Ordinary paint will not do to paint floors. It will neither look well nor wear well. A special paint is needed. It must be ready-mixed, ready for use. It must flow easily, have a bright, glossy finish, dry quickly and must not blister, crack, peel or rub off. It must have a hard surface combined with unusual elasticity, to stand being walked on—the hardest kind of wear. Just such a paint is

THE SHERWIN-WILLIAMS SPECIAL FLOOR PAINT

Made to paint floors with—nothing else. The guarantee of the company is back of every can sold. Helpful suggestions for economical painting inside and outside the house in our booklet, "Paint Points." Sent free.

THE SHERWIN-WILLIAMS CO., PAINT AND COLOR MAKERS,
Canadian Dept.,
21 St. Antoine Street, Montreal

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

total of \$22,500. The mortgage covers all the property of the railroad.

D. D. Mann, of Mackenzie & Mann, Toronto, signed a contract Tuesday with the Nova Scotia government to build the Inverness and Richmond railway, extending one hundred miles from Caribou Cove to Broad Cove. The local government agrees to pay a subsidy of \$4,000 per mile, the county of Inverness gives \$1,000 per mile and free right of way, the county of Richmond promises \$1,000 for every mile built in that county, and it is expected to obtain a subsidy of \$4,000 per mile from the Dominion government. Mann has options on a number of coal areas which will be reached by the railway.

Youth for Old Age.
Seventy-Six Years Old, but Felt Like a Young Man.

Commissioner Worden, of Wickham, N. B. Cured of Kidney Disease by Dodd's Kidney Pills—He Suffered for a Quarter of a Century.

WICKHAM, QUEEN'S CO., N. B., May 29.—Every resident of this district knows Mr. G. J. Worden, Commissioner of Wickham Civil Courts. He is a gentleman seventy-six years old, universally looked up to and respected as an upright worthy citizen, and an honorable, God-fearing man.

Mr. Worden's friends are congratulating him on his remarkable robust health and sturdy appearance. Behind this is a wonderful story, that should be read by everyone. Mr. Worden tells it himself.

"For over twenty-five years I was afflicted with Kidney Disease," says Mr. Worden, "suffered terribly with pains in the back and loins, and urination caused me the most horrible agony. I submitted to several surgical operations. Could get no rest at night, and had to lie on one side in bed continually. I could not sit an hour at a time. In short, my condition was such as I can't describe. I was treated by several doctors, but they failed to relieve me. I had fully given up hope of ever getting better.

"One day I read of Dodd's Kidney Pills and the description of Kidney Disease symptoms was so exactly like my own sufferings, that I resolved to try the Pills. One box helped me so much that I got six more. When I had nearly finished the seventh box, I quit taking them, as it seemed I was a new and young man, made from an old one. That is how I felt. Every sign of my trouble had disappeared completely. I was, and now am, strong, hale and hearty.

"I was a great sufferer from Itching Piles, and to my great surprise they also were cured. Dodd's Kidney Pills have, by the blessing of God, cured me and made a new man of me.

"I solemnly declare the foregoing to be true, to the best of my recollection." Dodd's Kidney Pills are sold by all druggists, at fifty cents a box, six boxes for \$2.50, or they will be sent on receipt of price, by The Dodd's Medicine Co., Limited, Toronto, Ont.

On the first indication of Diarrhoea or Dysentery a few doses of **DR. FOWLER'S EXT. OF WILD STRAWBERRY** will promptly check the advance of these dangerous diseases.

It has been over 40 years a use and has no equal for the cure of bowel complaints of young or old. There are many dangerous imitations on the market, so it would be wise to see that the full name, **Dr. Fowler's Ext. of Wild Strawberry**, is on every bottle you buy

Whiston & Frazee's COMMERCIAL COLLEGE,
HALIFAX AND TRURO, N. S.

Our Course of Instruction is thorough and up to date, and graduates readily find employment. Send for circulars to S. R. WHISTON, Halifax, or J. C. P. FRAZEE, Truro.

Pain-Killer

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

A Sure, Safe, Quick Cure for these troubles is

It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used internally or externally. Beware of imitations. Take none but the genuine "PRAXY DAVIS." Sold everywhere. 25c. and 50c. bottles.

