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Great Britain and Russia. It is understood that an agreement has been reached between Great Britain and Russia, which, in a satisfactory manner, will dispose of the matters which have been causes of friction and anxiety respecting the relations of the two powers in Eastern Asia. Details of the agreement have not been made known, but it is understood that Great Britain will recognize Russia's position in Manchuria, and Russia in turn will guarantee trade privileges to other nations in her sphere of influence, will not oppose Great Britain's policy in respect to the Niu Chwang railway, and perhaps will unite with her to support the British policy in respect to freedom of trade throughout China. There seems to be good reason to believe that Russia does not wish to antagonize Great Britain too strongly at the present time. Her plans are not yet sufficiently matured to make her mistress of the situation in Northern China. Her Trans-Siberian railroad—an immensely expensive work—is not yet completed, her financial condition is not free from embarrassment, the situation in the Balkan States gives cause for apprehension, and in the Volga country there is famine, wide-spread and bitter, which must be relieved at an outlay of many millions of dollars. Apart from these considerations, unless the approaching peace conference called by the Czar is to be made to take on a wholly farcical character, it would seem necessary that Russia herself should assume an attitude not inconsistent with peace. So, all things considered, those who control Russian diplomacy may be expected, for the present, to speak fair words and forbear to press an aggressive policy. Whether this shall mean the establishment of peaceful relations upon a permanent basis, or merely the postponement of an inevitable conflict, time will tell.

Famine in Russia. Of what goes on within the Empire of the Czar the world learns slowly. By its rigorous censorship of the press and the telegraph the Government is able to keep the world in ignorance of events which, if they had occurred in any other civilized country, would have been known and discussed wherever newspapers are read. So it is that until now very little has been heard outside of Russia—and probably just as little within a great part of the Czar's own dominions—of a famine in the Volga country, which is causing very great want and suffering. Concerning this famine the London correspondent of the New York 'Tribune' writes: "The whole of four great provinces to the east of the River Volga is now involved, and the peasant population, numbering several millions, is reduced to the last extremity of want. West of the Volga the famine district extends almost to Moscow itself. Throughout this large area the failure of crops is said to be more complete than even during the terrible visitation of 1891-'92. The unhappy peasantry are endeavoring to support life on a mixture of weeds, acorns and chopped straw, and are being decimated by the effects of typhus and excessive cold on constitutions enfeebled by insufficient nourishment. The Russian Government, notwithstanding previous warnings, has not imitated the example of British India in organizing and insuring against famine in times of comparative plenty, and the consequence is that this terrible catastrophe has caught it almost unprepared. Much is being done by private agencies, and the Red Cross has been distributing relief to more than seventy thousand persons for the last two months in one province alone, but Government measures to cope with the distress are still on a very inadequate scale. 'The Times' notices as significant the fact that in a country where 85 per cent. of the population subsists entirely by agriculture the whole expenditure on the Agricultural Department of the Government is £4,500,000, while the army and navy cost £52,000,000."

The Anglo-French Convention. The Governments of Great Britain and France have arrived at a settlement of their African difficulties, or at least so much of them as gave cause for immediate anxiety, on terms which appear to be fairly satisfactory to both countries. By this settlement, we are told, France obtains a commercial outlet by way of the Nile, with such a demarkation of boundaries in the Bahr el Ghazel country as will assure the consolidation of her West African territories. Among the results of this settlement, Mr. Henry Norman notes: "(1) The convention finally recognizes the rights of Great Britain over the whole Upper Nile Valley. M. Delcassé, however, has succeeded in having the convention so worded that it in nowise alters the international aspect of Middle and Lower Egypt, which therefore, still remains a European question. (2) England gets what she has from the beginning of this dispute demanded, namely, the whole territory that was subject to Egypt before the Mahdist rebellion. (3) France has now consolidated an enormous African empire. Except Morocco, which no power can touch without instantly precipitating war, since any civilized power holding Morocco could open or close the Mediterranean at its will, and except the British and German colonies in West Africa and Tripoli, France now controls the whole of the Mediterranean hinterland, as far south as the Congo and as far east as the Nile Valley." France has thus secured to her in Africa an immense territory, with large resources to be developed and containing a population of several millions of native people to be subdued and civilized. It includes the country in which a native ruler of mixed Arab and negro blood, named Rabah, who has also been called 'the Arab Napoleon,' has conquered and devastated at will. The conquest of Rabah will be one of the difficult preliminaries to the pacification of the country. The country of Baghirmi is the theatre of Rabah's operations, and the neighboring territory of Wadai, the principal sphere of red hot Arab fanaticism left in Africa is a region so unsafe for modern travellers that it is comparatively an unknown land. "Fifty years ago Dr. Barth reported the country as being rich in horses and cattle, and capable of raising large quantities of food, with an army including 7,000 cavalry. Sheik Senoussis and his followers, the most fanatical of Mohammedans, have their headquarters in Wadai. There are twenty millions of them throughout Northwest Africa, and many in Algeria and Tunis. These must necessarily be overawed before any commercial or civilizing development can be carried out." France would appear to have now in Africa abundant opportunity for demonstrating her ability to play the role of a great colonizing power and for refuting the conclusion of her critics who say that she is much cleverer at political intrigue to gain territory than at the less brilliant but more important work of establishing peace and commercial prosperity in the territory acquired.

In the Philippines. It can of course occasion no surprise to those who knew anything of the conditions that the Americans are meeting with difficulties in their effort to reduce the Filipinos to subjection. The business of conquering the country seems likely to prove a prolonged and expensive one. If the natives can secure the necessary supplies of arms and ammunition they can keep up the fight for a long time, and so far they give little evidence of any disposition to make terms with the people whom they persist in regarding as their oppressors and not in the light of liberators from the Spanish yoke. In respect to arms, equipment and the science of war the Filipinos of course

are at a great disadvantage, but on the other hand their superior knowledge of the country gives them important advantages, and their method of warfare proves embarrassing to the United States troops. They avoid fighting in the open, they will fire a few volleys from under cover and then scuttle back to another cover, repeating these tactics for miles, many of the trenches having gullies or connecting paths through the cane and brush, enabling the Filipinos to retreat unseen, and in this way they are sometimes able to inflict more loss than they suffer themselves. In an engagement on March 25 the American loss was 27 killed and 150 wounded, including 2 officers killed and 8 wounded. The fighting ability displayed by the Filipinos on the occasion is said to have been a surprise to the Americans. The climatic conditions are of course greatly on the side of the natives. The American troops find the heat very exhausting, and they will naturally suffer the more from this cause as the season advances.

The British Revenue. The returns of the revenue of the United Kingdom for the last quarter of the year ending with March show that the revenue for the year was £117,857,353, a net increase of £1,841,039 as compared with the previous year. The increase proves to be unexpectedly large and practically removes the difficulty which has been anticipated in balancing the budget. The Chancellor of the Exchequer, Sir Michael Hicks-Beach, has estimated that the increase of revenue would be only £500,000. The actual increase, however, exceeds his estimate by over a million, and it is now expected that the budget deficit will amount to only £1,500,000 instead of £3,000,000, which makes it possible to provide for the amount needed without seriously increasing taxation. The augmented revenues are mainly derived from the income tax and the death duties. It is generally expected that the Chancellor of the Exchequer will propose a reimposition of the tobacco duties or an increase of the duties on beer.

—The Dominion Temperance Alliance at a recent meeting passed the following preamble and resolution:

"Whereas, the Dominion Parliament has at different times declared that prohibition is the right and only effective remedy for the evils of intemperance, and that Parliament is ready to enact such legislation when public opinion is prepared to sustain it, and

"Whereas, the Dominion Government and Parliament ordered a plebiscite to ascertain whether or not the people are in favor of prohibitory legislation, and

"Whereas, the electors of Canada were led to believe that the Government and Parliament of Canada intended to be governed in their legislative action by the mandate of the people thus invited, the Premier and other members of the Government having definitely declared that the Government would give effect to the will of the people as expressed in the proposed plebiscite, and

"Whereas, the plebiscite so ordered resulted in a substantial majority in favor of prohibition of all the votes cast in the whole Dominion, including an overwhelming majority in favor of prohibition in all the provinces but one, and a very large proportion of all the possible votes in these Provinces, and

"Whereas, the Prime Minister of Canada has stated on behalf of the Government that in the opinion of the Government the expression of public opinion recorded did not represent such a proportion of the electorate as would justify the introduction by the Government of a prohibitory measure, therefore,

"Resolved, that this meeting desires to express its strong dissatisfaction at the refusal of the Government to carry out the promise to take such steps as would give effect to the expressed will of the people, and earnestly call upon the representatives in Parliament to accept the invited mandate of the electorate and carry it out by enacting such prohibitory legislation as will fairly embody the will of the people as expressed at the polls. That a copy of the foregoing resolution be sent to every member of the Dominion Parliament, along with a statement to be prepared by the president and secretary of this Alliance, calling attention to the magnitude and character of the prohibition vote, and the duty it imposes upon the Parliament and Government."

Failing in Good Spirits.

BY REV. A. C. CHUTE.

Again has come under my eye, in one of our religious journals, an utterance of Robert Louis Stevenson's, which one who has once read can hardly forget. It is this: "Our business in this world is not to succeed, but to continue to fail in good spirits." Turn it over in your mind, ponder it and get help from it: "Our business in this world is not to succeed, but to continue to fail in good spirits." That we do continue to fail is a fact. We run a few steps and then stumble. We do our work fairly well for a while, and then very poorly for a season. We hold some evil propensity in check and then there is submission to its pressure. And besides discouragement with ourselves there is discouragement with others. How far short they have fallen of our expectations. How little they have done for us. How slight has been their response to our worthy endeavors. There are times when everything seems to be against us. But he who would proceed in a becoming way, who would act the part of a man, must not for these reasons drop into an inactive and murmuring state. Lend Stevenson thine ear again: "Our business in this world is not to succeed, but to continue to fail in good spirits."

One might think these words were spoken by a man who always had sound health and was always moving amid easy circumstances. But they come not from any such person. The author of "Dr. Jekyll and Mr. Hyde" knew great physical weakness, knew protracted separation from home and friends. He has written books which thousands have had delight in reading; but, as one has recently said, and said so well, "The finest thing Stevenson did for the world was his successful experiment of living in ill-health and poverty and exile, working slavishly and suffering much, yet unfalteringly triumphant, exultantly happy on the whole, and everywhere so superior to circumstances as to be for his cheery courage and tender, whimsical winsomeness an almost unrivaled modern saint, canonized by great popular acclaim." He saw vastly more to make him happy than to make him otherwise. His face was turned upward. He saw the mountain full of horses and chariots. And he offered the prayer that God would keep him cognizant of what he had to be glad over; and that if ever his eyes were closing to the mercies of his lot, if ever he were inclined to grow oblivious of divine goodness, that out of this stupor he might be aroused by the wrestling from him of something delightful. We know that often, very often, we are agitated and grieved over trifles quite unworthy of any concern, so that it seems needful for God to come now and again and put upon us some large trouble that the folly of past complainings may be discovered. And Stevenson was willing, even desirous, that God should deal with him in just this manner, if ever there should be forgetfulness of the manifold blessings which were found in his pathway. Hear what he says, and read it the second time:

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books and my food, and summer rain,
Knocked on my sullen heart in vain—
Lord, thy most pointed pleasure take
And stab my spirit broad awake."

Now the way to continue to fail in good spirits is to trust in the Lord. And he who thus fails is after all the one who succeeds. The word has gone forth, "your labor is not in vain in the Lord." If it is not in the Lord it is vain, no matter how profitable it appears; if it is, it is profitable though it seem vain. Faith makes us happy though the physical strength wanes; though friends prove false; though "the fig tree shall not blossom"; though natural and spiritual harvests are disappointing. Not that there will be anything like indifference about results. Very far from it. Joy in the Lord impels to fullest service, to the most faithful and painstaking sort of endeavor and creates yearning for abundant returns in the sphere of souls. But though hopes are not speedily realized, efforts are not on that account relaxed, nor does the gloom of night settle down upon the heart. Isaiah prophesied respecting the Deliverer: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." In the victory of the Master his loyal servants shall share. What is required of a steward? That "he be found faithful." And the faithful are always successful irrespective of their defeats. The nobler the aspiration, and the more intense the eagerness to become Christ-like in character and service, the larger the number of failures we are likely to know. That is, we will the more frequently and poignantly feel the pain of falling short of high aims and expectations. Such as set about to achieve little are comparative strangers to disappointment, so that the better the man, the higher the ambition he cherishes, the deeper his love for his Lord, the keener his distress over unfulfilled aims. But if firmly established in God, there is no useless tarrying over by-gones. "Forgetting the things that are behind" he presses on. Back on divine mercy and might he falls, and forward he

pushes to attain yet, if he can, what thus far has been missed. What a boon is such an one to those about him. What a choice companion. How he animates the drooping courage of weaker hearts. How he dispels the clouds from the sky of his neighbor. He makes cold winter to pass and brings in the genial spring. He causes the religion of Christ to appear eminently desirable, gives to it an attractiveness that conforms to its inner worth. Remaining "steadfast, immovable, always abounding in the work of the Lord," he fosters stability among the brethren. At the same time, cultivating the joyous habit which becomes the Christian, the one who is not only saved but kept, his own capacity for enjoyment is enlarging, so that heaven will be much more heavenly to him than to the brother who goes through the world out of sorts with everything and everybody, as if there were no such one as the dear Lord to look to and to please. In God there is enough to make us all glad and peaceful and courageous, and to keep us so. His name be praised for the manly message of the manly Stevenson: "Our business in this world is not to succeed,

but to continue to fail in good spirits."
"Serve God and be cheerful. Make brighter
The brightness that falls to your lot;
The rare or the daily-sent blessing
Profane not with gloom and with doubt."

"Serve God and be cheerful. The winter
Rolls round to the beautiful spring,
And o'er the grim grave of the snowdrift
The nest-building robins will sing."

Letter to a Friend.

DEAR MESSENGER AND VISITOR.—It is one o'clock p. m., Feb. 14th, hot, dusty, slightly uncomfortable. A third-class carriage of the East Coast railway is bearing me along with a crowd of noisy, smoking, lounging, native Telugus. Left Vizianagram at 9.15 this morning. Instead of stopping at Sigadam Station, twenty-seven miles out, where my tents are pitched, and five native Christian helpers are engaged with me in touring among the surrounding villages, a few parcels are put down to be taken to the tents just over there, twenty rods away in the shade of a mango tope. The ticket is given up and a new one bought to Naupada Station, forty-seven miles further distant. A score or two are added to the number of native passengers. The whistle blows, we are off. All soon settle into their places. A young student, an F. A. of the Hindu college at Vizianagram sees me; and he comes striding over the backs of the seats to ask me for the loan of an English paper. He does not want Telugu papers or tracts. The "Watchman" of Boston is at hand. He may read that. Much pleased, he reads intently as one who is seeking knowledge. Several Telugu Hand Bills are offered to those near by who can read. They take them respectfully; and with various expressions in features and attitudes of body, go on reading. The train rushes along over these sun-scorched plains toward the next station.

Why go to Naupada today? There are one thousand rupees in my pocket, a thankoffering to the Lord, dedicated to the spread of His Kingdom among the hill people, the Souras (Savaras). This gift, in Jesus' name, is a sacred trust. Obligation rests upon me to put it into the hands of the Board, appointed jointly by our Telugu Association, and our Missionary Conference at Vizianagram, last month. That Soura Evangelization Board consists of brethren Higgins, Archibald, Corey, B. Subriadu, P. David, B. Tatiad and P. Somalingam, seven in all. Three of these, including the Treasurer, brother Higgins, are at Tekkali today. From Naupada Station to Tekkali, four miles, a bullock bandy wheels me along and leaves me at 5 p. m.

Now you are prepared to hear more about the offering, and the dear Christian sister who made it. Her name is already familiar to many in the Woman's Aid Societies, and Mission Bands in the Maritime Provinces, Miss Eva D'Prazer, strong in faith, devout in spirit, and humble in heart, a member of the Baptist Mission church at Bimlipatam, is the sister of whom we speak. She may not be pleased to have her name mentioned in this connection; but it seems fitting to show forth the praise of the Lord by telling what His Grace has wrought in her. She certainly would have no objection, if thereby, due glory be given unto His name. He has done great things for her. Let many hear thereof and be glad.

During several years past, since the completion of her studies in the Lady Dufferin Medical College in Madras, she has been very closely engaged in medical work for the women in connection with the hospital at Vizagapatam. Although careful to make good use of her opportunities for Christian effort, yet she has been able to meet but very seldom with the church to which she belongs. We thought she would enjoy spending a Sunday with us at Vizianagram in January during the meetings of the Telugu Association, and the Missionary Conference, accordingly our invitation was accepted. It is a run of thirty miles by daily morning and evening train. She was disappointed, for a serious case demanded her presence at the hospital that day. In a letter by a messenger, expressing her disappointment, she enclosed a

currency note for rupees one hundred, to be used in any way that we should think best for the furtherance of the Lord's work. At the Telugu Association on Monday, when the question of the evangelization of the Souras was under discussion, this gift was announced, and all were very much pleased with the thought that it should be devoted to that object. All joined in singing the doxology.

Our Conference meetings would continue over another Sunday. She might be able to come. Why not do so? She came, and was present at the meetings. On reaching home, she made no delay, but wrote as follows: "My visit was short, but it did my heart good to meet so many of the Lord's children, and all filled with the single aim and purpose in life—the salvation of perishing souls."

"Since hearing from you of the intended work among the Souras, I have been moved to make an offering to the Lord, of rupees one thousand, for this purpose. It is an exceeding great joy to me to be allowed the privilege of helping in this work; and if this feeble gift could be the means of giving life to one soul dead in trespasses and sins from among the Souras, I shall be humbly thankful. May our gracious God bless it to this end. My prayers are with you and all the workers in Jesus Christ."

"I am prepared to send you the amount as soon as you are ready to receive it."

These, her own words, show something of what the Lord's Spirit has wrought in her. She did not need to be asked to help in the Lord's work.

It is remembered by some that in the early part of her religious experience, when struggling hard for an education, and having to depend upon her own efforts for the means to meet necessary expenses, she gave the rupees fifty, which she had been carefully gathering to buy a sewing machine, toward the building of the Mission Chapel at Bimlipatam instead. Her words was to this effect: "I can do without the sewing machine better than I can do without the chapel." Her help on occasions since has been hearty and generous, as Brother Morse has testified. Probably the pecuniary help, in all, would equal \$500. When all the circumstances are considered, this means a very great deal. Her faith has been an inspiration to others, and particularly so to the missionaries.

In the providence of God, she is looking forward to a visit of three months among the hospitals in England, for the sake of improvement in medical knowledge. Probably those three months will be May, June and July of the present year. After that, if possible, before her return, she would like to make a brief visit to Nova Scotia. She often has expressed the desire "to see how Christianity appears in a Christian country." Her life, thus far, has been spent in heathen India. The Christianity which she knows by experience, is that which the Lord has planted here through the agency of your missionaries. She would like to see the people themselves who sent the gospel of salvation to her when she was wandering "without God and without hope in the world." She feels very grateful to you. Doubtless she would be ready to tell you all about it.

