

# Messenger and Visitor.

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No. 24.

**Provincial Prohibition.** It seems probable that Provincial legislation prohibitory of the liquor traffic will be enacted by the Legislatures of Manitoba and P. E. Island now in session. The measure which has been introduced by Premier Macdonald of Manitoba, provides for the closing of all places where liquor is sold both in bulk and by the glass, with the exception of drug stores, which are to be permitted to sell under very stringent regulations, chiefly for medical use and by the order of a physician. The penalties provided for the infringement of the law are severe. For a first offence the seller will pay a fine of not less than \$200 or more than \$1000, and for the second he will be imprisoned for three months with hard labor, without the option of paying a fine. The Provincial law will not be able to prohibit the manufacture of liquor, or to interfere with the business of the wholesale trade beyond the limits of the Province, but it is understood to prohibit all wholesale as well as all retail business within the Province with the exception of supplying such business as may be done under the law in connection with the drug stores. The P. E. Island Act has not yet, we believe, been submitted to the Legislature, but it is understood that in a general way it will embody the provisions of the Canada Temperance Act. Before asking the Legislature to deal with it, the Provincial Government has submitted the question of its constitutionality to the Minister of Justice at Ottawa. These movements will be followed with much interest by the friends of temperance all over the Dominion. Apart from the question of constitutionality the experiment of Provincial prohibition will be made in both cases under favorable conditions, and if the constitutional questions involved are decided favorably to the claims of the Provinces to prohibit, it will be of great importance in the way of demonstrating the value of prohibitory legislation under provincial auspices. The assertion is being made that any prohibitory law which Manitoba might enact would be nullified by the conditions attached to the deed of surrender executed by the Hudson Bay Company in 1869. It seems that when the Company surrendered its right of administration, there was secured to it the liberty to carry on its trade without hindrance in its corporate capacity, and it is held that a prohibitory liquor law would be a hindrance to the Company's trade. Premier Macdonald is reported as saying in reference to this contention, that the point raised was arguable and would have to be decided by the courts. The Government, however, would not withdraw the bill, and if the House passed it, the courts would be asked to give a ruling upon the disputed points at once. Supposing the contention as to the rights of the Hudson Bay Company in the premises to be sustained by the courts, the effect of enacting a prohibitory liquor law in Manitoba, would appear to be to give the Hudson Bay Company a monopoly of the liquor business in the Province, which certainly is not the aim of those who are pressing for such legislation.

**Not for Art nor for Religion.** We are pleased to note that Senator Dandurand's anti-lottery bill has passed the House of Commons, and without any amendments which would be likely to thwart its purpose. The refusal of the House to make any exception to the application of the law in favor of art associations, is based on sound principle and is expedient in practice. Both art and religion should be above the suspicion of wishing to profit by appealing to a passion, the indulgence of which is so utterly demoralizing in its effects. It should be considered an insult by any

art association and still more so by any Christian church that the law should offer it the exceptional privilege of promoting its interests by means of a lottery. The fact that art lotteries are countenanced by the law in England is no reason why they should be legalized in Canada. There are few vices which constitutes a greater stain and plague-spot on the moral life of England than that of gambling, and how much that vice has been encouraged and fostered by the legalizing of gambling in connection with art associations we cannot tell. It is certainly to be desired that in this country those who speak in the name of art and religion, shall do nothing to educate the conscience of the people toward the palliation of so great an evil.

**The Manitoba School Question.** That the Manitoba School question is again becoming a subject of discussion in political circles need not occasion surprise, as the Roman Catholic authorities may be expected to exert their influence in the politics of the country so far as it may seem to them that there is good reason to believe that they can thereby secure the establishment of a separate school system in Manitoba, or make headway in that direction. On Sunday, June 3rd, Archbishop Langevin read a pastoral letter to the Roman Catholics of Winnipeg, in which he said that the report that the school question has been settled is untrue, and that he wished to deny it in his official capacity, and also to state that the Roman Catholic minority of Manitoba was not satisfied with the so-called concessions granted by the government. The letter exhorted the Roman Catholics to continue their efforts towards having their grievances redressed, and advised them to pray for the desired end and have patience. Senator Bernier of St. Boriface, has lately been telling the people of Montreal that the Manitoba School question is by no means dead, that the Dominion Parliament has still power to deal with it, and that the Catholics of Manitoba will therefore again look to Parliament for relief. Mr. Bernier is said to have declared that Sir Charles Tupper, if restored to power, would introduce a bill with the purpose of establishing a separate school system in that Province, and some of the French Catholic papers are said to have been making similar assertions. So far as we have observed there have been no utterances on the part of Sir Charles Tupper or other leaders of the Conservative party to justify such statement, and we shall be surprised if any such utterances are forthcoming. If the Roman Catholic Province of Quebec had indicated a strong desire for the enactment of a separate school system in Manitoba by standing strongly by the Conservative party in the last general election, they would doubtless have received from Sir Charles Tupper and his party, the legislation on that subject which the Manitoba Roman Catholics demanded. But after Quebec so strongly supported Sir Wilfred Laurier with his policy of settling the Manitoba School question apart from any intervention on the part of the Dominion Parliament, there has been no disposition on the part of the leaders of either party to make the question of remedial legislation in the interests of the Roman Catholics of Manitoba an issue in Dominion politics. Of course if either party can make capital out of the school question in view of a general election, it is not likely to miss its opportunity, but the part which the question will play is likely, we should suppose, to be a subordinate one.

**The Disturbances in China.** The present condition of affairs in China, and especially in the Province of Chi-li in which the city of Peking is situated, is one of great disturbance. The trouble is connected with a Chinese society

known as the Boxers, which is said to be of very ancient origin, and which represents the spirit of Chinese conservatism and hatred toward modern and foreign influences and innovations. The society has been in the past the cause of occasional disturbances of a more or less serious character, and the present outbreak would seem from all accounts to represent a widespread and determined effort to eradicate foreigners and foreign influences in China. The fanaticism of the Boxers is understood to be of a political rather than a religious character, but the Christian missionaries and their converts, as representing one of the largest and most prominent foreign elements in the country, are especially objects of their hatred. Already some have suffered at their hands, and there is much reason to fear for the safety of many others. Respecting the relations of the Boxers to the government of China there are conflicting reports, but there seems to be good reason to believe that the Empress-regent is not disposed to deal with them in any very strenuous way, since their attitude toward modern and foreign influences is supposed to be in harmony with her own. The Imperial troops under General Nieh are however making an attempt, or at least a pretence, at putting down the disturbance and protecting foreign interests. A battle was fought on June 7th, near the city of Tien Tsin, in which hundreds are said to have been killed. The representatives of European Powers and the United States, are endeavoring to take such measures as are practicable to guard the lives and interests of their subjects in the disturbed district. But international questions and other reasons render effective action difficult. It is stated that a joint force of about 350 marines has been sent to Peking for the protection of European and American interests in the Chinese Capital. Railway communication between Tien Tsin and Peking has been interrupted by the Boxers, and a Shanghai despatch of June 7th says, that one hundred and eighty British marines, with a machine gun, are about to force a passage from Tien Tsin to Peking. Altogether about 900 British have been landed from the fleet, a greater number than have landed from the combined vessels of the other powers. From Peking it is reported that the Tsung Li Yamen, or Chinese Foreign Office, had undertaken that railway communication should be restored by Saturday, and had protested against the arrival of more British guards.

**The War.** Pretoria was occupied by Lord Roberts and his forces on Tuesday of last week. The Boers made no effort to defend the place. The resistance offered to the advance of the British forces on Monday being evidently for the purpose of recurring time for the removal of their artillery to the Lydenburg district, where their forces are now principally concentrated. President Kruger is said to be administering government from a coach on the Delagoa Bay railway on a siding at Machadodorp. Mrs. Kruger was left behind at Pretoria, as being on the whole a position of greater safety than the present somewhat uncertain Boer capital of the Transvaal. Little has been heard from Lord Roberts since his report of the occupation of Pretoria. This silence was supposed to indicate that he was busy organizing his plan of campaign, but Monday morning's despatches indicate another cause for the silence. It appears that the Boers have succeeded in interrupting Lord Roberts' communication with Capetown, and have torn up twenty miles of railway between America Siding and Roodeval. Such an interruption, unless quickly restored, would be serious, because affecting the means of supply for Lord Roberts' army. No doubt the communication will soon be restored, but the fact that it has been so effective

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## God and His Saints.

BY ALEXANDER MACLAREN, D. D.

He loved the people; all his saints are in thy hand and they sit down at thy feet; every one shall receive of thy words.—Dent. 33: 30.

The great ode of which these words are a part is called "The blessing wherewith Moses blessed the children of Israel before his death." It is mainly an invocation of blessing from heaven on various tribes, but it begins, as the national existence of Israel began, with the revelation of God on Sinai, and it lays that as the foundation of everything. It does not matter, for my purposes, in the smallest degree, who was the author of this great song. Whoever he was, he has, by dint of divine inspiration and his own sympathy with the inmost spirit of the Old Covenant, anticipated the deepest things of Christian truth; and these are here in the words that I have read.

I. And the first thing that I would point out is the divine love which is the foundation of all.

"He loved the people." That is the beginning of everything. The word that this singer uses is one that appears only in this place, and if we take its etymology, there lies in it a very tender and beautiful expression of the warmth of the divine love. For it is probably connected with words in an allied language which mean the bosom and a tender embrace, and so the picture that we have is of that great divine Lover folding "the people" to his heart, as a mother might her child, and cherishing them in his bosom.

Still further, the word is in a form in the Hebrew which implies that the act spoken about is neither past, present nor future only, but continuous and perpetual. Thus it suggests to us the thought of timeless, eternal love, which has no beginning, and therefore has no end; which does not grow, and therefore will never decline nor decay, but which runs on upon the one lofty level, with neither ups nor downs, and with no variation of the impulse which sends it forth; always the same, and always holding its objects in the fervent embrace of which the text speaks.

Further, mark the place in this great song where this comes in. As I said, it is laid as the beginning of everything. "We love him because he first loved us" was the height to which the last of the apostles attained in the last of his writings. But this old singer, with the mists of antiquity round him, who knew nothing about the cross, nothing about the historical Christ; who had only that which modern thinkers tell us is a revelation of a wrathful God, somehow or other rose to the height of the evangelical conception of God's love as the foundation of the very existence of a people who are his. Like an orchid growing on a block of dry wood and putting forth a gorgeous bloom, this singer, with so much less to feed his faith than we have, has yet borne this fair flower deep and devout insight into the secret of things and the heart of God. "He loved the people"—therefore he formed them for himself; therefore he brought them out of bondage; therefore he came down in flashing fire on Sinai and made known his will, which to know and do is life. All begins from the tender, timeless love of God.

And if the question is asked, Why does God thus love? the only answer is, because he is God. "Not for your sakes, O house of Israel . . . but for mine own name's sake." The love of God is self-originated. In it, as in all his acts, he is his own motive, as his name, "I am that I am," proclaims. It is inseparable from his being, and flows forth before, and independent of, anything in the creature which can draw it out. Men's love is attracted by their perception or their imagination of something lovable in its objects. It is like a well, where there has to be much work of the pump-handle before the gush comes. God's love is like an artesian well, or a fountain springing up from unknown depths in obedience to its own impulse. All that we can say is: "Thou art God. It is thy nature and property to be merciful."

"God loved the people." The bed-rock is the spontaneous, unalterable, inexhaustible, ever-active, fervent love of God, like that with which a mother clasps her child to her maternal breast. The fair flower of this great thought was a product of Judaism. Let no man say that the God of love is unknown to the Old Testament.

II. Notice how, with this for a basis, we have next the guardian care extended to all those that answer love by love.

The singer goes on to say, mixing up, in the fashion of Hebrew poetry, his pronouns somewhat arbitrarily, "All his saints are in 'thy hand.'"

Now, what is a saint? A man that answers God's love by his love. The notion of a saint has been marred and mutilated by the church and the world. It has been taken as a special designation of certain selected individuals, mostly of the ascetic and monastic type, whereas it belongs to every one of God's people. It has been taken by the world to mean sanctimoniousness and not sanctity, and is a term of contempt rather than of admiration on their lips. And even those of us who have got beyond thinking that it is a title of honor belonging only to the aristocracy of Christ's kingdom are too apt to mistake what it really does mean. It may be useful

to say a word about the Scriptural use and true meaning of that much-abused term. The root idea of sanctity or holiness is not moral character, goodness of disposition and of action, but it is separation from the world and consecration to God. As surely as a magnet applied to a heap of miscellaneous filings will pick out every little bit of iron there, so surely will that love which he bears to the people, when it is responded to, draw to itself, and therefore draw out of the heap, the men that feel its impulse and its preciousness. And so "saint" means secondly, righteous and pure, but it means, first, knit to God, separated from evil, and separated by the power of his received love.

Now, brethren, here is a question for each of us: Do I yield to that timeless, tender clasp of the divine Father and Mother in one? Do I answer it by my love? If I do, then I am a saint, because I belong to him, and he belongs to me. And in that commerce I have broken with the world. If we are true to ourselves, and true to our Lord, and true to the relation between us, the purity of character which is popularly supposed to be the meaning of holiness will come. Not without effort, not without setbacks, not without slow advance, but it will come. For he that is consecrated to the Lord is separated from iniquity. Such is the meaning of "saint."

"All his saints are in thy hand." The first metaphor of our text spoke about God's bosom, to which he drew the people and folded them there. This one speaks about his hand. They lie in it. That means two things. It means absolute security, for will he not close his fingers over his palm to keep the soul that has laid itself there? And "none shall pluck them out of my Father's hand." Nobody but yourselves can do that. And you can do it, if you cease to respond to his love, and so cease to be a saint. Then you will fall out of his hand; and how far you will fall only God knows.

Being in God's hand means also submission. Loyola said to his black army: "Be like a stick in a man's hand." That meant utter submission and abnegation of self, the willingness to be put anywhere, and used anyhow, and done anything with. And if I, by my reception of, and response to, that timeless love, am a saint belonging to God, then not only shall I be secure, but must I be submissive. "All his saints are in thy hand." Do not try to get out of it; be content to be guided as the steersman's hand turns the spokes of the wheel and directs the ship.

Now, there is a last thing here. I have spoken of the foundation of all as being divine love, of the security and guardian care of the saints, and there follows one thing more.

III. The docile obedience of those that are thus guarded.

As the words stand in our Bible, they are as follows: "They sit down at thy feet; every one shall receive of thy words." These two clauses make up one picture, and one easily understands what it is. It presents a group of docile scholars sitting at the Master's feet. He is teaching them, and they listen open-mouthed and open-eared to what he says, and will take his words into their lives, like Mary sitting at Christ's feet, while Martha was bustling about his meal.

But, beautiful as that picture is, there has been suggested a little variation in the words which gives another one that strikes me as being even more beautiful. There are some difficulties of language that I need not trouble you with. But the general result is this, that perhaps instead of "sitting down at thy feet," we should read "followed at thy feet." That suggests the familiar metaphor of a guide and those led by him who without him know not their road. As a dog follows his master, as the sheep their shepherd, so this singer felt, will saints follow the God whom they love. Religion is imitation of God. That was a deep thought for such a stage of revelation, and it in part anticipates Christ's tender words: "He goeth before them, and the sheep follow him, for they know his voice." They "follow at his foot." That is the blessedness and the power of Christian morality, that it is keeping close at Christ's heels; and that instead of its being said to us, "Go," he says, "Come;" and instead of us being bade to hew out for ourselves a path of duty, he says to us, "He that followeth me shall not walk in darkness, but shall have the light of life." They follow at his foot, as the dog at his master's, as the sheep at their shepherd's.

They "receive his words." Yes, if you will keep close to him he will turn round and speak to you. If you are near enough to him to catch his whisper he will not leave you without guidance. That is one side of the thought, that following we receive what he says; whereas the people that are away far behind him scarcely know what his will is, and never can catch the low whisper which will come to us by providences, by movements in our own spirits, through the exercise of our own faculties of judgment and common sense, if only we will keep near to him. "Be ye not as the horse, or as the mule, which have no understanding, whose mouths must be held in with bit and with bridle, else they will not come near to thee," but walk close behind him, and then the promise will be fulfilled: "I will guide thee with mine eye." A glance tells two people that are in sympathy with what each wishes, and Jesus Christ will speak to us if we keep close at his heels.

They that follow him will receive his words in another sense. They will take them in, and his words will not be wasted. And they will receive them in yet another sense. They will carry them out and do them, and his words will not be in vain.

So, dear brethren, the peace, the strength, the blessedness, the goodness of our lives flow from these two stages, that this singer so long ago had found to be the essence of everything; recognition of the timeless tenderness of God; the yielding to and answering that love, so that it separates us for himself; the calm security and happy submission which follow thereon; the imitation of him in daily life, and the walking in his steps, which is rewarded and made more perfect by hearing more distinctly the whisper of his loving, commanding voice.—Homiletic Review.

## Somebody's Arm.

BY REV. A. C. CHUTE.

It was a dark and stormy night upon the Atlantic coast. Heavily did the rain beat against the window of a room in which a little girl was lying wide awake long after her usual time of falling asleep. Presently she was heard to say in a mild tone, "I want somebody's arm around me." There being no reply, she delivered her message again and more earnestly. Then for the third time she spoke still more beseechingly, "I want somebody's arm around me." And there could be no resisting it further. In a moment the father was by the side of the dear child with his arm about her, and shortly there was calm in the little breast, despite the outward storm, so that soon she was sleeping sweetly.

And who could be made other than thoughtful by such a call? This young heart was speaking for itself. At the same time it was speaking for the father, too. Indeed it was speaking for the entire human race. "We want somebody's arm around us."

When nature is in gentle mood, children may be content to lie alone and may drop into slumber unattended. But not for long is it all still without. By and by the wind whistles around the corner and sleet drives hard against the glass. The very house itself is sometimes made to tremble. And parental presence is longed for as security. When that is felt, let thunders roar and lightnings flash; the great protector is here, and all is well.

We are all children who hear assaults upon the window pane. Yesterday's brightness has an unwelcome successor in present gloom. The brave man is agitated and the heart of the tender wife sways to and fro like sapling attacked by gale in open field. Again and again the voice comes through the air, "I want somebody's arm around me." The cry of infancy is the cry of the earlier and of the later manhood; of the first century and the last.

And whose arm? It matters much. "The eternal God is thy refuge, and underneath are the everlasting arms," said one of long ago. Time cuts away inadequate props. Ruthlessly swings the axe, unbribed by wealth or beauty or kingly station. We are obliged to let go of that which cannot sustain and satisfy, and free to take hold of that which can. Forgetting the eternal Father in sunlight and starlight, a loving severity turns our thought upward. There are domestic and financial and social reversals. Suppose that to my little curly-headed girl her biggest doll, or all her dolls, or her bigger brother had been sent, would she have been soothed? Oh, no. This was an hour of heaviest demand. The brother was enough one other night. Usually a doll was enough. But just listen to that pelting rain! "Somebody's arm" meant a particular arm. The desire, though not definitely expressed, was known by the hearers to be definite, and when response accorded with the wish there was a speedy peace. Our bed is littered up with things, perhaps. But if it is storm-time nothing but "everlasting arms" will do. "Hold thou me up," the psalmist said, "and I shall be safe." Combine other arms and multiply them, still there is unrest in the soul. The external commotion reaches to the inner heart. Having the Father of our spirits, night-time is daytime, and storm-time is time of blessed tranquility. "Therefore will not we fear though the earth be removed."