The Florida

I have been asked people from all over them the origin of most wonderful for and from what cou answer by saying th Florida can be tra years or more, an been known among "The climber." F I unhesitatingly g being its original h

During the past ye this little wonder in country on the glob seed has grown the reports received it to all. No one, so claims to know an celebrated New Ca the present season ous growth and we attracted wide an Three thousand pec the present season American Union is test. From a flood learn that from l frost the seed is not of our country, but forage and fertiliz but praise from eve nation from none.

Our government nizing its great val large, bought a ca writer last July for the various States o

This bean is m every way. A bush acre. An average or more bushels of forage grown on it easily yield four to the vine throws ou feet, like the water of from two to thir

grape. The entire le foliage and vine at will cover the grou arm pits. All stock vine, and dry bean pods are formed o head of stock may of the growing cro jury to fruitage. A only eat leaf and v undisturbed. The and should be plan rows four feet apar rows three or four ing about three inc is up large enough with cultivator unt lay by.

When it is possi the growing vine off the ground, t fruitage. This ca corn with the bean climb the stalk g Don't expect a cor

The Velvet can are crisp and dry, shell them is to pl pound with a blud pound out five or We, here, have a b velvet bean shelle that will thrash an els in an hour. I don't pile large qu of heat and moul

In habit the Vel and to give it som will climb fifty or fruiting at short in affording a novel a to look upon.

It has become a in Florida. From being grown by present season. T fills every wan o like it and eat i around feed, ferti

The Farm.

The Florida Velvet Bean.

I have been asked so many times by the people from all over the country to give them the origin of this marvellous and most wonderful forage and fertilizing plant and from what country it came. I will answer by saying that its presence here in Florida can be traced back twenty-five years or more, and it has, until recently, been known among the common people as "The climber." From weight of evidence I unhesitatingly give Florida credit of being its original home.

During the past year the writer introduced this little wonder in almost every civilized country on the globe, and a crop from the seed has grown the present season, but from reports received it still remains a stranger to all. No one, so far as heard from, claims to know anything about it. The celebrated New Gardens, London, grew it the present season as a curiosity. Its vigorous growth and wealth of foliage and vine attracted wide and universal attention. Three thousand people in England grew it the present season. Every state in the American Union is also putting it to the test. From a flood of letters received I learn that from late planting and early frost the seed is not maturing in all sections of our country, but as a successful feed, forage and fertilizing crop, it has nothing but praise from every quarter, and condemnation from none.

Our government at Washington, recognizing its great value to the country at large, bought a car load of seed of the writer last July for general distribution to the various States of our Union.

This bean is marvellously prolific in every way. A bushel of seed will drill an acre. An average acre will produce thirty or more bushels of seed. To cure the forage grown on it as a dry feed it will easily yield four tons. From near the hill the vine throws out laterals ten to thirty feet, like the water melon. Pods in clusters of from two to thirty appear, like the raisin grape, the entire length of the vines. Its foliage and vine at its best during growth will cover the ground solidly up to your armpits. All stock eat the green or cured vine, and dry bean, with greediness. After pods are formed on vines two or three head of stock may be pastured on an acre of the growing crop without material injury to fruitage. At this stage stock will only eat leaf and vine, leaving green pods undisturbed. The Velvet is an annual, and should be planted early in spring, in rows four feet apart, dropping seed in drill rows three or four inches apart, and covering about three inches deep. When bean is up large enough to work, run through with cultivator until vine fills row, then lay by.

When it is possible, it is better to give the growing vine support, keeping pods off the ground, thus largely increasing fruitage. This can be done by mixing corn with the bean seed, and the vine will climb the stalk giving desired support. Don't expect a corn crop—vine will swamp it.

The Velvet can be shelled when pods are crisp and dry. The best home plan to shell them is to place pods in a bag and pound with a bludgeon. A strong man will pound out five or six bushels in a day. We, here, have a better way. We have a velvet bean sheller—a two men machine—that will thrash and clean five or six bushels in an hour. In picking your beans don't pile large quantities together for fear of heat and mould. A scaffold is best.