Yours sincerely,
R. SANFORD.

Peter.

Out in the darkness he weeps out his heart;—
He has vowed that in Jesus he has no part;—
O fear-mad Peter!

How shall he face the light of day?
Those rash, mad words could he but unsay,
Life would be scarce too much to pay.
Remorseful Peter!

What is he thinking of out in the dark,
Where looms the palace sheer and stark;—
O boastful Peter!

Does he think how he said he would ne'er forsake?
Does he think how he said his life he would take
And lay it down for the Master's sake?
Impulsive Peter!

What does he see in the shadow and gloom?
The Christ, and the scene in that upper room;—
O prayer-sought Peter!

He sees the glance of reproachful eyes,
Where grief is mingled with sad surprise,
And the cold walls echo his moans and cries.
Repentant Peter!

At dawn a sound of hurrying feet;
A voice by deepest joy made sweet;
With face of morn the Magdalene;—
Brother, mine eyes the Lord have seen!
Yes Peter,—

Mine ears have heard those tones most sweet,
These hands had stretched to clasp His feet,
When lo, that voice so dear did say,
Not worship is thy lot today;
A better part I have for thee,—
I go to hallowed Galilee,
There shall be filled joy's cup of bliss,
Go tell my sorrowing brethren this,—
And Peter."

"Did he speak that name, say, woman, say?—
Call me the Rock—who have been as clay?
There were hope in my sorrow if 'eter I be;
To grief's night a glad morrow of joy do I see?"
"Yes, verily, Peter."

Thy Bethels the days when that name has been thine,—
When in Israel's Messiah faith saw the Divine,
And when faith, in the Naz'rene Messiah did see,
The Rock (He has prayed for thee) thou shalt yet be.
Go, obey Him, and meet Him in loved Galilee."

"Was it thee I denied, thou than mortals more fair?
Am I waking, or dream I? The nail-prints are there,
Yet mine eyes see the King in His beauty; woe's me!
Mortals see not this glory and live, as I see.
Quick or dead, must my soul now pass under the rod—
Nay, I live! He loves, pardons! My Lord and my God!"

—CONSTANCE MACK.

The Life of Christ.

BY REV. W. B. HINSON, MONCTON, N. B.

Just because of their connection with the life we are studying it would appear necessary that some few words be said concerning three or four men whose contact with Christ imparts to them an importance otherwise unpossessed.

On the first page of the Gospel, as also among its latest assertions, there occurs the name of Herod. Herod sought to slay the young child; and Herod scourged Christ ere the crucifixion. Needless to say the records refer to two men. The Herod of the massacre of the innocents in Bethlehem, was Herod the Great; "An Idumean usurper; a descendant of the despised Ishmael and the hated Esau; the grandson of a servant in the temple at Ascalon, who in his youth had been carried off by Edomite robbers; a man of equal cruelty and craft, who had lived a life of splendid misery and criminal success; a probable apostate; a detested tyrant; the sacrilegious plunderer of the tomb of David; a man of unbounded ambition and maddening jealousy, whose whole pilgrimage across the earth was crimson with slaughter. Among the slain by this man were tender children, and grey-haired men, priests of the temple, and innocent women. His own wife he had murdered, and his three sons; the High Priest his own brother-in-law, his Uncle Joseph, and the father, and mother, and uncle of his wife. Deaths by strangulation, deaths by burning, deaths by being cleft asunder, deaths by secret assassination, confessions forced by unutterable torture, acts of insolent and inhuman lust, mark the annals of a reign so cruel that in the energetic language of the Jewish ambassadors to the Emperor Augustus, "the survivors during his lifetime were even more miserable than the sufferers." The end of this wretched man who sought to slay the infant Redeemer has been so vividly portrayed by Farrar that we again quote from his pen:

"On his bed of intolerable anguish, in that splendid palace which he had built for himself under the palms of Jericho, swollen with disease and scorched by thirst—ulcerated externally and groaning inwardly with 'a soft slow fire'—surrounded by plundering sons and plotting slaves—detesting all and detested by all—longing for death as a release from his tortures, yet dreading it as the beginning of worse terrors—stung by remorse, yet still unslaked with murder—a horror to all around him, and yet a worse terror to himself—eaten of worms as though visibly smitten by the finger of God's wrath—the wretched old man whom men had called the Great, lay in savage frenzy awaiting his last hour. And so choking as it were with blood, devising measures in its very delirium, the soul of Herod passed forth into the night."

Archelaus, from whose wrath the Lord bade Joseph turn aside into the parts of Galilee, was the son of Herod the Great, whose nomination to the throne by the will of his father had been confirmed by Augustus, and who seemed anxious to show that he was the true son of his father; for as Josephus scornfully remarks, "Even before his inheritance had been confirmed by Rome, he had given to his subjects a specimen of his future virtue, by ordering a slaughter of 3000 of his own countrymen in the Temple. This is the second hand from whose cruelty Christ was freed by the interposition of God."

Into the hands of the third Herod mentioned in the gospels our Lord was delivered.

Herod Antipas, son of Herod the Great, older than Archelaus, but set aside from the succession by the will of his father, received the tetrarchy of Galilee on the death of the first Herod. He it was who received reproof for his unlawful marriage with his brother Philip's wife, from the lips of John the Baptist. "It is not lawful for thee to have her," said John. Herodias, Herod's wife, to whom John alluded by the pronoun 'her,' had a daughter named Salome, who, of course, was Herod's niece. Dancing voluptuously before her mother's criminal husband, she so pleased the King that he promised to grant her request even to the half of his Kingdom. Better to her mother than half a tetrarchy, was it, to possess the head of the prophet who had rebuked her shameless vice. So John the Baptist died. When Herod heard of the evergrowing fame of Christ, he, whose bloodstained conscience made him craven, feared lest John the Baptist should have risen from the dead. It was this man who called forth the 'only word of utter contempt which ever crossed Christ's lip.' For told that Herod the slayer of the Baptist, sought to see him, the Lord replied, "Go tell this fox, behold I am casting out devils, and working cures, to-day and to-morrow; and on the third day my work is done." And as another has said, "If ever there was a man who richly deserved contempt, it was the palfrey, perjured princeling who was false to his religion, false to his wife, false to his nation, to whom Jesus gave the name of This fox."

Whether Antipas ever knew of our Lord's scornful mention of him, we know not; for in life they never met, until the morning of the crucifixion, Herod heaped upon Jesus his empty taunts—when in the language of Luke, "Herod with his men of war, set him at naught, and mocked him, and arrayed him in a gorgeous robe." He then delivered Jesus again into Pilate, and dying a sterward in infamy and exile, he passed to where beyond

these voices there is heard the voice of Christ the Judge.

It would seem fitting for us in these introductory addresses, to become acquainted as far as we may, with the preparation of Christ for his great lifework. And in thus thinking we do well to note and emphasise this statement of the Evangelist, "And Jesus increased in wisdom, and stature, and in favor with God and man." We are hereby warranted in asserting that increase of stature in the boy Jesus was illustrative of an increase in wisdom. His preparation, therefore, was from the human standpoint a development, rather than a manifestation. Physically he was not a creation as was Adam, but a growth. And there was in him an evolution and advancement regarding his intellectual equipment, which legitimises the word growth as applied thereto. A fabled writer might spring full bodied from the form of Jove; but it became him by whom, and for whom are all things, to empty himself of his glory, and take upon him the form of a servant, and so walk with man along the painful pilgrimage of human endeavor and attainment. This advancement in wisdom on the part of Jesus is strongly in favor of the genuineness of the gospel; for of all ideas unlikely to occur to a false writer, this conception of a Son of God who increased in knowledge would have first place. And the gradual evolution of Christ's wisdom receives additional confirmation from the strangely overlooked fact, that his brethren who had shared his home in Nazareth, saw in him so little of the prodigy, that even after his ministry had commenced, they treated him with a familiarity, and regarded him with an unbelief in his claims, that strikingly emphasises the statement of Luke. Thomas Hughes has carried this fact of an increasing wisdom on Christ's part to the extreme of asserting, that his conception of his purpose in life was of slow growth, and only reached its culmination in the opening scene of his ministry. Indeed Mr. Hughes has gone so far as to suggest that Christ went to the Jordan, in the hope of finding in John the chosen of God as Messiah. He says:

"But if any such thought had crossed his mind, or hope filled his heart, on the way to the Baptist, it was soon dispelled, and he felt again in his own loneliness, now more clearly than ever before, face to face with the task before which even the Son of God, appointed to it before the world was, might well quail as it confronted him in his frail human body. But John recognizes him at once, singles him out and proclaims to the bystanders, "This is he." And by a mysterious outward sign, as well as by the witness in his own heart and conscience, Christ is at once assured of the truth of the Baptist's words—that it is indeed he himself, and no other, and that his time had surely come. That he now thoroughly realized the fact for the first time, and was startled and severely tried by the confirmation of what he must have felt for years to be probable, is not only what we should look for from our own experience, but seems the true inference from the gospel narrative."

On the other hand this view of the author of the "Manliness of Christ," is met very fully and satisfactorily by Dr. Stalker, who says: "It has often been asked whether Jesus knew all along that he was the Messiah, and, if not, when and how the knowledge dawned on him; whether it was suggested by hearing from his mother the story of his birth, or announced to him from within. Did it dawn upon him all at once or gradually? Was it the slow result of years of reflection, or did it come to him at once? These questions have occupied the greatest Christian minds and received very various answers. I will not venture to answer them, but I cannot trust myself even to think of a time when he did not know what his work in the world was to be."

However be the truth on this point with Hughes, or as seems most likely, with Stalker, it is certain that arguing from the effect backward to the cause, we may see in the three public years of Christ's ministry ample proofs of his knowledge of Nature, man and Scripture. The acquaintance with the world of Nature which Christ possessed was really marvellous, and the use made of it in his teaching makes him the prince of illustrative teachers.

The house founded on the rock, and its stability in storm, he had noticed; and the insufficiency of a sandy foundation in time of trial he had beheld. He had seen the ground of the rich man bringing forth abundantly, and the seeker of alms at the gates of the wealthy. He knew how the shepherd led his flock into shady places, and he heard the flock called at night into the protected sheep fold. And as over the hills the lost sheep was sought, Christ watched the shepherd; and how diligently a poor woman sought a lost pharisee's sandals. He knew the time when the fig tree put forth its fruit, when, and how the fruit appeared he knew. He had seen the dancing lights, and the gay processions, and heard the merriment of the Baster's marriages; and with the tendency to take the uppermost seats he was familiar. He knew how the sower cast forth seed, and how his enemy in the night sowed tares among the wheat. He had watched the seed among the thorns, and knew how the rankly growing weeds choked it; he knew how the thin soil upon the flat rock contained nourishment enough to sprout the seed, but not to sustain it; he had watched the seed dropped in the footpaths, and crushed by the wayfarers' sandals; and the birds of

the air as they picked the uncovered seed from the soil he knew. He loved the red lilies of the ground, and declared their God-given beauty excelled the glory of the grandest Hebrew king; and the dead sparrow he had held in his hand, when musing about the all embracing care of God. He was aware of the smallness of the mustard seed; he knew its habit of growth, and had seen it bending 'neath the resting and singing birds. He knew how the red night was the shepherd's delight, and the red morning the shepherd's warning. He knew the salt might lose its savor; he had watched the fisher's dragging their nets to the shore; and he knew, and the knowledge was prophetic of his cross, that unless a corn of wheat fall into the ground and die, it abideth alone.

Our Lord's acquaintance with the world of men was equally wide and interesting. He knew how evil in the life is insidious and far spreading as leaves; he knew how treasure hid in the ground would enhance the value of the field, to the exhibiting of great self-sacrifice that it might be obtained; he was acquainted with the need of putting the new wine into new skin bottles, and also with the folly of so mending a garment as to make the rent worse. He had discovered the tactics of the unjust steward, whose evidenced forethought was commended, and pointed a moral for our Lord's followers; and he knew that a widow's impotency would influence an unjust judge, whose sense of integrity was blunted or destroyed. The haughty mien of the Pharisee had been noticed by Jesus; and the lowly contrition of the publican he never forgot. The workmen waiting to be hired he had regarded; the wedding garment and the place for wearing it he had observed; the relaxing demoniac was known to Jesus; the dangerous Jericho road was by him used as illustrative of sin; while the attitude of a good Samaritan, and a bad Levite, and an irreligious priest, could not escape his ken. And he knew enough, whether by observation, sympathy, hearsay, research or intuition, to speak the parable that for two milleniums has been the high water mark of pictorial teaching—the parable that lays bare the heart of man, and reveals the heart of God—the parable of the prodigal son! And in all this we see, not contradiction, but corroboration of the gospel statement: "He knew what was in man."

To what extent Christ had received the education of the schools is less easily determined. We read of his writing; there is abundant proof that he read the Scriptures; but in all his teaching there is no single allusion to the literature, philosophy or history of the surrounding nations—not even to that of Greece or of Rome. An extract from a popular life of Christ places this question before us in a way that is terse and satisfactory. "The language which our Lord commonly spoke was dramatic; and at that period Hebrew was completely a dead language, known only to the more educated, and only to be acquired by labor; yet it is clear that Jesus was acquainted with it; for some of his Scriptural quotations refer directly to the original Hebrew. Greek, too, he must have known, for it was currently spoken in towns so near his home as Cæsarea and Tiberias."

But however this may be, it is certain that his best knowledge was directly derived from God. That he had made himself acquainted with the will of Jehovah as revealed in the Hebrew Scriptures is overwhelmingly proved. His many quotation, no less than his references, and allusions to them, clearly manifest his unwearied search of the divine record. As Renan has said, "The true poetry of the Bible which escaped the notice of Jewish sticklers for the mere letter was fully revealed to his grand genius." The religious lyrics of the Psalms were in marvellous accord with his poetic soul; and the prophets with their brilliant dreams of the future, their impetuous eloquence, and their invectives mingled with enchanting pictures, were his true teachers. In addition to all which, the pious student of Christ's life will remember how it is written of Jesus, "God giveth not the Spirit by measure unto him."

He was ere Apollon lived, and to a superlative degree as Apollon never was, "Mighty in the Scriptures." He repelled Satan in the wilderness by thrice appealing to the Bible. "Have ye not read?" "Know ye not how it is written?" was his constant challenge to his enemies. "Ye know not the Scriptures" was his solemn rebuke to the gainsayer; while "Search the Scriptures" is his authoritative command to all men.

Thus at the end of thirty years, we, who in this short and imperfect sketch have followed the Lord from Bethlehem to Egypt, and from Egypt back to Nazareth, behold him abundantly prepared by divine anointing, acquired fitness and superlative grace to enter upon the three year's public ministry among men, which should culminate upon the Cross of Calvary, in a tragedy shaded by mystery and crimsoned with blood, but shot through with an infinite and eternal hope.

Arrow Points.

BY PASTOR J. CLARK.

The lips do not help the cause of religion much when the life steadily hinders it.

Although your indebtedness may cause you no personal anxiety it may occasion some one else a great deal of inconvenience.

Many who do not mean to be unkind sometimes act very unkindly.

Keep on trying to do right; for right is eternal and you need not dread to face it in any world.

He that cherishes a prejudice against a person is disqualified for sitting in judgment on that person either in public or in private.

Persons with great gifts need great grace to enable them to use those gifts aright.

If you want to prevent conversions just talk against the preacher or others who are anxious for conversions, and you will likely attain your object, especially if you are a church member.

The Gospel needs to be heeded as well as heard.

Heaven is not so distant
As it sometimes seems;
Just beyond this earth-line
All its glory gleams.
Pearly gates of entrance,
Keen-eyed faith can see,
Opened by the Saviour,
Near to you and me.

culture and comforts which such arrangements would secure.

(6) If there are any friends who have a conviction in the direction of theological work, we may remind them that this department is but very partially provided for. The half of the bequest of the late Mr. Payzant constitutes a fund for the help of ministerial students. The balance makes possible some theological work, but only a fragment. This fragment will be organized with a view to the greatest usefulness, and will be articulated with the Arts course as intelligently as may be, but until very considerable additions are made to the theological fund, a theological course will be impossible.

The foregoing presentation is a mild and dispassionate putting of the situation in respect to the three institutions, allowing for the full benefits of the Forward Movement. It is possible that some of the friends, as they read, will be surprised. They had thought that the Forward Movement had removed all occasion for concern, and had met the necessities for a good while to come. It would be cause for regret if surprise should be accompanied with depression. We are very hopeful, and take no credit to ourselves for so being. Pessimism would be a sin in the presence of the splendid response of the people so recently made. The spirit of the students is excellent. The work of the schools was never more strenuous or efficient. The patronage is a growing one, and the opportunity for service larger and larger. We think there is ground for large hopefulness; but we are equally sure that the realization of the hopes cherished can come only as the friends of the institution are kept acquainted with things as they are.

It is clear that there are large and urgent needs for which no provision is yet in sight. Where may we look for help? Not to the people in general again for some years to come. No, during the next decade we must look for further help to those who have been blessed with larger means. If any man says it is hopeless we do not believe him. If we believe in God, and believe that this is His work, let us also believe in His people. The writer knows several people who have \$1,000 each in their wills for Acadia College. He would fain hope that there are, and will be, many others; yes, and that sometimes the amount may run up to \$5,000, \$10,000, \$20,000, and more. It is to the friends whom providence has blessed with the ability to do this that we must appeal. And even better than bequests, where the abundance of means makes it possible, would be large gifts while the donors were still with us to rejoice in the fruit of their giving.

Is it too much to hope for, that persons interested in science may give us from time to time amounts ranging from \$100 to \$1,000 for new apparatus in this department? or that some person or family may come forward and erect for us the library and museum building of which I have spoken? or that some of the "honorable women," who see the importance of the education of our young women, may be constrained to take the Seminary to their hearts, or build the College annex alluded to? And what of the Alumni professorship? May we not confidently expect that in the not distant future the Alumni will put that chair upon a solid financial basis and relieve the Board of the yearly charge in that connection?

These may seem large expectations, but unless they are realized the work must be seriously embarrassed and all development blocked. We respectfully give notice to all good friends of the work that we shall rise each morning and go to bed each night praying and confidently looking for the gradual fulfilment of all these things.

Wolfville, March 25.

From Halifax.

R. T. Blair and his wife, for many years Steward and Stewardess of the Blind School at Halifax, have gone from their home at Onslow, to their home above. Only a few weeks separated them in death. All who attended the Blind School while the Blairs were resident in it, will feel sad at the loss of these good friends, their tender father and mother, for such they were to them; and they will carry with them through life sweet memories of the Christian kindness of the saintly Mr. and Mrs. Blair. For a part of the time they were residents in Halifax, Mr. Blair was a deacon of the first church. Both he and his wife were abundant in their labors. They had the esteem and respect of the entire church and congregation.

LABORERS TOGETHER WITH GOD.

Mrs. Mills, nee Miss Campbell, of Port Hawkesbury has been for sometime past in the Victoria hospital for treatment. The church at home, under the pastorate of Rev. Mr. Slaughenwhite, has in this time enjoyed a revival of religion. Mrs. Mills, especially since her uncle, the late Peter Paint died, has been in labors abundant for the welfare of the little church. The revival came while she was absent, and I can bear testimony that however much interested those at home were in this work of the Lord, none could have been more so than Mrs. Mills. Such is God's work that absence does not destroy the conditions for carrying it on. This should not be for-

gotten in the matter of giving the gospel to the benighted peoples of the earth. All the churches in the Maritime Provinces can work with the missionaries in the land of the Telugues.

