

# Messenger and Visitor.

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THE CHRISTIAN VISITOR,  
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Vol. XVI.

ST. JOHN, N. B., WEDNESDAY, APRIL 25, 1900.

No. 17.

**The Climate of South Africa.** The present war in South Africa, in the perils and fortunes of which so considerable a number of our Canadian volunteers are now sharing, has given us a new and lively interest in all that pertains to that country. Its climatic conditions are very different from those of Canada. Its position in the southern hemisphere reverses the order of the seasons as compared with our northern land. Its summer months are our winter months. Accordingly it is now autumn in South Africa and the winter lies just ahead. There is, however, less distinction climatically between autumn and winter, spring and summer, than with us. South Africa lies considerably nearer the tropics than does Canada, Capetown being in 35° south latitude and Pretoria about ten degrees nearer the equator. The coast lands have abundant moisture and the summers are very warm. In the interior portion of the country the rainfall is less, and the much higher altitude tempers the heat so that the nights are cold even in summer. The level strip of coast land is generally narrow. Twenty-five miles north of East London, which is situated between Port Elizabeth and Durban, the land is 1,500 feet or more above sea level. North of this are the Anatolia mountains, attaining a height of 7,000 feet. The country between these and the Stormberg range has an altitude of about 4,000 feet, and north of the Stormberg is the great plateau stretching beyond Bloemfontein having a somewhat greater altitude. North of Bloemfontein the altitude increases, reaching about 4,500 feet at Kroonstadt, 4,750 at the Transvaal border, and 5,700 at Johannesburg. From that point northward the altitude decreases and at Pretoria it is a little less than at Kroonstadt. The interior of South Africa—except in a few places where malaria may be encountered—is considered to have one of the most healthy climates in the world, and especially so in respect to pulmonary diseases. The least healthy portion of the year is that which follows the rainy season—the drying season—preceding the dry season of winter. The cold nights in contrast to the warm days, and the dampness, are trying for the unacclimated, and both men and animals suffer with pneumonia. At this season men must be both well clothed and well fed, and in the necessity of thus providing for the comfort and health of his troops is doubtless to be found a part of the reason for the delay in Lord Roberts' advance upon Pretoria. The winter of South Africa is of course very different from a Canadian winter. It is a time of cloudless skies, bright, warm days and cold nights, with some frost, a time of constant drought in the highlands of the interior, when all vegetation withers and the face of the veldt or open country becomes of the color of brown paper. For those who have sufficient protection from the cold of the nights, the climate of the winter season is said to be extremely healthful. The continued drought is of course monotonous and the dust storms are the one positively disagreeable feature.

**Flogging in English Schools.** The introduction into the British Parliament of the "Youthful Offenders" bill by which it was proposed to substitute corporal punishment for imprisonment in the case of minor offences has given occasion for certain remarks and reminiscences respecting the retention of corporal punishment in the English schools of the rank of Eton, Rugby, Harrow, etc. In his speech upon the Bill in the House of Lords, Lord Salisbury made a remark to the effect that if the record of the members of the House of Lords was investigated it would be found that they had been as boys repeatedly subjected to corporal punishment.

He expressed the opinion that those floggings had "left no traces of contamination" and the hope that the poor might not be excluded from the benefits of this method of discipline which had for centuries been so freely accorded to the sons of the rich. There can be few public men more clearly entitled to discuss the subject in the light of personal experience than the Prime Minister, for it is recorded that while a student at Eton, Lord Salisbury received eighteen several floggings. Gladstone, it is related, escaped a flogging at Eton because the head master permitted himself to be led into an argument with the statesman that was to be, and Gladstone succeeded in creating so much doubt in the master's mind as to the justice of the punishment he was about to inflict that he concluded to let the matter drop. It is estimated that one thousand members of the present Parliament was educated at such schools as Eton, Harrow and Rugby, and probably the experience of most of them in regard to floggings is more akin to Lord Salisbury's than to Mr. Gladstone's. A contributor to the New York Tribune, writing upon this subject over the signature of "Ex-Attache" gives us a leaf from his own notebook as follows: "As a matter of personal experience I may mention that when I left school I had to my record no less than sixteen floggings inflicted in the space of four years. This involved the expenditure of ninety-six pickled birches, at half a crown a piece, all of which were carefully charged as 'extras' in the school bills sent to my parents. Each punishment consisted of twelve strokes on the bare flesh, a new birch being used for every two blows, received kneeling, with one of the big sixth form boys holding me down with his right hand pressed on the back of my neck. The birches were long, thin and tough, having been kept in brine for several months, and the punishment they inflicted when wielded by our head master—a gigantic divine over six feet high and powerful in proportion—was quite enough to make one wince, every stroke lacerating the skin and leaving scars which, however, as the Prime Minister justly remarked in the House of Lords, 'are neither disgraceful nor contaminating.'" It is related that on one occasion thirty boys, of whom the present Prime Minister of England was one, received a flogging to which they were not justly entitled, owing to the blunder of the head master who mistook a list of that number of candidates for confirmation for the punishment bill which was sent up to him every day. He would listen to no protests on the part of the boys, but soundly flogged them all.

**Lord Roberts' Despatch.** A sensation of no ordinary character was caused by the publication by the Imperial Government on Tuesday last of a despatch from Lord Roberts which was written on February 13 and which had therefore been for some five weeks in the hands of the War Department in London. The despatch embodies reports from Generals Buller and Warren, with remarks by General Roberts upon the movement to relieve Ladysmith, which issued in the unsuccessful operations at Spion Kop. It would appear that all three generals agree in thinking that the position gained, and held so bravely for a day, might have been, and should have been, held permanently. General Warren seems to blame Colonel Thornycroft, who at the suggestion of General Buller had been placed in command on the hill and who, without consultation with his superior officers, decided to abandon the position. Buller in turn censures Warren for lack of the prompt action and the generalship necessary to support Thornycroft and hold the hill. Commenting upon the reports of

his subordinates, Lord Roberts severely censures Thornycroft for the assumption of undue authority and for action fatal to the success of the enterprise, at the same time praising him for his gallant fight. Lord Roberts also severely censures General Warren for his failure to meet the demands of a critical situation and to assure Thornycroft that the reinforcement necessary to hold the hill was at hand. But Lord Roberts goes further, and insists that General Buller himself must bear a part of the blame for the failure of his enterprise. Lord Roberts says: "The attempt to relieve Ladysmith was well devised and I agree with Buller in thinking it ought to have succeeded. That it failed may in some measure have been due to the difficulties of the ground and commanding positions held by the enemy and probably also to errors of judgment and want of administrative capacity on the part of Warren. But whatever faults Warren may have committed, the failure must also be attributed to the disinclination of the officer in supreme command to assert his authority and see that what he thought best was done and also to the unwarrantable and needless assumption of responsibility by a subordinate officer." The reason for the publication of Lord Roberts' despatch is not easy to understand. Presumably it was not intended for the public eye but for the information of the Government. It was naturally supposed when the despatch was published that it presaged the recall of General Warren, if not of General Buller also. But this seems not to be the case, and the only explanation given on the part of the Government is the remarkable one, under all related circumstances, that "the country was entitled to receive all the information that the Government could give." To the ordinary mind it would seem that the Government should wish at this time to do everything possible to strengthen the hands of the generals at the front, and the publication of Lord Roberts' despatch is certainly a remarkable method of achieving that end. If nobody is to be recalled, why should the incompetence of British commanders be paraded before the army, the nation and the world?