As for that little child, and every other, she must pass up in her thought and affection from the earthly father to the heavenly. It is the mission of the father and mother after the flesh thus to lift the mind and heart of their darling. The child learns later that the man who allayed her fears back yonder is not a great protector after all. He cannot check the raging tempest nor hold the house in safety. He cannot keep disease from crossing the threshold nor eject it after it enters. He cannot avert temptations from the playground and the school, nor go always by the side of the child to give wise counsel. The early ideas are shattered that something better and truer may take their room. There is only one great thing that fathers and mothers can do for their children, and that is to point them by word and life to the all-sufficient Lord. Only as waning confidence in the human arm has ever against it a waxing confidence in the Divine is there a proper development.

It is only for a brief span anyway that parents and children are together here. Soon the tiny folk, if they continue below, are abroad doing for themselves. How quiet it is in the old house. Even the praying parents are shortly away with God. Yet still the children are calling out as did this little Nova Scotia girl. If the sainted parents have done well their work, and the sons and daughters have suitably responded, then the "somebody's arm" means God's arm, the same arm that was about Joseph and Paul, about Judson and Paton, about my father and your mother when they went home. From yonder struggling boy or man; from the bereaved husband or wife; from the mother who has just laid her first-born to rest or the daughter who has only now been put into the ranks of orphans; from the poor, weary and disappointed soul who has found this world a cold, cold place—from all quarters and from all classes, in short, there ever emerges the cry, whether formulated in words or not, "I want the arm of the Almighty God around

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me." Say you that so many of Christ's disciples have gone astray or played you false that you are averse to testing the comforts of religion? When was it, pray, that the Lord ever said he would make any man a reliable prop for his fellow? The very wrongs we suffer from others incite us to invoke the sufficient ministry of the Christ. "I will never leave thee nor forsake thee." May you and I trust him afresh, beloved reader, or trust him now for the first time, and henceforth do our best to have children and friends call upon him and confide in him. Then let tempest assail our frail cottage never so fiercely. Whatever our lot, we are safe and happy with the everlasting arms encircling us. In the good God, and nowhere else, there is provision for man's utmost need.

"When, with all the loved around thee,  
Still thy heart says, 'I am lonely,'  
It is well; the truth hath found thee;  
Rest is with the Father only."

Halifax, Nova Scotia. —The Standard.

### Bribery and Corruption.

The Montreal Star has lately asked ministers and laymen to express their opinions in it, about "corrupt practices in politics." I have thought that a better way to express such "opinions" would be from our pulpits and in the organs of our Christian denominations, and this is my apology for writing this article.

While the scribes and pharisees were annoyed at the teachings of Jesus, his betrayal and crucifixion may be attributed to political rather than vindictive motives. His proclamation that he was a King may have awakened fears that when the Romans heard it they would view it as incipient rebellion and take from the Jews the more shadow of political power left their nation. They perhaps said: "The Romans will hear that this man has proclaimed himself a King, the common people are flocking to him in great numbers, and if this comes to the ears of the emperor the last vestige of political power will be taken from us." The life of one man is a small price to pay for the retention of political power, offices, honors and emoluments. He has persistently refused to use the great abilities he possesses to restore to Israel its national supremacy. He might have said harder things than he has about us, and we could forgive him, but when by his teachings he endangers our political existence, we must save that, even if it costs his life. If I have arrived at a correct conclusion, the bribing of Judas was more political than vindictive. The Jews wanted power for the same reasons many politicians do now,—the money, emoluments, offices and honors it gave them. They, like modern politicians, were adepts in the arts of bribery and corruption. They were willing to do anything, no matter how base it might be, that would contribute to the retention of the trifling power and little dignity left them. They despised tools like Judas as much as modern politicians do the men they buy up to secure their elections.

Judas differed very little from modern bribe-takers. He probably did not believe that the thirty pieces of silver would lead to the death of his Lord. He had seen him before, when his life was in danger, pass through the mob thirsting for his blood, unharmed. Like the bribe-takers of the present day, he considered present money of more importance than future good. What he wanted was money. The canker of avarice had eaten into his soul, and eaten out all good, that is if there had ever been any good there.

Nineteen hundred years have passed, but the decades of the centuries have not changed the dispositions of men. Today many of our politicians stand in the shoes of the rulers of the Jews, and every man who sells his vote in those of Judas. But the bribed and those who cannot be bribed are the victims. Today we have men willing to procure money, power, offices, and what they consider honors, by means just as vile as those used by the rulers of the Jews, and men just as willing to sell themselves as was Judas. We have men, occupying the highest places in the State, some of them the most conspicuous places in our churches, just as willing to degrade their fellowmen and just as willing to sell themselves, as were the Jews and Judas. We have men loading their fellowmen with taxes to raise money to be used for self-aggrandizement, men who say, "Let us rob the people of their money and with it make them our slaves." Is it true that our political institutions now rest on those vile, demoralizing foundations, bribery and corruption? An Attorney General once said, turning to the assembled M. Ps.: "It would be hypocritical cant for us to say that money is not spent to a greater or less extent in almost every election contest." No member rose to deny the accusation.

There are those who try to make the bribe-taker worse than the bribe-giver. Their claim seems to be that the men dressed in broadcloth and fine linen, who occupy the highest places in the State and the best seats in the churches, faring sumptuously every day on luxuries purchased with money stolen by unjust taxation from the people, men who have reached their positions by bribing and corrupting their fellowmen and debauching con-

ditions, are better than the poor creatures they bribe and corrupt.

If we want to distinguish between right and wrong we must rectify our consciences by the rules laid down in the Bible. Let us see what it says about bribery. "I know your manifold transgression and your mighty sins: they effect the just, they take a bribe, and they turn aside the poor in the gate from their right. In whose hand is mischief, and their right hand is full of bribes." Isaiah tells us that the good man is "He who walketh righteously, he that dispises the gain of oppression, that shaketh his hand from holding bribes." Job says, "That the congregation of the hypocrites shall be desolate, and fire shall consume the tabernacle of bribery. Thou shalt not take a gift, (i. e., a bribe), for a gift blindeth the eyes and perverteth the words of the righteous. A wicked man taketh a gift, (i. e., a bribe) out of the bosom to pervert the ways of judgment." I will turn from texts to examples. Balaam "loved the wages of unrighteousness," and fell among those seduced through the counsel he gave Balak. It was bribery and corruption that wrecked the patriarchal government of the Israelites. The sons of Samuel "took bribes and perverted judgment."

I will close with the words of William Cobbett: "It is a duty imperative upon us, to detect, expose, reprobate and execrate, as far as our knowledge of the facts go, all who are abandoned to this detestable offence, this cause of all the greater and minor political corruptions, this dry rot of states, this destroyer of all political morality, this accursed thing, which until it is cast out leaves a moment's repose to none but the traficker in bribes. In this matter our indignation and reprobation is not enough if we have more at our command. A corrupt tree, I repeat, using the words that fell from the lips of Truth and Wisdom, bringeth forth evil fruit, and every tree moral, political and social that bringeth not forth good fruit is hewn down and cast into the fire. Something more than mere words are necessary to meet and stamp out this great political evil. What we ought to do, is, all that our ability will enable us to do. Apprised as we are of the magnitude of the evil, knowing as we do the consequences, tasting as we must the bitter fruit this tree bears, it is our bounden duty to employ all the means within our reach to hew it down, to tear it up by the roots. Our duty to the community of which we are members, our duty to the generation that will follow us, to the children to whom we have given life, and over whose nature and welfare the Supreme Being bids us keep constant watch and care, and above all to that Being Himself, Who has bestowed on us this good land, with reason and revelation to be our guide, commands us to labour with all our hearts, with all our minds, with all our strength, with all our souls for the destruction of this baneful evil, bribery and corruption.

Yours truly,  
CHAS. E. KNAPP.

Dorchester.

### Treasures Laid Up.

BY REV. S. E. WISHARD, D. D.

Men choose different methods of gaining the things needful, and different places for depositing what they have obtained. It is very certain that we can only draw on the bank where our resources have been deposited. Hence we have all received the wise admonition to "lay up our treasures in heaven." We have been wisely cautioned against moth, rust and thieves, but the caution is not heeded by a certain class of people. They forget that human plans are liable to fail, that all men lack foresight, and some lack hindsight. Our bankers are, some of them, wise and some otherwise; some are honest and some are—well, failures. But the tradesmen of the world go on taking risks with the fallible money changers. Those whose treasures are only social and financial have no desire to deposit where thieves do not break through nor steal. The churches are all suffering loss because they have not sufficiently deposited with the only bank that never fails, never repudiates its own paper, never closes its doors to a depositor. All of our church work at home and abroad would move forward with argumented force and accelerated speed if we should lay up our treasures in heaven.

The keeper of our heavenly treasures is a model Banker. There is a very simple and gracious method of availing ourselves of all the wealth which has been treasured up with God; and that is by accepting to our personal credit the riches of divine grace. These exhaustless treasures of grace have been laid up for all those who will, by appropriating faith, present the Name which is above every name, through whose merit every needful want is supplied.

Our Banker keeps the richest treasury in the universe. No computation has ever been made, nor can be made, of the resources of moral and spiritual provision that await the call of needy and impoverished souls. A thousand gracious invitations call us to receive that which has been provided. "Ask and it shall be given you," is written over the entrance way to these supplies. And that we may ask large things, he who knows how to bestow has said: "My God shall supply all you need,

according to his riches in glory by Christ Jesus." Even so poor a man as Paul, who had given up all things for the excellency of the knowledge of this treasury—who had come to count all things of this world but loss—had such access to these heavenly treasures that he stood ready to undertake the most taxing work for God, saying, "I can do all things through Christ which strengtheneth me."

All the wants of all the poor and needy, all the weak and wounded, all the sick and sore, that have come to God, have been supplied without impoverishing one iota the wealth of his free grace. The fish that swim in the seas can never drink the oceans dry. A young man who had received of this wealth of God's love said, "I seem to be floating in the ocean of God's love as a mote in the all-surrounding atmosphere." Paul exclaimed: "Oh, the depth of the riches both of the wisdom and knowledge of God."

Our God is the safest Keeper of the treasures laid up. The men to whom we commit our earthly treasures often fail us. Contingencies arise against which they could not provide. The ebb or flow of financial disaster is unnoted until it is past control. All is swept away in a moment, and we are left impoverished. No such poverty comes to those who have laid up their treasures with God. We are "fully persuaded that what he has promised he is able to perform."

His careful providence encompasses all our life here and hereafter. There is nothing hid from him. Your life and all that concerns it "is hid with Christ in God," is concealed, laid up in store against that day. No contingency can arise to sweep away the treasures laid up with God. Safe forever are they, in the keeping of him whose eye never slumbers nor sleeps. He is in complete sympathy with all who have deposited their wealth with him. A mother may forget her child, yet God can never forget. His ear is not heavy, nor his hand shortened. His heart of everlasting love is toward us, despite our unloveliness. For he looks upon his children in his beloved Son, and in him they are all fair.

Truth is, all the wealth of Christ, of his righteousness, his love, his grace, his redemption, belongs to the believer, by that faith which has made him ours.

All this is of God, who hath made him unto us wisdom, righteousness, sanctification and redemption. Hence the soul that has laid up its treasures with God need not be poor. It is our unbelief alone that keeps back the full possession, the present possession of the infinite treasures in him. The poverty of this world cannot interfere with the treasured-up wealth of all who belong to God. He is the portion of his people, and forever. Whoever can say, with Thomas, as he beheld the wounds of our Lord, "My Lord and my God," has all that there is in God, all of pardon, of grace, of love, of security, of present peace and joy in him.

Let the church part company with the world, and all worldly schemes, for her advancement. Let her step out into the full assurance that with God all things are possible. Let her keep steadily in mind that for her Christ laid down his life, and for her usefulness and glory, which is the glory of Christ, all things are hers; then will her treasures be filled. Then will her sons and daughters go forth at home and abroad. Then will the wail of discouragement cease, and instead songs of joy and triumph will break forth, and God, even our God, shall come with revivings. Even so, come, Lord Jesus.—Herald and Presbyterian.

### "Through Nature to God."

BY PROFESSOR S. C. MITCHELL.

There is a worshipful element in physical science. This springs, no doubt, from three things: First, the scientist's sole object is truth; second, the subject of his studies is God's work in nature; third, however obdurate his mind, the scientist cannot fail, as he moves daily in this holy of holies, to be at times overawed by the sublime presence which dwells there. Many are the instances that might be mentioned in which scientists have given utterance to the stirrings within them of this worshipful spirit.

As Kepler, straining to grasp the laws of the movements of heavenly bodies, was finally rewarded by a glimpse of the truth, he exclaimed: "Oh, God, I think thy thoughts after thee!" Another beautiful example is referred to by John Fiske, in that readable and suggestive little book of his, entitled, "Through Nature to God." Linnaeus, in watching the unfolding of a blossom, said: "I saw God in his glory passing near me, and bowed my head in worship."

As the rays of light converge in the sun, so every path of truth leads us to God. The theologian and the scientist are spelling out the same message, written in different languages, as the inscription on the Rosetta stone. Both are ministers of light and brothers in the service of truth. As truth is their common goal, so love should be the bond of their fellowship.—The Religious Herald.

Richmond College.

A curious historical parallel in connection with the total eclipse of the sun, says the Baltimore News, is the fact that on the same date, May 28, in the year B. C. 585, the most memorable eclipse in history took place. It was during the progress of a fierce battle between the Medes and Lydians. The light of the sun suddenly became darkened, the incident was taken by the contending armies as a warning from heaven, and hostilities ceased, resulting in an immediate peace.

## Messenger and Visitor

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### The Acadia Anniversaries.

As the years come and go the closing exercises of our institutions at Wolfville increase in interest. More people attend them; a larger number come from remote places, and the enthusiasm grows. Some years ago there was no Baccalaureate sermon; now it is a principal attraction and very profitable. The person who suggested it did a good service. This year's sermon by Rev. Dr. Tupper of Philadelphia, on Christ's going about doing good, was a word in season, well conceived and eloquent in expression. Dr. Tupper also addressed the Y. M. C. A. in College hall on Lord's Day evening with his usual force and affection. His oration before the Senate on Monday evening on, "Is the World growing better?" will not be forgotten by any who heard it. Bursts of applause repeatedly given showed the appreciation of the audience. It need scarcely be said that Dr. Tupper is an optimist. His comparison of the present with the past as to material comfort, intellectual power, moral life and religious growth was dramatically vivid. Dr. Tupper is an orator and increases his audience on the subject he discusses. Acadia enjoyed his visit and is grateful for his services, and that he enjoyed his stay at Wolfville may be inferred from the fact that he has promised a gold medal to be given annually, as long as Dr. Trotter is President, for excellence in oratory. The generosity of Dr. Tupper will endear him to many who already admire his ability.

Tuesday was a full day. The Senate was in session. Among those present were Rev. J. W. Bancroft, Hon. J. W. Longley, Dr. Hall, Rev. C. H. Martell, Rev. W. N. Hutchins, Rev. J. B. Morgan, Rev. G. R. White, Rev. W. C. Goucher, J. F. Parsons, Rev. E. P. Coldwell.

#### CLASS DAY.

Class day exercises have become quite an ordinary and certainly a very popular feature of anniversary week. In its class day programme as well as in other respects the class of 1900 very well sustained the honor of Acadia. The College hall had been elaborately decorated for the occasion, and the audience which on Tuesday morning overflowed the capacity of the hall indicated the keen interest which the exercises excited. It is quite to be expected that a little nonsense now and then will be relayed by College students as well as by other folk, and if the programme of class day embodies a considerable proportion of the humorous and mirth-producing element no one is disposed to find fault. No doubt the graduates and undergraduates are the better prepared to take a serious part in the solemnities of Convocation day for having duly exercised their risibilities over the quips and quirks of class day. The class day exercises of 1900 were not, however, altogether of the light and trifling kind. There was, on the contrary, a judicious mingling of the serious and the gay. After a brief address by the class president, Mr. Emerson Franklin, of Wolfville, Mr. Franklin was elected permanently to the office of president of the class, and Miss Elizabeth Colwell, of St. John, was chosen as class secretary. The history of the class from initiation to graduation was presented by Mr. John C. Jones—a son of Dr. Jones of the Chair of Classics, and the class prophecy by Mr. Austin Bill, of Lockeport. These productions held the close attention of the audience and the frequent humorous allusions with which they were charged were greatly enjoyed. The valedictory, by Mr. W. Ernest McNeill, of Montague, P. E. I., was keyed to a more serious note, and both as to manner and matter was worthy of the admiration which it evoked. The proceedings of the morning were also enlivened by several well rendered selections by the class quartette composed of Messrs. Miller, Richardson, Archibald and Mersereau.

On Tuesday afternoon the closing exercises in connection with Horton Academy took place in College Hall. Principal Brittain presided and the members of the Faculty occupied seats on the platform. The printed programme of exercises was as follows:

Prayer by Rev. C. W. Corey.  
Processional "Zaragoza," (Ortega)  
Messes Beckwith and Welton.  
Essay—"Manual Training"  
Charles B. McMullen, Truro, N. S.  
Piano Solo—"Le Fen Pollet," (W. Kube)  
Percy L. Higgins, Moncton.  
Essay—"The Future of the Canadian Confederation,"  
Ernest E. Sinclair, Summerside, P. E. I.  
Vocal Solo—"For all Eternity," (Angelo Mascheroni)  
Charles B. McMullen.  
Valedictory—Miss Gertrude Mumford, Wolfville, N. S.  
Address—Rev. D. H. Simpson, Berwick, N. S.  
Presentation of diplomas to Graduating Class.

The essays were highly creditable both to the students presenting them and to the school. Fewer essays were delivered than usual, to allow time for the Rev. D. H. Simpson's address on the needs of the Academy. He spoke effectively of the work of the past, the imperative needs of the present, especially of a new building for the institution. He predicted that the Academy would soon have better buildings and equipments. Dr. Saunders spoke in the same vein. Principal Brittain presided with ease and grace.

It is evident there is a growing feeling that the Academy must have help and enlargement. Dr. Saunders referred to the faithful services of Prof. Oakes and Mrs. Oakes, and the results of their labors, and held that those now in charge should receive the means required to make the school still more efficient. Our readers will hear more of these matters before long. As in previous years, the attendance at the Academy the past year has not been so large as could be desired or as the superior character of the school might lead one to expect, but excellent work has been done by Principal Brittain and his staff, and the school would seem to need only a more liberal patronage to make it an unqualified success. Twenty-one young men and women complete a course of study at the Academy this year.

At the close of the Academy exercises many of the visitors repaired to the Manual Training School and were much interested in an inspection of the work accomplished there under the instruction of Mr. Faira. A much larger number of students have taken this course of instruction the past year than the preceding year.