GOD HEARS AND ANSWERS PRAYER.

I once asked the late Rev. Wm. Somerville of Cornwallis—a Presbyterian of the Covenanter family—what his belief was in regard to the passage in James where the laying on of hands, the anointing with oil and the prayer of faith heal the sick. This was his reply:—"When I first came to this country—a man in Cornwallis was dangerously ill. He was given up by the doctor in attendance and seemed ready to expire. At this point the Rev. Edward Manning came in kneeled down and without any conditions prayed that the man might be restored to health, rose from his knees and went home. From that moment the man began to recover and got well.

A little more than a week ago, a Mrs. Sanford from Weston, a grand daughter of the late Deacon Craig, left her five little children behind and came to the Victoria hospital to submit to a very serious surgical operation. Soon after passing through the ordeal she began to sink. A number of the best doctors of the city taxed their skill to the utmost. At last they saw no hope of her surviving. Two of her little children wrote to their mother—one wrote and the other printed her letter—that they were praying to God to make their mother well and send her home to them. Her case was submitted to the first church, in Halifax and to the Berwick church in their prayer meetings. One of the doctors told me yesterday that she was out of danger. Who offered the prayer of faith that saved this sick mother? Perhaps the little children at home!

HE WILL GIVE THE HEATHEN TO HIS SON.

On Tuesday afternoon, the 28th, the Women's Unions of Halifax and Dartmouth held a meeting in the North church. Mr. and Mrs. Churchill were present. After having tea together another meeting well attended was held in the audience room of the church. Mr. Fash presided. Dr. Kempton gave an address of welcome to the missionaries. He reviewed briefly the origin of the independent mission and called over the names of those specially interested in it, Drs. Cramp, Crawley, Tupper and Bill, and a large number of others who have passed away. Mrs. Churchill then addressed the large congregation. She had carefully prepared her address. The subject matter was what she had seen done in India, and what God had enabled Mr. Churchill, herself and helpers to do. It was a most interesting address. Mr. Churchill followed. He gave a bird's eye view of the several stations and the work that had been wrought in the mission during the twenty-five years of its existence. Changes have taken place which indicate the final overthrow of idolatry. Both Mr. and Mrs. Churchill are longing for the time to come when they shall return to their work again. The Lord should be thanked for such devoted missionaries. Since the mission was founded thirty-two missionaries have been appointed. They are all living. Since the first party left the wharf in New York, in 1873, many at home have fallen, but not one missionary has been taken away.

Rev. George Churchill preached in the North church on Sunday morning, the 21st, and the First church in the evening. He and Mrs. Churchill attended meetings in the churches of Halifax and Dartmouth through the week. Their visit was much appreciated.

The young people of the First church have agreed to support three native missionaries at Tekkali. Bro. W. V. Higgins has been made very happy by this arrangement. He will superintend the work.

REPORTER.

Personal and Impersonal.

In my rôle of minister-at-large I have had some pleasant experiences. I have gained a more intimate acquaintance with churches before only known by name, and have held communion with many whom I had but casually met. On my side this has been profitable in knowledge of many things of value, and has enlarged my ideas of our denominational needs. Each church, I find, is not only a little republic by itself, but each differs from the other. There are peculiarities induced by position, by the nationalities of the members, by the occupations of the people, and especially by the teachings they have enjoyed. The Baptists of Cumberland have still the marks of Samuel McNally and Charles Tupper, those of Westmoreland of the Crandalls, those of Horton of Theodore Harding and Drs. Cramp and deBlois, those of Yarmouth of Harris Harding; the Island churches still reflect the traditions of the Shaws, the Davises, and the Rosses, and so I might go on, but I fear I shall be counted invidious. I am but hinting at a great truth, that the churches are stamped by the men who preside over them.

Then the town churches are different from the country churches, and those of one Province are in some respects unlike those of another. In some the lack of taste and culture is noticeable, the singing for example being rude,

and decorum sadly wanting; while in others there is a degree of excellence in these particulars that is refreshing. In some there is manifest the faintest line of organization, while in others, notably in some of the younger bodies, all goes on like clock-work, services being held in the absence of a pastor and regular remuneration for a supply arranged for, instead of the haphazard "collection"—which well-nigh puts the quietus on many a good man's labors—and a stated recognition of the wants of the denomination, as the monthly or quarterly offering is taken for the Convention Fund.

I have been able to recognize the houses where the "good" Baptists live by the portraits of our Foreign Missionaries and the photos of the College and groups of the professors, and to know by the absence of these where the merely "strong" Baptists dwell. One unfailing sign of a "good" and a "strong" Baptist family is the presence of the MESSENGER AND VISITOR. Then the inmates have an intelligent view of our principles and aims.

I have come to have a deeper sympathy with what are termed our "weak churches." Just where the dividing line between the weak and the strong churches should be drawn, I am sometimes at a loss. A church may have a large membership and be poor in many of the elements which go to make a spiritual force in the community, and a body of disciples may be numerically and financially small, yet have within themselves a potency wanting in the larger congregation. The members are intelligent, prayerful, at peace among themselves, desirous of the salvation of men; their contributions are not governed by caprice but given conscientiously and steadily. From these "weak" churches go forth our strong men and women to other places; and from them frequently come our pastors, and missionaries, and teachers, and, I would add, wives for these. It is the amount of salt that makes a church strong; and, to follow up our Lord's illustration, the light that it sheds abroad proclaims the illumination of its members. The small church, like the poor man, has rather the best chance for this reason, that everyone must do his part or the body will suffer noticeably and directly, and that there is more likelihood of the development of all the members.

If I have been of service to any of the churches, by any words of advice, or encouragement, or comfort, if any have been strengthened in the faith, or if, as I have pointed to the Lamb of God who taketh away the sin of the world, any of my fellow sinners have been induced to repent and to believe on him, my reward is great indeed.

D. A. STRLER.

Amherst, March 23rd.

An Addendum on Ordination.

In my letter published this week, I intended but omitted to quote a passage from that eminent Greek scholar and New Testament exegete, Dr. Horatio Hackett. In his commentary on the Acts of the Apostles, speaking of Acts 14: 23, he wrote as follows.

"*Cheirotonia* signifies properly to elect or vote by extending the hand, but also, in a more general sense, to choose, appoint, without reference to that formality. That formality could not have been observed in this instance, as but two individuals performed the act in question. When the verb retains the idea of stretching forth the hand, the act is predicated always of the subject of the verb, not of those for whom the act may be performed. Hence the interpretation having appointed for them by their outstretched hands, i. e., by taking their opinion or vote in that manner, is unwarranted; for it transfers the hands to the wrong person. Whether Paul and Barnabas appointed the presbyters in this case by their own act solely, or ratified a previous election of the churches, made at their suggestion is disputed. If it be clear from other sources that the primitive churches elected their officers by general suffrage, the verb here may be understood to denote a concurrent appointment, in accordance with that practice; but the burden of proof lies on those who contend for such a modification of the meaning. Neander's conclusion on this subject should be stated here, 'As regards the election to church offices, we are in want of sufficient information to enable us to decide how it was managed in the early churches.'"

In the face of such authorities how can we maintain that the local church is the only Scriptural "ordaining" authority?

LUKE.

The four April issues of the Youth's Companion will contain a number of the special articles and stories engaged last year for the 1899 volume. In the issue for the week of April 6th will appear "The Flood in Number Three," in which Homer Greene recalls an instance of the heroism of miners. The issue for the week of April 13th will contain Sir Clements Markham's article with the fascinating title, "Opportunities for Young Explorers," and the first instalment of Charles Adams's story of "A Boy's Fox Yard." Hon. Carroll D. Wright's article, "Where Living is Cheapest," will appear in the issue for the week of April 20th, and in that for April 27th Surgeon General Wyman will describe the United States quarantine service in an article entitled, "Maritime Quarantine."

* * The Story Page. * *

Revealed Unto Babes.

The Expounder of Scripture was performing a bit of rapid transit down a long corridor, and came to a sudden halt midway. Anyone would have halted, for it was Aunt Louisiana's clarion voice which gave the signal. "Wait a minute, Honey, I wants ter arst-er a ques'on," were the words which boomed from an adjoining room, closely followed by Aunt Louisiana in person.

The Expounder, having knowledge of Aunt Louisiana's conversational ability to "lack," made a rapid mental calculation of how long it would take her to overhaul the point, and, experiencing a fellow-feeling for the luckless auditor of the ancient mariner, became resigned.

Woman fashion, Aunt Louisiana began a Sabbath day's journey from the matter in hand. "Specks you-alls'll think I'm crazy, but yous mus' jes lay it down ter my ign'ance-an' no sense. Thar's somethin' I wants yer ter 'splain ter me, I ain got no book larnin', an' I jis has ter studdy out wats a werryin' me, an arst de sperret ter obstruct me, but wen He done teach me I ain no better off, twel I done fin' out from folks wid larnin' if Ise got His idee, or m'oun aft' out all. Now dis yeres wat I wants ter arst yer, but I jis nacherly gotter begin way off, sos't you'll catch wat I'm meanin'.

"Fo' I foun' de Lord I kep' a steddyn a heap 'bout how my heart gwine be changed, an' how I gwine know He fergive my sins. I 'spects ter see Jesus wif my nacherl eyes, an' hear his voice, an see de ol' sarpin' a chasin' me fer my soul an holdin' me ober de fiery pit by a lil' thread—like I'd heerd de older folks tell 'bout, an' then Jesus ter come an pluck me as a bran' fum de burnin'. But law! honey, I ain see ner hear none er dese yere tings, an' I gits kinder mad, like ter de leperous man wat made up his min' de prophet gotter heal him jes thus an' so, an' so I fools 'round' de jasper gates long time, tryin' ter git em ter open my way. One mornin' wiles Ise sta'din' in my do' hearin' de lil' byrds callin', callin', so sweet, ter der mates, and sendin', up der praise songs inter de sunrise sky, ev'ying look so peaceful an' beu'ful dat my heart jis riz up ter praise de good Lord wat done made de yearth so good ter see, an de lil' byrds ter sing ter him an' us. An' den all ter onct I foun' it couldn' stop a praisin', fer wen I catch myself, an' rec'lect I se a sinner-body, an' ain' got no call ter praise him, an' gin ter feel rouu' for my burden agin, I couldn' fin' none, it plum gone, an' de praise riz up, an riz up, an I couldn' stop it. Yer see honey, de minute I gits my eyes offer myself, an onter him an' his goodness, de good Lord he snatch away my ol' heart er stun, an' gib me a new one, an' he do it dat suddint dat I ain knowin' how de old one go er de new one come. But I se all new inside—I knowed it an' felt it, but I badn' felt de burden go, I jes felt de praise wat come in de place er de burden.

Now honey, Ise gitten 'round' ter de pint. Ise gitten ol' now, ain' got long ter stay here, an' fo' long I'll have ter quit fer de odder shore. I does a pow'ful heap er steddyn 'bout dis yere change—how he gyine ter take me, an' be I gwine ter know all de way as I goes. All dis 'sturb me right smart sometimes, an kase I ain' got no book larnin' I prays de Lord to show me by his Sperret, an' bymby de Sperret show it ter me dis-a-way. He make me rec'lect de way de Lord done gib me my new heart, an' den it seems ter me I sees myself at de vally er de shadder, waitin' fer de Lord ter come, an wonderin' how I se gwine git dar, an' den all ter onct, as I fixes my eyes ob faith on de hebbeny sho', an tinks er de glory ober dar, all at onct Ise dar—jis like Ise converted—don' know how, jis knows Ise outn de ol' life an' inter de new. Now honey, you spen' your time a steddyn de Bible, is I done got de right idee ob dyin'. Nobody but de Sperret teach me, but I don' be able ter tell if I got his idee, 'thout someone wat knows tells me if its accordin' ter de Word."

The expounder's thjking apparatus turned somersaults during the greater part of Aunt Louisiana's address, during which the expounder saw the things that are as though they were not, saw heaven opened, saw those who are abomination in the sight of men highly esteemed before God—the last first—their angels always beholding the face of the Father, saw the high and holy One as no respecter of persons, saw things unspeakable. When it finally righted itself, things were not as they had been. The expounder was the taught, sitting, in spirit, meekly at Aunt Louisiana's feet, echoing, in spirit, the words of the astonished Roman before the despised little Jew, "with a great price obtained I this." Aunt Louisiana was the teacher, through whose humble, simple words, sounded the triumphant "but I was free-born," "this is my spiritual birthright."

The expounder had not recalled so many Bible verses all at once for some time, not since the night when, as leader of a meeting, she arrived minus her notes, and nearly all—that is almost nearly all—the verses in the

Bible were in evidence, except those required. They came trooping now in eloquent array, just scraps, but with a light upon them above the radiance of the sun at noonday, "I the high and holy One dwell with him that is of a humble spirit. These things revealed unto babes. Except ye become as one of these ye cannot see, cannot enter. Take heed that ye despise not one of these: Always beholding the face of the Father. Needing not that any man teach you, the anointing teacheth of all things and is truth. The wayfaring man though a fool shall not err therein. Who teacheth like him?"

"Is dat anything like de Good Book say, honey?"

"Yes, Aunt," in humbly respectful tones, "that is what the Bible teaches about dying."

"Praise de Lord! Ain' he good ter show it ter me right, wen I can't read de Book! Thank yer, honey; bress yo' heart."

The expounder pondered much as the onward way slowly resumed, recalling Bickersteth's description, in his "Yesterday, Today and Forever," of the last hours of the saint. How came the poor slave woman to feel her lonely way through the darkness of an ignorance we dimly comprehend, to the same great truth, and to draw the same sweet picture of the great transformation, as the cultured man of brains? How came she to draw the same the great apostle drew when he pictured it as the mortal softly clothed upon with immortality, no consciousness of the off-putting, only of the new-put on. How came it? "for all are one in Christ Jesus; the same anointing teacheth all of the things, and is truth."

KATHERYN C. McLEOD.

Spelman Seminary, Atlanta.

Her Brother's Keeper.

Helen Egerton was going out home on the 6.30 train. She had taken her lunch in town after school, and had been at the library all the afternoon.

Just as the train was about to start, a flashily dressed girl about Helen's age came bustling in, laughing and talking loudly to some one outside.

"That girl works in your store, doesn't she, Burnham?" said a gentleman in the seat in front of Helen to the one beside him.

"Yes," was the reply. "Why?"

"Oh, I would watch her a little, if I were you. I see a good deal of her, and I do not like the company she keeps. Besides, she dresses more than I should think she could afford to, for she has nothing but what she earns."

"I have thought of that myself," said the merchant, "but supposed she had help at home. I will have my eye on her hereafter. I do not like her manner."

Somehow Helen found it hard to fix her attention on the notes of her afternoon's work after this. She knew the girl in question, Hester Morgan by name. She had once been in the same class in Sunday-school with her. Why Hester had dropped out some time before was more than Helen knew—or cared, if the truth were told.

"But you ought to have cared, and to have found out and brought her back," whispered her newly-roused conscience. "You have had everything to help you and make you happy. Aren't you ashamed to be so selfish?"

But she isn't nice. She dresses so showily, and talks so loud, and goes with a fast set: I do not want to have anything to do with her," pleaded Helen impatiently to herself.

"How much better would you do if you had never had any more chance than she has, and if 'nice' girls let you severely alone?" said the relentless monitor, sharply. "Have you lifted your finger to help her? Since she has been put in your way aren't you in a measure responsible if she goes wrong? Will your Father in heaven hold you guiltless?"

It was very vexatious, to say the least. "I wish," thought Helen, as she strapped her books up, "that Hester hadn't come out on this car, or those men hadn't sat where I could hear what they said."

"But you see she did, and you heard every word of their conversation. Don't you think perhaps God meant you to? If not even a tiny sparrow falls to the ground without his notice, do you suppose he is unmindful of the danger of one of his children?"

These questions followed Helen all the next day, and when it happened (?) that she was detained again, she felt no surprise to find Hester on the same train.

"I must help her if I can," she thought. "God has surely put her in my way."

It was hard to go to her—Helen was ashamed to find how hard; but she did.

"Good evening," she said pleasantly. "May I sit with you? I haven't seen you for a long time. I hope you have not dropped out of our class entirely, have you?"

Hester looked thoroughly surprised for an instant, then she smiled brightly. Unknown to Helen, she had always cherished a great admiration for her, though she

had no thought or hope of ever being in the least intimate with Judge Egerton's only daughter.

"Well," she answered, really trying to speak lower than usual, though Helen winced in spite of herself, "Well, I'll tell you just how it was, I didn't care no great deal about going, and I didn't see as any one cared any more about having me."

"Didn't I tell you so?" whispered conscience, triumphantly.

"But I care—for one. Won't you come back to please me?"

"Sure," was the unhesitating response.

That was the beginning; and Helen once enlisted in the work would not give up. Often she was discouraged; many and many a time it seemed to her utterly hopeless; but still she prayed and struggled on seeking in every possible way to uplift and strengthen her weaker, more unfortunate friend.

At last one night Hester came to her, her eyes shining brightly through tears.

"I want to tell you what you have been to me," she said, brokenly. "Mr. Burnham has just given me a much better position than I have had. He told me that I had changed very much for the better the last year, and that if I kept on, he would do better yet for me. Miss Helen, I owe it all to you. You have made a friend of me: you have reached down and tried to lift me up, and I never can tell you how much I thank you and bless you for your help."

And Helen? Well, neither could she say how unutterably thankful she was that she had not failed to use the opportunity to "lend a hand" that had been given her. Kate S. Gates.

Just as they Come.

BY MRS. L. AMELIA WILDER.

Beth was perplexed; so she went to grandma. That is what she always did when she was in trouble.

"That's because they are so near of an age," said Jack, Beth's brother who liked to tease her, and Beth who exceedingly disliked being teased, answered curtly:

"I'll be glad when you're old enough to have a little sense." However, Beth never meant to trouble grandma with such a trifle as that.

"There, Beth's got another one of those old poky books," declared Joe as he saw her start for grandma's room with an old Sunday-school book tucked under her arm.

"It's such a lovely book, grandma," affirmed Beth as she gave it into grandma's hands "and all about work to be done in the world, and O grandma, I do wish I could do some of it, something to make the world just a tiny bit better," she sighed as she watched grandma, dreamily turning the leaves of the book.

"Yes, dear," answered grandma as though her thoughts were far away; then as her glance rested upon a certain sentence she read it over twice, marked the page carefully with a piece of yarn, then appearing to forget that Beth was waiting for advice, asked,

"What was it that your mother wanted you to do this afternoon?"

"O, straighten up that catch-all box in her closet," answered Beth carelessly, "she wants to see if there are calico pieces enough to make a quilt for her bed—but I know there are not. You know we used them all, nearly, for that comfort for Joe's bed; and besides, grandma I don't feel like doing that now—I want to talk to you first anyhow," concluded Beth as she saw a look in grandma's eyes that caused her to think that "not to feel like it was, perhaps, not the best reasons for not complying with her mother's request.