**The War.** The curtain is still kept pretty closely drawn across the stage of events in South Africa. Very little has been heard from Lord Roberts during the past week. Such glimpses, however, as the correspondents at the front are permitted to give us indicate that the moment for a general advance on the part of the British army, though supposed to be near, has not yet arrived, and that in the meantime the Boers are continuing to pursue their guerrilla tactics. At latest accounts Col. Dalgety, with a force of about 1,500 colonials, was still invested by the Boers at Wepener. He had been able to make an effective resistance, and his capture, though probably within the power of the enemy, would cost them a larger sacrifice of men than they are likely to make. Generals Rundle and Brabant have been fighting their way to the relief of Colonel Dalgety, the former from the south and the latter from the west. A despatch from Lord Roberts on Saturday states that Rundle had been fighting the Boers with some success on Friday near Dewet's Dorp, and that fighting was resumed on Saturday. At the same time General Brabant's relief force was reported to be at Bushman's Kop, 20 miles from Wepener, with a fairly open country before them. Saturday's despatches intimated that important developments were expected immediately, but no further news from that quarter has been received at this writing. The Boers must have a very considerable force in the vicinity of Wepener—which is near the eastern border of the Orange State—southeast of Bloemfontein. The officer in command was General Dewet, and an unconfirmed report, coming by way of Lorenzo Marques, says that he has been killed. The Boers are also showing much activity in the

(Continued on page 5).

## The Moral Issues of the War.

A JOHANNESBURG MINISTER TO HIS SCATTERED CHURCH.

In a pastoral letter addressed to the members of the Congregational church at Johannesburg, now scattered abroad, and many of them at the front, Rev. John C. Harris, who is a refugee at Durban, makes some interesting observations as to the underlying causes and the moral issues of the war. He says:

We see now that for long, long months before the wretched Raid was dreamed of, the Boers had been perfecting their plan and collecting their resources, and under all the seeming fair words of conferences and despatches lurked the sinister motive and the stubborn determination to fight at all costs and in spite of all diplomacy. . . . As the real causes of the war becomes more clearly revealed to us, we are driven to a deepening conviction that its far-off issues are moral rather than material, and that justice, liberty, truth are concerned more than mere stocks and shares. We regret to see that some among our fellow-Congregationalists in the homeland are unwittingly turning their backs upon us in this day of storm. We feel sure that with a clearer grasp of the facts, if they could divest themselves of the prejudices of party politics, they would not continue their mistaken support of the Boers. They say, "All war is wrong and unchristian. This war is unrighteous, because better and more cautious diplomacy could have prevented it. It has been brought about by the intrigues of Rhodes and Chamberlain, and those wicked capitalists, the duplicity and greed of an unholo crew of muckraking mammonites." Others drag in the Jameson Raid, and picture the Boers as a simple, pastoral people, piously defending their land from the wicked Uitlanders who made Johannesburg "a hell upon earth." We do not lay claim to any Pharisaic monopoly of the divine blessing, nor do we say that all is right on our side. You will bear witness that again and again have I denounced the greed of gold, the coarse sensualism, the callous materialism and the flippant jingoism which were such powerful factors in Johannesburg life, all of which to some degree have doubtless contributed to make this war possible.

We have all declared the Raid to have been wicked and wrong. Personally, I believe the influences of Mr. Rhodes in South African politics has not been for goodness; it has often been a triumph of unscrupulous opportunism, and has frequently lowered the tone of South African politics to the level of barefaced expediency. Again, we readily recognize the stubborn courage, the ready skill, the wonderful cunning and the profound foresight of the Boers. Many, very many of them are sincerely of the belief that they are fighting for their homes and their liberties—liberties and independence which were long since bartered away by their unscrupulous rulers! We admire their skill, and honor their perverted sense of patriotism. We pity them that they have been thus led by a pitiless and cruel clique of Hollanders and mercenaries to their fate and their undoing. In so far as the Boers are victims of capitalism and of political intrigue we are with them. We would have fought for their flag—had it stood for just government and pure administration. The ecclesiastical heirs of the Puritans and Pilgrim Fathers would have been keenly ready to defend the sons of the Huguenots and the Voortrekkers were they worthy sons and true heirs. But the Boer Government stood for corruption, for bribery, for injustice, for "slimness" and duplicity. The Boer regime stood for racial distinctions, religious disabilities, government by clique and shameless nepotism. Today all the smaller and more sordid elements leading up to this struggle fall away, and we see the moral significances, the wider imperial issues. The corrupt administration of the Liquor Law (against which the Dutch Reformed church itself made such magnificent protest in February last), the whole spirit underlying the treatment of the native races, the dangerous Secret Service, the Education Law, the Morality Law (under which the most diabolical iniquities lurked untouched by the state)—these are not political, they are moral questions. As such most, if not all, of them have been constantly dealt with by the Witwatersrand church council, a body representing at least 15,000 members of Christian churches, including ministers and delegates of the Dutch Reformed church. We can dismiss contentions and conferences, Uitlander grievances and franchise, and declare that this war, even if forced, would have been justified on moral grounds.

But it has not been forced by Britain. I am convinced that when the causes of this war are laid bare we shall discover that this is no "Boer War," that its roots run deeper and wider than African soil, and that certain European nations, professedly friendly, but always intensely jealous of England, have lent more than moral support to a vast intrigue which has for its object serious injury to our nation and our empire. And it was inevitable. It is useless, and worse, to blame our diplomacy—patient to the point of weakness. No diplomacy under the sun could have prevented the war. Nothing but a surrender of South Africa to the Dutch rule and giving back the natives to slavery; nothing but retreating from all we hold as noble in faith and just in law. This was the final issue. The enormous preparations, the secret

accumulation of ammunition, the wide intrigue, the invasion of Natal and Cape Colony, the constant fanning of the fire of racial hatred, and the studied preparation of, by us, forgotten feuds—these reveal the inevitableness of war. Not Chamberlain nor Rhodes made, or could have averted, the war. But Kruger, Steyn and Leyds made it, and Hofmeyer and Schriener, and the ministers of the Dutch Reformed church might have done much more to prevent it. Upon them rests the terrible responsibility and the bloodguiltiness. We are not jingoes, but earnest students of Revelation and history, when we deny that all war is necessarily unchristian. God pity the man and the nation against whom wrong, and injustice and hypocrisy could lift up a castle of lies unchecked. Our national liberties, our religious enfranchisements—all that is heroic and noble in our history, all which stirs our blood and quickens our loyalty and lifts the nation to the height of self-sacrifice—these things have come down to us through blood and strife, wrung from the grasp of kings, and wrested from the grip of tyrants.

As to the future, we are calm and confident. "We do not know when, but we know how the war will end." But if this calamity is to have no repetition, there must be a safe and definite settlement. There must be no more talk of independence. No "independence" to work evil and perpetuate strife and sow discord.

We cannot go back to be at the beck and kick of ignorant and bigotted "sons of the soil," who insult our Queen and trample on our name. We cannot have our families, our characters, and our liberties subject to the breath of hireling and professional spies. We cannot allow the wholesale damnation of the natives for the enrichment of Russian Jews and others, and the bribery of government officials. We cannot allow a gagged or a corrupt and bribed press to mislead the community or wilfully distort the truth—neither by capitalist nor Boer.

Whatever the flag be, the Mother of Nations must stand pledged to secure justice and right. Then we will start life again with packing-case furniture and "roughing it," if need be, for we will have hope and courage. We shall yet thank God for this war. Awful as it is, it is not all ill. Out of our sorrow we are gaining strength. We shall even thank God for reverses and delays, terrible and unexpected though they were; they, too, have had their place in the divine purpose. Men who never thought of God or prayed in a "boom," are chastened and driven back on the Eternal Reminders, the abiding elements of life, and lay closer grasp on those things which sorrow cannot steal, and adversity cannot touch.—Christian World.

## Prayer and Deliverance

BY J. B. GAMBRELL.