#### ACADIA SEMINARY.

The closing exercises in connection with the Seminary, always one of the most attractive features of anniversary week, were not less attractive this year than usual. These exercises took place in the presence of a great and highly interested audience on Tuesday evening. Under the leadership of Principal MacDonald the school has had a prosperous year. The number of students in attendance has been considerably increased, and there seems to be good reason to expect an increasing measure of prosperity for the future. This year the graduating class of the seminary numbers seventeen, which is the largest in its history. The beautifully decorated hall, the brilliant audience, the hundred fair-faced, white gowned students, with the gracious dignity that Principal MacDonald and his lady-coadjutors lent to the occasion, all together made up a picture not easily duplicated, and not easily forgotten. There was an air of elegance and dignity, of "sweetness and light" that suggested culture achieved and more to come. The strength of thought shown in the essays as well as the form of expression and the delivery gave evidence of work and of ability on the part of teachers and pupils. The management too of the exhibition suggested social advantages that only the seminary can give. If a few thousand of our people could attend one of these anniversaries more girls would be sent to Acadia and more money contributed. Following is the programme of exercises:

Processional—March from 5th Symphony.  
Lenore—Raff.—Misses Lounsbury and Starr  
Prayer.  
Chorus—The Lonely Rose—Hermes  
Essay—Mathematics in Nature  
Olive Winifred Smith, Halifax, N. S.  
Essay—The Relation of National Literature to National Life—Ethel May Crossley, St. John, N. B.  
Essay—Ruskin in Literature and Art  
Cora Peters Archibald, Truro, N. S.  
Essay—Italy's Struggle for Liberty  
Grace Gwendolyn Hamm, St. John, N. B.  
Piano solo—Polka de la Reine, op. 95—Raff  
Alice Maude Lounsbury, Newcastle, N. B.  
Essay—The Art of Thinking  
Mattie Borden Vaughan, Wolfville, N. S.  
Essay—Anglo-Saxon Responsibilities  
Nina Viola Shaw, Avonport, N. S.  
Essay—The Red Cross in War  
Sadie Mariada Dykeman, Fairville, N. B.  
Vocal solo—With Verdure Clad—Haydn  
Lida May Munro, Bridgetown, N. S.  
Essay—The Relative Importance of Method and Knowledge—Myrtle Coldwell, Cambridge, N. S.  
Essay—The Foundation of British Rule in India  
Mary C. Henderson McCain, Florenceville, N. B.  
Essay—Rosa Bonheur and Her Work  
Lillie Claire Webster, Kentville, N. S.  
Piano solo—The Erl-King—Schubert-Liszt  
Mary Jane Davison, Hantsport.  
Address—Mrs. Charles Archibald, Halifax  
Presentation of diplomas.  
Award of prizes.  
God Save the Queen.

Four essays were read; those namely by Miss Smith, Miss Hamm, Miss Dykeman and Miss Webster, and were all highly creditable to the essayists. Miss Dykeman's subject, The Red Cross in War, was one to elicit the especial interest of the audience, and the fair essayist as she proceeded was repeatedly encouraged with applause.

Mrs. Charles Archibald of Halifax addressed the graduating class, calling attention to the advantages which are now enjoyed by women in respect to education in contrast with former conditions, and dwelling at some length upon the movement which had resulted in obtaining for them these advantages. Mrs. Archibald closed with an appeal to the class to be true to the opportunities which had been placed within their power.

There were also brief addresses by Rev. Dr. Sawyer, Rev. Dr. Goodspeed of McMaster University and the Hon. H. R. Emmerson. The young ladies of the graduating class received their diplomas, and prizes were presented as follows:

The Payzant prize of \$18 for the most efficient student—Lillie Claire Webster, Kentville.

Second Payzant prize of \$18 for French—Mary G. H. McCain, Florenceville, N. B.

Third Payzant prize of \$18 for instrumental music—Alice Maud Lounsbury, Newcastle, N. B.

Paint scholarship of \$30 for highest excellence and scholarship—Martha Borden Vaughan, Wolfville.

Second prize of \$20—Bessie King, Wolfville.

Governor General's medal—Portia Starr, Wolfville.

Principal McDonald announced the memorial gifts. Amherst friends are fitting up two rooms as a hospital, in memory of Miss A. McCully, and friends of Mrs. H. Reid Taylor have contributed a sufficient sum to install the electric lighting in the seminary. Mrs. McClelan, a former student of Grand Pre Seminary, contributed \$100 towards the object.

The class of 1900 presented the seminary with Tissot's Pictorial Life of Christ, in four handsomely bound volumes.

In regard to the work, President McDonald regarded it as having been most successful during the year. One hundred and thirty-nine students were in attendance, and the prospects now were brighter than they had been for some time.

#### THE COLLEGE.

Wednesday the great and closing day dawned fair as its predecessors of Anniversary week. In fact it was Queen's weather throughout, and the tradition that rain always comes during the anniversary proceedings was for once at least fairly disproved. The expression of patriotic feeling in connection with the recent military successes in South Africa had called for a large amount of bunting which was turned to account on anniversary day to increase the festive appearance of the town. As in previous years Mr. J. Parsons of Halifax performed the duties of marshal, and under his effective direction the long and imposing procession of professors, senators, governors and alumni filed into the hall. The members of the Faculty occupied the centre of the platform, while the members of the Board of Governors, the Senate, etc., were on either side. The college closing gave the people an opportunity to see the Professors who have the work of the body so largely in their hands. As only a few see the Calendar we give the names of the members of our College staff who were present: Dr. Trotter, Dr. Sawyer, Prof. Sawyer, Dr. Jones, Dr. Higgins, Dr. Keirstead, Dr. Tufts, Prof. Haycock, Prof. C. Jones. All were present except Dr. Wortman who had not returned from Fredericton. President Trotter presided. After prayer by the Rev. Dr. Boggs who has recently returned from India, the following programme of exercises was carried out.

Addresses by members of the graduating class.  
The Christian Pulpit in the Twentieth Century—Horace Greeley Colpitts, Elgin, N. B.  
The Ethical World of Shakespeare—Edward Herbert Cameron, Yarmouth, N. S.  
The Power of Memory—Elizabeth Shaw Colwell, St. John, N. B.  
Vocal solo by Professor H. N. Shaw, B. A.  
Rand's "At Minas Basin"—John Alexander Glendenning, Moncton, N. B.  
The Anglo-Saxon—Austin Frederic Bill, Lockeport, N. S.  
Vocal solo by Professor H. N. Shaw, B. A.  
Conferring of degrees.  
President's address to graduating class.  
Awarding the Governor-General's medal.  
Addresses.  
National anthem.

Mr. H. G. Colpitts spoke on "The Pulpit of the Twentieth Century." He showed the permanence of religion, the growth of Christianity, the relation of the pulpit to that growth, and the equipment required for the preacher. It was a thoughtful and strong presentation of an important theme.

Mr. Cameron's address on "The Ethical Element in Shakespeare," was suggestive of the philosophical study of literature, and the power of literature as an ethical force. It showed appreciation of the institutions of society and of the artistic in relation to the ethical.

Miss E. S. Colwell's discussion of the Power of Memory, showed close thinking and psychological study.

Mr. Glendenning's address on Dr. Rand's poetry was timely, and his analysis of the poet's work was thorough and his estimate high. It was worthy of the occasion.

Mr. Bill's comprehensive and lively discussion of the Anglo-Saxon was instructive, interesting, and stimulating. The speakers held the close attention of their audience, especially of the scholarly portion of it.

The class of 1900 numbers twenty-eight. Following are the names of the graduates together with the subjects of their graduating essays, delivered before the Faculty: The Rise of Democracy, Ryland McGregor Archibald, Truro, N. S. The Anglo-Saxon, Austin Frederic Bill, Lockeport, N. S.

The Ethical World  
Edward Her  
The French Revol  
Frank  
Socialistic Tyrann  
Arthur Halli  
John Ruskin,  
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The Christian Pul  
Horace  
The Power of Mem  
Elizabeth  
Russian Nihilism  
George  
Silent Forces,  
Louis  
The Civilization of  
William  
The British Royal  
Emerson I  
Rand's "At Min  
John Alexan  
The Present-War  
Laurie Lo  
Plato's Republic,  
James Au  
The Devil in Liter  
John C  
Archibald Lampm  
Harris L  
The Place of War  
Robie Ste  
Schiller's Wilhelm  
William Eve  
The Value of a Ge  
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J. A. Glendenning  
C. J. Mersereau,  
Annie S. Clark, I  
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- The Ethical World of Shakespeare, Edward Herbert Cameron, Yarmouth, N. S.
- The French Revolution, Frank L. Cann, Yarmouth, N. S.
- Socialistic Tyranny, Arthur Halliburton Chipman, Kentville, N. S.
- John Ruskin, Annie Sophia Clark, Bay View, P. E. I.
- The Christian Pulpit in the Twentieth Century, Horace Greely Colpitts, Elgin, N. B.
- The Power of Memory, Elizabeth Shaw Colwell, St. John, N. B.
- Russian Nihilism, George Leslie Dickson, Truro, N. S.
- Silent Forces, Louis M. Duval, St. John, N. B.
- The Civilization of Africa, William Henry Dyas, Parrsboro, N. S.
- The British Royal Society, Emerson Lorin Franklin, Wolfville, N. S.
- Rand's "At Minas Basin," John Alexander Glendenning, Moncton, N. B.
- The Present War and the Unity of the Empire, Laurie Longley Harrison, Maccan, N. S.
- Plato's Republic, James Austin Huntley, Economy, N. S.
- The Devil in Literature, John Cecil Jones, Wolfville, N. S.
- Archibald Lampman, Herris Locke Kempton, Milton, N. S.
- The Place of War in Civilization, Robie Stewart Leonard, Paradise, N. S.
- Schiller's Wilhelm Tell, William Everett McNeill, Montague, P. E. I.
- The Value of a General Education to the Military Man, Chalmers Jack Mersereau, Doaktown, N. B.
- Educational Forces and Life, Vernon Laurie Miller, Bear River, N. S.
- Sober by Act of Parliament, Sheldon Samuel Poole, Yarmouth, N. S.
- The Eight Hour Day, Edgar Nelson Rhodes, Amherst, N. S.
- The Influence of Music in a Nation, Cheslie Alvah Clarence Richardson, Sydney, N. S.
- How India is Governed, Rowland R. Sanford, Wolfville, N. S.
- Minna von Barnhelm, Fred Burgess Starr, Wolfville, N. S.
- Philosophy in Literature, Enoch Crosley Stubbert, Beverly, Mass.
- Machinery and Labor, Harold Freeman Tufts, Wolfville, N. S.

The candidates for the B. A. degree were introduced by Rev. Dr. Kempton, of Dartmouth, and each received from the hand of the President the parchment, a thing of little value, in itself, but representing much to those who are counted worthy to receive it. President Trotter's address to the Class dealt with the subject of Success in Life, and embodied in an impressive manner much valuable counsel. Dr. Trotter praised the Class saying that intellectually it ranked with the best that Acadia had graduated. The following members of the Class pursued special studies in addition to the regular work of the curriculum and accordingly graduated "with honors."

- B. H. Cameron, in Classics.
- V. L. Miller, in Classics.
- S. S. Poole in Classics.
- H. G. Colpitts, History and Economics.
- R. S. Leonard, History and Economics.
- E. L. Franklin, Physics.
- F. B. Starr, German.
- J. A. Glendenning, Philosophy.
- C. J. Mersereau, Philosophy.
- Annie S. Clark, English Literature.
- W. L. MacNeil, English Literature.

The Governor General's medal was awarded for proficiency in Mathematics to W. E. McNeill, of Montague, P. E. I. And the enthusiasm with which the announcement was received by the students indicated their hearty approval of the award.

The degree of M. A. in course was conferred upon the following persons: Adoniram J. Archibald, Lyman M. Denton, Elias W. Kelly, Miss Ida E. McLeod, Bessie M. McNally, Charles R. McNally, Alfred H. C. Morse and Charles W. Slipp. Miss Ida E. McLeod, B. A. of U. N. B. '94 was admitted *ad eundem gradum*. The degree of D. D. was conferred upon Rev. J. W. Manning, B. A., and that of D. C. L. upon Prof. J. F. Tufts, M. A., the degree of M. A. upon Rev. John Clark and C. F. Myers, M. D., of New York. Dr. Manning and Dr. Tufts were present and spoke briefly acknowledging the honors conferred upon them. Prof. Tufts referred to his work here for twenty-five years and expressed his appreciation of the confidence shown in him. He was cheered by all.

Dr. Manning acknowledged the courtesy shown him in appropriate words. He had not sought honors, but to serve Christ. Dr. Manning must of felt that his labors in the pastorate for twenty years or more, his distinguished success therein, his services as Secretary of our Foreign Mission Board, and his devotion to our denominational interests for thirty years were remembered by the people who cordially cheered his brief address.

Rev. John Clarke, who also received the honorary M. A. is well known as poet, preacher and pastor, and loved as well as known. Among those who took the degree of M. A. in course was Rev. E. W. Kelley. His subject was philosophy. He well represents Acadia in Burma.

Dr. Trotter announced that Rev. Kerr B. Tupper, D. D., of Philadelphia had offered a gold medal for excellence in oratory, also that Dr. C. F. Myers of New York had contributed \$1,000 to the funds of the college, and said he had every reason to believe that this would be

neither the last or the least of his gifts. The President on behalf of the college, also gratefully acknowledged the donation of flags for the use of the college—the Union Jack from Mr. Dennis of the Halifax Herald, and the Dominion flag from Mr. Blackadar of the Recorder. A pleasing incident of the morning proceedings was the presence of the venerable Deacon J. W. Barnes of the Wolfville church, an old and tried friend of the institutions, who was greeted with hearty applause as he came forward to the platform. Rev. Dr. Goodspeed, Professor of Systematic Theology in McMaster University responded to the President's invitation in a brief and appropriate speech. Dr. B. H. Eaton of Halifax acknowledged on behalf of the Board of Governors a contribution from Mr. John E. Starr of Starr's Point for the purpose of fitting up and putting in position the new flag staff donated to the institutions by Mr. C. R. Starr of Wolfville. A flag for the Seminary has been donated by Mrs. Charles White of Sussex.

Among many former graduates present were Rev. Dr. Bogge, and Rev. L. D. Morse, missionaries to the Telugus, Rev. J. W. Litch of Calgary, Rev. C. W. Rose of British Columbia, Rev. L. F. Wallace, and Prof. H. N. Shaw, of class '91, who gave readings and sang with great acceptance. A patriotic interest was given to the festival season by the memorial service to Dr. Rand held on Sunday afternoon. The addresses by Dr. Trotter, Dr. Sawyer, Dr. Saunders, Dr. Goodspeed and Chancellor Wallace, and the prayer by Dr. Jones were enough to hallow the memory of Acadia's fallen son.

Rev. C. H. Corey D. D., F. M. Shaw, and J. E. Ferguson were the other graduates called home during the year and so the Anniversary for 1900 passes into history.

The young men and women who have gone out to life's work with the benediction of their alma mater will always remember the bright days when cheering words were spoken by honored teachers, and the schools will be stronger in the love of the people whom they serve.

The War.

(Continued from page 1.)

ly interrupted shows clearly that the Boers have still sufficient fighting strength to give trouble, and causes some anxiety. The Boers in the Orange Colony under Olivier and Dewet are estimated to number 4,000 or 5,000, and are determined, it is said, to fight it out to the bitter end, General Buller appears to have made an important forward movement. A despatch from him dated Sunday indicates that he is in possession of a jass into the Transvaal territory and that the enemy had evacuated a strong position and retired 26 miles to the northwest. The despatch does not however make General Buller's position very clear. It may be Laing's Nek or it may be Botha's pass, but it is inferred that he will now be able to co-operate with Lord Roberts. His recent advantages have been gained with comparatively little loss. General Hunter in his advance from the west, is reported to have reached Ventersdorp—100 miles southwest of Pretoria—on the 7th. His immediate objective point was Potchefstroom—one of the two large towns west of Pretoria—which was reported to be ready to submit. General Plumer with his Rhodesian force, including probably the Canadian artillery, is reported to be at Elands river, northwest of Pretoria. The British were sending detachments right and left to accept the surrender of commandos, horses, cattle and forage, and to overawe the sparsely settled country. In the absence of any definite statement from Lord Roberts in reference to the matter, much uncertainty and anxiety is felt in reference to the fate of the 4000 or more British prisoners which the Boers held at Waterval near Pretoria. It was hoped that General French would effect their rescue, but there seems good reason to fear that the Boers have managed to retain their hold upon most of the prisoners and have removed them to places where they can be more securely held.

Later despatches show that the wrecking of the railway and the consequent interruption of Lord Roberts' communication with Capetown was attended with serious loss on the part of the British. Lieut. General Sir Frederick Forestier-Walker, in command of the lines of communications, reports that the Fourth Battalion of the Derbyshire regiment were all killed, wounded or made prisoners except 6 enlisted men. Two officers and 15 men were killed and 5 officers and 72 men were wounded. It is accordingly inferred that the Boers captured over 500 men. Such an event causes annoyance and chagrin, but in the face of the overwhelming British forces now occupying the Orange Colony it can hardly indicate any permanent advantage for the Boers. A press despatch says that 1500 Boers surrendered to General Brabant in the Peksburg district on June 11. It is also stated that 151 officers and 3,500 men of the British prisoners who were confined near Pretoria have been liberated.

New Books.

Rand and the Micmacs. By Jeremiah S. Clark. This little book of eighty pages is put forth by the author, not as a sufficient and satisfactory biography, but as a memorial or jubilee souvenir of the beginning of Silas T. Rand's work among the Micmacs half a century ago. The book Mr. Clark has given us is, however, one

of much interest. Every one who knew Silas Tertius Rand will certainly want to possess this memorial volume, and those who did not know him personally will find much to interest them in the account here given of a remarkable man. For no one knowing the evidence which this book presents can question that he was a remarkable man. He was not cast in the ordinary mould. His appearance and personality were such as to arrest attention and his natural gift of oratory always won him a hearing. Rev. Robert Murray, editor of the Presbyterian Witness, a personal friend of Dr. Rand, who has written a brief introduction to the book before us, says of him: "He attracted my attention and admiration when I came to this city long ago, an eager student of books and men. Rand was then in his early prime, tall, erect, lithe; never well dressed, always notable. His features were regular, his forehead lofty, his eyes were steel gray and keen and his look very kindly. He had abundance of dark wavy hair. While speaking his gestures were perfectly natural and graceful. He had a melodious voice, clear, easily modulated to any key, and easily reaching any audience. His sentences were rhythmic and rose and fell on the delighted ear with fitting cadence. He was a born orator though unconscious of the fact. Indeed his unconsciousness was one of the charms of his praying, his preaching and his speaking." In the acquisition of languages, Dr. Rand had extraordinary ability, indeed his power in this respect rose to the altitude of genius. Results which to the ordinary man are the reward of long and laborious study he gathered with scarcely an effort. Linguistic studies were to him a delight and a recreation. His study of languages appears to have begun with the Latin when he was twenty-three years of age. His training so far as acquired from the schools was of meagre character, yet he came to possess a remarkable knowledge, not only of Latin, Greek and Hebrew, the Micmac and other Indian dialects, but also of French and several other modern languages. Alluding to Dr. Rand's diary and the various records which he has kept in manuscript of his life and work, Mr. Clark says: "There are whole volumes written in Latin and French with pages of Micmac and Maliseet and Greek interspersed among the more solid matter, while Hebrew words do occur occasionally." Of course it is not pretended that the Latin which Dr. Rand produced so easily was of classical quality, or that his French was faultless, but it is certain that he had a working knowledge and a facile command of these languages such as comparatively few scholars gain and the facts show clearly that, with early opportunities and the advantages of scholastic training, Dr. Rand would have taken rank among the greatest linguists of the age. It is not, however, so much the purpose of this memorial volume to set forth the remarkable powers of mind which Dr. Rand possessed, as to bear testimony to his labors of faith and love on behalf of the Micmac mission, to which he gave the best he had. It seems a thing much to be regretted that there is no one to build upon the foundation he laid and to carry on the work he so well began.