In habit the Velvet is a natural climber, and to give it something to "run up" it will climb fifty or sixty feet, blooming and fruiting at short intervals all the way up, affording a novel and most wonderful sight to look upon.

It has become a staple crop with us here in Florida. From ten to eighty acres is being grown by many persons here the present season. The leaf, vine and fruit fills every want on the farm. All stock like it and eat it ravenously. As an all-around feed, fertilizer and up-builder of

poor or over-worked land it is simply without a rival.

Any further information will be cheerfully given if desired.—(Capt. F. A. Wilson, Orlando, Fla.

* * *
Apples for 1899.

Those who intend to cultivate apple trees should consider carefully conditions essential to success. Of course, every one has not at command all of these conditions, but many of them he has, or can have. Clay soil is preferable to sandy for most varieties. Among the exceptions are Grimes's Golden and probably most of the Pippins. I find it desirable to plant apple trees with a southeastern exposure, unless there be danger of sap-thawing during the winter. Two or three places on my homestead are so warm during warm winter days that the sap is thawed out and both pears and apples are killed. It is not advisable to grow berries under our apple trees, although many of mine are thus planted. The recent development of the tripeta fly makes it desirable that there be free open draft of air under the trees. With my present experience, if I desired to plant for market I should not go beyond a half-dozen varieties. The Baldwin has won a place in any list, and beside it the Northern Spy and the Greening. It seems now that the Sutton Apple or Sutton Beauty will crowd out the Baldwin over a great deal of territory. In Maine and in Western New York I think the Baldwin will hold its own for some time to come. Hubbardston; Wagner and Roxbury Russet make a trio that may be added to those already named. Where it is desirable to plant for Autumn and early winter sale, Fameuse, Gravenstein and Shiuwasse Beauty make a superb list. Apples should be set much further apart than they are in most orchards, and on no account should it be anticipated to grow them thickly and then thin out. The apple tree should be grown with an eye to absolute symmetry. Let all the trimming be done during the process of early growth, so that in no case will it be necessary to remove a large limb. It is hardly worth the while of any man to plant an apple orchard unless he will make a special study of the fine art of trimming. Twice each year the trees should be gone over and every superfluous shoot be removed. Young apple trees should be well mulched with some material like coal ashes. These admit the air and retain moisture. It is also very difficult for the apple tree borer to work where ashes are in his way.—(R. P. P.

How to Be Well.

Paine's Celery Compound Will Overcome All Your Troubles and Dangers.

Well people have pure, clean blood, strong nerves, active liver and healthy kidneys.

If you are a sufferer from headache, or show signs of any skin disease, your blood is surely charged with impurities, and needs cleansing by that grandest of all blood purifiers—Paine's Celery Compound.

If you are nervous, suffer from prostration, sleeplessness, mental depression or despondency, be assured your nervous organism needs repair and toning. Your best and truest medicine for this work is Paine's Celery Compound.

If the liver is inactive, if you suffer from constipation and defective digestion, your only effective helper is Paine's Celery Compound.

If you have backache, if the urine is thick or bricky in color, your kidneys need immediate attention, or Bright's disease may end your life. Paine's Celery Compound cures all forms of kidney diseases, and will give health and vigor to all other important organs.

The ablest physicians in America are continually prescribing and recommending Paine's Celery Compound for the troubles and dangers that have been referred to, thousands of thankful letters from Canada's best people prove fully all that is claimed for the marvellous medicine.

The Monsoon Tea Co.

GUARANTEE every package of their teas to be pure, free from dust and healthful. "There are no teas as good as Monsoon Teas." 30, 40, 50 and 60 cents per pound.



Mr. G. O. ARCHIBALD'S CASE.

Didn't Walk for 5 Months. Doctors said Locomotor Ataxia.

Milburn's Heart and Nerve Pills Cure a Disease hitherto regarded as Incurable.

The case of Mr. G. O. Archibald, of Hopewell Cape, N.B., (a cut of whom appears below), is one of the severest and most intractable that has ever been



reported from the eastern provinces, and his cure by Milburn's Heart and Nerve Pills the more remarkable from the fact that he was given up as incurable by worthy and respected physicians.