In 1 Thessalonians 2:15, the apostle speaks of his persecutors as those who "pleased not God and are contrary to all men." In 2 Thessalonians 3:1, 2, the apostle asked the brethren to pray for him that the Word of the Lord may have free course, and that they, he and his co-workers, might be delivered from "unreasonable and wicked men, for all men had not faith."

Taking these two Scriptures together we get an insight into the rough road traveled by the great missionary apostle and his co-workers. Then, as now, all spiritual progress was made against prejudice, and underlying the prejudice, that limited the sympathy of the people, was a bad spirit. Then, as now, the trouble in extending the kingdom lay with those who, for one cause or another, had little or no heart in the business, and when you got down to the taproot in every case of trouble, there was a lack of faith. Faith is the seeing grace and the interpreting grace. It is not only impossible to please God without faith, but it is impossible to see God, or in any wise to comprehend his great purpose and plans. The Jews were greatly narrowed in their sympathies, even after they were converted, by the remains of Judaism imbedded in their depravity. The Gentiles ever opposed the progress of the gospel because of a lack of comprehension of its real spirit. This opposition was aggravated by their worldly views of everything. Indeed, in the common view of those who opposed the gospel, they minded earthly things.

In the midst of the ever-continuing conflict of the great missionary apostle, whether he preached to the Jews or to Gentiles, he had recourse to prayer. There can be few subjects more worthy of careful consideration than Paul's prayers, or his attitude toward the whole subject of prayer. To the Corinthians he wrote, earnestly, entreating that they would help by prayer. To the Thessalonians, making mention to the difficulties around him, not specially, but as they might be summed up in the conduct of "unreasonable and wicked men," he said finally, "brethren, pray for us." All through the New Testament Scriptures prayer connected itself with everything great and gracious. Whatever anyone in the later days may say concerning prayer, in a half heathen glorification of natural law, no open-minded man can read the New Testament and not be certain that Christ and the apostle believed mightily in prayer. In their

thinking, at least, they were not entangled in the meshes of science, so-called, which leads the shallow thinkers to say that God is some way shut out by the laws which he himself has established. They went straight and confidently to God for what they wanted, and if such a thing as difficulty came into their minds, it was solved by that high faith which leaves difficulties in the hands of God, where there are no difficulties.

It is noteworthy that the apostle, in asking prayer for himself and his co-workers, did not ask it that they might be eased, that their struggle might cease, that the vexations of "unreasonable and wicked men" might come to an end. They asked prayer that the Word of the Lord might have free course and be glorified. The attitude of the great preacher toward all of his troubles was that of one who regarded them as incident to a life's work. His business was to glorify God; whether that was by life or death, as he says in Philippians, he was glad to tell his Philippian brethren that all his troubles had fallen out to the furtherance of the gospel, and that living or dying, the main thing in his life would come to pass—God would be glorified.

Here is a model, then, for those who are in any trouble. Let our prayers take a higher range than our own heads, and we have done well when we sink our own selves in the glory of the Master. When faith soars as high as this it goes as a conqueror, and real good will be secured in the good of the cause.

"Unreasonable and wicked men" beset Paul on every side. Their generation has not failed in the earth, even down to our present day. They are in many of the churches. They appear along the whole course of events as the knowledge of Christ spreads in the earth. Some are notoriously unreasonable, perhaps more unreasonable than wicked. There are some who are foolish in their unreasonableness, but with all of the unreasonable tribe there is the element of wickedness, and in every case the fundamental trouble is the same—they have not faith. Faith purifies the heart, broadens the view, ennobles the nature and brings wisdom from above, which is first pure, then peaceable. We may not say unreasonably that all unreasonable and wicked men are unconverted men. The scripture is too full of proof to the contrary. The unreasonable and wicked men in the churches and in the path of progress are far worse than those who stand clear out on the other side.

Paul's method of handling these obstructionists was of a kind with his whole Christian life. Where it was necessary to meet them openly and boldly and to speak the plain truth to them and about them, he did it, but he did not forget that the highest resource was in the infinite wisdom and power of God, and therefore, he asked the brethren to pray that the workers might be delivered from such men. Is it not time that a mighty flood of prayer was turned directly on this point? O, unreasonable men, the wicked men, the captious and thoughtless men and women in the churches, who set themselves against the work and the workers, obstructing every effort to build up the churches, and who hinder the progress of Zion, as far as their influence can go!

There are complications so delicate and far-reaching that the wisest pastor does not know what to do with these unreasonable people. Only the infinite wisdom of God can entirely comprehend the situation. In some cases to deal with them as they should be dealt with, is to tear up the church through kinships and friendships. These unreasonable and wicked people are given room and sway in many cases because of the harm they can do if they are brought to justice, and this impunity from discipline only causes them to increase in their unreasonableness and arrogance. And then there are many all around us, mighty leaders of wickedness, from whom in multitudes of ways true servants of God ought to be delivered. In some cases they need to be delivered from a seductive influence which leads the servants of God from the path of duty. From all these different cases, prayer is a sovereign remedy.

This writer recalls the case of a church rent asunder by two men who, in their passion and wickedness, could not be reasoned with at all, and who had reached the place on the down grade at which, for the sake of the mastery in the church, either one was willing to sacrifice the church and the religious welfare of his family and the whole country. Every effort to bring them to their senses had failed. A few faithful men and women covenanted to pray that these two men might come to their senses. There was an interposition of a divine providence, and in a short time the two men were thoroughly humbled, and the difficulty was manageable. The faithful servants of God in that church were delivered from the domineering influence of unreasonable and wicked men. Those whose minds had been so deeply disaffected through the manipulation of these two natures were given the spirit of a sound mind. Repentance, confession and reconciliation followed, and the leadership and influence of the two evil men were overthrown.

Many will recall the supreme crisis that came to Scotland during the reign of "Bloody Mary." It seemed that the light of truth in Scotland would be blotted out with an ocean of martyr blood. John Knox, whose prayers were even mightier than his words, shut himself in a room and for many hours prayed. Emerging from

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that room with a quiet content upon his face, he said: "Scotland is saved." The next word that came was: "Bloody Mary is dead." The unreasonable and wicked woman was taken away, and God's servants were delivered.

This writer remembers a scene which occurred in a country church when he was a boy. Many people were tented at the church for a protracted meeting. A daughter of one of the parties tented at the meeting, was married to a most unreasonable and wicked man. Like Saul of Tarsus, "he breathed out threatenings." His wife, on one occasion, went forward for prayer. With low cursing and defamation of the church and its leading members, he went forward, took his wife by the arm, and dragged her out to the horse-block, compelling her to mount on the horse behind him, without her bonnet or any preparation whatever, and thus he rode off, swearing that neither he nor his wife would ever be seen at that church again. It was a terrible and shocking exhibition of wickedness in such a place, but the brethren, with profound conviction, then and there, decided that they would all that evening make that man the subject of prayer. They broke up into companies, men and women, and spent the evening in the grove appealing to God. Next morning early he was back with his wife. He was pale and had an expression of horror on his face. All night long he had rolled and tossed. The pains of hell got hold upon him. At the proper time he rose at the back of the house like a palsied man, supported and dragged himself by the ends of the seats as he slowly came up the aisle for prayer, his countenance a picture of horror. When he had reached the last seat he fell like one dead, on the floor, and lay there for hours. Quietly rising, he asked for the man in the church he had most hated and abused, saying: "I want to shake hands with him first." The church and community were delivered from an unreasonable and wicked man. He died there on the floor that day, and God made instead another man in the image of Jesus Christ.

The purpose of this article is to turn the thoughts of all the people to prayer for deliverance from difficulties of the sort described, whether in the church, or in the denomination, or on the outside. There are no new difficulties in the progress of the cause, and no new way to meet them. Let God's people go to him about these matters. In God's way, by life or by death, there will be deliverance for those who are honestly doing God's work, and the Lord will be glorified to-day as in the olden times.—Baptist Standard.