The Life of Dwight L. Moody, by his son, W. R. Moody. Fleming H. Revell Company, New York; Chicago; Toronto, pps. 590. Price in various bindings, \$2. to \$4.50.

A number of hastily written "lives" of the great evangelist have already appeared since his death, but though some of these are of considerable merit, those who have waited for the life of Moody by his son, will have reason to congratulate themselves on their choice. It was in accordance with Mr. Moody's own desire, expressed some years before his death, that Mr. W. R. Moody assumed the difficult task of being his father's biographer, and the book now before us very satisfactorily demonstrates the wisdom of Mr. Moody's selection. Mr. W. R. Moody seems to have been quite conscious that it was a difficult, and might be considered a perilous undertaking for himself, a young man without special literary training for the task, to write the life of his father, and he has succeeded, not because of any remarkable literary skill, but rather because he evidently possesses a large stock of that sanctified common sense with which Dwight L. Moody was so remarkably endowed. He has not given us a book marked by analytical powers. He has not attempted to present an "estimate" of D. L. Moody, to connect him philosophically with his antecedents or to analyze the elements of his power. If he had attempted that, the result would have been a dismal failure. The biographer has succeeded because he has made himself and his opinions inconspicuous and has sought to present such a life of Dwight L. Moody, that the picture of the boy and man might stand forth in its true proportions, and that he might be seen and loved for what he really was and did. So it is the real Moody that we see here, natural and genuine always, uncouth and uncultivated as a boy, but always full of vim and purpose, unconventional, practical, loyal to God and putting all his energies into the service of Him who had redeemed him; inexhaustible in labors and resources, ready and apt to learn from every man he met, and every failure or mishap that befel him, indomitable in courage and faith, illimitable in sympathy, wise in his enterprises and in the selection of his fellow laborers and withal intensely human in his character and sympathies. It is a great thing to have a biography which really makes this wonderful man live before us, and makes us feel again the pulse-beat of his great Christian heart. The book has an abundance of illustrations of a character which add to its value and interest. The paper and press work are excellent and several styles of binding enable the purchaser to choose according to his taste and the length of his purse. We are inclined to think that the Life of D. L. Moody, by his son will stand the test of time, and win a high place among standard religious biographies.

Last week's issue of "The Outlook" published at Middleton, N. S., has an article from the pen of Rev. W. C. Archibald of Milton, N. S., entitled A Century of History Completed. The article, which is published in view of the centenary and jubilee celebration to take place in connection with the meeting of the Association at Middleton, contains much interesting information respecting the early history of the Baptist denomination in these Provinces. The article is accompanied by a cut of the Middleton Baptist Church building and by portraits of the late Rev. Dr. Tupper and Dr. Bill and Rev. C. W. Corey the present esteemed pastor of the Middleton Church.

## The Story Page

### At Resaca.

BY MRS. MAGGIE A. FARRINGTON.

Memorial Day came earlier to Grandmother Twilley than our national legal holiday comes, for it was not down in her calendar as the 30th of May.

The fifteenth day of that fateful month was to her the day of sorrowful remembrance and of love's commemoration. Away among the mountain ranges of East Tennessee, in the heavy battle which resulted in the taking of that strongly fortified town, Resaca, her oldest son, Kirge, had been instantly killed. The "Army of the Cumberland," "Sherman's men," the "Atlanta Campaign," the "14th Army Corps," the "2nd Regiment of Volunteers," were phrases of deepest interest to Grandmother Twilley, who, with her book of war memories open upon her lap, sat in her little creaking old rocker before the big fireplace, where a brisk fire flamed in the mouth of the capacious stone chimney, warming the still chilly air entering through the large doorway, for grandmother had set wide open the door that she might better feel the charm and loveliness of the May. The sun shone warmly without, seeming specially desirous to linger and brighten the southern hillside upon which the lowly cabin home rested.

The Twilley house, though built of logs, and in the usual southern manner of an open space between the first and second room of logs, with, beyond that, still another, was one of the pleasantest and most comfortable of places. Its homely furnishings were like pictured objects of beauty, representing that contentment and peace which seems to brood over inanimate things which are kept with exquisite care and neatness. About the one window of "the room," the twining drapery of the nutmeg honeysuckle clung, in whose pungent, spicy, unforgettable fragrance Grandmother Twilley delighted. Very dear to her, also, was the familiar view of the sloping yard, set with blossoming shrubs, rose bushes, and other flowering things, and, at its foot, the noisy, gurgling "branch." In the pear tree, beside the quince bush, she could see the robins nesting, while those frequent comers and goers, the bees, made comforting murmurings in the glad days of awakened life.

Love reigned in this true home in the persons of father, mother, four sisters, and a brother. The changes, to which every life is subject, had, since the war, passed over the household. Crippled by an accident, and with mental powers enfeebled, the father sat mostly in the chimney corner, busily absorbed in smoking an old cob pipe. The daughters had gone out to their homes, but the son having married, remained with the old people. His little children clustering about her, made Mother Twilley, not yet an aged woman, a happy grandmother. Possessing an unusually strong affection for children, her kind heart glowed in her sweet, old face as she cared for and caressed Will's babies. They were not allowed, however, to intrude upon grandmother's solitude, the day that she called sacred to the memory of her first-born, for each recurring anniversary found her waiting to keep the day—a memorial of him.

The stand, with its glossy, white covering, suggesting the likeness to a sacramental table, was within touch of grandmother's hand, and held her Bible, together with mementoes of her soldier boy. These were a polished ring he had carved from a block of cannon coal, in his camp-life idleness, brass buttons from his uniform, still kept in shining brightness; his Testament and a packet of worn letters, with the maps tracing the route of the army going forward through the enemy's country to meet—his death. His old album was, perhaps, as precious a souvenir as any of the others, for the likeness of her own face met her tearful gaze as she lifted the cover of the collection that she called "her war memories." Some days she went no farther, but sat in quiet musing, seeing the beauty, invisible to other eyes, of the large, burly, awkward farmer's son, clad in the ill-fitting army blue. How many fleeting times had she seemed to hear his returning footfall, only to feel the pang of instant disappointment.

For her son's sake, the faint-looking tin-types and colorless photographs, which illustrate the state of the art in that time of hasty, unskilled handicraft, were dear to her. There were those of loved ones, given at parting, and those of comrades, boys of his company, with the regimental officers, brigade, division, and corps commanders. But the greatest prize of all was an excellent resemblance of the martyr President. Did any Union soldier fall in love and admiration for him? Grandmother liked to have all these tokens about her on these days of quiet remembrance, but she especially prized the "portographs," as she misnamed them, of the four messmates, who, knowing where he lay when the piece of bursting shell crushed out brain and life, recovered the body of her son. Putting their own lives in hazard, they, in the darkness and smoke-enshrouded atmosphere of the springtide night, venturing outside the Union pickets—for he lay between the picket lines—bore him

safely through to a burial within. A piece of board, the inscription hastily carved with a pocket knife, formed the headstone marking the place where they laid him, wrapped in his blanket for shroud and casket.

"But he was killed in the line of duty, Kirge was," grandmother would say, as, like a vision, this scene passed before her, and with that plaintive quaver in her old voice which had so touching a sound. "He was obeying orders, father. They were commanded to lay down till the order came to charge on them works. That's all they was a-waitin' fur," explained the dear old lady to the silent figure in the big easy-chair by the hearth.

"Ya'as, he's gone, Kirge is," was the unvarying response.

"Got killed in the war," grandmother sighed. It was not strange that she should miss the strength upon she had been wont to lean in the first days and years of their bitter sorrow. Oh, if father could only understand her longing to see Kirge's resting-place! If he could only sympathize with her feeling that she could not have him in his last sleep so far away from home! Poor grandmother! She had odd notions. It seemed so impossible that she could rest anywhere but in the churchyard, where they who worshipped in the old church were buried within sight of its familiar tower. She thought if only she could have her boy's grave, where, "when it was so that she could, she might take him some posies, or make him a flower-pot," as she called a bouquet, or if she might plant a moss-rose bush at his head. Moss-roses were his favorites, and Kirge did love roses so! She could ask nothing more in life. She sighed again, and wiped away the tear-drops with her best linen handkerchief kept for these special days.

Grandmother took up her only consolation, the great leather-covered Bible, which had been her father's family treasure, and began to read aloud, in her tremulous voice, Luther's psalm, "God is our refuge and strength, a very present help in time of trouble. Therefore will not we fear—"

"Yes!" ejaculated "granper," as the children called him, immediately roused to intelligent assent, for his faith had not suffered relapse in the blurring of his faculties.

"The Lord is good. A gracious God. A stronghold in the day of trouble, and he knoweth them that put their trust in him." Grandmother's heart, uplifted by these sustaining truths, was comforted. Softly closing the outer door upon the tender beauty of the hillside, and shutting out the soundings of the talkative waters, the old couple bowed their knees in prayer, and "father's" voice rose in pleading, yet feeble, petition to him, the strength of their old age, who "doth not afflict willingly, or grieve the children of men."—Christian Intelligencer.

### How Tom Used Tacks.

A gentleman had visited the schools that day, and had talked to the scholars.

Tom Baxter knew that the gentleman was a good man, and that what he said must be true. But Tom did not understand what he meant when he said, "If we would have friends we must watch for opportunities to do good, and then we must use tacks." If the gentleman had said "discretion," "wisdom," or commonsense, Tom would probably have known what he meant, but tacks was a new word to him.

Now Tom had many queer ideas. He did not ask as many questions as boys usually do, but had a way of thinking out things for himself.

Tom knew about t-a-x, tax, and t-a-c-k-s, tacks, and concluded that the gentleman must have meant one of these, but that he had a peculiar way of pronouncing the word.

Tom knew how, when his great-grandfather was a boy, the American people refused to pay tax on tea, and that taxes did much toward bringing on the War of the Revolution. Then, too, he had heard the men who sat on the boxes in the grocery store at the corner complain that taxes are too high now. So he knew that people did not usually like those who levied a tax upon them. It was house-cleaning time, and Tom had recently been sent to the store twice for tacks.

"Now, if mamma did not put tacks in her carpet it would not stay in its place, and would look dreadfully, and people would call her slack, just as they do Mrs. Jones, and would not like her. Women ought to be good housekeepers," he reasoned, sagely. He decided that it must be tacks, small nails, that the gentleman meant. But he could not see how a boy like himself could use tacks so as to gain friends. However, he placed some tacks in his pocket so as to have them ready if he found a chance to use them.

"Tom, I wish you would take this paper over to Mrs. Hopkins," said his sister Mary, the next morning.

When Tom reached Mrs. Hopkins she had just placed the linoleum on the kitchen floor, and was preparing to tack it down.

"Ah!" thought Tom, "here is an opportunity to use tacks."

"Let me tack the linoleum down for you, Mrs. Hopkins. I have nothing else to do."

"Oh, thank you, Tom," said Mrs. Hopkins, gratefully. "You are a good boy. My rheumatism is so bad I can scarcely get up and down."

"I should think that John would be ashamed to leave such work for his mother to do when she is so lame," thought Tom, but he said nothing.

"I wonder if I can find a rather chance to use tacks," said Tom, as he started for home eating a huge piece of gingerbread. "Why, what is the matter, Charlie?" he asked, as he came upon a very little boy crying.

"I have broken my waggon," sobbed Charlie, holding up a toy cart.

"Another chance to use tacks," thought Tom. "Here, Charlie, give me the cart, and I will mend it for you."

"What makes you look so happy?" asked Mary, as Tom entered the house with shining eyes.

"I have found two chances to use tacks already this morning," replied Tom.

"To use tacks!" exclaimed Mary. "What do you mean?"

"Why, Mrs. Hopkins had the rheumatism, and I tacked her linoleum down for her, that is one. Then Charlie broke his waggon, and I tacked it together for him, that is two."

"But why do you say a chance to use tacks?" asked Mary.

"Why, the man at school yesterday said that if we would have friends we must watch for opportunities to do good, and then we must use tacks."

Mary looked puzzled for a moment, and then she laughed, and said, "Oh, I see; 'must use tacks,' not 'tacks.' The gentleman meant that we must be careful to do good in such a way as not to hurt the feelings of those to whom we are trying to be kind."

"It was kind for you to tack Mrs. Hopkins linoleum for her; but if you had reminded her that her son ought to be ashamed to let his mother do such work you would have hurt her feelings, for she does not like to have John blamed."

"Mrs. Hunt can scarcely read at all. Though she dearly loves to hear the Bible read, she prefers to have people believe that it is her failing eyesight and not her lack of education that keeps her from reading for herself. If you offered to read to her you could use tact by remarking, what is quite true, that the print in her Bible is fine."

"Mrs. Chapman would be glad to have you read to her, but she is very sensitive about her rapidly failing eyesight. You could use tact by asking if she would listen to your reading, and tell you how to pronounce the long words."

"Though there may sometimes be a chance to use tacks in doing good, there is always a chance to use tact."—Lillian I. Greene, in S. S. Advocate.

### Did He Help.

Oscar was swinging on the gate when the new minister went by. Oscar hoped he would stop, and he did. His name was Mr. Lane.

"How are you, Oscar?" asked Mr. Lane. "You were not at the church this morning?"

Oscar smiled, well pleased that he should have been missed, but Mr. Lane looked rather grave.

"I hoped that you would come," he said. "A great many boys were there, and they helped a great deal."

The smiles faded from Oscar's face as he saw that the preacher was not quite pleased with him. He liked this young preacher very much.

"You know, Oscar," Mr. Lane went on, his deep voice almost as soft as Oscar's mother's was when she talked to him at night after he went to bed, "you know who it is that we are going to give the new church to on the Sabbath, and he will like to remember how the boys helped to get it ready for him. God thinks just as much of boys' work as he does of the grown people's."

Oscar hung his head and wished that he didn't feel so much like crying, so that he could say something.

Mr. Lane gave a pat to one of his little brown hands that were clutching the gate palings, and walked on. This was more than Oscar could stand.

"Mr. Lane!" he cried; "I say, Mr. Lane!"

Mr. Lane turned back.

"You see," explained Oscar, shyly, "I am helping—here at home."

"Are you? How is that?"

"Well, mother said she couldn't go when father asked her," began Oscar, in a great hurry, tumbling his words over one another for fear his courage might give out.

"She said I guessed she out her, on great hand more than home so much."

"And so."

"Yes, and lifted now, Lane's eyes."

"I didn't see he's asleep."

"bering what in with the."

"Indeed."

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"The lumber and Sandy."

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Judge—Yo the dog. W Intelligent

"She said she had to take care of the baby, and she guessed the other ladies must get the carpets down without her, only, of course, she'd like to help. Mother is a great hand to help, father says, and she could do lots more than I could, and she must get tired staying at home so much, and so—and so—"

"And so you stayed at home instead?" "Yes, and took care of the baby." Oscar's head was lifted now, and he was looking straight into tall Mr Lane's eyes. "I took care of him the best I knew how; I didn't jerk him once, or anything like that, and now he's asleep. I should think when the Lord was remembering what the other boys did, he'd kind of count me in with them, too, shouldn't you?"

"Indeed I should!" said Mr. Lane; and once more he put his big hand over the little one on the gate, only it stayed longer this time. "Why, Oscar, it seems to me that you have done more for the church today than any boy I know about!"—Sunday School Visitor.

The Prodigal Son.

The lumbermen met in one of the stalls at the barn, and Sandy read the story of the prodigal son.

After the reading, Sandy handed the book to Nelson, who put it in his pocket, saying, "That's for us, boys, ain't it?"

"Ay," said Lachlan; "It is often that has been read in my hearing, but I am afraid it will not be for me whatever," and he swayed himself slightly as he spoke; and his voice was full of pain.

"The minister said I might come," said old Nelson, earnestly and hopefully.

"Ay, but you are not Lachlan Campbell, and you hef not had his privileges. My father was a godly elder in the Free Church of Scotland, and never a night or morning but we took the books."

"Yes, but he said 'any man,'" persisted Nelson, putting his hand on Lachlan's knee. But Lachlan shook his head.

"Dat young feller," said Baptiste; "wha's hees nem, heh?"

"He has no name. It is just a parable," explained Sandy.

"He's got no nem? He's just a parom'ble? Das no young feller?" asked Baptiste anxiously; "das mean nothing?"

Then Nelson took him in hand and explained to him the meaning, while Baptiste listened even more eagerly, ejaculating softly, "Ah voila! bon! by gar!" When Nelson had finished, he broke out, "Dat young feller, his name Baptiste, heh? and he old Fadder he's le bon Dieu? Don! das good story for me. How you go back? You go to de pries?"

"The book doesn't say pries or any one else," said Nelson. "You go back in yourself, you see?"

"Nou; das so, sure nuff. Ah!"—as if a light broke in upon him—"you go in your own self. You make one leetle prayer. You say, 'Le bon Fadder, oh! I want come back, I tire, so hongree, so sorree?' He say, 'Come right 'long.' Ah! das fustrate. Nelson, you make one leetle prayer for Sandy and me."

And Nelson lifted up his face and said, "Father, we're all gone far away; we have spent all, we are poor, we are tired of it all; we want to feel different; we want to come back. Jesus came to save us from our sins; and he said if we came he wouldn't cast us out, no matter how bad we were, if we only came to him. Oh, Jesus Christ!"—and his old, iron face began to work, and two big tears slowly came from under his eyelids—"we are a poor lot, and I'm the worst of the lot, and we are trying to find the way. Show us how to get back. Amen."—Ralph Connors.

The Sky Telegram.

A gentleman, while buying a paper from a newsboy one day, said to him, "Well, my boy, do you ever find it hard work to be good?"

"Yes, sir," responded the little fellow. "Well, so do I. But I have found out how to get help; do you want to know how?"

"Yes, sir." "Then just send a telegram."

The boy looked up in amazement. The gentleman touched the boy's forehead with his finger and said, "What do you do in there?"

"Think," said the boy. "Well, can God see what you think?" "I suppose he can."