"I think just as that book says, that the place we are in is the very place where we can find opportunities if we only look for them; and I've been looking, and I find so many things that I want to do, and I've made such lots of plans—but you see, grandma, there isn't anything to do with—if I could only earn a dollar, now, I know how I could make a lovely spread for mother's bed, and that would be work right here in my own home. I don't believe in going away off to find work when there's so much to be done near at hand; do you grandma?" she asked a trifle anxiously, as she thought she detected a hint of a smile in the kindly eyes, and remembered that it was, sometimes, a bit difficult to find out just what grandma did believe. But although Beth knew so little about grandma's beliefs she knew a great deal about her help, so she waited patiently for what grandma would say.

It was not what Beth expected, nor, to tell the exact truth, not what she wanted her to say, as she remarked.

"I think, Beth, that your mother will be as well pleased if you do exactly as she requested, and perhaps we may find more pieces than you think. Ask Joey to help you bring the box in here and we will look it over together," and as she saw the cloud upon the usually

sunny face she added gently. "It is work you want dear, remember; and we should learn that the first work that we have to do is in our own hearts, always, until we have learned to obey."

Beth's face wore a thoughtful, puzzled look as she returned with Joe. Carefully she carried the box between them until they reached the centre of the room, when Joe contrived to upset the box with all its miscellaneous contents at grandma's feet, who—before Beth could frame the remonstrance that trembled on her lips, exclaimed:

"That's right, now we can see just what we have to do at once."

Joe was somewhat nonplussed and said rather slowly, "I'll help you sort 'em if you want me to."

"Why, yes," came the pleasant answer, "if you have nothing else to do, it will be a good plan."

And Beth thought, as she saw how readily and cheerily Joe set himself at the task, that perhaps he would tease her less if she did not mind it so much.

Busily they worked and talked, and, in half an hour, Beth pointed triumphantly at a few pieces of print almost hidden by quantities of scraps of bleached and unbleached cotton, as she affirmed, with unmistakable satisfaction, "I told you there was not pieces enough."

There was now, however, an unmistakable smile upon grandma's face, and Beth began to feel that, for once, grandma was laughing at her, and Joe went away, whistling "Blest be the tie that binds" in such a roguish manner that, in spite of all she could do, the young eyes that looked questioningly into the faded, kindly ones behind the spectacles were bright with unshed tears, which when grandma saw, she hastened to say, "Do not be discouraged, dearie, if all your plans for others do not meet with success so soon as you wish it. Let me read one sentence over again for you in your nice little book. Here it is," and grandma opened it at the place where she had laid the piece of yarn. "I am glad that you want to work for others, and your mother is the right one to begin with. Now let me read the words: 'Remember that the work is for God, and leave to him to choose the way.' Now are you willing that I should plan some work for you, Beth, until you have time to make your plans for earning money?" asked grandma.

"Why, yes; I think so," answered Beth, a little slowly.

And grandma continued: "I have learned that when I cannot do just the thing I would like to do, that it is a very good plan to do, the 'next best thing,' and I think you will like my plan. Now wrap those skeins of blue embroidery cotton with the cotton scraps, and the red with the unbleached, and lay them in my work-basket, and the stamping outfit, too," she added.

Then after this, for many days, Beth stamped patterns on the oddly-shaped scraps of bleached cloth,—only a leaf, or a flower, or a butterfly on the smaller ones, sprays or clusters on the larger ones, and on one queer-shaped piece, whose edges gave a good illustration of curves and angles, grandma asked her to put this sentence, "I will cover thee."

Although Beth had many times wished to ask grandma, as they worked what she meant to do with the queer-shaped pieces, she had not done so, but now, as she saw her joining the edges of the scraps and covering each seam with the old-fashioned herring-bone stitch, learned in her girlhood, she saw it all, grandma's beautiful plan for a spread and a lesson as well, and exclaimed, "Oh, how nice! We take the pieces just as they come and embroider them, and make a pretty border around each one, and we have such a beautiful spread! Isn't that it, grandma?"

Grandma smiled and said, "Yes dearie, and now can we not do the same with our lives? God gives the days; let us take them thankfully, just as they come, embroider them with true and loving deeds, edge them about with prayer, and they will be both useful and beautiful. Now do you not think we can make a spread for Joe's bed from the unbleached pieces and the red cotton?"

Brightly shone the eyes of Beth, as she eagerly assented, and roguishly suggested, "And let us put on the large centre-piece, 'Blest be the tie that binds.'"

Grandma readily agreed to this proposition, and Joe laughed long and heartily when he saw it, and said, cordially, "I see you are learning to take things just as they come, Beth?"

And Beth realized that a good place to begin in our efforts to better the world is in our own hearts, and that no duty comes before the duty of obedience.—Christian Weekly.

"Yes," said the Nebraska man, "we had plenty water here, till we took to raisin watermelons."

"Aw, really?" responded the tourist.

"Fact. They grew so fast and so big that they jest naterally took all the water out the air and ground. And then, like a lot of fools, we shipped 'em out of the country. And there ain't been no water to speak of here since."

"Aw!"—Indianapolis Journal.

The Young People

EDITOR,

J. B. MORGAN.

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

Prayer Meeting Topic—April 9.

The Holy Garments, Ephesians 4: 20-24, Romans 6: 4.

I. The Subject Matter. The character and surroundings of the Ephesians, which was in general also that of the other Greek-Asiatic cities of the region, are to be considered in studying this passage. We know something of them from history and archaeology, and from the descriptions given in the Acts and implied in the epistles of Paul to these churches. This passage itself, with what precedes and follows it, shows very distinctly that the disciples themselves had been subject to the sins of lying, stealing, profanity, unbridled rage, licentiousness and other gross sins in their pagan state before conversion, and that the inclination and temptation to these was still strong. The very religions of the region themselves indulged and encouraged the grossest of vices. The Diana worship of Ephesus was of this description, as was also the observance of the Greek Mysteries of Demeter and Dionysius in some of their phases (see the writer's article "The Gospel and the Greek Mysteries" in The Biblical World, August, 1897, for the proof of the existence of those observances at Ephesus and for a paraphrase of Ephesians V.). A superstitious regard for magic, as shown in Acts 19, was also characteristic of the Ephesian nature.

It is to such characters as these, with such a moral battle before them incessantly, that this passage is written. "But ye did not so learn Christ." The utter contrast between the religion of Christ and all pagan religions, mysteries and magic is here set forth in a single phrase. But, most important of all, the expression proves that our religion centres in a person, so that learning Christianity is "learning Christ." Some one has said, "O blessed school, where the Teacher, the lesson and the reward are all Christ." Learning Christ is so much more than learning a creed. And he is a lesson which the child and the simple hearted may truly understand, while the mightiest and most comprehensive of human minds must still study for still unfathomed truths. The most diverse ages and races with utterly different outlooks on life may learn such a lesson as they never could from any form of words. This is what the poet Tennyson so beautifully set forth in his well known lines from In Memoriam (Canto 36):

"Where truth in closest words shall fall,
Truth embodied in a tale
Shall enter in at lowly doors.

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought."

Learning Christ is what is meant by that somewhat abused phrase, "following Christ." It means the absorbing of his Spirit, the doing of his work left unfinished for his followers to carry on. It does not always involve doing what Jesus himself did nor even what Jesus himself would do now, but doing what Jesus would have us do, and with his spirit and for his dear sake.

Newness of life and the utter change involved from the old life when one begins to "learn Christ" is in this passage described as the putting on of a garment, a new garment, a beautiful garment, the garment of redeemed manhood and womanhood in Christ Jesus. The thought of the garment of the soul is even more vividly brought out in the allied passage, Col. 3: 12-18. And if the mere putting on of a garment be thought a superficial process, the apostle hastens to show that (verse 24) it is a newly created manhood which we are to put on. And this creation is, like the original creation in the Garden of Eden, a creation "after God," "in the image of God."

II. The Meeting. This meeting may well be made to gather about two significant questions: "How have we learned Christ?" and "What garments do our souls wear?" The thought of learning Christ will come with refreshing force to some of the young disciples of Christ, and the figure of the beautiful garment for the soul will be an attractive one. This subject, like that of last week's meeting, takes hold of the vital facts of our religion and yet in a way which should be strongly attractive to a young Christian. The setting of the passage as suggested in the treatment of the subject-matter, and something of the explanations there given may be reproduced. The parallel passage in Colossians may be read with or without comment by some one, and it might be well to have the entire brief lyric from In Memoriam simply but effectively recited.

Scripture references: Psalm 104: 2; Isaiah 52: 1; 61: 3; Romans 12: 1, 2; 2 Corinthians 5: 17; Galatians 6: 15, 16; Colossians 3: 9-11; Hebrews 12: 1, 2; James 5: 2; 1 Peter 4: 1-8.

AUGUSTINE S. CARMAN,
In Baptist Union.

Among the Societies.

KENTVILLE, N. S.

The Kentville B. Y. P. U. is glad to report a prosperous condition. The meetings during the winter have been well attended and good work has been done along the different lines. New members have been added bringing new strength. The first Monday night of each month is set apart for a social or lecture. Our pastor, Rev. B. N. Nobles gave us a very interesting and instructive lecture upon "The Bible and its manuscripts." The object of the socials is to get the young people better acquainted and also to raise money to pay for the carpeting of the new church, a work which the Union willingly undertook. One night of each month is also given up now to a missionary programme when a collection is taken for missionary purposes. As the Union becomes older, we hope to grow in strength and usefulness.

KEZZIE BANKS, Cor Sec'y.
Kentville, N. S., March 27th.

SABLE RIVER, N. S.

Three months of the year have nearly closed and as this society has never reported through the MESSENGER AND VISITOR I will write a line. Ours is a small society although we enroll quite a large membership, but a large number are non-residents, but the few who attend are a faithful few always in their places. We have taken up this winter for a study the history of the Apostolic church, the study is conducted by Bro. G. H. Baker (Ic) and it is very interesting and instructive. Sister Mabel Dexter is our president and a worthy member.

C. E. FREEMAN, Sec'y.

March 16th.

Rates to Richmond '99.

We observed from an announcement in the Baptist Union of March 25th that one fare round trip tickets to Richmond will be issued by all railroads comprising the Southeastern, Trunk Line and Central Passenger Associations, for the great International B. Y. P. U. Convention in July next. Arrangements are being made with our local railway and steamship companies upon the same basis, and very soon we shall be able to make definite announcements of rates and official route. In a general way it may now be stated that the cost of the round trip will be about the same as that of the Buffalo trip of last year, or in the neighborhood of \$50 for railway fare, sleeper, meals, lodgings, side-trips, etc. The official route will probably be via Boston, New York, Philadelphia and Washington, including a day for sight-seeing in each place. Now Unions look alive and begin to plan your delegations.

The Winnipeg Congress.

The Congress of the Baptist churches and Baptist Young Peoples Unions of Canada in the city of Winnipeg has been put down for September 7th, to 13th, 1899. A communication is to hand from A. H. Notman, Esq., Assistant General Passenger Agent of the C. P. R., stating that tickets will be sold to delegates, and their wives and daughters from Aug. 29th, to Sept. 7th, good to return until Oct. 15th, at one first-class fare, which at the present is about \$52. An accurate schedule of expenses will be shortly prepared and published, that any intending to take the trip may plan accordingly. The matter of the subsequent side-trip to the Pacific coast has not yet been arranged. The transportation leaders will be glad to hear from any who are thinking of attending the Winnipeg Congress.

Convention '99 Bulletin.

An advance "Bulletin of Information" concerning Richmond, Va., our Convention City for '99, has been prepared by Mr. S. B. Woodfin, of the Richmond Dispatch, and is in process of publication. Transportation leaders and other officers can procure a supply of these "Bulletins" by writing to Mr. F. L. Butler, Station B, Richmond, Va., stating the number which they can use to advantage. The offer is not confined to officers. The secretary of the local committee, Mr. Butler, will be glad to mail copies to any address upon application. Send on the names.—Baptist Union.

The Scotch reverence for Gladstone is displayed in this conversation between two Scotchmen reported by The British Weekly. One of them said, with much emphasis, "There hasna been a law-giver equal to Mr. Gladstone since the day o' Moses." "Moses!" retorted the other. "Moses got the law gien tae him frae the Lord, but Mr. Gladstone makes law oot 'o his ain head."

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

For our Grande Ligne Mission, also that the French work in these provinces may be greatly blessed in the salvation of souls.

MY DEAR FRIENDS.—Don't you want to hear about my recent visit to Tekkali? A combination of circumstances made it convenient to accept Mr. Higgins' oft reiterated invitation to Miss Archibald, and myself, and as Mr. Archibald was planning an early trip there, he decided to go along.

So we all left here by carriage and coolies, and went nearly nine miles to the station. The railway authorities made a mistake, when they did not put the road nearer to this large town, than that, and we are not alone in our opinion. We take third class European tickets, and a two hours' ride brings us to Naupada, the station nearest to Tekkali. Here Mr. Higgins' carriage is ready for me, and the others come in state that is ox cart.

It is time for Miss A. to be introduced to this Pullman method of travel. Pullman and all as it is, I arrive first, and see for the first time, that little bungalow, that has been so much talked about. It serves its present purpose well, but its doors are a bit peculiar. Herrismah says they suit Higgins Dora Garro, because they are long and narrow. And Mr. Sanford said that no one who could not get through those doors, should be allowed to come out from home. So perhaps the Board had better inquire the width. At least I will express the hope, that it is the last temporary bungalow that will ever be built in this Mission.

Mr. Higgins is as busy as a bee, and gets off at once to the office to register the deed of a piece of land, that he has just bought in the aristocratic part of the town, that is in the Mala pilly, for eight rupees.

By the time you see this, I expect, that he will have a house built for another fabulous sum, and have a preacher living there. He is soon back, and we have a good talk about this Mala pilly business, and after a while the loiterers come along and we plan for the evening's work. Miss A. goes off with her uncle to see the sights, for there are some here that should be of interest to you people; and if you want more particulars you may get them from eyes that have seen them for the first time, or you may read the story of Gurabathi and Herrismah, which was written some twelve years ago. Mr. Higgins and I go on with our talk, and his ability to enthuse about something worth enthusing over is cheering to me.

When the others return, we have dinner, then take the lantern, and go down to that Mala pilly, see the new site, and have another talk with those whom Mr. A. and I have seen so often in years gone by. Once more we tell them of sin, its punishment, and of One, who has borne the latter for us all. And we leave them, satisfied that a change is going on in their dark hearts. If I can read the signs of the times, there will be ripe fruit there ere long. In the morning we were up before dawn, and were soon off for the village, where our Saura Christians live, some three miles distant. We stopped on the way, and had what you would call a shake hands with our old friend Kunchama. For years she has been a hearts ease, to those who formerly had that work in hand. We have often talked with her mother and son, but now spoke to them for the first, as members of Christ. And proud was Kunchama, to show them to us. Among these poor also, there may be a teacher at no distant day.

The Saura Christians came out to meet and welcome us, and we had a good half day, with men, women, and children. Five of their number have, at some time, been in this boarding school, and three have been at the Samulkot Seminary. Our special object in going, was to discover if possible, if the Master had any chosen vessels there, whom He would use, in this new work among these simple aboriginal tribes. Do any of you remember, how Mr. Archibald used to ask for a Missionary for the Sauras, when we were at home? One Providential opening after another, has indicated, that this is the way, walk ye in it. And we began to walk, stumbling, wondering, where unto this would lead. Miss Eva D. Frazer, of whom some of you have been hearing for the last twenty years, came to see some of us during our Conference at Visianagram, and we told her of this work. She went home and sent a letter to Mr. Sanford, saying that she would give one thousand rupees for this work. She had given one hundred, the week before, which had already been devoted to this purpose. Praise God from whom all blessings flow, we sang. A committee of three from the Conference, and of four brethren from the Association, was appointed as a managing Board, and now Messrs Archibald and Higgins with P. David and Subraida, are out selecting the place for the preacher to dwell. David may go to this work. But we were in the Saura village, weren't we? We had a good time among them, sat on the floor and ate their curry and rice with our fingers, and got back to the bungalow about twelve. That afternoon there were callers, and a temperance meeting, and in the evening again we went to see the Rellie Christians with the lantern. Sunday

morning there was S.S., and meeting in that little house, from which I wrote you about that cyclone, do you remember? The middle wall has been removed, the whole place white washed inside and out, and now it serves as well for a church, as it did then for a house. Mr. Higgins gave the school a review of the first twenty chapters of the Acts, from the Blakeslee lessons, which showed excellent work. I was delighted, the congregation increased till the little chapel was full, and all sat on the matted floor, which was in perfect harmony with the country. In the afternoon there was another good meeting, and later on we went to the Rellies. I do not know what Miss Archibald thought of them, but I fancy she felt they were a hard crowd. But when some of us looked back ten or fifteen years, we thought them pretty nice, and we praised God for the wonders wrought by His grace. On our way home, some dancing women came out, and wanted us to talk to them, so we gave them a few minutes. In their outward cleanliness, they were far before the Rellies, but their hearts, where were they? Their lives of shame and sin are a part of their religion, and their consciences as dead as any enshrouded body that you ever laid away in God's Acre. Friends I never cease to marvel that you can stay at home, and the pity of it is pitiful. Monday morning is full of duties and by noon, Miss A. and I are on our way back to Chicacole, while Mr. A. remains with Mr. Higgins. The whole visit was a great refreshing to me. Some fifteen of the best years of my life are interwoven with the history of the Tekkali field and now I bless God that the prospects are so good. I am simply rejoiced that Mr. Higgins is putting men out among the low castes, and may a rich harvest soon be gathered.

Oh yes! Kunchama said to me, "when is Mr. Higgins' Dora Sonna coming out?" Well I said, I'm not sure; she is not well you know, but why do you want her to come? She replied, you see I want a jacket, and if the Amma Garu were here, she would know about these things. Some day when she has forgotten that she mentioned it to me, I will send her one, for the Amma's sake. Once when I was ill in tent there, and suffering much, Jacob came to see me. And when he had said all the comforting things he could, he said Amma I want to pray with you. Are your friends at home praying for us? Good Night,

C. H. ARCHIBALD.

Chicacole, Feb. 21st.

The W. M. A. S. held their quarterly session in connection with the Hants County Convention at Mt. Denson on March 7th at 7.30 p.m. Our president being absent, Mrs. S. Mitchner of Hantsport took the chair and opened the meeting by singing "Work for the night is coming." Prayer by Pastor Mutch. Scripture reading by the leader, 1st Cor. 3, beginning at the 9th verse, "Our motto for the year." Music, "Tenderly calling." Minutes of the two last sessions at Lochartville and Falmouth read by the secretary. On account of the storm only five societies were represented, viz. Hantsport, Mt. Denson, Falmouth, Scotch Village, Avondale. Music by the choir. Interesting addresses were given by Pastors Mutch, on "Do the heathen need the gospel?" and Rev. A. A. Shaw, on "Witnessing for Christ and the fields for witnessing." The secretary on behalf of the Aid Societies thanked these brethren for their valuable help in this time of need. Collection \$1.27. In this meeting the Lord was better to us than our fears. B. A. REES, Sec'y.

Newport.