### Rev. Robert Lowery, Famous Hymn Writer.

Rev. Robert Lowery, who died at Plainfield, N. J., recently, was the author of "Shall we gather at the River?" "Where is my wandering boy tonight?" and many other songs. He was seventy-three years of age, having been born in Philadelphia, March 12, 1826. He entered the university at Lewisburg, Pa., as ministerial student, in 1848, and was graduated six years later. His first pastorate was in the Free Baptist church in West Chester, Pa. In 1858 he became the pastor of the Bloomingdale Baptist church in New York, where he remained for three years, going next to the Hanson Place Baptist church in Brooklyn. He remained there eight years. It was while he was there that he made his efforts as a hymn writer. Some of the songs he wrote then are sung now all over the world. He accepted the professorship of Belles-Lettres in the University of Lewisburg and the pastorate of the Baptist church of that place in 1868. After performing this double work for six years he retired to live in Plainfield, intending to devote the rest of his life to writing hymns. He was subsequently elected chancellor of the university, and when the Park Avenue Baptist church was organized there he was induced to become its pastor. After succeeding in getting the society housed in a \$40,000 edifice he retired, and has since lived a quiet life at his home there. He was better known as a composer of sacred songs than as a preacher. Some of his best-known compositions are the two above mentioned and "I need Thee every Hour," and "Weeping will not save Me." He left a widow and three sons.—Bx.

### Arrow Points.

BY PASTOR J. CLARK.

Fashion is always costly.  
It costs more to be lost than to be saved.  
One transgression unforgiven is enough to keep from heaven.

It takes no longer to tell the truth than it does to tell a lie.

Beggars must not be critics.  
Criminals would make poor judges.  
A foul heart may go with a fair face.

By parlying with sin  
You let the tempter in;  
A brave, strong, honest "No!"  
Drives off the dreaded foe;  
Despite unwelcome pain,  
None serve the Lord in vain.  
West Chester Station, N. S.

### The Part Which Universities Played in the Reformation.

PROF. S. C. MITCHELL, PH. D.

When you look into the facts you are surprised to find that nearly all the reformers were bred in universities. And what is more significant these great men were indebted largely to the training of the universities for the unrivalled influences which they exercised in the world. We sometimes think of Luther and Calvin as men so mightily moved by the spirit of reform, that they, like the unlettered Galilean fishermen, wrought worthy deeds in spite of their lack of culture and ordinary human helps. The facts, however, are far otherwise. The reformers availed themselves of the ripest, most liberal, and advanced learning of their day. In one sense they were a product of education. Their shining examples re-enforce Christian people today in their devotion to schools as a furtherance of the gospel.

Luther enjoyed the widest educational facilities. His father, Hans, was a poor miner in Thuringia, a typical peasant; yet this brawny son got excellent training, thanks to parental sacrifice and the goodness of the immortal Frau Cotta, who housed for some years the begging boy in her home at Eisenach. That noble woman, who helped young Luther into life, is responsible for the Reformation, which restored civil liberty and spiritual Christianity to the world. What encouragement and inspiration her far-reaching act lends to those at the present day who bestow kindness on students, who endow colleges, who give to ministerial education, who found scholarships and aid funds! The transition from the boy who sang for bread before Frau Cotta's window at Eisenach, and the hero at Worms, who defied popes, kings, and councils, was made possible by the thoughtful kindness of a good woman. Surely we touch heaven when we lay our hands on the head of an aspiring boy.

Luther was at school at Mansfeld until he was fourteen years old. Then he spent one session at Magdeburg. The four years at the Eisenach gymnasium followed. Thence he went to the university at Erfurt, where he studied four more years. When he knocked on a certain night at the door of the Augustinian monastery, desiring to become a monk, he had in his hand as his sole possession copies of Plautus the Vergil. What a striking proof of his indebtedness to the classics! It was from the university at Wittenberg that he walked up the long street on October 31st, 1517, to nail the renowned theses to the door of the Palace church. It was the hand of one of his pupils that touched the match to the fire at the Elster Gate, into which Luther threw the Pope's bull. It was his knowledge of the original tongues that enabled the prisoner in the Wartburg to give wings to the truth by his translation of the Bible. Luther freed the truth from the shackles of Greek and Latin, and the truth freed the Teutonic world from tyranny and superstition. Such is brief was the debt which Martin Luther owed to the schools of his day.

The same facts apply largely to the other reformers. John Huss was the gift of the university of Prague. His student Jerome, bore witness to the truth by following his teacher into the fires. Calvin studied at the University of Paris, and there perfected that literary style and logical acumen, which set the truth in full light and clothed her with fresh charms. Erasmus rivalled Cicero in the excellence of his Latinity. Colet and More sent forth from the university those redemptive influences that helped to make modern England "the greatest secular agency for good on earth." Zwingli, that reformer with whom the Baptists must ever specially sympathize, and that patriot whose platform was practically embodied in the Swiss Constitution of 1847, was thoroughly imbued with the spirit of the classics.

The church and school rightly go hand in hand. Science and religion are allies in the warfare on ignorance and sin. Both teacher and preacher can unite in the poet's prayer:

"Let knowledge grow from more to more,  
But more of reverence in us dwell,  
That mind and soul according well  
May make one music as before  
But vaster."

Richmond College, Virginia.

### The McAll Mission.

A pleasing trait in good Mr. McAll was his love of children and his delight in their welfare. His kindly look when the waifs of Paris gathered about him kindled a responsive feeling in their hearts. They knew they had found a friend. And now that Sunday schools, containing ten thousand French children have been established by the mission, it seems as if one of the strongest wishes of its founder was finding its realization.

In the first year of his work in Paris, Mr. McAll began to gather the children. They had no idea how to behave, but they soon learned, and hundreds came Sundays and on their half-holidays, Thursdays, to hear Bible stories and learn hymns.

When, in due time, the French Government secularized the public schools, a large number of parents, even free thinkers and avowed infidels, sent their children to these McAll schools. Today, there are teachers who

were members in their younger days, the mission being twenty-eight years old.

Think of a little girl fighting with another in the streets, and being told that God did not like to have children quarrel, responding: "God! Go tell that to fools. There is no God!" Now, even after their first communion in a Romanist church, many eagerly return to the mission schools.

A movement is on foot to enlarge and re-enforce this Sunday school work in Paris and throughout France. Wall pictures, lesson helps and illustrated cards (not often printed in France) are needed. There is no limit to the good these attractive schools may do in many ways for the children.

This is one branch of the great work. It costs a considerable sum to carry on the "conferences," dispensaries, the temperance work, Bible reading, lecturing and all the other operations of the mission. About one-third of the money comes from America, and the Boston Auxiliary in 1898-99 supplied over \$1200; but neither does the work nor enthusiasm for it lag behind under Mr. Grieg, the successor of Mr. McAll.

The floating church, "Bon Messenger," which carries what a Parisian Journal called "a peripatetic religion" to the towns on the river banks, continues its good work. The peasants, and often a better class, flock to its meetings. The success of this scheme has been so great that the mission has determined to increase its "navy militant."

A new boat, the Emille, will be ready for work in the early spring. A French lady gives \$500, but there is still a deficiency of money needed to complete the new boat.

At the Paris Exposition, one of these "floating churches" will be in evidence on the Seine, and the mission has secured a hall on the Avenue de Breteuil, within ten minutes' walk of the grounds, as a reading and club room for the employees of the Exposition. There will also be special services in the Rue Royale Hall near the principal entrance to the exhibition. Let visitors from America be sure to search out this and other halls and they will be amply repaid for their trouble.

Dr. S. B. Rossiter has lately become the representative secretary of the McAll Mission, and has been visiting the American auxiliaries. He was for twenty-six years the pastor of a prominent New York church and preached for a time, in exchange with Dr. Thurber, in the American church, Rue de Berri, in Paris.