"Yes, he can and does. Now, when you want help to sell papers or to be a good boy, just send a sky telegram this way; just think this thought quickly, 'Jesus, help me,' and God will see it and send the help."

A few weeks later he met the same little newsboy on the street, who rushed up to him and said: "Say, mister, I've been trying the sky telegram the last few weeks, and I've sold more papers since I've been doin' that than I ever did before."—Evangelist.

Judge—You say the defendant turned and whistled to the dog. What followed? Intelligent Witness—The dog.

The Young People

EDITOR, R. OSGOOD MORSE

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—Abiding in Christ. John 15 : 1-10.

Daily Bible Readings.

Monday, June 18.—1 Samuel 10. The assembly finds a king (vs. 22, 23) Compare 2 Sam. 5 : 3. Tuesday, June 19.—1 Samuel 11. Victory ratifies choice of Saul as king (vs. 15) Compare Judges 8 : 22, 23.

Wednesday, June 20.—1 Samuel 12. Samuel's parting injunctions. Compare Jer. 24 : 23, 24. Thursday, June 21.—1 Samuel 13. Saul's first false step (vs. 13, 14) Compare 1 Kings 3 : 1.

Friday, June 22.—1 Samuel 14 : 1-23. The power of Jonathan's faith (vs. 6) Compare 2 Chron. 14 : 11.

Saturday, June 23.—1 Samuel 14 : 24-48, [49-52] Jonathan saved by the people, (vs. 45) Compare 1 Samuel 11 : 13.

Prayer Meeting Topic—June 17.

In Christ. John 15 : 1-10. Salvation. John 10 : 9; 14 : 6, 7; Rom. 5 : 8-11. Life. John 5 : 26, 40; Gal. 2 : 20; Col. 3 : 1-3. Power. John 14 : 12-17; Acts 1 : 1; Phil. 4 : 13. Fruit. John 15 : 16; Gal. 5 : 22, 23; Phil. 3 : 7-9.

Suggestive Questions.

In what way will it appear that one is abiding in Christ?

Why is abiding in Christ the true cure for doubts?

What connection is there between joy and abiding in Christ?

Why is abiding in Christ the secret of effectual prayer?

Why does winning others to Christ depend on abiding in him?

What assurance is there that one can always abide in Christ?

The Two Trees.

I have seen a parable of nature that sets forth union with Christ. Two little saplings grew up side by side. Through the action of the wind they crossed each other. By and by the bark of each became wounded and the sap began to mingle, until in some still day they became united. This process went on more and more until they were firmly compacted. Then the stronger began to absorb the life of the weaker. It grew larger and larger, while the other grew smaller and smaller; then it began to wither and decline till it finally dropped away and disappeared, and now there are two trunks at the bottom and only one at the top. Death has taken away the one; life has triumphed in the other.

There was a time when you and Jesus Christ met. The wounds of your penitent heart began to knit up with the wounds of his broken heart, and you were united to Christ. Where are you now? Are the two lives running parallel, or has that old life been growing less and less? Blessed are ye if such is the case. Then you can say, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Henceforth "for me to live is Christ"—not two, but one.—A. J. Gordon, D. D.

The Hidden Root.

Outside an old garden wall hung a great branch covered with purple clusters of grapes. No root was visible anywhere; and those who saw it wondered how the vine grew, how its life was nourished, where its roots clung. It was then discovered that the great vine from which this branch sprang grew inside the garden. There it had an immense root, with a stem like the trunk of a tree. This one branch had pushed out over the wall and hung there, bearing in the mellow autumn its clusters of luscious fruit.

Every Christian life in this world is a branch of a great vine which grows in heaven—a branch growing outside the wall. "Your life is hid with Christ in God." We have heaven's life in us in this world. The fruits that grow upon our life are heavenly fruits.—J. R. Miller, D. D.

Fruitful Christians.

Fruit is usually hidden behind leaves. A fruit-bearing Christian makes no parade of it.

There are trees that bear at all times; bud, bloom and fruit being upon the boughs at once. The Christian is such a tree.

Fruit-cultivators often lessen the amount of fruit borne by a tree, in order that each individual fruit may be large and fine. Christ calls for "much fruit" from the Christian, because he knows that the Christian will in all things do his best.

The tree does not worry about the market, or what will become of its fruit; it just bears its harvest. So let Christians do their best, and leave results with God.—Amos R. Wells.

NOTE.—Association season is again with us. We hope that we may be provided with brief, suggestive reports of the young people's sessions at each of the Associations. Will the Associational secretaries see that this is done?

A Jewish Home-Song.

BY R. OSGOOD MORSE, M. A.

Psalms 137.

"By the rivers of Babylon, There we sat down, yea, we wept, When we remembered Zion."

This Psalm was the "Home Sweet Home" of the Jews captive in Babylon. The splendors of Jerusalem were as gilded toys to the magnificence of Babylon. But what mattered that to exiles from home?

"Mid pleasures and palaces Tho' we may roam, Be it ever so humble, There's no place like home."

Their captors demanded of them songs, songs of Zion. But they could not sing them. Not only are these songs patriotic but they are also religious. The roots of their patriotism were in religion. Their songs were sacred to Jehovah. To sing them for the amusement of heathen captors would degrade them. It would be trifling with their God. As well sing "Abide with me" at a drunken carousal. Such sacred strains do not mingle well with Bacchanalian revelries. Before idolaters whose only wish is ridicule these captives will sing no songs of the homeland and of the home worship.

"Upon the willows, in the midst thereof, We hanged up our harps, For there they that led us captive required of us songs, And they that wasted us required of us mirth, saying, Sing us one of the songs of Zion."

But. "How shall we sing the Lord's song In a strange land?"

What a picture of homesickness! Listen to that yearning for the homeland and the home worship, as the psalmist again pours out his soul:

"If I forget thee, O Jerusalem, Let my right hand forget her cunning."

Dearer is the homeland and the home religion to the sweet singer than the dexterity of his right hand. Better, to him, to enter into life maimed than having two hands to be cast into hell.

"Let my tongue cleave to the roof of my mouth, If I remember thee not; If I prefer not Jerusalem Above my chiefest joy."

Thus the Psalmist foreshadows, "That in all things Christ may have the pre-eminence!" Ah, that desire for the homeland! Perhaps Robert Burns had in mind this psalm when he wrote:

"From scenes like these old Scotia's grandeur springs, That makes her loved at home, revered abroad; Princes and lords are but the breath of kings; 'An honest man's the noblest work of God'; And certes, in fair virtue's heavenly road, The cottage leaves the palace far behind; What is a lordling's pomp? A cumbrous load Disguising oft the wretch of human kind, Studied in arts of hell, in wickedness refined."

But why this exile of God's chosen people? They had sinned. They had desecrated his Temple. In its Holy of Holies incense ascended to idols rather than to God.

Are you homesick? You have shut out the love of God. Have you hung your harps on the willows? Do you weep by the rivers of a strange land? Listen to God's sweet invitation to the homeland. Tune the disused harp to "Nearer, my God to thee," and you will meet a glad welcome from the Father, whose love for you surpasses your yearning for home.

The singer now recalls the ruined city and Temple, the taunts of the Edomites. He bursts into terrible indignation. He foresees the destruction of Babylon.

"Remember, O Lord, against the children of Edom The day of Jerusalem; Who said, Rase it, rase it, Even to the foundation thereof. O daughter of Babylon, that art to be destroyed; Happy shall he be that rewardeth thee As thou hast served us. Happy shall he be that taketh and dasheth thy little ones Against a rock."

How terrible! It seems inhuman. It is intensely human. In all conflicts exasperated by religious animosities, or where the subject race, held down by foreign masters, have roused themselves to revolt, there have been these reprisals.

In the Sepoy war, in India, men of humanity and Christian principle showed this sternness. We remember the "Black Hole of Calcutta" where 146 men were confined in that room 16x18 feet, with scarce any ventilation, and how the Sepoys turned a deaf ear and mocking voice to prayers for mercy. But the day of vengeance came. The historian writes: "And now there lay before the English the great question, the most difficult perhaps, which soldiers and statesmen have the responsibility of solving,—whether after such convulsions, true righteousness and true wisdom, consisted in extending the hand of mercy and aiming at a conciliation, or in dealing out a stern and terrible retribution. Our soldiers and statesmen, in June, 1857, at Allahabad solved the question in practice by adopting the latter course."

The solution may have been then wise, though the Christ spirit is raising men to higher levels. Right cannot fellowship wrong. The Sepoy cruelties had outraged humanity. Their perpetrators seemed to deserve just punishment.

What practical thought has this for us? You love right in exact proportion as you hate wrong. All sin is wrong. Let all who love Christ hate the sin that nailed him to the cross.—In The Baptist Union. Guysboro, N. S.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JUNE.

For the Home Mission work in these Provinces, that the students going forth to mission fields, may be greatly blessed in winning souls for Christ.

Notice.

Mrs. A. W. Fownes, St. Martins, our Mission Band treasurer, wishes me to state that the Mission Band money was in an iron safe that survived the flames.

Notice.

The W. M. A. S. meeting in connection with the Western Association, N. S., will be held on Saturday, June 16, at 2.30 p. m., at Middleton, N. S.

The W. M. A. S. meeting of the P. E. I. Association will be held at Springfield, Monday, July 2, at 2.30 p. m.

The meeting of the W. B. M. U. in connection with the N. S. Western Association will be held in the Presbyterian church, Middleton, on Saturday afternoon, June 16th.

Chipman, Queens County, N. B.

In addition to the regular May meeting of the W. M. A. S. at "At Home" was held in the vestry of the Baptist church here.

Cumberland County W. B. M. U. Quarterly Meetings.

Our secretary for Cumberland has asked and obtained permission for an hour in the District Meetings. We have a place now in all our District Meetings with the exception of the one in Halifax county.

new members added as a result. At a meeting held in January \$18.25 was received for Home Missions. Two members have been called to higher service during the year.

A brother reported for the society at Athol. He said it was unique in that some of our Methodist and Presbyterian sisters attended. They have a Baby Band at Athol, the first we believe among us.

Rev. Mr. McQuarrie spoke for Parrsboro. They had lost some of their best workers but were pressing on. The Treasurer of the W. B. M. U. spoke helpful words, prayer was offered, Mrs. Parker read Ezek. 33 first eleven verses, and an address was given by the Provincial Secretary.

Greenville Aid Society is holding on its way. A meeting was held on Sunday afternoon, May 27th. The Pastor's wife, who is President in the chair. The roll was called, and the members replied with a passage of Scripture, after which an address was given by the Provincial Secretary.

In answer to my request in "Tidings" one Society has notified me of a change in their secretary having been made. If there are others, please let me know at once giving name and P. O. address in full.

Madame President and sisters of the Cumberland County Missionary Aid Societies and brothers from the churches as well—in the name of the River Hebert Society we bid you welcome to our homes and to our meetings, and trust that your coming among us will be productive of much good.

One thing that was said by a missionary from India should not be overlooked. We often hear it said in this land that the differences among denominations create obstruction to progress in heathen lands.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Ecumenical Conference, as such is a thing of the past; but its work is by no means ended. The influence of that great gathering will be felt all over this round globe. It cannot well be otherwise.

them would have returned and said as they tried to talk about the gathering—"The half has never been told. It cannot be told."

As one has said the best result of the Conference was not consultation, but demonstration. It was indeed a great demonstration of unity, fervor, strength and faith. Talk about the decadence of the Bible and Christian faith after what was seen and heard in New York from April 21 to May 1.

A study of the printed programme reveals the breadth and many-aidedness of mission work. The eleven days of Conference, with three sessions a day, scarcely sufficed to cover the subject. We began with the authority and purpose of missions. A wide knowledge of the geography of the nations is required before even a glimpse can be gotten of their extent.

In the Conference on native churches there was some diversity of opinion. As can readily be imagined there are some delicate and difficult questions to solve. How far should denominational churches be established? Should our western types of government and order be perpetuated in eastern lands?

On these questions there were two sides of course, though those who spoke did so with the utmost good-will and liberality. Denominationalism does not take on the same form in the East as in the West. There will be seen the blotting out of many separating barriers.

As Baptists, at this Conference there was no reason to apologize for our name or our principles. The men whose names were on the programme could stand side by side with the noblest Roman of them all.

Knowing what I do and seeing things as I do, I would not have missed that gathering for a great deal. It is something to think about for the rest of my days.

It is as wasteful not to secure what you need and might have as it is to squander what you already possess. You can secure health and keep it by taking Hood's Sarsaparilla.

"Wilful Waste Makes Woeful Want."

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**Acknowledgement.**

The Tabernacle Baptist church of St. John acknowledges with gratitude the sum of \$88 received from Main St. church, in response to an appeal made by Pastor Stackhouse on June 10th, towards the erection of a new church building on Haymarket Square.

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Christ continues his work in the world through his people. Those who believe on him shall not only do the work that he did, but even greater works. So excellent is faith that God makes it "the victory that overcomes the world." This faith does greater works than Christ, because it asks largely at the hand of God, and because Christ works through it. But faith works not without praying, and it prays not without working. It does the "greater works," and yet is always conscious that Christ does them in answer to its asking.—Sel.

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**Notices.**

**Quarterly Meeting.**

From the prospective programme of the Cumberland County Quarterly Meeting, as given last week, one of the leading items was in some way omitted. The omitted part was "The Baptist Pastorate of to-day," by Rev. D. A. Steele, D. D.

A. F. NEWCOMB,

All delegates to the Western Association, to be held at Doaktown, June 22nd, will please send in the names to the undersigned, on or before the 18th June.

M. P. KING,

Doaktown, North. Co., June 4th, 1900.

**Travelling Arrangements.**

**PRINCE EDWARD ISLAND ASSOCIATION.**  
Delegates attending the Prince Edward Island Baptist association (June 29th, July 3rd), can obtain return tickets from any station on the Prince Edward Island Railway to O'Leary Station by payment of one first class fare, and presentation of certificate signed by the clerk of the Association. Tickets good from Thursday, June 28th to Wednesday, July 4th.  
Committee on Arrangements.

**The N. S. Central Association.**

To avoid confusion and misunderstandings will delegates and church clerks please note the following points: (1) The Aylesford church pledges itself only to the free entertainment of regularly accredited delegates, as provided by the Constitution of the Association. (2) Lists of delegates from church clerks must be in our hands by the 20th inst., at latest. (3) Good hotel and boarding house entertainment will be secured by the committee at rates from 60c. to \$1 per day for any who may wish it. (4) Committee must know in advance whether delegates are to come by train or by boat. (5) All delegates will please go directly to the church on arrival for registration and location.

L. O. NEELY, Chairman of Egt. Com.  
Aylesford, N. S., June 9th.

**Travelling Arrangements for the N. S. Central Baptist Association, at Aylesford.**

Delegates travelling over the Dominion Atlantic and N. S. Central Railways, will purchase first class, one way tickets, procuring therewith standard certificates at place of departure. When these certificates are duly signed by the secretary of the Association they will be exchanged at Aylesford Station for tickets to return free of charge. Tickets will be sold from June 21st to 23rd inclusive, and will be good for return up to and including June 27th.

JOHN BURTT MORGAN,  
Chairman of Com. of Arrangements,  
Aylesford, N. S., June 9th.

**The Winnipeg Convention.**

Will all persons who intend going to Winnipeg Convention kindly forward me their names at the earliest possible date, so that due arrangements can be made with the Railway people, for their comfort and convenience in travelling. Transportation matters will be greatly facilitated thereby.

JOHN BURTT MORGAN, Trans. Leader.

**Travelling arrangements for the N. S. Western Baptist Association at Middleton.**

The Dominion Atlantic, Central and Halifax and Yarmouth railways will convey delegates for one first class fare, and return them free on presenting the standard certificate secured at starting place. Certificates must be signed by the clerk of the Association. Delegates going by the Yarmouth S. S. Co.'s steamer Monticello and by the Insular S. S. Line will be conveyed for one first class fare and return free on presenting certificates of attendance at the Association. McClelland's stage will convey delegates for one and one third fares. Notify Mr. McClelland so as to secure good accommodation.

Tickets are good from June 14-20 inclusive.

The meeting of the B. Y. P. Union in connection with the Nova Scotia Western Association will take place at Middleton on Friday, June 15, at 2.30 o'clock. A very interesting programme has been prepared.

E. QUICK, Sec'y.

J. R. SCHAFFNER, } Com.  
L. F. WALLACE, }

**The N. B. Eastern Association.**

The fifty-third annual session of this Association will convene with the Baptist church at Hopewell Cape, Albert County, on Saturday, 21st day of July next, at 10 a. m. Delegates travelling over the I. C. R. and other railways will please ask for standard certificates at the time they purchase tickets. If ten or more are present holding such certificates return tickets will be free.

F. W. EMMERSON, Clerk.  
Sackville, N. B., June 1st.

Delegates to the New Brunswick Southern Association to be held with the 1st Baptist church, Johnston, will kindly send their names to Isaac T. Hetherington, Jenkin's Post Office, not later than June 25th.

THOS. HETHERINGTON.

The Western Association of N. B., will convene with the Blissfield Baptist Church, at Doaktown, N. B., Friday, June 22nd, 2.30 p. m. All churches which desire to forward with their letter a donation for denominational work, are requested to register the same. All letters are required to be sent to my address, before the 15th of June to enable me to prepare a digest.

C. N. BARTON, Clerk

Meductic, York Co., N. B.

The Southern Association of New Brunswick will convene with the "first Johnston Baptist church," at Thornton, on Friday July 6th, at 10 a. m. Will the clerks of all the churches in the Association kindly see that their church letters are sent to the undersigned at Fairville, St. John, not later than June 25th. The different committees will kindly attend to their reports, so that all will be in readiness.

W. CAMP, Moderator.  
J. F. BLACK, Clerk.

Intending delegates to the P. E. I. Association meeting with the Springfield Baptist church, June 29th to July 3rd, will please notify either of the undersigned of the fact not later than June 25th. Delegates by train east or west will be met at O'Leary Station.

A. H. WHITMAN, Pastor.  
W. T. COSTAIN, Clerk.

The fiftieth annual session of the Nova Scotia Central Baptist Association will meet at Aylesford, Kings county, on Friday, June 22nd, at 2 o'clock, p. m. All church letters should be in the hands of the clerk not later than June 15th.

J. HOWARD BARSS, Clerk.  
Wolfville, N. S., June 1st.

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

The next annual session of "The New Brunswick Baptist Summer School of Christian Workers" will be held at Hillsdale, Kings Co., on the second day of July, A. D. 1900, and on the following days of that week. Teams will meet the trains on that day both at Sussex and Upham, and intending visitors are requested to notify the Rev. R. M. Bynon, of Hillsdale, of the train by which they expect to arrive. The arrangements will be the same as last year. All meals will be charged for at the lowest possible price, and sleeping accommodation will be furnished gratis. It is confidently expected that various addresses of great interest will be made, and that this session will prove of more than ordinary interest. For further particulars address the secretary at Port Elgin, N. B.