Amounts Received by the Treasurer of the W. B. M. U. from March 2 to March 21.

Maccas, \$6; McDonald's Point, \$12.50; Port Elgin, \$3; Springfield, \$5; Auburn, \$12.50; Andover, "Baptist Member," \$1; Lower Aylesford, \$5.51; Greenwood Mission Band, to make their president, Mrs. Frank Foster, a Life Member, F.M. \$10; Surrey, \$4; Jemseg, \$10; Wolfville Mission Band, toward Mr. Morse's salary, \$26; Bear River Mission Band, support of a child in India, \$15; hospital at Chicacole, \$2; Bear River, hospital at Chicacole, \$16.70; Halifax, North church, to constitute Mrs. Freeman a Life Member, H.M., \$25; Alexandra, \$11.50; Nictaux, \$13.25; Torbrook, Miss Newcombe's salary, \$1.25; Hazelbrook, \$10; Truro, Immanuel church, \$10.43.

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

Foreign Mission Board.

NOTES BY THE SECRETARY.

There are in the world 150,000,000 Protestant Christians. These give each year for Foreign Missions \$13,000,000. That is less than ten cents apiece. Christ's last command bids us go into all the world and make disciples of all nations. How far will ten cents apiece carry us? The cost of two glasses of soda-water apiece would more than equal our annual gift to Foreign Missions.

The cost of two Sunday newspapers apiece would exceed our annual gift for the world's redemption.

If each Protestant would save two street car fares and add them to his missionary gift, it would double our missionary activities.

If each Protestant would contribute to missions the cost of a pound of twenty-cent candy it would more than double our missionary force.

If each Protestant should give to Foreign Missions a

two-cent postage stamp every week our missionary enterprises would be multiplied by twelve.

We send out nearly 12000 missionaries; that is, each Protestant owns less than one ten-thousandth of a missionary. Where are our representatives?—Amos R. Wells.

The fact is there are ten thousand Baptists in these Provinces who have no representatives in the foreign field. Two cents a week from these church members would enable the Board to double the force at work in two years. It ought to be done. It could be done. How many will say, "By the grace of God, it shall be done?"

Only Think of It.

I confess the thought constantly fills me with astonishment that that great sacrifice already made, that the knowledge of that sacrifice by which it is to be applied to the life of all mankind, has not even yet reached the ears of all the inhabitants of the world. To think that the Lord has died for us on the cross, and entrusted us with His dying command so many centuries ago, and that the church has not yet so enlarged her borders as to include all those for whom Christ died.—Archbishop of Canterbury.

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6 The Captivity	12
6 The Prodigal Son	12
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Also a number of Easter Exercises with or without music, 5 cts. each.

The above will only be mailed on receipt of cash, and are not returnable.

BAPTIST BOOK AND TRACT SOCIETY.
Geo. A. McDonald,
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Put Your Finger on Your Pulse

You feel the blood rushing along. But what kind of blood? That is the question. Is it pure blood or impure blood? If the blood is impure then you are weak and languid; your appetite is poor and your digestion is weak. You cannot sleep well and the morning finds you unprepared for the work of the day. Your cheeks are pale and your complexion is sallow. You are troubled with pimples, boils, or some eruption of the skin. Why not purify your blood?

Ayer's Sarsaparilla

will do it. Take it a few days and then put your finger on your pulse again. You can feel the difference. It is stronger and your circulation better. Send for our book on Impure Blood.

If you are bilious, take Ayer's Pills. They greatly aid the Sarsaparilla. They cure constipation also.

Write to our Doctors.
Write them freely all the particulars in your case. You will receive a prompt reply, without cost.
Address, Dr. J. C. AYER,
Lowell, Mass.

Donation.

On the evening of the 20th the parsonage at Port Morien was again crowded with friends from Mira, Homeville and Morien. A most enjoyable evening was spent in conversation and song. At an appropriate hour an address to the pastor and his wife was read by Deacon Thomas Holmes, and responded to by the pastor. Accompanying the address was the presentation of \$38 in cash, \$4 in works of art, and \$8 in articles of diet. This is but one of the many expressions of good-will and appreciation that these people continually show their pastor and his wife. If every church or group of churches exercised the same degree of careful consideration for the health and happiness of its spiritual leaders as this group of churches does for us, the work of the ministry would certainly be relieved from much of its irksomeness. We live most happily among these warm-hearted Scotchmen and thoughtful-minded Englishmen. May the Lord bless them abundantly. S. SPIDLER.

I wish to make public mention of the kindness of the friends on our field. Just a few evenings before Christmas a good number of the young people of Argyle made us a surprise party at the parsonage and presented us with a nice Christmas present of money, which made Christmas as much more pleasantly. One evening between Christmas and the New Year the friends from the land of Canaan flowed into the parsonage in a real old-fashioned donation party. Now, Dear Editor, don't make a mistake. We had a good time and they left us richer in pantry and pocket. Also the kind friends of Tusket played us the very same trick one evening during the last of January. I also wish to mention a present of a sum of money that I received from the young people of Argyle Sound.

By writing the above we don't want the impression to go abroad that this people only think of their minister and his family once a year, far from it, hardly a week passes without some expression of kindness. May the Lord bless them abundantly and give them great temporal and spiritual prosperity is the prayer of their pastor and family. M. W. BROWN.

On the evening of March 28th, the Baptist parsonage was especially remembered by old and young of our field. Tangible expressions of their kind regard were left with us too numerous to mention. But this is not the first. They are continually, in some form or other, making us feel that they desire our worldly comfort while among them. May blessings rich and continual rest upon them is the prayer of their pastor. T. M. MUNRO.

Permit me through the MESSENGER AND VISITOR to express my sincere thanks to the 1st Sable River church for the very agreeable surprise they gave me on my twenty-first birthday. On the delightful evening of March 20th, seventy-five people gathered at my boarding house with hearts and hands full of good things. After music and refreshments, Deacon James Dunlop with a few loving words, presented to the pastor the Christian Herald for one year, and its beautiful premium Bible, also a beautiful leather valise. A well prepared address was then read by Sister Phronie Freeman. The pastor with overflowing heart responded, thanking the friends for their presents and thoughtfulness. Many other small gifts were presented by various persons. The music furnished by Miss Louise Harlow was charming and delightful. Presents received amounted to \$10. We were led to say, "Bless be the tie that binds our hearts in Christian love! The fellowship of kindred minds, is like that above." G. H. BAKER.

Sable River, March 24th.

Home Missions.

Received from the estate of Mrs. Susan Fulton, Bass River, per Somerville Fulton, executor, Jan. 28th, '99, \$350, and again on March 27th \$250 for Home Mission work. A. COHOON, Treas. H. M. B.

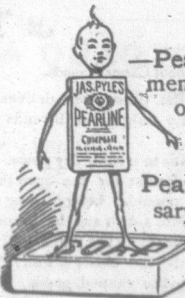
Wolfville, March 27.

Denominational Funds N. S. From March 7th to March 28th, '99.

Immanuel church, Truro, \$25; 1st Hillsburg church, \$44.85; do, B Y P U, \$1.95; New Tusket church, \$4; Brookfield church, Queens Co., \$15; New Germany church, \$14.50; Foster Settlement, \$6.07; Bridgetown church, \$11.20; do, special, \$5; Halifax 1st, \$60.85; do, special, \$2; S R Giffin, Isaac's Harbor, \$10; Canard church, \$14; River John church, \$6; New Annan church, \$5.08; Tatamagouche church, \$2; New Glasgow church, \$7.49; Clements-port church, \$5; Canso church, \$20.31; New Albany church, \$3; Rev E B McLatchy, Lebanon, N. J., \$1; Great Village church, \$6.23; Lower Aylesford church, \$9.67; Smith's Cove church, \$2; J W Bares, Esq, Wolfville, \$50; Cambridge church, \$10.50; Pugwash church, \$6.60; do, special, \$21. Total \$4307.30. Before reported \$3937.19. Total \$4307.49. A. COHOON, Treas. Den. Funds. Wolfville, N. S. March 29th.

Soap-sprung

—Pearline. Came from soap—an improvement upon it; a sort of higher development of soap, just as man is said to have been developed from the monkey. Every virtue that good soap has you'll find in Pearline. All the soap is in it that's necessary. Pearline isn't meant to be used with soap, but to take the place of it. Everything that soap does, Pearline does, and does it better.



Willis's Pearline

Cash on Forward Movement.

A L Reid, \$2; Isaac Harrison, \$1; Mrs A B Davis, \$1.75; E M Ganong, \$10; Omir Doyle, \$2; W H Edwards, \$10; Mrs C Record, \$10; Mrs J N Sloat, \$1; Mrs Judson Burt, \$1; Laura Hodges, \$2; A J Nickerson, \$5; Capt Jas McConnell, \$5; Peter McConnell, \$10; W D Hewitt, \$1; Alex Stewart, \$0c; Matt McGrath, \$2; John H Suttis, \$5; Jas McCutcheon, \$3; John McGrath, \$1; Wm McGrath, \$2; Jas H Jollota, \$1; P A Hewitt, \$5; Capt Wm Murdoch, \$4; Norman Longley, \$5; O S Miller, \$5; Abram Young, \$5; Benj Miller, \$5; M W Graves, \$4; A T Rice, \$2.50; Newcomb Marshall, \$2; Chas Quipp, \$2; L J Rickitson, \$1; Nina Phinney, \$1; Collection at Sonora and Wine Harbor, \$4.29. Total \$124.04. Total to date for March \$900.29. We need \$1250 each month to meet Mr. Rockefeller's conditions beside the cost of collecting. Brethren help.

Yours truly,
March 29. W. M. E. HALL.

Acknowledgement.

A large number of the church and congregation paid a visit to the parsonage on the 23rd of March. Their intention being to take us by surprise but they did not quite succeed. After an evening pleasantly spent, the ladies not forgetting refreshments, which by the way were exceptionally good. Dea. Horsman in a very neat speech presented us with a purse containing \$36.00 and sundries to the amount of \$17.30. The people have been exceptionally kind and considerate since our coming here. In the first of the winter they presented us with a sleigh, and Forest Glen gave a lovely bear skin robe which altogether would amount to over \$100. We are very grateful for these favors both for their monetary value and the good will expressed by our people. F. D. DAVIDSON.

Notices.

The officers of the Nova Scotia Eastern Baptist Association have accepted the kind invitation from the Oxford Baptist church to meet with them in July next. My address for a few months will be Bridgetown, N. S. T. B. LAYTON, Sec'y Eastern Asso.

The next Quarterly Meeting of the Pictou and Colchester Counties will be held April 24th and 25th with the church at Brookfield instead of Truro as previously announced. Home and Foreign Missions will occupy an important part of the programme. The W. M. A. S. will, as usual, have a session on Tuesday afternoon. O. N. CHIPMAN, Sec'y.

Programme Yarmouth Co. Baptist B. S. Convention, Beaver River, April 25th. 9.30 a. m., devotion, Clarence Doane; 10, business and reports; 11, The Bible School of fifty years ago and of today, J. H. Saunders; 2 p. m., devotion, W. H. Turner; 2.30, Sabbath observance and Bible school attendance, E. Quick; 3, Normal lesson on John's gospel, W. F. Parker; 3.15, The most needful thing for our Bible Schools, N. B. Dunn; 3.50, Normal lesson on John's gospel, W. F. Parker; 4, Questions box, P. R. Foster; 4.20, The Model Bible School, C. P. Wilson, M. W. Brown. E. C. SIMONSON, Sec'y. W. F. PARKER, Chairman Ex. Com.

Cough Cured in a Night.

If you have a cough or cold don't experiment with Cough Mixtures until the Cold is deep seated. Griffiths' Menthol Liniment has proved the most successful Cough cure. Used internally and applied to the throat and chest, it goes direct to the spot, and will cure severe colds in a single night. All druggists, 25 cents.

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It tells the story of what The Frost & Wood Disc Harrow has done for others, and what it will do for YOU.


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HOOD'S PILLS

House the for old liver, and cure biliousness, sick headache, jaundice, nausea, indigestion, etc. They are invaluable to prevent a cold or break up a fever. Mild, gentle, certain, they are worthy your confidence. Purely vegetable, they can be taken by children or delicate women. Price, 25c. at all medicine dealers or by mail of C. I. Hood & Co., Lowell, Mass.

RUN DOWN



GATES' SUPERSEDES ALL PILLS

INVIGORATING SYRUP.

The Best CATHARTIC

BUILT ME UP.

WATERFORD, Digby Co., Nov., 1895.

C. GATES & CO.

Gentlemen—Two years ago I was run down, lost my appetite and became so weak that I could not work. Tried many medicines without receiving any benefit. I then got your LIFE OF-MAN BITTERS and SYRUP which soon built me up so that I have remained well ever since.

Yours respectfully,
DELANEY H. GRAHAM.

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

PUTTNER'S EMULSION

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

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

CHILDREN'S COUGHS QUICKLY CURED.

Hard to keep the children from catching cold—will run out of doors not properly wrapped—get wet feet—kick the bed clothes off at night.

What's a mother going to do about it? Mustn't neglect the children's Coughs and Colds—might end in Croup—and Croup end fatally or weaken the lungs for life.

Most mothers now give their children Dr. Wood's Norway Pine Syrup.

It's nice to take, and cures all kinds of Coughs and Colds more quickly and effectually than any remedy known.

Mrs. R. P. Leonard, Parry Sound, Ont., writes: "I have used Dr. Wood's Norway Pine Syrup for Coughs and Colds of myself and also of my baby. I find it always cures a Cold quicker than any other Cough mixture I ever tried." Price 25c.

LAXA-LIVER PILLS—Cure constipation, biliousness, sick headache and dyspepsia. Every pill guaranteed perfect and to act without any griping, weakening or sickening effects. 25c. at all druggists.

The Home

About Canned Goods.

Examine the cans when delivered; if any are slightly bulging at the ends reject them.

Store the cans in a cool, dry place.

When brought out for use open the can two hours, if possible, before using; turn the contents into a dish and let stand uncovered until ready to use; this will generally dissipate the close, "tinny" taste so often noticed in canned goods.

In using peas, asparagus or other vegetables, put up in slightly salted water, drain off and throw away all the liquor. Cover the vegetable with cold water and let stand for at least half an hour; drain and heat over hot water, adding a few spoonfuls of fresh water, a bit of butter, seasoning, etc.

Always empty the cans as soon as opened. Four-fifths of the cases of poisoning from canned goods occur through neglect of this precaution.—Table Talk.

Washing Flannels.

It is difficult to get a laundress to wash the baby's soft, nice flannels properly, and a careless one can ruin the best woolen garments in two or three washings, making them harsh or so shrunken and small they are unfit for use. The following method has been used for years with perfect success, the little garments retaining the soft, fleecy look until worn out. Use water that is as hot as you can bear your hands in comfortably. Dissolve a little borax in it; add enough white soap to make a strong suds. Wash the flannel through two waters prepared in this way, plunging them up and down and rubbing gently between the hands until clean. Soap should never be put directly upon the flannel. Borax softens the water, making very little rubbing necessary. Rinse through clear water of the same temperature as that used in washing. Just before hanging them out pull and stretch every piece in shape, for if you neglect this, the tiny fibres interlace and cause it to become hard and shrunken. Place them on a line, smoothly, where the sunshine and a gentle breeze will blow through them. It must be done quickly. Grown persons' flannels can be washed by the same recipe. It is invaluable to a mother with little children.—S. H.

How to Keep Silverware.

In the busy life of the women of to-day, time seems to be too precious to devote to such work, and knowledge is made to take the place of labor in the intelligent household. Instead of scouring and rubbing and polishing each piece of silver, the service may be cleaned in a few minutes as effectively as if an hour or two hours had been devoted to it. After each meal the silver should be put in a cedar tub or dish pan kept for the purpose, and covered with hot water, to which a teaspoonful of powdered borax is added, then taken out immediately and laid on a soft linen cloth, and each piece rubbed quickly with a piece of chamois skin.

Silver should never be rubbed with flannel or cotton cloth. When not used it will become tarnished if exposed to light and air; therefore, to keep it in good condition each piece should be carefully wrapped in white tissue paper. The plated ware will assume a new dignity treated in this manner, and will always look bright and clean.—N. Y. Observer.

The Feet In Winter.

By the end of winter a great many people have cause to regret that they have disobeyed the laws of hygiene in the care of their feet, and have more need of a remedy than of direction as to what they should have done. Chilblains are a very distressing and assertive affliction. One of the simplest remedies is to paint the parts of the feet affected with iodine, although it will leave an ugly stain on the stockings and on anything that it touches. Dry the feet after painting them, and do not let the stockings or anything else that can be

stained come in contact with the iodine. Wear strong shoes of leather out of doors, and do not wear india-rubber overshoes of any kind any more than is strictly necessary. Never wear them in the house. In order to secure the most healthy condition of the feet they should be kept warm, dry and clean. Wash them very frequently, at least once a day, and put on stockings that have been well aired. The practice which children have of tucking the stockings away in the shoes at night is a pernicious one. The stockings should be hung across the back of a chair where they can be thoroughly dried from perspiration, and the shoes should be set where they can be well aired inside as well as outside. This is especially necessary if there is any tendency to excessive perspiration of the feet. This affliction may often be done away with by careful attention to the feet. A healthy, warm-blooded person should use cotton or silk stockings and strong, light shoes, but older people and delicate children who suffer from cold feet should wear warm woollen stockings.—Selected.

Children's Voices.

Very little attention is paid in schools or at home to the child's speaking voice. High, coarse, nasal accents go without any attempt to correct them until they are confirmed by habit. There is no reason why a child should not be taught to speak in an agreeable, cultivated tone. The tone of the voice is considerably the result of habit. A high, squeaky voice, a guttural, deep voice, or, worse than all, a nasal tone, may be corrected if it is taken early. Lipping is easily corrected. It is an indolence in speech which children often persist in after they are perfectly able to enunciate all their syllables correctly. Peevish children acquire a pettish, peevish voice.

Teachers and parents can give instruction in voice culture better, perhaps, by example than precept. A teacher of little children should speak to them in clear and distinct but gentle tones. A firm voice does not mean a harsh, scolding voice. The elocutionists in schools cannot employ their powers in any more useful manner than in regulating and training the speaking voice to children. It is not especially desirable to spend a considerable amount of time merely to teach a child to recite a few poems with dramatic force and expression. Very few children in after life have any use for the elocution they have learned at school. A clear, agreeable tone of voice is something every child should acquire, as far as it is possible for them to acquire it.—Selected.

Governor Roosevelt has refused to sanction the proposed compromise of the suits brought by the State of New York, against Armour & Co., of Chicago, for violating the state butter laws, and has ordered the attorney general to proceed with the prosecution of the cases. These suits were brought to recover penalties amounting to \$1,250,000 for selling oleomargarine in the state as an imitation of butter.

Lost flesh lately? Does your brain tire? Losing control over your nerves? Are your muscles becoming exhausted?

You certainly know the remedy. It is nothing new; just the same remedy that has been curing these cases of thinness and paleness for twenty-five years. Scott's Emulsion. The cod-liver oil in it is the food that makes the flesh, and the hypophosphites give tone to the nerves.

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

LEGS ENTIRELY RAW

From his feet to his body, and ran a blood tinged, irritating water.