There will be an annual meeting of the Boston Auxiliary—its sixteenth anniversary—in Trinity Chapel, Wednesday, March 1st, at 3 o'clock. The address will be given by Rev. J. L. Withrow, D. D., and Mrs. Prior will sing some of the "Cantiques Populaires." It is hoped that all friends of the mission will rally at the annual assembly.—Bx.

### An Interesting Incident

occurred in our mission chapel at Bimilipatam. The last session of the Telugu Association was nearing its close on Monday afternoon, Jan. 23rd. This and the two previous ones had been days of earnest service and spiritual uplift to the brethren representing the seven churches on our mission fields. The first annual report of the Soura Mission Board had just been presented and adopted. It dealt chiefly with the work done, the expenditure, the fruit gathered, and the help received from individuals and churches. All felt cheered by the tokens of the Lord's blessing resting upon the efforts to give the gospel to those Hill people. The mail arrived bringing a registered letter to one of our missionary sisters. She hastened to make known its contents to the meeting. The closing portion read thus:

"I do not know who the president of the Conference is, so I enclose currency notes to the value of rupees one thousand, as a special thankoffering to God for the manifold rich blessing I received through my travel, and for my safe return. I would like this money to be used for the Soura work. Will you kindly hand it to the president from me. God has blessed me abundantly, and I feel it is a sacred duty to make this offering. Excuse a brief note. Very busy. Much love to all.

Yours affectionately,  
EVA D'PRAZER."

The Association received the announcement and the donation with profound gratitude to God for the grace bestowed upon our sister. All united in thanksgiving, and in prayer for continued grace and help in her very responsible work at the hospital.

The many readers of the MESSENGER AND VISITOR who had the pleasure of meeting Miss D'Prazer last year will be glad to read the above concerning her. It is good to know of her faithful devotion to the cause of the Master. Her loving service gives additional proof of the deep sincerity of her words spoken in so many churches in the Maritime Provinces. Since her return to Vizianagram she has been successful in getting a Christian Endeavor Society organized and working, with a prospect of good results. Truly there is power in the gospel to produce Christ-like character in humble, obedient hearts.

R. SANFORD.

In tent 9 miles from Vizianagram. March 14th.

Any temptation through which a man may go without yielding is a glory and a strength.

## Messenger and Visitor

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### One Hundred Pastors Wanted

To give one week, early in May, to MESSENGER AND VISITOR work on their fields. Our offers on page 12 will interest.

### Send The Pastors.

Without doubt a much larger number of our Maritime Baptists would like to attend the Winnipeg Convention in July, than will feel that they can afford the necessary financial expenditure. Even with a one fare rate for the round trip to Winnipeg, and with corresponding reductions for any trips taken through Manitoba or the territories, the railway and other expenses will amount to a sum which comparatively few will feel that they can afford. But then, on the other hand, it may be that some of our good brethren and their wives who have been working hard and living economically all their lives, could not do better than to give themselves a little holiday by a trip to Winnipeg, and thereby get a more adequate idea of this great wide land which Providence has given to them and to their children. This in itself would be not only recreative, but instructive and educative, and then in the Convention itself, as pointed out in a former article, there should be a large and valuable inspiration for all Canadian Baptists. We must recognize it as a very notable event, this prospective Convention in Winnipeg. Look back to a time easily within the memory of men who do not yet think of being old, and what should we have thought of anyone who had predicted that before the close of the century a national Baptist Convention would meet in a fine city, on the site of the then Fort Garry, on the banks of the Red River—a Convention to which Baptists should come from the shores of the eastern and the western seas, and from all over that "Great Lone Land" of which the reading world has just got almost its first glimpse through Principal Grant's book. This Convention will be historic for Baptists, and it will be something to be able to look back to and tell your grandchildren in the days to come, that in its deliberations you had a part.

None would more keenly enjoy the trip and the Convention, and none would derive a larger benefit from it than our pastors. It is to be hoped that a goodly number of them will be able to go. The trip to the West, the visit to that far-stretching land—with its harvest fields, material and spiritual—would be an inspiration in itself, and the presence of the pastors at the Convention would result in a mutual blessing. But there is the financial question which so vexingly stands in the way of many a fine undertaking. "Such a trip is away beyond my means, and that settles the question for me," the pastor will say. It is quite true that but few of our ministers will feel that they can afford such a trip, but that need not prevent their going, if the churches will exercise a little generosity in the matter, vote the pastor a well earned vacation of a month, and put a hundred dollars in his purse to pay expenses. Many of our churches are able to do this, and we believe they would find it a very profitable thing to do. The minister would come back refreshed and enlarged by the experiences of his visit, and with a new inspiration to do his very best for his people, and for the great cause which both he and they are called to serve.

—The University of Chicago has recently secured an addition of \$4,000,000 to its funds. One half this amount comes from Mr. John D. Rockefeller, and the other half from some 400 persons who have made contributions varying in amount from one dollar to over a million dollars. The property possessed by the University now amounts to over twelve million dollars.

### Question and Answer.

There are interesting and puzzling questions, which our Bible lesson for the week brings into view, concerning the measure of knowledge which John the Baptist possessed of the character and mission of Jesus. In the fourth gospel it is related that John spoke of Jesus shortly after his baptism as "the Son of God," and also as "the Lamb of God which taketh away the sin of the world." If John possessed the knowledge of Jesus implied in his use of these appellations, could he, it may reasonably be asked, be in doubt as to his being the Messiah so long expected? And yet the message which John sent to Jesus as recorded in the lesson, would certainly seem to imply that his mind was not free from doubts upon the subject. We must consider that though John was a brave, strong man, a man of great spiritual illumination and discernment—a true prophet of the Lord, he nevertheless was human and subject to human infirmities. He had the defects of his qualities. It was hard for a man of so earnest and active spirit, accustomed to the free, wild life of the wilderness, to endure the trial of solitary confinement in a gloomy prison. Many a brave spirit has been broken, and many a good man's faith has suffered partial eclipse under such conditions. And most of us know how possible it is for truths that have seemed so solidly fixed and full of inspiration, to become fleeting and shadowy to our apprehension when the tides of spiritual life have ebbed. Perhaps John the Baptist had his own ideas of the work which the Messiah was to accomplish, and the qualities of character which he was to manifest, and those ideas were not being realized in Jesus. It may have seemed to John that his own prophecies concerning the Coming One were not being fulfilled in Jesus. As Dr. Maclaren says: "Where were the winnowing fan, the axe laid to the root of the trees, the consuming fire? This gentle friend of publicans and sinners was not what he had expected the one mightier than himself to be."

If John was troubled with questionings concerning Jesus, he evidently took the wisest course in order to have them set at rest. If he had any doubts he did not proclaim them to the world, and fondly cherish them as if he feared that if left to themselves they would not live and thrive. He did not send to Herod and to the Pharisees to tell them he feared that he had been deceived as to the character and mission of Jesus, but he sent his disciples directly to Jesus himself to ask the question that was perplexing himself and them, for they could not but believe that, whatever Jesus was or was not, he was honest and sincere, and certainly would practice upon them no deception. And surely there are few now who know anything concerning Jesus, who do not feel compelled to believe at least in his honesty and sincerity. If then any of us have doubts or questionings concerning him, can we do better than take them to him, and consider attentively what he has to say concerning himself? Is it possible for anyone who honestly studies the testimony of the life and the words of Jesus to remain an unbeliever in his divinity and his power to save?