R. BARRY SMITH, Sec'y.  
May 26th, 1900.

The thirty-third annual meeting of the P. E. Island Baptist Association will be held with the Springfield church, near O'Leary Station, commencing on Friday, June 29, on the arrival of the morning train from Charlottetown. Church letters all to be forwarded to Rev. J. C. Spurr Pownal at least ten days before the time of meeting.

ARTHUR SIMPSON,  
Secretary of Association.

The fiftieth Annual session of the N. S. Western Baptist Association will be held at Middleton beginning at 10 o'clock, a. m. Saturday, June 16th next. This session will also be observed as the Centennial of the Organization of the Nova Scotia Association in 1800. The Associational B. Y. P. U. will convene on Friday, June 15th, at 2 p. m. All churches are entitled to send delegates. All church letters should be mailed in time to reach the clerk, not later than Saturday June 9th, in order that a digest may be prepared for Association.

W. L. ARCHIBALD, Clerk.  
Milton, Queens Co., N. S.

The Carleton, Victoria and Madawaska Quarterly Meeting will convene with the Baptist church at Centreville, Carleton county, on Friday June 15th at 7.30 p. m. A good programme is being arranged and a large attendance requested.

E. P. CALDER, Sec'y.-Treas.

**Discomfort After Eating.**

People who suffer after eating, feeling oppressed with a sensation of stiffness and heaviness, and who frequently find the Food both to distend and painfully hang like a heavy weight at the pit of the Stomach, or who have Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Diagust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat, should use a few dooses of

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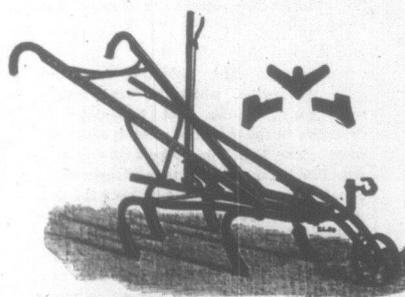
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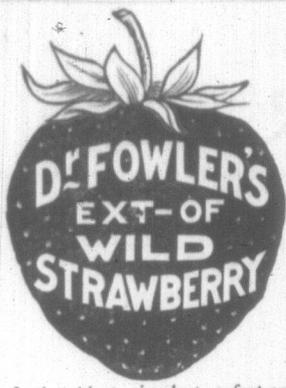
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And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work, cure your headache and biliousness, rouse the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

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

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

**Invigorating Syrup.**

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

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

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Many families do, and every family should have Kendrick's Liniment in the house.

**Rheumatism Cured**

Sufferers from Rheumatism have found great benefit from using

**Puttner's Emulsion,**

the Cod Liver Oil contained in it being one of the most effective remedies in this disease.

Always get PUTTNER'S it is THE BEST.



**The Home**

**Old Yeast and Vinegar.**

The doctor explains dyspepsia, and the nurse says it is one of the diseases that does not need to be. You probably know what has given you indigestion, and you could have avoided it, if you had exercised good sense and a proper restraint, and now, if it is not chronic, you can get rid of it.

Do you know how the housekeeper makes new yeast when her yeast-pot is getting low? She stirs together flour and water and mashed potato, sugar, salt, molasses, ginger, and hop tea. And do you suppose that will make yeast? Why should it, till she adds a cupful of the old foamy yeast, and sets it to rise till morning, when all will be bubbling and rising and tumbling over itself.

And do you know how to make vinegar? Put apple juice in a new barrel, and wait for it to make vinegar till you are out of patience; then toss into it some strong old vinegar, and see how soon you will have vinegar.

Well, now, it should not need a doctor to tell you to get rid of all the old yeast and wash out the barrel and start fresh, if you do not want the new to ferment or sour. That is, put a spoonful of baking soda in a pint of hot water, and drink it all down like a man, for a good, clean wash, then go without eating till you are empty.

Do you know that yeast makes a hot poultice, and vinegar applied to the baby's skin makes it red and inflamed? And do you think the mucous membrane of the stomach is as delicate as a baby's skin and wants tender care after a sour or yeasty indigestion? Just be gentle, and give it weak tea and milk till it gets well, so you can eat a good, sensible meal. Then, do not over-fatigue yourself. There is a vast difference between sitting still for some time, busy member of your family to wait on you, or in working so hard that your digestive organs cannot act. They cannot digest even simple food when you are greatly fatigued, or when the nerves of the body are undergoing a strain, even a mental strain. It is unwise to urge a person to eat while bearing a sudden shock. Do not whip yourself to eat hearty food to keep up strength while overcome with grief. Eat sparingly of such food as can be most easily digested.

It is much easier to prevent a wear than to mend it.—Scripsi, in Christian Work.

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**Hot Water as a Remedy.**

Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A towel folded, dipped in hot water, wrung out quickly and applied over the stomach, acts like magic in cases of colic.

A towel folded several times and dipped in hot water, quickly wrung out, and applied quickly over the seat of pain, will, in most cases, promptly relieve toothache and neuralgia.

A strip of flannel or towel folded several times lengthwise and dipped in hot water, then slightly wrung out and applied about the neck of a child suffering with an acute attack of croup, will usually relieve the sufferer in the course of ten minutes if the flannel is kept hot.

Hot water, if taken freely a half hour before bedtime, is one of the best possible cathartics in severe cases of constipation, while it has a most soothing effect upon the stomach and bowels.

There is no domestic remedy that so promptly cuts short congestion of the lungs, sore throat, or rheumatism as will hot water, when applied promptly and thoroughly.—Journal of Health.

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**DIPHTHERIA.**—The Scientific American gives this recipe, which the world ought to know. At the first indication of diphtheria in the throat of a child, make the room close, and then take a tin cup and pour into it a quantity of tar and turpentine, equal parts. Hold the cup over the fire, so as to fill the room with fumes. The patient, on inhaling the fumes, will cough up and spit out all the membranous matter, and the diphtheria will pass out. The fumes of the tar and turpentine loosen the matter in the throat and afford relief that has baffled the skill of physicians.

**HOW TO GIVE A CAT MEDICINE.**—A New York gentleman has a very fine Angora cat, and so fine a specimen of her kind that she is famous in a large circle of

fashionable folk. She is not rugged in health, yet she cannot be persuaded to take physic. It has been put in her milk, it has been mixed with her meat, it has even been rudely and violently rubbed in her mouth, but never has she been deluded or forced into swallowing any of it. Last week a green Irish girl appeared among the household servants. She heard about the failure to treat the cat. "Sure," said she "give me the medicine and some lard and I'll warrant she'll be ating all I give her." She mixed the powder and the grease and smeared it on the cat's sides. Pussy at once licked both sides clean and swallowed all the physic. "Faith," said the servant girl, "everybody in Ireland does know how to give medicine to a cat."

**ASPARAGUS AS A FOOD.**—In describing the benefit to be derived from eating asparagus The Sanitary Era says: It will wonderfully increase the amount of urine, and seems to have the power of removing vast quantities of mucus adherent to the bladder and urinary passages. In the spring, when the young roots are tender, there is no remedy in our materia medica that equals it as a cleaner of the kidneys and urinary tract.

According to statistics collected in two countries in Europe hard water tends to preserve the teeth, and diseased teeth increase with the lessening of the earthy salts in the drinking water.

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**Dreaded Meal Time.**

THE STORY OF A DYSPEPTIC WHO HAS FOUND A CURE.

There is an Intimate Connection Between Good Health, Happiness and Good Digestion—Dr. Williams' Pink Pills Bring About These Conditions.

From the Tribune, Deseronto.

Without good digestion there can be neither good health nor happiness. More depends upon the perfect working of the digestive organs than most people imagine, and even slight functional disturbances of the stomach leaves the victim irritable, melancholy and apathetic. In such cases most people resort to laxative medicines, but these only further aggravate the trouble. What is needed is a tonic; something that will build up the system, instead of weakening it as purgative medicines do. For this purpose there is no medicine equal to Dr. Williams' Pink Pills. They enrich the blood and strengthen and stimulate the digestive tract from first dose to last. In proof of this assertion the case of Mr. Thomas A. Stewart, the well known and genial proprietor of the Oriental Hotel, Deseronto, may be quoted. To a reporter of the Tribune who mentioned the fact that he was suffering from dyspepsia, Mr. Stewart said:—"Why don't you take Dr. Williams' Pink Pills?" Asked why he gave this advice Mr. Stewart continued: "Simply because they are the best medicine for that complaint I know of. For years I was a great sufferer from indigestion, and during that time I think I tried a score of medicines. In some cases I got temporary relief, but not a cure. I fairly dreaded meal times and the food that I ate gave me but little nourishment. On the recommendation of a friend I began using Dr. Williams' Pink Pills a little over year ago. I soon experienced relief and no longer dreaded meal time, but as I was determined that the cure should be permanent if possible, I continued taking the pills in light doses for several months. The result is every vestige of the trouble left me and I have as good an appetite now as any boarder in the house, and my digestive organs work like a charm. I may also add that my general health was greatly improved as a result of using the Pills."

"Do you object to my publishing this in the Tribune?" asked the reporter. "Well, I have no desire for publicity," said Mr. Stewart, "but if you think it will help anyone who suffers as I did, you may publish the facts."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. If your dealer does not keep them, they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

**Make New Rich Blood**

and remove impurities from the stomach, liver and bowels, by the use of the best blood purifier known. Put up in glass vials. Thirty in a bottle; one a dose. Recommended by many physicians.

**Parsons' Pills**

"BEST LIVER PILL MADE." Positively cure Biliousness and all Liver and Bowel complaints. Sold by Druggists, or sent post-paid, for 25 cts. Bulk Free. J. A. CHAMBERLAIN & Co., Boston, Mass.

**WHEELER'S BOTANIC BITTERS**

A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eye bright and skin clear. Cures headache, dizziness, constipation, etc. Purely Vegetable, large bottles, only 25 CENTS.

**B.B.B. Cures Ringworm.**

"I had ringworm on my head for nearly a year."

"I consulted three doctors but derived little or no benefit from their treatment."

"I then commenced to use Burdock Blood Bitters."

"Besides taking it internally I washed the affected parts with it and when the bottle was finished I was completely cured." Elsie Slaght, Teeter-ville, Ont.

Burdock Blood Bitters cures sores, ulcers, boils, pimples, eczema and all skin eruptions of the most chronic type. It makes the blood rich and pure, drives all foul material from the system and builds up the tissues of the body.

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

**Colonial Book Store**

Send to me for your SUNDAY SCHOOL QUARTERLIES and SUPPLIES at Publishers' Prices.

Peloubets Notes I have a beautiful on the S. S. Lessons Bible, Teacher's edition, with new illustrations, size 5x7, for 1900, \$1.00. only \$1.50.

Arnold's Notes on the S. S. Lessons, 60c. Send for Catalogues for Sunday School libraries. I am offering special discounts.

Class Books, Supt. Records, Envelopes.

**T. H. HALL,**  
Cor. King and Germain Sts. St. John, N. B.  
Kendrick's Liniment is always satisfactory, never disappointing.

**Another 10 Heard From**

Recently we published a list of TEN of our Students under one roof in the C. P. R. OFFICES, ST. JOHN.

Now comes the IMPERIAL OIL CO. with another TEN as follows: Messrs. John F. Bullock, Thos. H. Bullock, H. A. Drury, Norman E. Shaw, H. E. Storey, J. F. Donohue, Fred McKean, G. W. Watters, Miss Annie Tingey, Miss Gerwie Bustin.

Send for our Catalogue and you will be better able to understand why our students are so successful.  
**S. KERR & SON.**



**The Sunday School**

**BIBLE LESSON**

Abridged from Peloubets' Notes.

Second Quarter.

REVIEW.

Lesson XIII. June 24.

GOLDEN TEXT.

Thy kingdom come.—Matt 6:10.

REVIEWING.

Dr. Trumbull tells us that "Two classes of persons, however, ought to attend Sunday School whenever they can do so; they include all who can learn anything from the Bible, and all who can teach its truths to those who need to learn them. The only persons who would fairly seem to have no place in the Sunday School are those who should carefully review the quarter's lessons. There are many ways of reviewing, but some things should characterize them all. (1) They should give a general view of the whole subject studied, and not merely a succession of details. (2) In our lessons this year the review should extend over the whole life of Christ up to the time the quarter closes. (3) It should be made as attractive as possible. In some schools the reviews have been the most attractive sessions of the quarter. (4) There should be considerable variety. (5) There should be a drill on the main points.

VARIETY IN REVIEWS.

(1) General reviews by the school as a whole. (2) Choral reviews, where there is the singing of an appropriate verse or two by the school, or by solos, or quartette, after each subject, or division of the review. (3) Class reviews. (4) Picture reviews. (5) Blackboard reviews. (6) Word picture reviews. (7) Stereopticon reviews. (8) Home gatherings reviews. (9) Map reviews. (10) Character reviews. (11) Moral teachings reviews. (12) Several of these united, and many other ways.

GENERAL REVIEW.

By means of the diagram in the review lesson of last quarter, have the scholars see clearly the life of Christ up to the end of the first quarter of the third year of his ministry. Show them the relation of the incidents of the past quarter to the whole life and work of Jesus. In connection with this exercise, have

THE GEOGRAPHY CLASS,

naming the places referred to in the lessons, together with the events that took place in them, and the persons connected with them; not only those belonging to these lessons, but all those related to the places. These should be pointed out on the map, and may also be written upon the blackboard.

THE BLACKBOARD REVIEW

should also be a part of the general review. With the general review we can also have a Moral Teachings Review. Let the scholars name the virtues, and duties, and promises inculcated in the quarter's lessons. This may be arranged beforehand, and classes may agree on those which seem most important. And as each one is named and written on the blackboard let the school, or the quartette, sing some appropriate verse of a hymn which will deepen the impression.

The Stereopticon can be used with advantage in a general review. Class Reviews can be conducted with the same subjects and methods as have been described above, if there is no general review. But they can enjoy other methods, which are not so well adapted to a review by the whole school.

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If Paw Could Have His Way.

If paw could have his way, I bet that purty sudden there Would be some changes what would make the people stop and stare; They wouldn't be no heroes then, exceptin' only paw, And this would be the greatest world a-buddy ever saw; They wouldn't be no bills fer gas, nor tax fer folks to pay, And cars would jist be run fer fun, if paw could have his way.

If paw could have his way I guess the grass would grow so quick I'd have to mow it every day to keep things lookin' slick, And every time my shoes wore out they'd be another pair Begin to sprout right off to keep my feet from gittin' bare, And maw, she'd set around and smile, without a word to say, But only listen all the while, if paw could have his way.

If paw could have his way, the men that's holdin' office now Would never start to do a thing till paw had told them how; They'd never go to war unless he said they ought to go, And they'd depend on him to show them how to beat the foe; The millionaires would every one be workin' by the day, And purty glad to have the chance, if paw could have his way.

If paw could only have his way, the winters would be hot And in the summer time the snow would fly, I tell you what! The dry spells always would be wet, the wet spells they'd be dry, And when the sun was shinin' clouds would spread across the sky; Then March would be October and December would be May, And they'd be more Sunday mornings, too, if paw could have his way.

If paw could have his way, the crowds would cheer for him, I bet, And all the fashionable folks would want him in their set; The people that we know would all have less than we had then, And wouldn't leave us out when they got parties up agen! We'd have the best house on the street and all the folks would say That they'd be glad if they was us—if paw could have his way.

—S. E. Kiser, in Chicago Times-Herald.

Coffee Bread.

This popular delicious cake is extensively sold in all the German bakeshops in our large cities. In Germany it is served with coffee. In this country it is often considered a sweet cake for supper because it is frosted and sugared in the way we are accustomed to see cake treated. It is, however, appreciated at its best when it is made and served as it is in Germany, with the very best of golden coffee and cream. Hardly excepting the French chef, the German cook makes the most delicious coffee in the world. The bread she serves with it is made with four cups of bread flour, measured before sifting, then sifted and heated so that it is warm to the touch, and half a compressed yeast cake with warm milk enough to make a batter as stiff as can be stirred. Work this batter until it blisters; cover it closely and let it rise until it is more than double its volume. Now work in two heaping tablespoonfuls of butter, melted; a saltspoonful of salt, and two eggs broken in and mixed with the batter. And a heaping tablespoonful of sugar and another cup of warm, sifted flour. Work the mass into a soft dough, which should be well kneaded, using no extra flour except two or three tablespoonfuls held in a dredge and sprinkled on the board and hands, to prevent the dough sticking to them. Mould this bread into two loaves and let them rise until more than double in size. Brush them over with the white of an egg beaten a little, and dredge the loaves with granulated sugar and bake them in a hot oven for twenty minutes, or bake them and then

frost them with a thin, soft frosting made of powdered sugar stirred into a little milk until the mixture is thick enough to prevent its running. Dry this frosting a few moments and serve the bread.

An Apron Worth \$50,000.

There has recently come to light an apron—probably the most exquisite example of needlework extant—that busied the fingers of the hapless Mary, Queen of Scots, during her long imprisonment, and served to divert her mind from the impending doom at the block. The fallen sovereign—all hope gone—centred her interest upon it during the latter part of her long confinement, and created the masterpiece of needlework. Just before her execution she secreted her prized apron under the lining of one of her robes which kept her treasure safe until recently the garment was ripped apart. Its history has since been fully authenticated through letters written by the ill-starred Queen to a friendly ambassador at Paris who smuggled the materials out of which it was wrought into her dungeon. By strange chance the apron came into the possession of an American, who has refused \$50,000 for it, and has also declined \$5,000 for the privilege of unravelling a single stitch to learn its secret, which is a mystery to all the experts. Its owner has consented, however, to its reproduction in large size in the June Ladies' Home Journal.

# Royal

## BAKING POWDER

-Absolutely Pure-

For the third of a century the standard for strength and purity. It makes the hot bread, hot biscuit, cake and other pastry light, sweet and excellent in every quality.

No other baking powder is "just as good as Royal," either in strength, purity or wholesomeness.

Many low-priced imitation baking powders are upon the market. These are made with alum, and care should be taken to avoid them, as alum is a poison, never to be taken in the food.

From the Churches.

Denominational Funds.

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

NEW GLASGOW, N. S.—Mrs. M. A. Taylor from the Fairville church, and Mrs McNab from the "Disciples" were welcomed into our membership on the 3rd inst.

NORTH RIVER.—This afternoon I baptized a young man who gave every promise of becoming a strong Christian worker, June 3rd, 1900.

SUSSEX, N. B.—Our work is encouraging. Baptized a young man on Sunday last. Our work at Wood's Creek, South Branch and Penobscus is hopeful.

NEW CANADA, N. S.—Since last writing I had the pleasure of baptizing six more happy believers, June 3rd, and receiving them into the New Canada Baptist church, two heads of families and four young women.

NEWCASTLE.—Three were baptized at Derby on the 3rd of June. The preaching services and prayer-meetings are well attended, and the little cause at Derby is in a fairly prosperous condition.

CHESTER.—I had one hundred families supplied with "The Junior Baptist Union" this year, the best child's paper printed in the world, for 15 cents.

WALLACE, N. S.—The pastor began special services March 12th, assisted by Rev. A. F. Baker of Oxford. Bro Baker preached the Word with great power and much acceptance, and as a result Christians were revived and souls saved.