The disease, Locomotor Ataxia, with which Mr. Archibald was afflicted is considered the most obstinate and incurable disease of the nervous system known. When once it starts it gradually but surely progresses, paralyzing the lower extremities and rendering its victim helpless and hopeless, enduring the indescribable agony of seeing himself die by inches.

That Milburn's Heart and Nerve Pills can cure thoroughly and completely a disease of such severity ought to encourage those whose disorders are not so serious to try this remedy.

The following is Mr. Archibald's letter:

MESSRS. T. MILBURN & Co.—"I can assure you that my case was a very severe one, and had it not been for the use of Milburn's Heart and Nerve Pills I do not believe I would be alive to-day. I do not know, exactly, what was the cause of the disease, but it gradually affected my legs, until I was unable to walk hardly any for five months.

"I was under the care of Dr. Morse, of Melrose, who said I had Locomotor Ataxia, and gave me up as incurable.

"Dr. Solomon, a well-known physician of Boston, told me that nothing could be done for me. Every one who came to visit me thought I never could get better.

"I saw Milburn's Heart and Nerve Pills advertised and thought I would try them anyway, as they gave more promise of helping me than anything I knew of.

"If you had seen me when I started taking those wonderful pills—not able to get out of my room, and I saw me now, working hard every day, you wouldn't know me.

"I am agent for P. O. Vickey, of Augusta Maine, and have sold 300 subscribers in 80 days and won a fifty dollar prize.

"Nothing else in the world saved me but those pills, and I do not think they have an equal anywhere.

"The seven boxes I took have restored me the full use of my legs and given me strength and energy and better health than I have enjoyed in a long time."

G. O. ARCHIBALD, Hopewell Cape, N. B.

In addition to the statement by Mr. Archibald, we have the endorsement of two well-known merchants of Hopewell Cape, N. B., viz. Messrs. J. E. Dickson and R. J. Brewster, who certify to the genuineness and accuracy of the facts as given above.

Milburn's Heart and Nerve Pills are 50c. a box, or 3 for \$1.25, at all druggists, or sent by mail. T. Milburn & Co., Toronto, Ont.

A piece of apparatus known as the Tugra fog dispeller has recently been devised to assist in the navigation of vessels when there is an intense fog. It consists of a pipe eight feet in length and 1 1/2 inches inside diameter, flaring at the mouth, located near the navigating officer. By means of a blower a strong stream of warm air is sent through the pipe and acts to blow a hole through the fog. It is claimed that the moisture is condensed and falls in rain-drops, so that the navigator is able to see through several hundred feet of the densest fog.

A Halifax despatch of the 23 says:—A physician accidentally came across a case of leprosy yesterday. The person afflicted with the terrible disease is a married woman residing on the road near Annapolis. The doctor stated that it was one of the worst cases of leprosy he had ever seen.

On May 21, 1897, Messrs. Arm, Adam, Hope & Co., of Hamilton, Ont., made an assignment, with liabilities of \$53,616. A settlement was made with the creditors at fifty cents on the dollar. A few days ago the creditors received the balance of their accounts with interest for two years.

Rev. Dr. Austin, ex-principal of Alma Ladies' College, St. Thomas, Ont., has been found guilty of heresy by the St. Thomas Methodist district for utterances in a sermon preached in Toronto last January. The trial takes place at the London conference early in June.

MARRIAGE CERTIFICATES

Printed on Heavy Linen Paper, 8 1/2 x 11 inches at 30c. per dozen.

For sale by PATERSON & CO., Printers, 92 Germain Street St. John, N. B.

WANTED

A live agent in every district to introduce THE RED CROSS, by CLARA BARROW, a thrilling account of the work of relief to suffering in war, pestilence, fire, flood and famine. A valuable premium paper with each book. A rare chance for energetic agents. Outfit only Fifty Cents. Territory on application. For particulars apply to N. B. ROGERS, Springhill, N. S., Box 8.

MENTHOL

D&L

PLASTER

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

Every family should have one ready for an emergency.

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