Jesus was always disappointing men, and at the same time more than fulfilling their largest expectations. It was so in this case. The disciples of John did not carry back to their master the kind of answer which he and they had expected. We can seem to see these men as they come and find the Master at his wonted work of ministering to the needs of a sin-cursed and suffering humanity. They make known their message, and he asks them to wait a little until he shall be at leisure to talk with them. Then he goes on with his work, curing many of diseases, and plagues, and evil spirits, bestowing sight on many that were blind, and all the while dropping the seed of the kingdom into such hearts as were ready to receive it. And these men from John,—they were not, we may believe, idle spectators, uninterested and untouched by what they saw and heard. The mists of doubt which had clouded their minds could hardly endure in such an atmosphere as this into which they had come. As they beheld the miracles of healing, as they heard the joyful praises of those to whom sight or health had been restored, and listened to the gracious words of the Master, the question for them at least must have been answered. And then the Lord said—Go tell John what you have seen and heard, and happy is it for the man to whom this is not a stumbling-block. Jesus did not answer the questioning of John and

his disciples with any direct assertion of Messiahship. He bade them look, listen, consider the evidences, and then decide in their own hearts whether or not this work of his was of God. Whether he was John's "Coming One" or not, whether he satisfied John's ideal of the Messiah or not, was a comparatively unimportant question. The important thing was that they should recognize him as being from God, and an expression of God's grace to men. What Jesus cared for, far more than any formal confession of his Messiahship, was that men should be open-minded and honest toward him—that they should receive and obey the truth so far as he made it clear to them. That is what he seeks in men today—far more than all subscription to creeds and the most zealous observance of sacraments and ceremonies.

Christianity's answer to an enquiring or a caviling world today, must be in effect what our Lord's answer was to John. Behold what the Spirit of Christ has done in the world, what it is doing today. See how the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the good tidings preached to them. If there is no evidence here which an honest man is bound to accept that a divine power is manifested in Christianity, then indeed is the world without hope. But if there is evidence, for those who have eyes to see and ears to hear, as we surely believe there is, that Christ is in his people and that God is in Christ, then it is surely by this same gospel of Jesus Christ that the world shall be judged, and men will be justified or condemned according as they have accepted or rejected its message.

### Editorial Notes

—The debt of the American Baptist Missionary Union has closed its financial year with a debt of \$110,000, which is about double the amount of its debt at the beginning of the year. This increase of indebtedness is not due to any falling off in the contributions of the churches and individuals, which, it is gratifying to learn, have been larger than for some years past, but partly to unusually small receipts from legacies, and partly also from the fact, that the expenditure for the year has been larger than that of the preceding year.

—General Sir George White, the condition of whose health has made a period of rest and recuperation necessary, reached Southampton by the steamer "Dunvegan Castle" on the 14th inst. The reception given the hero of Ladysmith, though less noisy and spectacular than some recent demonstrations in the celebration of British victories, was doubtless no less sincere and heartfelt, and was certainly a most fitting recognition of the distinguished services which that brave and able soldier has rendered to his Queen and his country. General White, it is stated, was visibly affected at the warmth of his reception. In acknowledging the address presented to him on his landing, he referred with admiration to his gallant garrison; all of whom, he said, from General Hunter to the trumpeter, had behaved magnificently.

—It is understood that the Baptist Union of Great Britain and Ireland is to meet in its autumn session next year in Edinburgh. Rev. Charles Williams, of Accrington, alluding to this in the London Baptist Times, informally nominates Dr. Maclaren of Manchester, as president of the Union at that time. "Who so fitting?" Mr. Williams asks, "He is a Scotchman, the son of a Scotch Baptist of the olden type, and the best possible embodiment of all that is truest and most influential in our denomination. No leader commands such universal and enthusiastic loyalty. All are proud of him, grateful to him and ready to do his bidding. He is honored and beloved by Presbyterians, who have on many occasions testified their admiring appreciation of his rare gifts and rarer services to the whole Christian church. . . . He is as vigorous in intellect and as brilliant in speech at seventy-four as at twenty-four years of age. Experience, knowledge, wisdom, are fuller and riper now than then. If Dr. Maclaren can be induced to gather up the lessons of the last fifty years and indicate the directions in which Baptists might and should make new departures, his forecast of the future would be invaluable and most helpful." The Baptist Times warmly seconds Mr. Williams' nomination of Dr. Maclaren as President of the Union.

—It is worth while for those who advocate any good cause, to take pains to approach the people in reference thereto upon their best side. For most people have a better side and a worse side, and even Christian people are not equally good or equally bad all the way through. If a speaker or a writer constantly presents the dark side of the picture, showing how little is being done for a good cause in comparison to its importance and its needs, assuming that those whom he addresses are selfishly with-

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holding their sympathies and their efforts on behalf of the Lord's work, and lashing them right and left for their sinful indifference, whatever the truth may be in regard to these assumptions, the result is not likely to be so salutary for the people or so helpful to the cause as could be desired. It is surely far wiser to approach the people upon their better side, assuming that, as God's children, they feel an interest in his work because it is his, and because, being his, it must have a glorious consummation. It is wise to assume that when Christian people understand about such a work and pray for it, they will be interested in its success to the degree of contributing to its promotion. Far better therefore, than to arouse a spirit of opposition by continual censure is it to cultivate in the people an enquiring, intelligent and prayerful spirit in reference to any good work, recognizing all that calls for gratitude in the present and all that inspires confidence for the future.

—Two fishermen of Carleton, St. John, named Peter Mangan and Charles Moore, met their death in what seems a very mysterious manner on Saturday night. They had gone out in their boat to the fishing grounds early in the evening, to fish for gaspereaux, intending to be back in a few hours. They were seen on the grounds by other fishermen. They did not however return when expected, and on Sunday morning a boat was seen by some young men some distance off shore and lying low in the water. The men rowed off to the boat and were horrified to find in it the dead bodies of Mangan and Moore. The boat was anchored and nearly full of water. The men were without coats or vests, and nets, oars, and everything movable about the boat, with the exception of two thole pins and a mitten, had disappeared. One of the men had a bruise on the face, the other was without any mark of violence. The boat had received some injury, one of the boards being bulged in so that she leaked badly. Saturday night was very fine and the water smooth. Both men were experienced fishermen, and both were men of more than ordinary physical strength. The mystery is how they could have come to their death. It is said that suspicions of foul play are entertained by some, but the more reasonable view is that the boat in some way, either by striking a rock or some entanglement of the nets, was overturned and the men, with all that they had in the boat, thrown into the water. Their great strength enabled them to right the boat and regain their places in it, but, being without oars or any means of reaching the land, they succumbed to the cold and exhaustion. It is said that persons in Carleton heard cries late Saturday evening in the direction of the sea.

## The War

(Continued from page 1).

Northwestern part of the State, and as a consequence General Methuen who had advanced to Bultfontein—about half way between Kimberley and Kroonstadt—had found it necessary to retire toward Kimberley. The reports from Natal are meagre, but indicate that the Boers are active at Elands-laagte, where they have made attempts, which however it would appear were unsuccessful, to destroy the coal mines. General Sir Charles Warren, who has been in Natal with General Buller, is reported to have arrived at Durban. It is reported that he has been appointed to the governorship of the Orange Free State, but the truth of this is quite uncertain. At any rate, after the publication of Lord Roberts' despatch referred to elsewhere, it would seem impossible that General Warren could retain his military command. What the effect of this will be on Sir Redvers Buller's position is not known, but a London despatch says "there is little doubt regarding his removal, and rumor has it that Lord Kitchener will get an important independent command." Mr. Spencer Wilkinson, reviewing the situation in South Africa for the Associated Press, says: "Lord Lansdowne's action in publishing the Spion Kop despatch is explicable with our present knowledge, only on the ground that he wants to be assured of support of public opinion in shortly recalling Gen. Buller. Ministers of late years never dared act until they first felt the pulse of public opinion. Gen. Buller has many powerful friends. He was selected by Sir Henry Campbell-Bannerman, late secretary of state for war, to be commander-in-chief on the resignation of the Duke of Cambridge. Lansdowne is responsible for Gen. Buller's selection in South Africa and he may hesitate to order him home. The publication of the despatches is an invitation to the public to pronounce their verdict. It is remarkable that Lord Wolsley should lend himself to so strange a course as the delayed publication of censure unaccompanied by recall. The nation is gradually growing angry with the head management of the war office and it is about time."