Mrs. A. Keirstead, Snider Mt., N.B., tell how her little boy suffered, and how B.B.B. cured him permanently.



FREDDY KEIRSTEAD.

There is not a mother in this land who has a child suffering from skin disease in any form but will thank Mrs. Keirstead, of Snider Mt., N.B., for telling of the remarkable manner in which her boy Freddy, was cured of one of the severest and most torturing of skin diseases by the use of Burdock Blood Bitters; and not only relieved and cured for the time being, but, mark you, after eight years the disease has shown no sign of returning. The following is Mrs. Keirstead's letter:—

"With gratitude I can testify to the wonderful curative powers of Burdock Blood Bitters. Eight years ago our little son, Freddy, was afflicted with salt rheum and was in a dreadful condition. His legs, from the soles of his feet to his body, were entirely raw, and ran a bloody water, which appeared to burn and itch until he was often in great agony.

"After trying several remedies, we resolved to give B.B.B. a trial.

"You can imagine with what delight and gratitude we saw our boy entirely cured after using one bottle and part of the second. We gave him the remainder of the second bottle, and from that time till the present he has never had a sign of salt rheum or a sick day. You need not wonder that I think there is no other medicine can equal Burdock Blood Bitters to purify the blood and build up the health and strength."

Largest Foundry on Earth making **CHURCH BELLS & CHIMES & PEALS** Purest copper and tin only. Terms, etc., free. **WOSHANE BEL' FOUNDRY, Baltimore, Md.**

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

JOHN KILLAM, North Kingstons, N. B.

The Sunday School

BIBLE LESSON

Abridged from Peloubeta's Notes.

Second Quarter.

JESUS TEACHING HUMILITY.

Lesson III.—April 16. John 13: 1-17.

Study the Whole Chapter.

Commit Verses 14-17.

GOLDEN TEXT.

I have given you an example, John 13: 15.

EXPLANATORY.

SUBJECT: THE LORD'S SUPPER. WASHING THE DISCIPLES' FEET.

I. JESUS AND HIS DISCIPLES ASSEMBLED IN AN UPPER ROOM.—"Jerusalem, early Thursday evening" (v. 1). After the anointing in Bethany (our last lesson), after sunset of Saturday (the Jewish Sabbath), Jesus the next morning made his triumphant entry into Jerusalem, and taught in the temple both Monday and Tuesday. Wednesday, April 5, was spent in retirement at Bethany in preparation for the awful day of crucifixion. The next morning he sent two of his disciples to the city to prepare for the celebration of the Passover. It was to be the scene of his farewell words to his disciples. In the early evening of Thursday he and his disciples went to Jerusalem, and entered the upper room where the meeting was to be held.

II. NOW BEFORE THE FEAST OF THE PASSOVER. That is, immediately before; just as he was about to sit down with his disciples at the Paschal feast. This is simply a note of the time and place. WHEN JESUS KNEW, R. V., "Jesus knowing," the verb being in the participial form, as in the following phrase "having loved." He was fully conscious that his last hours on earth were at hand when it was appointed that HE SHOULD DEPART, the Greek expressing the act of going over from one place or sphere to another. HIS OWN. The group of followers whom he had chosen, and also the world-wide circle of his disciples of which these twelve were the nucleus. WHICH WERE IN THE WORLD. The sphere of their labors and trials and service. He loved not only his own in heaven where they shine in perfect glory, but also those in the world, still tainted with imperfections. HAVING LOVED HIS OWN... HE LOVED THEM UNTO THE END. (1) To the uttermost limit of love, the greatest love known in the universe; and (2) with a love without end. God's love never changes, never ceases, any more than the sun ceases to shine, although men may hide in caves and dungeons from its light. He foresaw Peter's denial, but he loved on; he foresaw that all the twelve would forsake him and flee from his danger within a few hours, but he loved them still; he foresaw the treachery of Judas, but he did not cease to love him, but sought again and again in these remaining hours to save him,—he washed his feet, he warned him, he gave him spiced from the table.

III. THE STRIFE AS TO WHO SHOULD BE GREATEST.—Luke 22: 24-30. We cannot understand the full meaning of our lesson unless we turn to Luke and read about the contention among the disciples, probably as they were assembling in the upper room before sitting down to the table.

The strife arose, as is usual when strife arises among good men, from mingled motives, in which the good predominated. But except in Judas' case, we may be sure that the best of motives were mingled with the unworthy ones, and that they wanted to be near him whom they loved.

The strife was intensified if not occasioned by the unwillingness of any to perform the servile work for others of washing their travel-soiled feet.

III. JESUS WASHES HIS DISCIPLES' FEET. AN OBJECT LESSON AND ITS TRACHINGS.—Vs. 2-17. 2. AND SUPPER BEING ENDED. The R. V. is more correct here, "during supper." The delay would also give time for their excited feelings to quiet down, and thus for them to be better prepared for the lesson he would teach them. THE DEVIL HAVING NOW (ALREADY) PUT INTO THE HEART, ETC. There was still hope for Judas, since he was not so utterly lost as to plan his treachery all by himself. Satan opened the door, and Judas, looking in at the riches to which it opened, walked into the trap. Satan was the sower of the seed, but Judas had for a long time been preparing the soil of his heart to receive the evil seed, or it could not have sprung up.

The fact that Satan suggested evil to our minds does not impair our responsibility, since the thought, feeling, purpose, is consciously and freely our own.

3. JESUS KNOWING. Fully conscious that he was the Son of God, with all power and glory, to which he was soon to return. This verse sets before us the infinite condescension of Jesus, and reinforces the lesson of the act that follows. No disciple could ever claim that he was too great, too

glorious, or too high rank, or too supreme power, to do the humblest service for man. Greatness and power are given for this very purpose.

4. HE RISETH FROM SUPPER. This was the Passover Supper, not the Lord's Supper, which was instituted later in the evening.

LAID ASIDE HIS GARMENTS... AND GIRDED HIMSELF. "Oriental garments are much the same now as in the days of Jesus. Over the drawers and the trousers and the shirt, and perhaps over the vest and the kufan,—like a dressing-gown,—are worn loose, flowing robes, which must be laid aside when one has any special service to perform.

5. HE Poured WATER INTO A BASIN. Over the feet, for the feet were not put into the water as with us, but the water is poured from a ewer over a basin held under them, and the feet are washed in the falling stream. BEGAN TO WASH. Implying that he had washed some of the feet before he came to Peter. THE TOWEL WHEREWITH HE WAS GIRDED. "The attendant wipes the feet with a napkin, which he commonly carries on his shoulder, or which he wears about his person like an apron, or tucks into his girdle."

6. THEN COMETH HE TO SIMON PETER. In the order of washing. LORD, DOST THOU WASH MY FEET? The emphasis lies first on "thou," and then, a little slighter, on "my." The other disciples seemed to have allowed Jesus to wash their feet in silent shame, but Peter burst out in an indignant explosion of protest.

7. THOU KNOWEST NOT NOW; BUT THOU SHALT KNOW (UNDERSTAND) HERE-AFTER. Jesus explained the meaning to Peter after the work was completed.

8. THOU SHALT NEVER WASH MY FEET. The negative is the strongest form possible. Thou shalt by no means wash my feet as long as the world stands. IF I WASH THEE NOT, THOU HAST NO PART WITH ME. Cannot share my kingdom, my character, my work.

Why. (1) Because the first condition of discipleship was submission to Christ, even when he could not understand all the reasons for the command. (2) Because this washing was symbolical of spiritual cleansing, and Peter himself understood it so (v. 9). If he were not cleansed from his pride and selfishness he could not belong to the kingdom of love.

9. NOT MY FEET ONLY, BUT ALSO MY HANDS AND MY HEAD. If the washing meant having a part in the work and character of Jesus, and being with Jesus, he could not have enough of a cleansing so precious. In spite of his errors his heart glowed with love to his teacher. He had begun to learn his lesson.

10. HE THAT IS WASHED* Bathed all over. A different word from "to wash" that follows, which means to wash a part, as the hands or feet. NEEDED NOT SAVE TO WASH HIS FEET. "A man who has bathed does not need to bathe again when he reaches home, but only to wash the dust off his feet, then he is wholly clean. So also in the spiritual life, a man whose moral nature has once been thoroughly purified need not think that this has been all undone if in the walk through life he contracts some stains; these must be washed away, and then he is once more wholly clean." The bathing represents the new birth; the washing the feet, the cleansing from daily imperfections, the daily prayer "forgive us our debts." AND YE ARE CLEAN. They were truly converted, and had been cleansed from sin by the pardoning love of God. BUT NOT ALL. One, Judas, had never been truly converted.

11. FOR HE KNEW WHO SHOULD BETRAY HIM. Rather, as R. V., "he knew him that should betray him." He saw his inmost heart, he read his secret character.

12. WAS SET DOWN. The word means "reclined," as was customary at meals. "KNOW YE? Have you understood the deeper, spiritual meaning?"

13. YE CALL ME MASTER. Teacher, with the definite article, the teacher. AND LORD. One who has authority over you. You accept my instructions, and obey my commands.

14. IF I THEN. This "I" is emphatic. YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET. Apparently this is what they had just been unwilling to do when they first came in.

Read here vs. 34 and 35.

15. I HAVE GIVEN YOU AN EXAMPLE. THAT YE SHOULD DO AS I HAVE DONE TO YOU. Imitate the principle, the spirit, the soul of the act.

16. THE SERVANT IS NOT GREATER THAN HIS LORD: It is impossible for any one to be too great to imitate this act of Jesus. The great danger of the church, in this as in every age, is pride, self-seeking, and failing to imitate its master in this humble service for others.

17. IF YE KNOW THESE THINGS, IMPLYING THAT SOME MUST LEARN THEM IN MORE ways than merely by hearing; but they must be known before they can be practised. HAPPY (blessed) ARE YE IF

A QUARTER CENTURY'S GROWTH IS THE BEST PROOF OF ITS POPULARITY

Table with 4 columns: YEAR, INCOME, ASSETS, ASSURANCE IN FORCE. Rows for years 1878, 1879, 1883, 1888, 1893, 1898.

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ST. JOHN, N. B.

WE DO THEM. Blessed because they are the royal road to true blessedness; because the blessedness can come only to those who do as well as know. It is the blessedness of doing good, of humility, of likeness to God, of a part in the redemption of the world.

Her Life Was Saved.

Sent Home From the Hospital to Die.

Yet Dodd's Kidney Pills Saved Edna Rathburn—Her Case was one in a Thousand—Tortured by Diabetes—A Remarkable Cure.

Hampstead, N. B. April 3rd.—If ever any remedy for human ills was put to a stringent test, in practical experience, that medicine is Dodd's Kidney Pills, and the test was the case of little Edna Rathburn, of this place.

The case is still fresh in the memory of the inhabitants of York County, for it was the principal topic of discussion throughout the country, for weeks.

Six years ago, Edna, who was then only two years old, met with a terrible accident, two of her ribs being torn from her spine. The fractured ends refused to "knit." The child could not straighten her body, but was bent almost double, and could walk only with the greatest pain and difficulty.

Diabetes set in, and her sufferings were terrible to witness. Night and day she was in the most awful agony. The doctors could do nothing to relieve her, and advised that she be sent to the St. John Hospital. The surgeons there said the case was hopeless. They sent her home again, with the advice to give her the greatest care as that was all could be done for her.

In despair, Mrs. Rathburn one day decided to try if Dodd's Kidney Pills would help the child. They did. Day by day she improved under their influence, till after a time came perfect health. Not a vestige of Diabetes was left.

Now, Mrs. Rathburn says: "Our child's life was saved solely by Dodd's Kidney Pills."

Sufferers from Diabetes who read of this case can rest assured that they will find a cure just as surely as did little Edna Rathburn, in Dodd's Kidney Pills.

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All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

A CHATHAM LADY

Tells How Her Health Came Back.

There are too many women who suffer dreadful backaches, pain in the side and headaches, who are weak, nervous and run down, whose life, energy and animation seem gone. Here's a lady who was cured by

MILBURN'S HEART AND NERVE PILLS.

Mrs. Mary Borden, King St., Chatham, Ont., says: "For some months I have been afflicted with nervousness and general debility. Going upstairs would produce a great shortness of breath and a tired, exhausted feeling.

I had palpitation and fluttering of the heart, and for months have not been well or strong. Until I took Milburn's Heart and Nerve Pills, I almost despaired of a cure. I have only taken one full box, and now feel splendid.

My nerves are strong, all the heart troubles are completely removed, the shortness of breath has vanished, and the constant tired out, all gone feeling is a thing of the past. It is needless to say that I esteem this remedy the best in the world for heart and nerve troubles." Milburn's Heart and Nerve Pills are 50c. a box or 3 for \$1.25, at all druggists.

TIME TROUBLE TEMPER

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FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED 25,000,000 BUCKLE, SCREW, & OTHER HARDWARE. WEST-TROY N.Y. PUREST BEST LEADINE BELL-METAL CHIMNEY, ETC. CATALOGUE & PRICES FREE.

From the Churches.

Denominational Funds.

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

MAHONE BAY, N. S.—Rev. R. A. Allaby of Mahone Bay has resigned the charge of the Northwest and Mahone Bay church, the resignation to take effect on April 1st.

BRUSSELS STREET, ST. JOHN.—On the 2nd inst., two converts were baptized at the close of the morning service. Dr. Carey preached his farewell sermon in the evening.

TEMPERANCE VALE, YORK CO., N. B.—On Sunday, March 26th, I baptized five candidates at Temperance Vale, two of them heads of families. Others are coming to the Saviour in our meetings. Pray for us. A. A. RUTLEDGE.

MIDDLETON.—Our service of last week at the Centre were richly blessed. From the first meeting deep interest was manifest. There was thirteen decisions for Christ. The work is spreading and deepening. Pray for us. C. W. CORREY.

SACKVILLE, N. B.—We have been holding special services for two weeks. Christians are being blessed and seekers are finding Christ. Four were baptized on the 26th, others are waiting baptism. E. E. DALRY.

MARCH 28.
RIVER JOHN.—Bro. Baker has come to help us. We want the prayers of God's people, that his efforts may be crowned with great success. If our prayers unitedly ascend to the throne of grace the Holy Spirit's power will be mightily felt throughout River John. Do not forget the request. It is not an idle one. PASTOR.

OSBORNE.—Sunday, March 26th, was a "Missionary Day" with us. The pastor preached a sermon on the subject of missions in the morning. The evening hour was joyfully spent with public missionary exercises, papers were read, recitations and readings were given and songs sung, all bearing on the one grand and important theme—the evangelization of the whole world. A collection was given for Foreign missions amounting to \$4. ALLAN SPIDELL.

TRYON, P. E. I.—Special services were recently held for three weeks at the Westmoreland section of the Tryon church. The last of the three weeks Pastor Grant of Summerside was with us, from whom the Old Story came with sweetness and power. The meetings were exceedingly interesting because the Spirit of the Lord was present with us. There were nine who professed conversion. They will be baptized as soon as our ice-bound river opens up again. D. P., Pastor.

MARCH 27th.
IST SABLE RIVER, SHELBURNE CO., N. S.—The work of the Master is moving along favorably in this place. There is a marked increase of spiritual interest in our midst. The "still small voice" is continually heard in our midst saying unto us "go forward." Some time ago we began special services with this church, but sickness among the people compelled us to give them up. We hope to hold some special services in the near future. I thank God for placing me in such a field of labor and among such warm-hearted people. Our prayer meetings are soul-inspiring. The Sunday School is a credit to the church and an honor to the cause. The B. Y. P. U. meetings are very interesting and helpful being full of life and spirit. The large attendance at all our meetings makes it very encouraging for the pastor. "Showers of blessing we need." "This all our cry shall be, nearer my God to thee." G. H. BAKER, Pastor.

BRISTOL, N. B.—Our new church building according to notice given was set apart to the worship of God on the 19th inst. Rev. G. O. Gates preaching the dedicatory sermon at 11 a. m., theme The Cross of Christ. It is needless to say it was good and highly enjoyed by all who had the privilege to hear him. Rev. Jos. A. Cahill preached at 2.30 p. m., to a full house. Theme, The Kingdom of God on Earth. Bro. Gates at 7 p. m., spoke on Jerusalem to a densely packed house; a number

failed to get an entrance. The dedicatory prayer was offered by Rev. J. W. S. Young who also rendered valuable assistance in taking up the offerings. Bro. E. P. Calder was present and took part in the services, as was also Rev. E. P. Gray, Free Baptist. The contribution and subscriptions during the day amounted to \$211, which goes on church debt. Bro. Gates again lectured in Hartland, Monday night to a delighted audience. Last evening we gave hand of fellowship to 11 persons, all young people. We expect others soon. A. H. HAYWARD.

MARCH 27th.
HALF ISLAND COVE, N. S.—The work of grace has been going on here for some time. Rev. A. F. Baker spent two weeks with the church and the Holy Spirit was present, the church was revived greatly and sinners constrained to come to Christ. Seven were added to the church, five being heads of families. We believe Bro. Baker is a man sent from God to his work. The Queensport church has been pastorless since Oct. but prayer meetings well attended Sabbath morning and evening also Wednesday evening. They are hoping in the near future to secure a pastor. We are willing to correspond with any who desire to work for the Master. Brethren pray for us that we may come very near to the mark of the high calling in Christ Jesus. T. F. HENDSHER, Clerk.

MARCH 27.
AYLESFORD, N. S.—The Aylesford Baptist church observed its 53rd anniversary on Sunday, March 19th. Pastor B. N. Nobles of Kentville preached the anniversary sermon in the morning. An afternoon service consisted of reports of the different branches of the church's work for the year, an address by former pastor, J. L. Read, roll call and renewal of covenant. In the evening Pastor Nobles gave an excellent address to the young people, and a very full and profitable day was closed with an after service led by the pastor. Valuable assistance was given throughout the day by Bro. H. A. MacLean, singing evangelist. Bro. MacLean remained until yesterday, assisting the pastor in special work. The divine presence has been manifest and souls have been saved. Seven have declared for Christ and others are coming. Expect baptism tomorrow. Meetings will be continued. Brethren pray that God's anointing may be upon us for the work. JOHN BURTT MORGAN, Pastor.

APRIL 1st.
COLE HARBOR, GUYSBORO CO., N. S.—On March 23, Pastors Beals of Canso and Morse of Guysboro went to Cole Harbor, for a week's mission, services were held each evening and the families of the community were visited. The little church at Cole Harbor has only twenty members. They are faithfully serving their Master. They have a little house of worship, a model for neatness and in size for their congregation. Good was done during the meetings, several manifesting an earnest desire to follow Christ. Baptist principles are intelligently held by the members and gaining ground in the community. The people abounded in kindness to His ministers, who count their week's work with this small isolated church a bright spot in their history. The church is grouped with the Crow Harbor, and the Whitehead churches in pastoral support, and still aid must be given by the H. M. Board. The field is now pastorless and in need of a pastor and his family among them. R. OSGOOD MORSE.