PUGWASH, N. S.—Began special services April 6th. Bro. Baker kindly assisted the pastor for three weeks, preaching with his usual power.

PRITCODIAC, N. B.—About ten months have passed since we settled on this field. We have found plenty work to keep us busy, but have enjoyed it.

we are pressing forward with prayerfulness and purpose of heart expecting to be the recipients of richer blessings from his hands.

ANTAGONISH, N. S.—Rev. H. P. Whidden of Galt, Ont., son of Deacon C. B. Whidden, lately visited his old home.

BROOKFIELD, N. S.—Sunday, June 3rd, was one of the happiest days I have spent since coming here. In the morning I preached at South Branch to an unusually attentive congregation, and have reason to believe the service was profitable.

ZION CHURCH, YARMOUTH.—Despite the exodus of people from the town and the financial depression, we are able to report wholesome progress along many lines of our work.

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Receipts of the Associated Alumni of Acadia College.

By an explosion of gas Friday in mine No. 2 in a colliery near Glouster, Ohio, four men lost their lives.

By an explosion of gas Friday in mine No. 2 in a colliery near Glouster, Ohio, four men lost their lives.

Renew Your Order for 3rd Quarter Now.

Two new quarterlies have been added to the list.

Table with 2 columns: QUARTERLIES, Price. Includes Senior, Advanced, Intermediate, Primary.

Table with 2 columns: MONTHLIES, Price. Includes Baptist Superintendent, Baptist Teacher.

Table with 2 columns: LEAFLETS, Price. Includes Advanced, Intermediate, Primary.

HOME DEPARTMENT SUPPLIES of all kinds

Table with 2 columns: QUARTERLIES, Price. Includes Senior, Advanced.

Picture Lessons, 25 cents per set; per quarter! Bible Lesson Pictures, 75 cents per quarter!

ILLUSTRATED PAPERS

Table with 2 columns: Price per year. Includes Young People, Boys and Girls, Our Little Ones, Young Reader.

The Colporteur (monthly), single copies, 10 cts. per year; twenty or more copies, 5 cts. each a year.

The above are Baptist Lesson Helps at publishers' prices. Our prices are the same—delivered. Send order at once to

GEO. A. McDONALD, 120 Granville Street, Halifax, N. S.

Use the genuine MURRAY & LANMAN'S FLORIDA WATER

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

CANADIAN PACIFIC RY.

Summer Tours

Commence June 1st. Write for 1900 Tour Book.

The famous fast train

"IMPERIAL LIMITED"

to the Pacific Coast will be put in service commencing June 11, 1900.

New Route to QUEBEC

Commencing June 5th there will be a combination first-class and sleeping car leave St. John at 4:10 p. m. week days, and run through to Lewis, P. Q., via Megantic.

INCOME INSURANCE. DO YOU WISH to know something about our New Form of Insurance? It will pay you to investigate it even if you have resolutely opposed Life Insurance plans hitherto.

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

SHAW, E. I., M. Shaw, a... CANADIAN... MILVIA... moreland... B. Colwe... Albert Co... HAMILI... parsonage... Leonard... Yarmouth... of Richfie... COLBOU... Cumberland... Rev. J. W... of River... man, of R... ROWLE... S., June... David Row... both of A... ADAMS... officiating... 6th inst... Adams, a... parish of... JACKSON... bride's par... Thos. Tod... Wakefield... Woodstock... WAGSTA... N. S., Jun... Robert Wa... of Fairview... WRIGHT... Village, J... man, John... Mass., to M... Ianias... FLETCHER... May 25th... of Henry a... is the king... VICKERY... ist, Treasa... Vicer, age... character, a... joyment of... God's love... TAYLOR... James Tayl... ed was bap... ago, by the... Saviour who... only and all... and hope in... MALLORY... April 6th, a... Samuel M... Mallory was... John, and a... Baptist chur... VAUGHAN... ness of a fe... aged 83, dep... fifty years a... Saviour, bel... ship of the C... Harris. W... old veterans... the church... BARTHAUX... aged 28 years... of Nictaux... home to the... a tender hus... did all the... weeks of suff... and she mu... church work... her efforts to... host of friend... ality and the...

**BIRTHS.**

SHAW.—At the parsonage, Dundas, P. E. I., May 27th, to Rev. A. C. and Mrs. Shaw, a son.

**MARRIAGES.**

CANNING-MARTIN.—At Parrsboro, N. S., May 31, by Rev. D. H. MacQuarrie, George C. Canning, of Diligent River, and Mrs. Alice Martin, of Latuland, Cumberland County, N. S.

MELVIN-PARLER.—At Kinnear, Westmoreland county, May 6th, by the Rev. I. B. Colwell, Charles Melvin of Baltimore, Albert Co., to Alcha Parlee of Kinnear.

HAMILTON-NICKERSON.—At Temple parsonage, Yarmouth N. S., June 5th, Leonard L. Hamilton, of Forest Glen, Yarmouth County, and Leta R. Nickerson, of Richfield, Digby County, N. S.

COLBOURN-SCHURMAN.—At Rodney, Cumberland County, N. S., June 6th, by Rev. J. W. Bancroft, James E. Colbourn, of River Philip, and Charlotte E. Schurman, of Rodney.

ROWLEY-ATKINSON.—In Amherst, N. S., June 6th, by Rev. Welcome E. Bates, David Rowley, and Florence L. Atkinson, both of Amherst.

ADAMS-RICHIE.—At the residence of the officiating clergyman, Woodstock, on the 6th inst, by Rev. Thos. Todd, Clayton Adams, and Eva Richie, both of the parish of Canterbury, County of York.

JACKSON-CAMP.—At the home of the bride's parents, on the 6th inst, by Rev. Thos. Todd, William Jackson of Lower Wakefield, and Georgie Helena Camp, of Woodstock.

WAGSTAFF-CASHMAN.—At Aylesford, N. S., June 4th, by Rev. D. E. Hatt, Robert Wagstaff to Elizabeth Cashman, all of Fairview, Kings County, N. S.

WRIGHT-MCINTAS.—At Steam Mill Village, June 7th, by Pastor M. P. Freeman, John H. Wright, of Lexington Mass., to Margaret, daughter of James McIntas.

**DEATHS.**

FLETCHER.—At Forest Glen, N. B., May 25th, Evelyn, aged 14 months, child of Henry and Nancy Fletcher. "Of such is the kingdom of heaven."

VICERY.—At Diligent River, N. S., June 1st, Tressa M., beloved wife of Albert Vicery, age 20. Our sister was a beautiful character, and she passed away in the enjoyment of a gracious manifestation of God's love in Christ.

TAYLOR.—At Hampton, N. S., June 1st, James Taylor, aged 91 years. The deceased was baptized at Bridgetown, 68 years ago, by the late Rev. William Elder. The Saviour whom he then confessed was his only and all sufficient ground of comfort and hope in old age and death.

MALLORY.—At Upper Loch Lomond, April 6th, after a long and painful illness, Samuel Mallory, aged 71 years. Mr. Mallory was formerly a resident of St. John, and a member of Brussels Street Baptist church.

VAUGHAN.—On April 14th, after an illness of a few days, David H. Vaughan, aged 83, departed to be with Christ. Over fifty years ago he professed his faith in the Saviour, being baptized into the fellowship of the Chester church by Elder David Harris. Who will take the places of these old veterans who are falling in the ranks of the church militant?

BARTEAUX.—On May 30th, Eloise Gates, aged 28 years, wife of Judson A. Bartheaux of Nictaux West, passed from her earthly home to the home on high. Kind friends, a tender husband and skilled physicians did all they could for her during twelve weeks of suffering, but the Master called and she must go. She was active in church work, sang in the choir and by her efforts to make others happy won a host of friends. She had a large personality and the memory of her happy life

will be a pleasant perfume. Funeral services were conducted by Rev. J. T. Eaton assisted by Rev. L. Wallace. The blessing of the Lord be upon the sorrowing husband.

MANN.—At Manhurst, Kings Co., May 17th, Mary J., widow of the late Solomon Mann, in the 75th year of her age. She leaves several sons and daughters, one son preaching the gospel, another deacon of the Kinnear church. For a number of years Sister Mann has been a follower of Christ, and although her death came suddenly at last, it was most certainly a glorious exchange for her.

HALL.—Mrs. Jessie Prince Hall, beloved wife of Stanley Hall, Esq. of Lawrence town, died at her home, after a lingering illness, Sunday evening, May 20. She was a great sufferer, but found the truth of Hebrews 13: 6. "The Lord is my Helper," precious. Sister Hall was baptized by Rev. Mr. Balentine and united with the Lawrencetown Baptist church. In her death the church has lost one of its most valued members. She was loyal to the cause of Christ. Her life was a beautiful testimony for Jesus. She was a woman of rare qualities of mind and heart, and exerted a helpful and elevating influence upon those with whom she mingled. We shall miss her very much indeed, but God knew best and took her to himself. Her funeral which was very largely attended was conducted by her pastor, assisted by Rev. J. Astbury. She leaves a husband and two children, and a large circle of friends who mourn her loss. "Blessed are the dead who die in the Lord."

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Cash for Forward Movement.

Miss Margaret M McVicar, \$3; Arthur C Porter, \$5; Rev M C Higgins, \$5; Jas I Foster, \$5; O S Miller, \$5; B D Neily, \$10; Mrs McCabe, 25c; B C Eaton, \$5; Chas E Withers, \$5; Mr. Jane Withers, \$1; Isaac Goodwin, \$2; Wheelock Marshall, \$1; Fred V Young, \$10; Jus Hall, \$1; Chas Brinton, \$1; Elias Foster, \$2; Robt Chute, \$1; John B Templeman, \$1; L D Brooks, 25c; J B Snow, \$1; a friend, \$1; "Gifts," \$1 50; Mrs Alex Murray, \$5; John S Morash, \$4; A H Jones, \$12.50; Geo G Sanderson, \$25; Wesley Richardson, \$5; Arthur Richardson, \$2.50; Samuel Freeman, \$25.

Will be glad to hear from all who love our Institutions at Wolfville and are willing to aid in removing the debt.

WM E HALL.

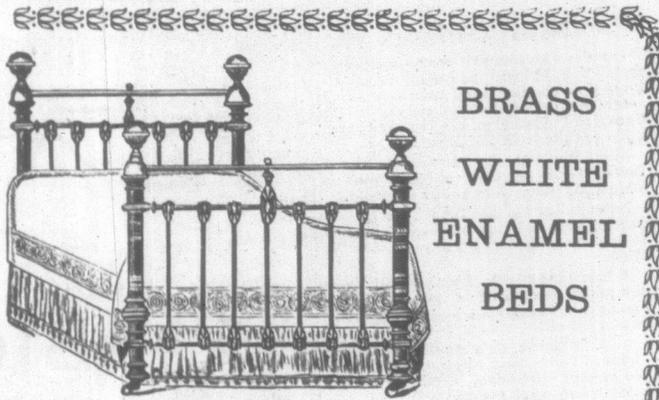
93 North Street, Halifax, June 6

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Quarterly Meeting.

The Albert Co. Quarterly Meeting met with the Hopewell Cape section of the Hopewell Baptist church June 5th. The devotional exercises were conducted by Rev. H. H. Saunders. A large number engaged in this service which was very much enjoyed by all. The president being absent, Deacon Manning Tingley was appointed president pro tem. The delegation was large, although some familiar faces were absent. The reports from the churches showed no special ingathering during the quarter. All the pastors told of a large amount of sickness and many deaths on the field of labor. A crowded house greeted Rev. C. W. Townsend, who preached the quarterly sermon. Brother A. C. Berrie (Lic) led an after-meeting, and the service was deeply impressive all through. Bro. G. H. Beaman, (Lic) led the prayer service in the morning. A half hour was profitably spent. After the meeting was called to order by Rev. C. W. Townsend, Rev. H. H. Saunders spoke on Missions. Spoken to by Secretary and Rev. R. Hurst. Rev. F. D. Davidson spoke on Temperance, discussed by S. C. Spencer, Deacon W. A. Colpitts, Rev. R. Hurst and others.

Resolutions of sympathy were unanimously adopted with pastor J. Miles and S. W. Keirstead in their affliction through ill health; and praying for their restoration to strength and happy service, also a resolution regretting the removal of Rev. Truman Bishop from the county and expressing



**BRASS  
WHITE  
ENAMEL  
BEDS**

**METAL BEDS**

Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

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*Manchester Robertson & Allison*

**BICYCLE  
TRUTH**

That should not be ignored

when purchasing WHEELS.

It is a fact that the five most prominent makes of Bicycles ridden in Canada to-day, viz—

Welland Vale, Brantford (Red Bird)  
Massey-Harris, Cleveland,

Gendron,

are Canadian Wheels manufactured by a distinctly Canadian Company, using Canadian capital and employing Canadian labor.

It is also an indisputable fact that all the above makes of Wheels are surpassed by none and equalled by few in Design, Material, Equipment, Finish, Durability and Easy Running Qualities. They all still retain their distinctive features that have made them so popular with the riding public, and to these features will be found added many improvements for the present season that will tend to make cycling more of a pleasure than before. Agents for these wheels will be found in every Town and County of the Maritime Provinces.

CANADA CYCLE & MOTOR CO., LIMITED.

The largest Bicycle Manufacturers under the British flag.  
Maritime Provinces Branch,  
54 King Street, St. John, N. B.

ing desire for his prosperity in his new field of labor.

It was also resolved that the Quarterly Meeting put on record its unanimous desire that the proposed arrangement for prosecuting Home Mission work in New Brunswick be finally adopted at the meeting of each association.

The association quarterly is to meet with the 2nd Elgin Church (Prossen Brook) in Sept. The weather was lovely, the hospitality large, congregations good, and one of the best quarterlies we have attended as a result.

F. D. DAVIDSON, Sec'y. and Treas.

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In connection with its Home Department, the American Baptist Publication Society have published since the beginning of the year, two quarterlies, the Home Senior and the Home Advanced. These quarterlies have already won an established place, being the largest and best issued by any house. Many letters have come from different parts of the country testifying as to their worth. Their circulation, now about fifteen thousand, is steadily increasing. They enable those who are unable to attend the sessions of the Sunday-school to study the lessons and keep in touch with the work. There should be a Home Department in connection with every school. The American Baptist Publication Society, 1420 Chestnut Street, will gladly send to any all needed information.

**COULDN'T LACE  
HIS BOOTS.**

Mr. P. L. Campbell, of Fortune Bridge, P.E.I., a great sufferer from pain in the back.

Doan's Kidney Pills completely and permanently cured him.

Mr. P. L. Campbell, the well-known general merchant of Fortune Bridge, P.E.I., was troubled with severe pains in his back and hips for over two years.

At length he became aware of the fact that backache was simply a symptom of kidney trouble and did not hesitate long in taking Doan's Kidney Pills, and was promptly and permanently cured.

Here is his statement: "I was in an awful state for two years with pains in my back and hips. Some mornings these pains were so severe that I couldn't stoop to lace my boots. I started taking Doan's Kidney Pills, and one box so completely cured me that I have been perfectly well for over a year now and free from the least trace of pain."

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**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 1780.  
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**News Summary**

Premier Macdonald says Manitoba's prohibition bill will be submitted to the Privy Council after being passed.

Mr. Auguste Dupuis, Secretary to the Canadian Commission, has been appointed a juror at the Paris Exposition.

Mrs. John Sherman, wife of the former United States Secretary of State, died at Mansfield, Ohio. She was 72 years old.

News indicating that the ice has left the Behring Sea and that navigation is open to Cape Nome has been received in Seattle, Wash.

A hurricane struck Winnipeg last Tuesday night, demolishing a boat house, unroofing a business block and killing a boy named Atwell.

A. C. Miller & Co's canning factory at Picton, Ont., was destroyed by fire Wednesday afternoon, entailing a loss estimated to reach \$25,000.

Permission has been granted to the Winnipeg Rifles to visit Fargo, N. D., with arms, to participate in a celebration to be held in that city.

The Creusots, Krupps and famous "Long Toms," which were to render Pretoria impregnable, have been taken east to the mountains by the Boers.

T. Alden Crabtree, known and admired throughout Maine for his poetical and prose contributions to current literature, died at Ellsworth on Monday at the age of 75.

A commission has been appointed by the Montreal Methodist Conference, with instructions to consider the marriage laws of the Provinces of Quebec and to report to next Conference.

The Turkish Government has signed a contract with the Ansaldo Company of Genoa for the reservation of eight iron-clads, and is negotiating with the Krupp Company for rearming them.

The China Gazette has the highest authority for stating that the dowager Empress has ordered the Tsung Li Yamen to face all Europe rather than to interfere with the Boxer movement.

The War Office has information that one of the first things done by Lord Roberts after the occupation of Pretoria was to direct Gen. French to relieve the British prisoners confined at Waterval.

The Mayor of Salford, England, announced the other day that Colonel Baden-Powell is engaged to a young woman who lives in that town. The colonel is forty-three years old, and has been generally regarded as an incorrigible bachelor.

The third annual decoration of Sir John Macdonald's monument in Queen's Park, Toronto, took place on Wednesday. The floral decorations were many and beautiful. Addresses were made by prominent Conservatives.

Rural guards killed Juan Gonzales, the notorious outlaw, and four companions near Sagua, Cuba, Sunday. Gonzales had been arrested several times, but he always escaped conviction, because witnesses feared to testify against him.

Rev. Mr. Glasson, pastor of the Baptist church, East Zorra, Ont., was called to his door by a knock. On appearing he was pelted with rotten eggs. Mr. Glasson also discovered that all sorts of objectionable pictures had been painted on his barn.

The board of health at Trenton, N. J., has placed consumption in the same category as small-pox, diphtheria, yellow fever and other contagious and infectious diseases. It provides fines and imprisonment for physicians who fail to report cases of consumption within thirty days after they so diagnose them.

The Minister of Railways has decided to make several important additions to the Intercolonial Railway, including powerful engines and passenger and freight cars of the very latest design. He also intends to relay portions of the line with 80-pound rails, and 20,000 tons of steel rails will be ordered for the purpose.

Automobile racing is giving the police authorities in Paris great trouble. About forty persons each day are brought into police court in that city for running automobiles at excessive speed. Now the automobilists have combined for self-protection against the police. They will not plead guilty any more, but make the complaining policeman prove the rate of speed.

The old Everett foundry, so long a landmark of Brussels street, St. John, is no more. Workmen commenced a short time ago to take the building down, and had the windows and nearly every thing of value removed. Suddenly on Wednesday the whole structure collapsed with a crash. Fortunately, no one was in it at the time or there would have been fatalities. A workman who lived in a room at one end of it was out at the time.

Bad for a cough. Adamson's Botanic Cough Balsam is very bad for a cough. In fact it kills a cough almost instantly and restores good normal health thoroughly and in a very agreeable manner. No cough can withstand it. 25c at all Druggists.