The latest despatches received at time of going to press indicate a continuance of fighting in the vicinity of Wepener, the British forces under Rundle and Brabant slowly compelling the retirement of the Boers. Wepener, it is stated, is now practically relieved. The enemy appears to have a larger force in that part of the field than was generally supposed. But the Boers, it is believed, will now make haste to retire northward, otherwise they will be in great danger of being cut off.

## Acadia Notes.

But for the fact, Mr. Editor, that the writer has been in the clutches of la grippe for two or three weeks past, he would have been sending you during these weeks notes on various matters of general interest. Under the circumstances his pen has necessarily been idle. Happily, vigor is now rapidly returning, and shortly he will send you a budget of news.

Let me note, however, at this writing an item or two respecting the doings of professors. Tomorrow, Dr. R. V. Jones starts for Boston to represent the Faculty at the annual banquet of the New England Alumni Association, to be held at the United States Hotel, Monday evening, the 23rd. Dr. Jones will have great pleasure in meeting his former students, and they will doubtless have equal pleasure in greeting their former professor, who has been an honored teacher and professor in the institutions for forty years. In connection with the approaching celebration of the centennial of the University of New Brunswick, the Faculty have appointed Professor L. E. Wortman to be their representative on that occasion. It will be remembered that Professor Wortman, who is a most highly esteemed professor at Acadia, is a son of the U. N. B. Dr. Keirstead, whose varied learning and splendid gifts bring him into frequent requisition for outside service, has recently paid a flying visit to his theological alma mater at Newton Centre, in connection with his duties as a member of the examining committee of that institution. A couple of weeks hence he will be leaving us again for a few days to fill his engagement as preacher of the baccalaureate sermon at McMaster University on Sunday, May 6.

In these various engagements the professors not only render helpful service in other places, but by so doing bring honor to their own institution, and return to us refreshed and quickened by their fellowship with other men.

Wolfville, April 20

T. TROTTER.

## Letter from Rev. Isa. Wallace.

In consequence of impaired health I have of late seldom reported in the MESSENGER AND VISITOR. I have been glad, however, to hear through its columns of the progress of the Lord's work in connection with the labors of many of my brethren in the ministry, and now gladly reciprocate by writing a few lines of a general character that may be of interest.

I spent the week of prayer in the Gaspereaux Valley on special work in co-operation with Rev. J. D. Spidell, and was glad to renew acquaintance with my many friends there, whom in former days I had served as pastor. Our united labors were productive of much good, as in our closing services about fifteen persons arose requesting the prayers of God's people, and it has been a special joy to me to hear by the last week's issue of our valued paper that Brother Spidell has since rejoiced in a large addition to the membership of the church. It was a great gratification to me to note, during my visit, the material progress the church has made. The splendid new parsonage, as well as the renovated character of the sanctuary, is a credit to the people, and I predict for Bro. Spidell a happy and successful pastorate. The following week I had the pleasure of aiding Rev. D. H. Simpson in special services at Weston, one of the most prominent stations of the Berwick Baptist church. Here, too, I rejoiced in renewing my acquaintance with the dear people whom I had served as a pastor in former years. During my week in Weston I made repeated visits to the home of the late Deacon Isaac Shaw and found him cheerfully trusting in his Saviour and peacefully ripening for heaven. It was refreshing to us to review the wonderful manifestations of God's power and love we had together witnessed. May divine grace be imparted to his sorrowing widow and fatherless ones. My co-operation with Bro. Simpson was enjoyable and our united efforts were accompanied by tokens of God's blessing. The pastor has since baptized several who in our meetings started heavenward. It was my purpose to linger with Bro. Simpson for a week or two longer in other stations of his church, but hearing of the serious illness of my beloved daughter, Mrs. Robblee, I hastened to her side, and in doing so contracted a severe cold that resulted in loss of voice and inability to do any public work for the Master for several weeks. Toward the end of January I spent a week most delightfully in co-operation with my son, Rev. L. F. Wallace, of Lawrencetown. In this church I at present hold my membership, and it was especially pleasing to me to witness some new ones started on the heavenly journey, as a result of our efforts, and to see the church much revived and encouraged. In March I spent nearly two weeks in Bridgetown, N. S., assisting Rev. F. M. Young in special services, and rejoiced in the accomplishment of much good. Bro. Young baptized during both the Sabbaths I spent with him and has since, I hear, baptized others. He is a worthy brother and is much encouraged in his work. During my stay in Bridgetown I enjoyed the hospitality of Brother and Sister Young and their interesting family, in the old, but renovated parsonage, and was reminded of my pleasant friendships and associations with a former occupant, the late Rev. Dr. George Armstrong, who for many years was the beloved pastor of the Baptist fold in

that town. On leaving Bridgetown, after a few day rest, I came to the aid of Rev. E. Pryor Coldwell at Port Lorne. Here our labors were impeded by severe storms, yet much blessing crowned our united efforts. Yesterday, Easter Sunday, Pastor Coldwell baptized eleven converts and many more are pressing into the kingdom. Our conference meeting last Saturday was largely attended and full of promise, as was also the meeting yesterday and last night. I knew Bro. Coldwell when he was a student in Acadia College, looking forward to the Christian ministry as his life work, and it has been and is a joy to me to hear of his successful record. He is a good brother and well equipped by education and spiritual endowment for his responsible work. He is now filling an important sphere and is a studious and painstaking pastor. The church has recently erected at Port Lorne a nice comfortable parsonage. Here I have spent the past two weeks most pleasantly, enjoying the true hospitality of Bro. Coldwell and his amiable wife. It gives me pleasure to state my conviction that the Port Lorne and Hampton Baptist churches are becoming increasingly a desirable pastorate. ISA. WALLACE.

Port Lorne, N. S., April 16, 1900.

## New Books.

Poorhouse and Palace: A plea for a more Equitable Distribution of Wealth; is the title of a pamphlet of 46 pages, by Mr. W. Frank Hatheway of St. John, recently published.

The subject here dealt with is one of great importance to the welfare of mankind and the safety of society. Mr. Hatheway's treatment of it, though brief, is highly interesting. After a hasty historical glance at the general subject, the author gives us a chapter on Wealth and Wages in Great Britain, and in two following chapters the same subject is discussed in its relation to the United States. After that Combines and Monopolies; Checks upon the Concentration of Wealth and Progressive Taxation are considered. As a step in the direction of a more equitable distribution of wealth, Mr. Hatheway advocates progressive taxation with the exemption of incomes so small that they do not afford more than is necessary for a bare living. Mr. Hatheway's arguments in this connection are certainly well worthy of consideration, and the whole subject is one which should claim the earnest attention of every philanthropist and every lover of justice.

The Domestic Blunders of Women. By a Mere Man. 12mo, Cloth, 206 pages. Price \$1. New York and London: Funk & Wagnalls Company.