BARTON, N. S.—We have had a great deal of sickness in this place this winter, and our special meetings at Barton Section of our field was a failure on that account. I was laid by myself two or three weeks of la. grippe. I enjoyed a very pleasant visit from Bro. E. A. Allaby the 1st and 2nd Sundays in March. Our brother was with us in a few special meetings, but on account of sickness and bad weather there was not much accomplished while our brother was with us. We are now enjoying the blessing of God upon us in the South Range Section of our field. Sunday morning nine happy converts followed their Lord in His appointed way. I began special work in my field the week before Christmas but have had a great deal of broken time, still the Lord has wonderfully blessed us. I baptized the first candidate in my pastorate here the 3rd day of last April, 1898. Within my pastoral year I have had the happy privilege of baptizing thirty-two in all into the fellow-

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ship of the Saint Mary's Bay church. One month and a half has gone now on the second year, and I am glad to say that the very best of feeling exists between pastor and people, there is no trouble at all, only very hard times financially on account of deaths and removals of some of our best supporters which makes it pretty hard for us to get along. But we shall have to trust in the Lord and do good and believe his promise, "Thou shalt dwell in the land and verily thou shalt be fed." Yours in the work. JAS. A. PORTER.

LEAD CITY SOUTH DAKOTA.—I was delighted to hear of the good work done through our esteemed Bro. D. G. McDonald in the North West. Now it may be that some would like to hear a word from the other West. This is a growing town of about seven thousand, but the word "Town" must never be mentioned here always "City." I was pleased to find that the Post Master, an honorable gentleman, Mr. McKay, was from Cape Breton. The Homestake Gold Mining Company has some of the largest stamp mills in the world; they pay to the miners alone three thousand dollars a day. They claim to have enough in sight now to last for 20 years' working day and night. Every thing is booming here but religion. Sabbath desecration is one of the greatest evils we have to contend with. It is humiliating to see our deacons going out to work on the Lord's day but such is the case. It cannot be said of all the churches, silver and gold have we none; for some of these churches are wealthy, neither can they say "in the name of Jesus Christ of Nazareth rise up and walk." The religious tide is at a very low ebb, yet the Lord has some faithful followers in the West, those who are willing to shell out as well as blow out. I wish to give you an instance of the many which we have noticed since coming to the West. Bro. Dexter, who is a member of the Deadwood Baptist church and by the way a Nova Scotian from Shelburne Co., pays each month, not promises, but pays \$15, on pastor's salary besides Foreign and Home Missions. I heard Dr. Steele say once at convention if he wanted to make money he would be a tailor. Bro Dexter is a tailor, but I have noticed in the East that tailors did not pay any more than other ordinary mortals. The Baptist people of this City have a nice church home. They receive some aid from the Home Mission Society, hope soon to become self supporting. We have had a number of valuable accessions to the church, among others was a graduate of a State University, who is a worker in every sense of the word. Last night we received seven more for baptism, others to be received this week. Since receiving the news of Bro. Poshay's death and then more recently of Dr. Gumbart of Boston, this passage has been flashing across my mind, "In the midst of life we are in death." J. A. MARPLE.

MARCH 26.
The 80th Birthday Anniversary of the Rev. John Chipman Morse, D. D.
HELD AT HIS HOME IN SANDY COVE, DIGBY CO., N. S., MARCH 23, 1899.

Dr. Morse and his three churches on Digby Neck are "record breakers." Just 100 years ago seven men, who were converted in Digby township, under the ministrations of Enoch Towner the first Baptist minister to visit this county, went to Lower Granville, and were there organized into a Baptist church. Mr. Towner was at the same time ordained as pastor of Sissiboo church, then the only Baptist church in the County of Digby. Elder Peter Crandall was Mr. Towner's successor. His ministry began here in 1806. On the 5th of December, 1809, the Digby Neck church was organized and Mr. Crandall became the pastor. In this service he continued till his death, April 2nd, 1838 a period of more than 29 years. He was a good man and full of faith and much people were added to the

church. The late Rev. Henry Saunders and Charles Randall conducted his funeral services. The church was supplied with occasional services by Mr. Saunders and others. During Mr. Crandall's illness and on till the 12th of April, 1841, Mr. Morse, a licentiate of the Aylesford church, visited this people. He received a warm welcome as a servant of God for whom the people of God had been praying. They received him in their homes as the Lord's anointed and have continued in their loyalty and love to him all these years, from generation to generation. So it is that our venerable brother and his people have made a record that has no duplicate in the history of our churches of these provinces. With all our modern improvements and rapid advancements, it may be to the edification of our churches of today, and our ministers of today to look into some of the old ways of calling a minister, and of looking for and accepting pastorates. Somehow these old ways had a stability in them more in harmony with our conceptions of God's plan for our churches, and our own ideals of a God-sent ministry, than many of our modern methods. Ere Father Crandall departed he taught his people to get on their knees and look to God for a successor, they did so, God answered them so fully that they have not been called to repeat this petition for nearly three score years.

On the 21st of January, 1891, these churches held a Jubilee service in commemoration of their pastor's long and valuable services, the report of which was published in the MESSENGER AND VISITOR at that time.

The 80th birthday of this distinguished servant of God being the 23rd of this month, his people in grateful remembrance of the mercies of God extended to them and their loved pastor, arranged for special services and thank-offerings, by which to record their love for their venerable pastor and their gratitude to the Heavenly Father for Dr. Morse's long and valuable services. Their plans were wisely made, and well executed. The result was a very happy occasion.

The following is the programme. Services in the church at 2 o'clock:
Doxology.
Invocation, Rev. C. E. Pineo.
Hymn, No. 19, Baptist Hymnal.
Scriptures, Rev. J. H. Saunders.
Prayer, Rev. B. H. Thomas.
Anthem, The Law of the Lord.
Sermon, Rev. J. H. Saunders.
Hymn, No. 131.
Address, Rev. Mr. Smith (Methodist).
Address, Rev. B. H. Thomas.
Anthem, Oh How Lovely.
Address, Rev. E. H. Howe.
Address, Rev. C. E. Pineo.
Music by the Choir.
Address by Dr. Morse.
The day was bright, the gathering large. Most of the churches in the County were

they go to church
Every Sunday. You will see them in the front pews and in the back pews, in the gallery and the choir. If you go to church, as no doubt you do, you should have one of them go with you. We mean those
Spring Overcoats
which receive such favorable comment. And with right. They're gems of artistic tailoring. They're cheap
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Our stock is bubbling over with new and attractive goods right now.
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April
represents the people the pastor was served who took many who Morse and gifts. Let from many
Address
Denon, and Digby person Dr. was ordain address of services of the grace presented and congru through D two beauti By a few voiced the religious b Denon, th Neck chu hearty co church. I beautiful a in which the very d them by D his minist panied by made by the facts were
Of all the the beginn two brothe Dr. Morse had marrie people? I grand par has here to tions. It v Morse thou be fairly reg had made a in many fa Pacific and To all the brother ma this compar in prayer th be spared, a
Dr. and through the their gratefu loving word many congru them from versary of D 23th. They kindly acc gratitude.
To those bared us in and have se and hope, w Words fail t encouraged shows us th at home hav possible to u written to u of expressi friends. Me words of ch Since the de church has b ings, which been greatl night souls power of C that have co week of the terest deep us in your blessing upon forget to ask again thanki sympathy an
Middleboro

represented. At the close of these services the people in large numbers gathered at the pastor's home where a bountiful tea was served by the ladies. The numbers who took tea were largely added to by the many who came in to congratulate Dr. Morse and his family and to present their gifts. Letters congratulatory were read from many friends.

Addresses from the churches with donations were now in order. First Bro. Helsey Denton, one of the oldest members of the 2nd Digby Neck church, who is the first person Dr. Morse baptized shortly after he was ordained, gave a most interesting address on the long, loving and helpful services of the aged pastor; magnifying the grace of God in all this. The sum presented was respectable. The church and congregation at Sandy Cove presented, through Dr. Rice, the resident physician, two beautiful chairs to Dr. and Mrs. Morse. By a few well chosen words Dr. Rice voiced the good wishes of the several religious bodies of the place. Bro. Wallace Denton, the efficient clerk of the 1st Digby Neck church, presented the gifts and hearty congratulations of this mother church. The Rev. C. E. Pineo read a beautiful address from the Westport church in which grateful reference was made to the very excellent services rendered to them by Dr. Morse in the earlier days of his ministry. This address was accompanied by a thank offering. In the addresses made by the brethren some very interesting facts were mentioned.

Of all the members of these churches at the beginning of the present pastorate only two brothers and five sisters are now living. Dr. Morse at a marriage was asked if he had married the parents of these young people? He answered yes, and their grand parents before them. Dr. Morse has here touched the lives of three generations. It was also brought out that Dr. Morse though long residing in what may be fairly regarded as quite a retired location had made a name that is a household word in many families from the Atlantic to the Pacific and in India.

To all the kindly things said our dear brother made most fitting replies. Before this company broke up Rev. Bro. Howe led in prayer that this precious life may long be spared, and that the end may be bright.

J. H. SAUNDERS.

Thanks.

Dr. and Mrs. Morse wish to express through the MESSENGER AND VISITOR their grateful remembrance of the many loving words spoken to them, and the many congratulatory messages received by them from numerous friends on the anniversary of Dr. Morse's 80th birthday, Mar. 23th. They desire that their friends will kindly accept this expression of their gratitude.

To those who have so kindly remembered us in this sad time of bereavement, and have sent to us letters of sympathy and hope, we return our heartfelt thanks. Words fail to express how much they have encouraged and strengthened us and it also shows us that even when distant the friends at home have thought of us. As it is impossible to write to all of those who have written to us, we take this public manner of expressing our gratitude to these dear friends. May God reward you for the words of cheer which you have sent to us. Since the death of my loved father the church has been holding a series of meetings, which are now going on and all have been greatly encouraged as night after night souls have acknowledged the saving power of Christ. The number of those that have come to the Saviour this first week of the special work is 30 and the interest deepening each night. Remember us in your prayers and as you ask God's blessing upon the work at home do not forget to ask His aid in our behalf. Once again thanking our dear friends for their sympathy and love.

I remain yours sincerely,

MILFORD R. FOSHAY.
Middleboro, Mass., March 28.

MARRIAGES.

HATFIELD-TINKHAM.—At Argyle Head, March 27th, by Rev. M. W. Brown, Thomas S. Hatfield, of Springhaven, and Fannie M. Tinkham, of Causan, Yarmouth Co., N. S.

LEWIS-ESTABROOKS.—At the residence of the bride's parents, Rockland, Carleton Co., N. B., March 21st, by Rev. A. H. Hayward, F. S. Lewis, of Mount Pleasant, Carleton Co., N. B., to Ella V., youngest daughter of Joseph H. Estabrooks, of Rockland.

GILLET-WARHAM.—At Springhill, March 25th, by Rev. J. W. Bancroft, John M. Gillett and Jane E. Warham.

CARTER-MCDONALD.—At Springhill, March 27th, by Rev. J. W. Bancroft, Charles Carter and Grace McDonald.

WEBSTER-McCONNELL.—At Cambridge, N. S., March 29th, by Rev. E. O. Read, John H. Webster, Esq., of the above named place, and Mrs. Susan J. McConnell, of Wellsford, N. S.

WEBSTER-CONGDON.—At Cambridge, N. S., March 29th, by Rev. E. O. Read, Robert A. Webster and Mrs. Amanda Congdon, both of Cambridge.

COREY-MUNROE.—In this city, on the 2nd inst., by Rev. Dr. Carey, Rev. William G. Corey, of New Causan, to Alice, daughter of George Munroe, Esq., of Newcastle, both of Queens County.

MCLEOD-BELL.—At the parsonage, Murray River, P. E. I., March 29th, by Rev. Henry Carter, Norman McLeod, of High Bank, to Sarah Jane Bell, of White Sands.

DEATHS.

WEATHERBER.—At Eastville, Col. Co., N. S., March 26th, of heart failure, the wife of Deacon Edward Weatherbee, aged 53 years. As a thief in the night the summons came but not unto one who had neglected to make ready for the appearing of her Lord.

STARKEY.—At Johnston, Queens Co., N. B., March 24th, after a severe illness, Hazen Starkey, aged 52 years. The deceased was a member of the 1st Johnson church and an esteemed citizen in the community in which he resided. He leaves an aged mother and two sisters who mourn his departure.

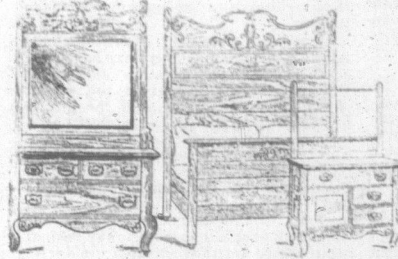
FOWLER.—At Hammond Vale, Kings Co., N. B., March 29, Bro. Charley W. Fowler, entered into his Heavenly home, aged 23 years. The family, church, B. Y. P. U. and Sunday School have sustained a great loss. With dying breath our departed sang, "Jesus lover of my soul, let me to thy bosom fly," then out of suffering Jesus received into rest a soul for whom He died.

GIBSON.—Mrs. Uphemia Gibson, aged 83 years, died on the night of the 22nd of March, at the home of her brother, Mr. Caleb Hawkin, of Pennfield. Her sufferings were long and severe. She professed faith in Christ at the age of 16, and became a member of the Pennfield Baptist church. She lived a humble, pious woman, and was respected by the community at large.

GRAHAM.—At DeBert, N. S., March 27, the wife of James Graham passed to her reward. She had reached the allotted time of three score years and ten and for the most part had experienced the blessings of health, but in less than a week her body yielded to the power of pneumonia. Quiet and reserved yet full of womanly sympathy, a thoroughly consistent Christian, her loss will be deeply felt in the community as well as by the husband, sons and daughters to whom she was bound by the tenderest ties of nature.

NOBLES.—At Springfield, March 20th, Mrs. Margaret, relict of the late F. D. Nobles, who preceded her to the better land about 5 months before, aged 84 years, passed quietly to her eternal rest. From early life she was a member of the church of Christ and lived a peaceful, Christian life in the blessed assurance that all was well. Her dear ones that mourn have the confidence that to her to die was gain though to them a great loss.

Reliable Furniture
At Lowest Prices



Ash Bedroom Suit of Antique Finish. Bureau 47 inches wide, 21 inches deep. British Bevel Edge Plate Mirror, 30 by 38 inches. Bed 4 feet 2 inches wide

\$29.50

This is of handsome design and particularly good value.



Kitchen Cabinet or China Closet of Ash Antique Finish, 7 ft 5 in high, 3 ft 8 in wide. Base 8 ft 2 in high, mounted on casters.

\$12.50

This an exceptionally useful article.

Manchester Robertson & Allison

COME AGAIN . . .



We expect a return visit from all our patients for other work. We aim to give such service as will warrant them in coming. Painless dentistry—moderate charges—warranted work—tells about our service. You can learn all about painless dentistry—the famous Hale method—our success—and about our moderate charges on your first visit. But to tell what we really mean by warranted work—you must come again—and again—as our patients do—and find us here to make anything right when at fault.

Boston Dental Parlors, 527 Main St., DR. J. D. MAHER, Prop. ST. JOHN, N. B.

CAMERON.—At South Brookfield, Queens Co., March 18th, after a short illness, Mrs. Hannah Cameron, relict of the late Hayden Cameron, aged 76 years. She professed faith in Christ and was baptized in her youth and in the hour of death she felt no fear. She was of amiable disposition and possessed to a large degree the charity that thinketh no evil. She was known as Aunt Hannah by old and young in the village where she lived. To know her was to love her. She leaves an adopted daughter, two brothers, one sister and many friends to mourn their loss.

CARTER.—At DeBert, N. S., March 21, Laura, wife of Deacon Lorenzo D. Carter, aged 31 years. For more than six months the dread disease consumption had been wearing away the physical frame until finally the exhausted body succumbed to its power. Death however had no fear for her since she had early committed herself to the Lord. A widowed mother mourns the loss of an only daughter, a husband is thus early deprived of the presence and counsel of a loving wife, and three young children are bereft of a mother's care, for all of whom there is much deep and heartfelt sympathy.

HILMAN.—At Canterbury, March 9th, Mrs. Jane Hilman, wife of Nehemiah Hilman, aged 66 years. She was a faithful wife and mother, leaving a kind husband, three sons and three daughters to mourn their great loss. She professed religion when a young woman and was baptized by Rev. Mr. Knowles, P. C. B., of N. S. Though at last upon a bed of tedious illness for several weeks, it was her abounding consolation to anticipate meeting her Saviour and forever be with him. Funeral took place at Southampton, and was one of the largest ever in that place. By her request the sermon was preached by J. W. S. Young.

being dead she yet speaketh. She leaves six children to mourn the loss of a kind and faithful mother. It was her joy to know while here that her family had all accepted Christ. Her two sons and three daughters in Wine Harbor are all members of the Baptist church there, and the other daughter, Mrs. William McConnell of Forest Hill is a member of the Port Hillford church. May the Great Comforter comfort them in their sorrow.

KEITH.—During the past year the little church and community of Kinnear Settlement have sustained a great loss in the removal by death of one of the pillars of our church and one of the most respected citizens of our community. Deacon Daniel L. Keith passed peacefully to his reward in the 76th year of his age. Bro. Keith was converted and united with the Baptist church when a young man of about 20. The greater portion of his life was spent in Kinnear Settlement, where for many years he has served the church in the capacity of one of its deacons. The cause of Jesus in his own community lay near to his heart, and his testimonies in public and in private clearly indicated the source of his rest of soul and his great anxiety for others to enter into that rest for themselves. He became a subscriber to the Christian Visitor at 20 and our denominational paper has since that time made its weekly visits to his home. He leaves a widow, a daughter of the late Rev. Mr. Herrett, who preached in this section of the country years ago, a daughter and three sons to mourn the loss of a kind and devoted husband and an affectionate father.

Acknowledgement.

I wish to acknowledge the kindness the friends of Brighton showed me Saturday evening, March 18th, Methodist and Presbyterian as well as Baptists. May God richly bless them for their kindness in remembering me in my affliction is my prayer.

Brighton, Shel. Co.

M. LLOYD.

BROWN'S BRONCHIAL TROCHES. Neglect of a Cough or Sore Throat often results in an Incurable Lung Disease or Consumption. For relief in Throat troubles use BROWN'S BRONCHIAL TROCHES, a simple yet effective remedy. Sold only in boxes.

Walter Baker & Co.'s Breakfast Cocoa. "A PERFECT FOOD—as Wholesome as it is Delicious." 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 1700. Branch House, 6 Hospital St., Montreal.

News Summary.

Staff Sergeant Ralston, of the 73rd Battalion, one of the best known rifle shots in Canada, and a member of the Bisley team for six years, is dead at Hagersville, Ont.

The Buffalo express on the Michigan Central struck a buggy on a crossing a short distance east of Courtland, Ont., Saturday afternoon, killing its occupants, J. F. Cohoe and his wife.

An accommodation train on the Grand Trunk struck the caboose of a freight train on a siding at Kenwood, Ont., Monday. Section Foreman Chevers was killed outright and Sectionman Vickery seriously injured.

F. H. Hale, M. P., James Robinson, M. P., and Hon. John Costigan are among persons seeking legislation from the Dominion Parliament empowering them to construct a line of railway from Edmonton by way of Athabasca Landing and Lesser Slave Lake to Peace River.