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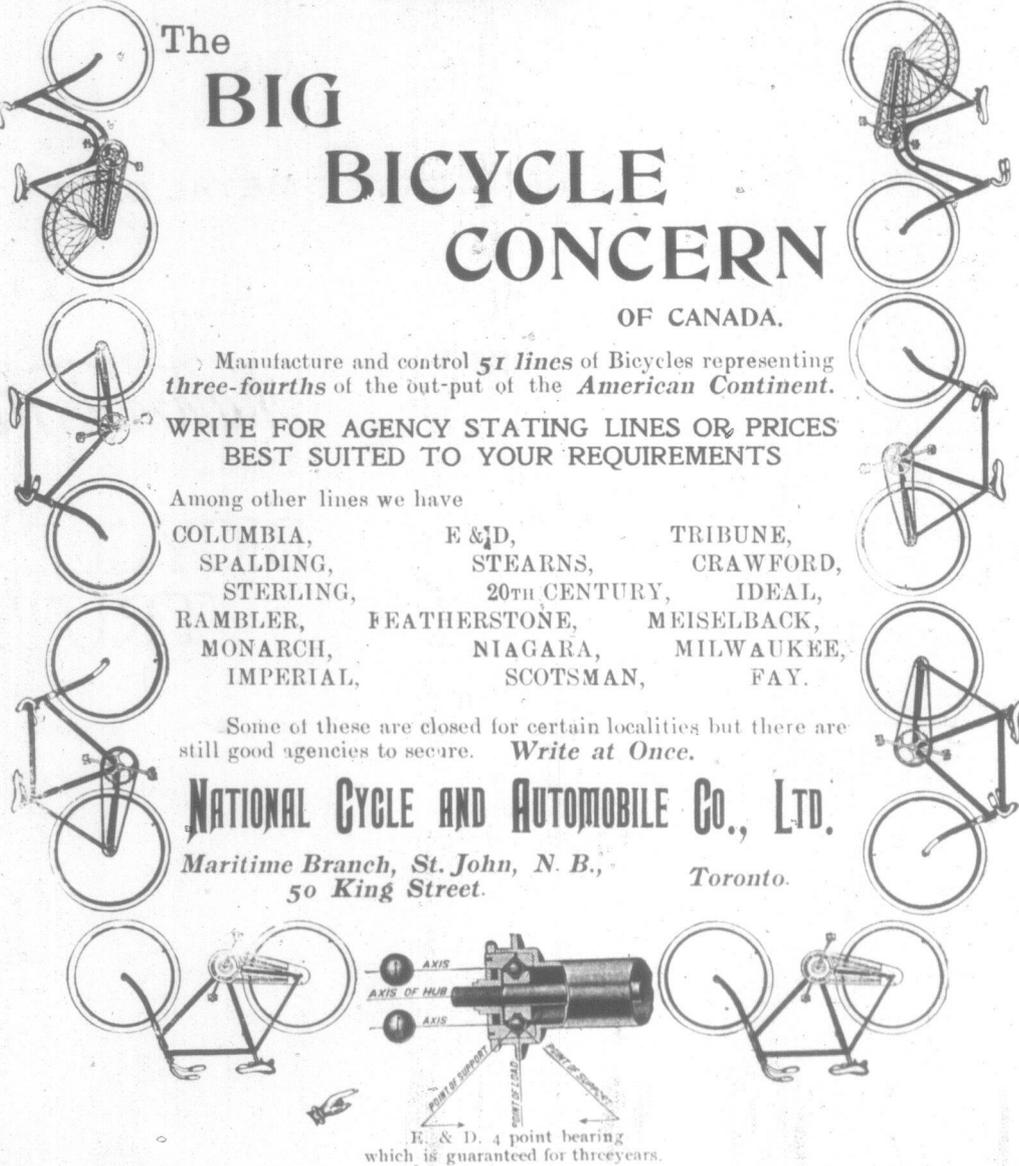
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| STERLING, | 20TH CENTURY, | IDEAL,      |
| RAMBLER,  | FEATHERSTONE, | MEISELBACK, |
| MONARCH,  | NIAGARA,      | MILWAUKEE,  |
| IMPERIAL, | SCOTSMAN,     | FAY.        |

Some of these are closed for certain localities but there are still good agencies to secure. *Write at Once.*

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USE THE RELIABLE **GRANGER Condition Powder**

THE BAIRD COMPANY, Limited, Proprietors.

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Always use KENDRICK'S LINIMENT.

The House of Ayer. NEW CANADIAN OFFICE OF AN OLD ESTABLISHED CONCERN WHICH IS CONTINUALLY EXPANDING.

The well-known proprietary medicine firm of the J. C. AYER CO., Lowell, Mass., has recently opened an office in the Bell Telephone Building, Montreal, in order to give closer attention to their Canadian business. It is not generally known that they already have a large laboratory in Montreal, having manufactured there for several years. The intention is to make the business thoroughly Canadian and to strengthen their facilities so as to keep pace with a constantly growing demand.

The J. C. Ayer Co. are not only one of the largest manufacturing concerns of their kind in the world, but they are among the largest advertisers, spending a million dollars every year in newspaper advertising.

For sixty years the leaders in regard to family medicines, they are more in evidence today than ever before. The home office has just completed improvements costing \$100,000, which represent new ideas and new methods in the manufacture of Ayer preparations. They intend that every bottle of the Ayer remedies shall be prepared as carefully as a druggist compounds a medicine by prescription, and in re-organizing their Canadian facilities they anticipate in advance a largely increased business.

**Dr. J. Woodbury's Horse Liniment,**

FOR MAN OR BEAST **HAS NO EQUAL**

As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best of results, and highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities: W. A. Randall, M. D., Yarmouth. Wm. H. Turner, Charles I. Kent, Joseph R. Wyman, ex-Mayor. R. E. Felters, Lawrencetown. Manufactured at Yarmouth, N. S., by

**Fred L. Shaffner,** Proprietor.

**MONT. McDONALD** BARRISTER, Etc.

Princess St St. John

Plenty of

There is no mist who work on a fa well cooked food. great that the rep not exceed the case.

The meanest f (and she didn't k she thought she duty in helping k cooked the food, wouldn't eat so m not be too light or too fast, and it was salt the butter, as weight, but made much on the bread must be skimmed vegetables are un tender enough to b Well, it so happ this woman had have a girl. A gre —one who could n farmer's wife in n she was a good coo

The first day the around the accusto corn-bread and b potatoes and fried those men ate told enjoying their me was swept clean, b in an hilarious m afternoon's work as it was with ever Her greatest troubl to supply the dema

When the farm could come out into ed the cooking goi and in a burst of told her husband t go to rack and ruin, extravagant cook s

"Oh no, I guess u soothingly. "She away, but makes it way. I really thin cooking down fine, anywhere near to dainty touches to e life so comfortable

"But, James," p actually caught her and sitting sugar o eggs and shortening and boils the pork u any left of it."

"Well, never min can afford it. We ra ourselves, and I neve out of the men in m one has mentioned le been here. We wor poor policy to hal how much more so beings."

"Well, just as y you'll see how we small end of the ho year."

But strange to rel reckoning came, and they were \$200 out of her sickness and the farmer declared th such good crops bef good \$500 in pocket. continued, "I think that woman another much work for you. stingy about feeding c but it doesn't pay. taught us the lesson. Maskell.

★ ★ Scrub Di

We hear much of scr stock of other kind urged to get rid of s speed, as though th necessary to improve not a fact that scrub scrubby treatment? If prove our methods of h we can expect to mak improving them.

**The Farm.**

**Plenty of Good Food.**

There is no mistake about it, but people who work on a farm must have plenty of well cooked food. Their exertions are so great that the repair of their bodies will not exceed the waste if this is not the case.

The meanest farmer's wife I ever knew (and she didn't know she was mean, for she thought she was doing her religious duty in helping her husband save) half cooked the food, so the farm hands wouldn't eat so much. Her bread must not be too light or flaky, or it disappeared too fast, and it was such economy to over-salt the butter, as it not only added to the weight, but made it impossible to use so much on the bread. All the milk drank must be skimmed, and if the meat and vegetables are underdone they were not tender enough to be eaten up too fast.

Well, it so happened that one summer this woman had taken sick and had to have a girl. A great, strong woman came—one who could not hold a candle to the farmer's wife in nice house-keeping, but she was a good cook.

The first day the men drew their chairs around the accustomed fare for Monday—corn bread and butter, boiled salt pork, potatoes and fried apples—and the way those men ate told how much they were enjoying their meal. Nearly everything was swept clean, but the men left the table in an hilarious mood and attacked the afternoon's work as never before. And so it was with everything Mary cooked. Her greatest trouble was to cook enough to supply the demand.

When the farmer's wife got so she could come out into the kitchen she watched the cooking going on in some surprise, and in a burst of confidence that night told her husband that they would surely go to rack and ruin, as Mary was the most extravagant cook she ever knew.

"Oh no, I guess not," said her husband, soothingly. "She never throws anything away, but makes it over in some inviting way. I really think she has the art of cooking down fine, though she can't come anywhere near to you in giving those dainty touches to everything that makes life so comfortable and homelike."

"But, James," pleaded his wife, "I actually caught her frying apples in butter and sifting sugar over them, and she puts eggs and shortening in cornbread and boils and boils the pork until there is scarcely any left of it."

"Well, never mind, wife; I guess we can afford it. We raise nearly everything ourselves, and I never got so much work out of the men in my life before, and not one has mentioned leaving since Mary has been here. We would consider it very poor policy to half-feed our stock; then how much more so to underfeed human beings."

"Well, just as you say, James; but you'll see how we will come out of the small end of the horn at the end of the year."

But strange to relate, when the day of reckoning came, and the farmer's wife said they were \$200 out of pocket on account of her sickness and the hiring of a girl, the farmer declared that he had never had such good crops before, and that he was a good \$500 in pocket. "And, Anna," he continued, "I think we had best keep that woman another year. There is too much work for you. We've been a little stingy about feeding our hands heretofore, but it doesn't pay. Our hired girl has taught us the lesson."—(Mrs. A. E. C. Maskell.

**Scrub Diarvmen.**

We hear much of scrub cows and scrub stock of other kinds, and farmers are urged to get rid of such with all possible speed, as though this were all that is necessary to improve our herds. But is it not a fact that scrub cows result from scrubby treatment? If so, we need to improve our methods of handling cows before we can expect to make much progress in improving them.

Whether a dairyman is a scrub or a pure bred will be told by his herd. If he is a scrub he will give his cows scrubby treatment, and he is bound to have, sooner or later, a herd of scrub cows, even though every cow is registered and her pedigree can be traced to foundation stock. On the other hand, a thoroughbred dairyman will take scrub cows and in the course of a few years will develop from these individuals and their progeny a herd that will compare with many composed of registered stock. Doing the best with what we have will usually bring pretty satisfactory results.—(Colman's Rural World.

**Cattle Disease in Argentina.**

The authorities in Argentina are naturally much concerned at the outbreaks of foot and mouth disease in their country, and are adopting vigorous measures for its suppression. Herds are being slaughtered and burned in some cases, and isolated in others, and movements of animals are restricted in many districts. It is to be feared, however, that the disease is too wide-spread to be stamped out quickly, and the chances are that it will run all over the country and remain in it for years. Some estancieros say it is an open secret that the malady has prevailed in Argentina for some time, the owners of infected animals having concealed the existence of the disease for fear of the loss that a declaration would entail, and in some cases, it is said, affected cattle have been sold. One account states that as long ago as February fifteen hundred animals on one estancia were suffering from the disease.—(London Standard.

**NEURALGIA.**—Neuralgia is caused not only by cool air but by acidity of the stomach, starved nerves or imperfect diet. Heat is the best remedy, and mustard-plasters applied to the stomach and legs will do more good than any medicine. Cold water applied to the nerves in front of the ear has been known to work magic in chasing away neuralgic pains.

**Watch the Skin and Eyes!**

**They Are Unfailing Thermometers of Health.**

The skin and eyes are two unfailing thermometers of health. If the skin has spots, eruptions, an unhealthy pallor or a yellow appearance, and the eyes a glazed look, with yellowish whites, it is high time to purify and cleanse the blood and regulate the liver and kidneys. Paine's Celery Compound makes pure, bright red blood and relieves the liver and kidneys of the strain that is brought upon them whenever impure blood is pouring through their substance.

It has been fully proved by eminent medical men that Paine's Celery Compound supplies that needed and appropriate food that over-worked nerves are feeble to extract from ordinary food taken into the stomach. Paine's Celery Compound increases the appetite and puts the digestive organs into shape to pass the food over to the blood in such a perfectly prepared condition that the change into nerve, brain and tissue substance is easily and fully brought about without waste of nervous energy or wear upon the liver, kidneys or stomach.

In a word, Paine's Celery Compound builds up the weak, wasting and diseased body; it gives all the conditions of health that guarantee a long and happy life. No other remedy in the world has ever done such a true and noble work for suffering humanity.

Make trial of one bottle, dear reader; it will convince you that you have found what you most need to make you well and strong.

I believe MINARD'S LINIMENT will cure every case of Diphtheria.

MRS. REUBEN BAKER.

I believe MINARD'S LINIMENT will produce growth of hair.

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I believe MINARD'S LINIMENT is the best household remedy on earth.

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

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**SPECIAL INDUCEMENTS**

**Spring & Summer MONTHS.**

WHISTON'S COMMERCIAL COLLEGE is offering special inducements to students taking the Commercial or Stenographic course during the months of April, May, June and July. This old, reliable, training school is steadily improving and broadening. All commercial branches are taught. Illustrated Catalogues free. S. E. WHISTON, Principal, 95 Barrington Street, Halifax, N. S.

News Summary

There were twenty business failures in the Dominion this week, against nineteen in the corresponding week of 1899.

Sir Alfred Milner asks the British Government to warn miners against going to the Rand at present, as they will not be allowed to follow their vocation for two months.

The elevator of E. A. Holmes of Hargrave, Man., was burned, with 25,000 bushels of wheat. The Northern elevator and the C. P. R. Station were also destroyed.

J. H. Poole, engineer of the Light, Heat and Power Company at Lindsay, Ont., while working on Friday near a switch board, came in contact with the switch and instant death resulted.

Fred Mitchell was shot and wounded by a watchman while robbing Webber's junk shop at Fredericton, N. B. He confessed that Louis Lavigne another junk dealer, paid him to pilfer stuff from Webber.

Julian Ralph has arrived in London from Cape Town. His right leg, which was injured by a fall from a cart through the carelessness of a drunken driver, is still in a serious condition, but Sir William MacCormac gave the opinion that if Ralph takes a complete rest, keeping his leg propped above the level of his head and constantly applying ice, there is hope of saving it.

A sad accident occurred at Middle Simonds, Carleton county, last week, which resulted in the death of Byron Raymond, aged fifteen years, son of Charles Raymond. While riding down a hill on a bike he lost control of his wheel and ran into and struck a fence with great force. At the time the boy's injuries were not considered at all serious, but some three days after he was suddenly taken delirious, and before medical aid could reach him death took place.

A belated special despatch from Pretoria describes the visit made by officers of Lord Robert's staff to the Presidency on Tuesday, June 5. It says: We were received by a Dutch pastor, and shortly were joined by Mrs. Kruger. The latter wore a black silk dress and a white cap. She composedly exchanged greetings with her visitors, who notified her of their intention to replace the burgher guards by a guard of British troops. The burghers thereupon laid down their arms on the asphalted porch of the building near the lions guarding the entrance.

Personal

Rev. H. S. Erb, of Tancook, has accepted a call to the pastorate of the church at Lunenburg town and will enter upon his work there on the 3rd Sunday in June.

Mr. Edwin N. C. Barnes, a native of New Brunswick, has just completed a course of study at the Gordon Missionary Training School and the Boston School of Expression, and has accepted a call to the First Baptist church of Tysingham, Mass.

Rev. George B. Cutten, a graduate of Acadia and well known in foot-ball circles, has succeeded in getting the Howard Avenue Baptist church at New Haven, of which he is pastor, out of debt,—a task which a New Haven paper says required as stubborn a fight as any the doctory athlete has ever required to put up against the serried lines of Harvard and Princeton.

Mr. H. A. Whitman whose native home is in Waterville, N. S., has just graduated in theology at McMaster University and has accepted a call to the Selkirk and Rainham churches, Ontario, where he has entered upon his work with an encouraging outlook.

Rev. Henry Alford Porter, pastor of the First Baptist church of Cedar Rapids, Iowa, sends us an attractive souvenir issued by the church upon the completion of the 40th year of its history. The souvenir is in the form of a booklet, containing the names of the officers and other members of the church, with fine cuts of the old and new church buildings and an excellent portrait of the pastor. The total membership of the church is 301, of which 272 are resident. During the past year 67 members have been received, 23 of them by baptism.



Songs of Praise

Ottawa, Jan. 20, 1899.  
I have used SURPRISE SOAP since I started house and find that it lasts longer and is better than other soap I have tried.  
J. Johnston.

Fredericton, N.B., Dec. 19th, 1899.  
Having used SURPRISE SOAP for the past ten years, I find it the best soap that I have ever had in my house and would not use any other when I can get SURPRISE.  
Mrs. T. Henry Troup.

St. Thomas, Ont.  
I have to wash for three brothers that work on the railroad, and SURPRISE SOAP is the only soap to use. We tried every other kind of soap, and I tell everybody why our overalls have such a good color.  
Maudie Logan.

Montreal.  
Can't get wife to use any other soap. Says SURPRISE is the best.  
Chas. C. Hughes.

SURPRISE is a pure hard SOAP.



Milburn's Heart and Nerve Pills are just what every weak, nervous, run-down woman needs to make her strong and well.

They cure those feelings of smothering and sinking that come on at times, make the heart beat strong and regular, give sweet, refreshing sleep and banish headaches and nervousness. They infuse new life and energy into dispirited, health-shattered women, who have come to think there is no cure for them.

Read the words of encouragement in this letter from Mrs. Thos. Sommers, Clifton, New London, P.E.I.

"Last fall I was in a very serious condition suffering from nervousness and weakness, I got so bad at last that I could hardly move around, and despaired of ever getting well. Seeing Milburn's Heart and Nerve Pills highly recommended for such conditions I purchased a box.

"Before I had taken half of it I could notice an improvement in my condition and when I had used two boxes I was completely cured.

"It was wonderful how these pills took away that dreadful feeling of nervousness and gave me strength.

"I recommended them to my neighbor who was troubled with nervousness, and they cured her, too. We all think there is nothing equal to Milburn's Heart and Nerve Pills."

Largest Foundry on Earth making CHURCH BELLS & PEALS. Purest copper and tin only. Terms, etc., free. MORGAN BELL FOUNDRY, Baltimore, Md.

Mr. Geo. A. McDonald at 120 Granville St., Halifax, is the regularly appointed agent of this paper for Halifax city, and our subscribers there may pay subscriptions to him, receiving our receipt for all payments on our account.

The Mighty Curer  
THERE IS NOTHING SURER  
—FOR—  
INDICESTON Than



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

FOR JUNE WEDDINGS

Wedding Invitations, Wedding Announcements, etc., in the very latest style and at lowest prices.

2 Packs Visiting Cards for 50c. put up in neat telescope boxes with name in steel-plate script, postpaid. Less than half price.

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



This glass

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