George Bidwell, the elder of the Bidwell brothers, who with several confederates gained fame by defrauding the Bank of England out of \$5,000,000 through forged securities, died Sunday at Butte, Mont., after two weeks' illness from pneumonia.

The total of dead as a result of the Windsor Hotel fire, New York, now is thirty-two, the identified dead numbering eleven and the unknown dead twenty-one. The list of missing still numbers about forty, but most of the injured have recovered and have been discharged from the hospitals.

Rev. Robert Wallace, of Toronto, one of the best know of the older generation of Presbyterian ministers, died Sunday night. Rev. Dr. Evans, pastor of Emmanuel Congregational Church, Montreal, and one of the most popular pulpit orators in the city died on Monday.

Robert J. Burdette, the humorist, and Mrs. Clara B. Baker, were married March 25, at Pasadena. Mr. and Mrs. Burdette will make their future home in Pasadena, where Mr. Burdette will fill the pulpit of the First Presbyterian church. This is Mr. Burdette's second marriage.

D. W. Semple and George M. Allen, of the Klondyke Nugget, have arrived at Vancouver, B. C., on their way to Ottawa to act as a deputation from the miners to lay before the government certain matters, particularly regarding the abolition of royalty, with other reforms which are said to be needed from the mining point of view.

The order for twenty locomotives given by the Great Northwestern Railroad Co., to the Baldwin Company, of Philadelphia, is causing much comment in engineering and official circles in London. The contract stipulates the delivery of the locomotives in four months, while British manufacturers needed eighteen months to do the work.

A huge black bear, was shot in Judge Hanington's forest, about two miles from Dorchester Cape, yesterday afternoon. Bruin hibernated in the woods where Judge Hanington's men had been cutting cordwood during the winter, and did not stir in her den, which she had dug under a log, till Wednesday, when she was disturbed by an Indian's dog. The bear was very fat and dressed some 375 lbs. The hair on the skin is extremely glossy.

The troubles in Samoa arising out of the election of a king have taken a serious turn. Admiral Kautz, commanding the U. S. S. Philadelphia, ordered the dismissal of the provisional government and subsequently his vessel and the British warships Porpoise and Royalist opened fire on the native villages, which continued intermittently for eight days. Several villages have been destroyed. The German consul espoused the cause of the provisional government.

"Handsome Dan" and "Old Eli," the two Maxim rapid-fire guns which the students and alumni of Yale University subscribed for and presented to the government, and which were a part of the armament of the cruiser Yale during the late war with Spain, have arrived at Yale. The guns have been given to the university subject to the needs of the government should occasion for their use again arise.

Prof. Robert Koch, the celebrated bacteriologist, who in 1883 at the head of the German cholera commission visited Egypt and India and then discovered the so-called "comma" cholera bacillus, will start with an expedition next month for the tropics to continue his investigation as to the nature and origin of malaria. The Reichstag has made a grant of 60,000 marks in aid of the undertaking.

Marion Brown, the one-legged colored tramp, who has been on trial at London, Ont., for the past week on the charge of murdering Policeman Michael Toohey on the night of June 24, 1898, was found guilty Wednesday and sentenced to be hanged May 17. Brown shot Toohey while the latter was trying to arrest him for unprovoked assault upon a railway crossing watchman.

United States Senator Fairbanks of the joint high commission, announces that he intends to make a trip to Alaska this spring. The time of departure is dependent upon word from Senator Perkins, of California, who will be a member of the party. The plan is to go to the head of the Lynn Canal, which is fifteen or twenty miles from the scene of the recent rioting over the boundary line. The trip will be for the purpose of making an investigation of the boundary question. Senator Fairbanks says that two or three members of the commission besides himself will make the trip.

Sir William McDonald, Montreal's millionaires tobacco manufacturer, has made another munificent donation to McGill University. This time it is the school of mining which benefits, and the gift is large enough to provide the services of a lecturer, a demonstrator, an essayist and a complete staff of mechanics, which, with recent endowments of the professional chair, gives that department a complete staff. The donation also provides a working fund for the summer mining school, which will enable it to move to any desired centre where practical experience may be obtained. Last year this school spent the summer in Nova Scotia. This year it is intended to inspect the anthracite coal districts of Pennsylvania and the extensive iron works located around Philadelphia and Pittsburg.

Our Heroes.

Here's a hand to the boy who has courage To do what he knows to be right. When he falls in the way of temptation, He has a hard battle to fight. Who strives against self and his comrades Will find a most powerful foe. All honor to him if he conquers, A cheer for the boy who says, "No!"

There's many a battle fought daily The world knows nothing about. There's many a brave little soldier Whose strength puts a legion to rout. And he who fights sin single-handed Is more of a hero, I say. Than he who leads soldiers to battle, And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted, To do what you know to be right. Stand firm by the colors of manhood, And you will overcome in the fight. "The fight," be your battle-cry ever; In waging the warfare of life; And God, who knows who are the heroes, Will give you the strength for the strife. —Phoebe Cary.

Run Down Nerves

Nothing Like Paines Celery Compound For the Nervous System.

It is the World's Best Spring Medicine.

As far as the sick and suffering are concerned, time is too precious in their estimation to waste in reading any long dissertation on their condition based on a medical or scientific standpoint.

The suffering and diseased know well of their perilous and low condition of health, and sad hearts yearn for release from the chains of death's agents.

Each broken down, weak and suffering man and woman should know that the underlying cause of their burdens and ailments, apparent in headaches, sideaches, backaches, sleeplessness, dyspepsia, neuralgia and rheumatism, is a faulty nutrition of the entire nervous system.

The blood is pale, watery and hampered in its life-sustaining work by humors and impurities. The nerves cannot assimilate proper nourishment no matter how much food is taken into the system.

When your condition is such as we have described, Paine's Celery Compound is your sure deliverer and rescuer. It quickly arouses a hearty appetite, regulates the bowels and brings about a normal action of the liver.

At this season, Paine's Celery Compound frees the system not only of rheumatism, eczema, salt rheum and other blood troubles, but also of neuralgia, nervous headaches, dyspepsia and kidney disease.

Let the advent of spring be to you a time of cleansing, toning and repairing of your entire system. Paine's Celery Compound will do this blessed work in a way that no other medicine can do. It is the only prescription that your druggist or medical adviser can honestly recommend. No other remedy can take the place of Paine's Celery Compound for your case. The use of one bottle will bring quick conviction to the greatest doubters.

PAINT & PROSPER

Painting and prosperity go together naturally. Paint is the outward sign of prosperity. Paint saves property, increases its value. Twenty dollars worth of paint often adds two hundred dollars to the market value of a property. All owners reckon with this strange fact. But many put off painting too long, or paint without putting enough brains into the choice of paint, and their property "runs down." The paints that are made by thoughtful people for thoughtful people are

THE SHERWIN-WILLIAMS PAINTS

Their makers have tried for thirty years to make the best paint—the most enduring paint. They have succeeded. Every can of The Sherwin-Williams Paints is fully covered by a guarantee, and back of the guarantee are the reputation and all the resources of the company. You can be fully posted on paint by reading "Paint Points," an illustrated little book which we will send free on request. THE SHERWIN-WILLIAMS CO. PAINT AND COLOR MAKERS, Canadian Dept., 21 St. Antoine St., Montreal.

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

A despatch from Kimberly, in Griqualand, West South Africa, reports the death of the famous missionary, Rev. John McKenzie. Mr. McKenzie worked in the same sphere as Dr. David Livingstone and Dr. Moffat, the former of whom died in 1873 and the latter ten years later. He preceded Mr. Cecil Rhodes as deputy commissioner of Bechuanaland, and fought for the Bechuanas natives against the immigrant Boers.

Rev. W. M. Patton, D. D., professor of Hebrew and registrar of Wesleyan College, Montreal, has resigned his position owing to a disagreement with the college authorities over financial matters.

Asthma Cured
After Twelve Years' Suffering—Toronto Physicians Advised Leaving Her Home to go to Manitoba—Clarke's Kola Compound Cured.

Mrs. McTaggart, 80 Vanauley St., Toronto, writes: "I have been troubled with asthma and bronchitis for twelve years, which gradually grew worse each year in spite of the hundreds of dollars my husband has spent with several doctors, and almost every remedy we could procure, which only afforded temporary relief. For the past two years I could not lie on my left side, and during the past year previous to taking Clarke's Kola Compound the asthma became so severe that I had not had a full night's sleep, and during most of that time we had a doctor in attendance. We gave up several doctors, as I was becoming no better, and the last doctor, after about two months' treatment, told me he could do nothing for me, and advised me to go to Manitoba or some dry climate. We heard of Clarke's Kola Compound being a cure for asthma, and before taking this remedy made several inquiries from those who had taken it, and in each case found the result so satisfactory that we resolved to try it. After taking the first bottle I became much better, and began to sleep well at nights. Since taking the third bottle I have not felt the slightest symptoms of my former trouble. I have during the past six months gained nearly 20 pounds in flesh and feel perfectly healthy in every way. I can assure you that I will do all in my power to induce any sufferer from this terrible disease to try it." Certified correct by Peter McTaggart, Proprietor of Toronto Dairy Co. Sold by all druggists.

They Reach The Kidneys.
Mr. Conrad Beyer's opinion
—OF—
DOAN'S KIDNEY PILLS.

No one can be healthy with the kidneys in a diseased or disordered state. The poisonous Uric Acid which it is their duty to filter out of the blood, is carried into the system and produces Rheumatism, Headaches, Backaches and hundreds of ills and ailments.

Any one who has the slightest suspicion that the kidneys are not acting right should take Doan's Kidney Pills. They are the most effective kidney remedy known. Mr. Conrad Beyer, at E. K. Snyder's Shoe Store, Berlin, Ont., bears this out when he says: "Anyone suffering with kidney troubles cannot do better than take Doan's Kidney Pills, for they cured my wife who has been afflicted with pain in the back and other kidney troubles for a long time. They have helped a great many of my acquaintances in this town, and I must say they are the medicine that reach the kidneys with the best effects."

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

A Sure, Safe, Quick Cure for these troubles is

Pain-Killer

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

MENTHOL PLASTER
The D & L PLASTER

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

Every family should have one ready for an emergency.

DAVID & LAWRENCE CO., LIMITED, MONTREAL, Branches of Imitations

MARRIAGE CERTIFICATES
Printed on Heavy Linen Paper, 8 x 11 inches at 30c. per dozen. For sale by PATERSON & CO., Printers, 92 Germain Street St. John, N. B.

Llewellyn W. Longstaff, a member of the Royal Geographical Society, has contributed £25,000 towards the fund being raised for the Antarctic expedition.

The Farm.

Coming.

The days grow longer,
The sun grows stronger,
The plants in the windows,—how they grow!
They seem to listen,—
Their bright eyes glisten;
And what they're hearing I think I know,—
The spring that's coming,
The brown bees' humming,
The sweet, warm winds of an April day,
While snows are drifting,
The scene is shifting:
The grim, old winter's not long to stay.
—Scattered Seeds.

A Smart Donkey.

A farmer had several horses and one donkey. The donkey was always the ringleader in any piece of mischief. Once the farmer fastened the horses in a field next to one where there was a fine crop of oats. The horses looked over into the next field, and wished they had some oats; but, as they could not jump over the fence, the oats were safe.

But soon the farmer saw the horses galloping about and trampling down his oats. He could not imagine how they had gotten in. He supposed some mischievous boy had been playing a trick on him. He drove them out, and shut the gate. But the same thing happened three times. Then he decided to catch the tricky person, whoever he might be. So, early one morning he went out and watched. Imagine his surprise when he saw the donkey walk up to the gate and pull the pin; while the horses stood looking on, ready to trot in as soon as the gate swung open.

"Well," said the farmer, "I always thought donkeys were stupid; but I don't see anything stupid about that little fellow."—Humane Alliance.

Dissatisfied Farmers.

There is a class of farmers who are always grumbling. They jump from one crop to another, just in time to suffer loss. If wheat is low one year, they sow none for the next. If tobacco or cotton drops, they abandon cotton, or cotton and tobacco, for the next year. They may be called peripatetic farmers running from one crop to another, pursuing an ignis-fatuus, but are never able to catch it. Their profits are always in the future, but they never reach the point in the future where the profits lie. They try to reach the end of the rainbow for those bags of gold that immemorial tradition speaks of, but the rainbow recedes as they advance. Such men do not deserve success. They are visionary, fickle, inconsistent. They are governed more by imagination than by judgment. They look upon the steady, painstaking, calculating farmer as a dull fellow, without the forecast to make a large fortune in a short time. Time, however, shows which is the wise and which is the foolish. The farmer of imagination spends his life in pursuing a phantom, growing poorer and poorer as he advances in life, becoming more and more dissatisfied with his farm, and venting his morbidness upon everything and everybody, but himself. The farmer of work goes cheerfully onward through high prices and low prices, adding an improvement here and another there, keeping up the fertility of the soil, making his home more beautiful and cheerful every year, and growing happier and better as he advances in life. Such a man will succeed in any calling.—Southern Farm Magazine.

The Fruit Garden.

Preparations for extending the supply of the fruit in the garden should be made early every winter and spring, and even if one only owns a small place, fruit trees, bushes and vines should be planted and intelligently cultivated. First, this should be done for family use, and, second, for commercial purposes. The owner of a small or large place who does not raise fruit for home consumption is not deserving of the name of farmer. A quarter, half or one acre plot will yield fruits in

variety and abundance. Only tested kinds of fruit trees and vines should be planted. Let the nurseryman experiment with new sorts, unless you do it on a very small scale for the pleasure gained thereby. Too many farmers are led to adopt new varieties of fruits upon slim grounds of recommendation, and they lose money invariably by the process. The accumulated experiences of the many will be of use in guiding one in the selection and cultivation of all fruits. This experience crystallizes in time in the short, pithy advice that finds its way in reputable agricultural journals. Sometimes the advice is repeated so many times that a few are inclined to sniff at it and ask for something new. There is very little that is absolutely new in the world, but our knowledge advances gradually, and each little new suggestion that comes as the result of actual experience proves of great value in the long run.

The man who raises apples today cannot expect something from nothing. Apple trees need culture. They require as much intelligent care as any other fruit. If you are not willing to give the trees this attention, it is better not to raise any apple trees. If you are willing, then select the very best varieties adapted to your region—Greenings, Baldwins, Ben Davis, Pippins, Grimes Golden, Northern Spy or any of the other standard sorts. But it would be a pity to buy first-class trees and then stunt their growth with poor attention.

The apples are a good illustration of all other fruits. It was not many years ago that we thought the apple trees could take care of themselves. Now there is no profit in apples unless one makes the raising of them a study. We must select the best trees, guard them against diseases, fertilize and cultivate the soil around them, pick the fruit at the right time, sort and grade them carefully, and then pack and ship them to the right market. One mistake in this chain of work may knock off all the profits. What is true of apple culture is true of all other fruits. It is a period of intense competition, and the survival of the fittest will follow.—(S. W. Chambers in Massachusetts Ploughman.

Crops in Farmers' Hands.

Consolidated returns of the various crop-reporting agencies of the Department of Agriculture show the amount of wheat remaining in farmers' hands on March 1 to have been the equivalent of 29.3 per cent of last year's crop, or about 198,000,000 bushels.

The corn in farmers' hands as estimated aggregates 800,000,000 bushels, or 41.6 per cent of last year's crop, against 782,800,000 bushels, 41.1 per cent on hand.

Ingersoll's Eulogy On Whiskey.

"I send you some of the most wonderful whiskey that ever drove the skeleton from the feast, or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over billowy fields, the breath of June, the carol of the lark, the dew of the night, the wealth of summer and autumn's rich content, all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens singing the 'Harvest-Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the starred dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been within staves of oak, longing to touch the lips of man."

Doctor Buckley's Reply.

"I send you some of the most wonderful whiskey that ever brought a skeleton into the closet, or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as Arctic midnight, in which the breath of June grows icy, and the carol of the lark gives place to the

foreboding cry of the raven. Drink it, and you shall have 'woe,' 'sorrow,' 'babbling' and 'wounds without cause,' 'your eyes shall behold strange women,' and 'your heart shall utter preverse things.' Drink it deep, and you shall hear the voice of demons shrieking, women wailing, and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck, and seize you with their fangs; for 'at last it biteth like a serpent, and stingeth like an adder.' For forty years this liquid death has been within staves of oak, harmless there as purest water. I send it to you that you may 'put an enemy in your mouth to steal away your brains.' And yet I call myself your friend."—Selected.

How To Get Strong.

Nature Should be Assisted to Throw off the Poisons that Accumulate in the System During the Winter Months. Thousands of people not really ill re-

quire a tonic at this season. Close confinement in badly ventilated houses shops and school rooms during the winter months makes people feel depressed, languid and "out of sorts."

Nature must be assisted in throwing off the poison that has accumulated in the system during these months, else people fall an easy prey to disease. A tonic is needed and Dr. Williams' Pink Pills for Pale People is the greatest tonic medicine in the world. These pills make rich, red blood; strengthen tired nerves, and make dull, listless men, women and children feel bright, active and strong.

Mr. John Siddons, London, Ont., says: "I can speak most favorably of the virtues of Dr. Williams' Pink Pills. They prove invaluable in strengthening and toning up the system when debilitated. Having used them for sometime past I can speak most favorably of their beneficial results. As an invigorator of the constitution they are all that they claim to be."

But you must get the genuine Dr. Williams' Pink Pills for Pale People. Imitations never cured anyone, and there are numerous pink colored imitations against which the public is cautioned. The genuine are sold only in boxes the wrapper around which bears the full name "Dr. Williams' Pink Pills for Pale People." If your dealer does not keep them send to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed post paid at 50c a box or six boxes for \$2.50.

It is Different

Is what a lady told a grocer when she was asked how she liked the tea he persuaded her to take in tead of Monsoon. No tea pleases like Monsoon—30, 40, 50 and 60 cents.

MONSOON
INDO-CEYLON TEA

BE SURE
BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs.
BE SURE and get the aforesaid before buying elsewhere.
WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.
MILLER BROS.
101, 103 Barrington Street HALIFAX, N. S.

A \$25 GENUINE Waltham Watch
FOR \$9.50 Ladies' or Gent's size.
It does not cost you one cent to examine it.



We have just secured, for spot cash, at 60 cents on the dollar, the entire stock of a wholesale firm which was in need of money. This Watch, has Genuine Waltham Movements in a 14k Solid Gold-filled Case, warranted to wear for 20 years. These watches are sold by jewelers at \$25 to \$30.

Our Great Offer.—Send us 50c and we will send you one of these watches, ladies' or gent's size, hunting case or open face, to your nearest Express office. You can examine it, and if it proves to be exactly as we say, pay the Express agent the balance—\$9.50—and take your watch. If the watch is not exactly as we say, send it back and we will return you your money. As to our reliability, we refer you to the agent of the Dominion or Canadian Express Company. We are an honest firm, and we are selling watches cheaper than any other house in America. If cash in full accompanies the order we will give you present of a beautiful Gold plated Chain, ladies' or gent's size, and we will send you the watch by registered mail and guarantee safe delivery. If you order six watches at one time we will give you one free for your trouble. Send money by registered letter or money order.

THE STANDARD SILVERWARE CO.,
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