Here is a book which in a peculiar manner will greatly please all kinds of people. Husbands and brothers who are fond of criticising their wives and sisters will welcome this champion of their cause. With satisfaction they will hand this book to their companions of the "weaker sex" and advise them to "read, mark, and inwardly digest" its contents. Very likely they will pick out and mark sundry paragraphs dealing with particular shortcomings of the women in their homes, and will say, "There, my dear, this is the very thing that I have spoken of so often. You see I was right, after all. Please try to reform your habits in this matter." It is just possible that some men with as much conviction, but less courage, will say nothing, but purchase the book, turn down a leaf here and there, or mark a few paragraphs, and then send the book to his helpless helpmate or leave it conveniently on the table to do its work when they are not around. It is safe to say that thousands of men will in one way or another, make use of the ammunition which "A Mere Man" so obligingly places within their reach. On the other hand there are women almost without number who feel thoroughly competent to meet and vanquish all the mere men who may dare to criticise them. These women will welcome this new attack upon their strongholds if for no other reason than that they will be afforded another chance for an easy victory. They will fly to the defense and put the enemy to rout—if they can. In the book, "A Mere Man" sets forth, among other "blunders of women," "Women's Ignorance of the Value of Money," "The Management of Servants," "The Mistakes of the Misses," "The Management of Children," "Misuse of Kitchen Utensils," "The Love of Dirt," "The Purchase of a Chop," "The Waste of Food," "Feeding of Children," "The Folly of Flowers and Bric-a-brac," and last, but not least, "Things in General."

"A Treasury of Canadian Verse," by Dr. T. H. Rand, of McMaster University, is to appear in London early next month. The Canadian edition will be handled by William Briggs, Toronto. The work is one the appearance of which we await with much interest, both because a judiciously selected anthology of Canadian verse is a real desideratum, and because the work of selection is in so competent hands. The opportunity to make the acquaintance of our Canadian poets without purchasing and reading the works of each—for which few of us have means or leisure—will be one, we are sure, that a very large number of our people will eagerly embrace. Dr. Rand's fine literary taste and the thoroughness with which he is wont to execute his undertakings, justify us in expecting that the book which is about to appear will be one of great interest and value.

Mr. Jeremiah S. Clark's book, entitled "Rand and the Micmacs" has recently appeared. Rev. Robert Murray, editor of the Presbyterian Witness, and a personal friend of the late missionary to the Micmacs, contributes a pleasantly written introduction. An excellent portrait of the late Dr. Rand appears as frontispiece. The first part of the work is biographical, and gives some account of the work of Dr. Rand in connection with the Micmac Mission. The latter part consists of selections from his published and unpublished writings. Dr. Rand was a remarkable man—one whose like we shall not see again—a man of large poetic and spiritual endowment, and whose ability as a linguist was little short of genius. It is well that we should hold the man and his work in remembrance. We must feel obliged to Mr. Clark for the memorial volume he has given us. The book is sold at 50 cents in cloth binding, or \$1 in half leather, gilt top. It may be secured from G. A. MacDonald, Halifax, and at other book stores.

## \* \* The Story Page \* \*

### Rubbing up the Diamond.

BY EDWARD A. RAND.

"Well, Miss Fanny, what did I see you doing yesterday noon—Sunday?" Arthur Mildmay asked one Monday of his neighbor, Fanny Prince. "I thought you made a vigorous application of soapsuds to a youthful face."

Fanny Prince laughed and replied, "Oh, that was a candidate for my Sunday school class, and I must say I never found such an uncleanly child, and I was, in plain language, washing her face."

"I should say you were. From Poverty Lane, and a gypsy, I dare say?"

"You guessed right about Poverty Lane, for the girl came from there, almost the last house before you get to the river. The child's name is Mignon, and, while of foreign birth, I don't think she is a gypsy."

"Hopeful case?"

"I should say it was, though a dirty one. You see I was just rubbing up the diamond."

"Polishing, were you?"

"Trying to do so."

"Well, I don't know about such cases. How old is the child?"

"Seven about."

"Well, you may like the work, and I have a great respect for your motive, but I don't feel so confident about such cases. I shake my head at them. I am very fond of the water, you know, and I like to be out on the river and take a row beyond the harbor's mouth, but, if I had such a case, I should make a more extensive application of water than you favor. More dirt than diamond in this case, I am afraid. However, if I have occasion to change my opinion, you shall know about it. Good bye."

"Good bye," she said aloud. Inwardly, she told herself, "We shall see about the diamond part. Now I believe something is there worth rubbing."

Arthur Mildmay was a young man who did not have much faith in the hopefulness of Poverty Lane. "Diamonds, diamonds there?" he asked himself. "All dirt! It is a low class, and they will stay down. They don't want to come up."

Fanny took her diamond to that gem-case, the Sunday school, and Mignon was enrolled as a member of the primary department. To the teacher's great gratification, the new scholar showed much quickness of mind, and a deep interest in the new Sunday school world opening about her,—not only interest in the teacher, but the teachings; in the studies, as well as the scholars.

She found a special charm in the Bible stories that the teacher told, and of these her great favorites were the stories that had a boat in them, for Poverty Lane knew all about boats. These fishermen stories attracted her, for Poverty Lane abounded in such men of the sea. Then she loved to hear about Jesus at or upon the waters of Galilee. His walking on the little sea, one wild, wild night, how it impressed her! It was a theory the teacher cherished that, in the telling of a story, impressive lessons could be stamped on the young mind, and that, of all Bible characters, none could make so great an impression on the class as the character of Jesus.

So Fanny prepared herself to tell about the wonderful story of Jesus walking on the sea. The night was so dark, the wind was so wild, the waves were so violent, and the disciples in the boat were so full of fear, when, lo, a light came moving toward them! With the light came a form, and the form was Jesus. He stilled the storm; he entered the boat; he comforted the disciples.

Then the teacher tried to print deep this lesson upon each heart, that we could not walk upon the sea as did Jesus, but we might, in some other way, help those in need upon the water, and Jesus could be pleased to have us do so.

All this affected deeply the youthful Mignon. What could she do for those upon the river, when the bad nights came on? She might take a lantern out upon the shore, which was near home. There might be somebody on the water in need of a guiding light.

There soon came a very provoking night. It was not a cold, dreary, ocean blast that swept up the river. It was only a soft curtain of fog that dropped its folds upon the river, and refused to lift them at the wish of anybody on the water who sought the shore. There was only one such seeker that night. It was a young man, alone in a big, old-fashioned dory. He had gone to "the other side" of the river, and now wanted to get back again, but how bewildered he was!

"Never had such a time in my life," he declared, resting on his oars and looking up into the mass of fog hanging all about him. He finally decided to row "up stream." He quickly stopped.

"What do I hear? Dead Man's Rocks, the tide about them? Oh, dear, I must get out of this."

Then he rowed back, but his course was checked by the sound of a suspicious whistle, sh—sh—sh! He rested again on his oars.

"Oh, dear, I do believe that I am near that ugly cur-

rent which flows about the ledges they call the 'Graves.' Ugly place! I think they have the most horrid, most frightful names ever invented to scare folks. The names, though, are no worse than the reality, if you run upon those rocks. What next? Oh, I have it."

He felt a light wind blowing in his face. He remembered that the wind had been blowing in gentle fashion from the west. "Well," he reasoned, "if I go with the wind, it will take me to the side of the river I want to reach."

He kept on rowing, and three strokes took him to a spot where he caught the hoarse, ghostly sound of water running about rocks.

"Another cemetery, another attractive name, I suppose," he exclaimed, backing water.

Where would he go next? He could not say how long he kept on pulling in various directions, till he declared that one could not be more confused if set down in the centre of the great African desert and told to make his way home. The wind, though, began to blow, and this change he welcomed.

"Anything," he said, "to break up the monotony. A volcano in the sea would be a relief, provided it did not swallow—"

He stopped wishing for volcanoes, and gave his thoughts to the fact that a wind was blowing. It kept on blowing, blowing, and—had it broken a hole in the fog's dreary curtain? Here was a light. He pulled eagerly toward it. He quickened his stroke. He threw more muscle into it. What if the fog shut down again? Faster, stronger was his stroke, and, pushing harder, he heard something that sounded human.

"Come this way," cried a voice.

"It couldn't sound sweeter if an angel's voice," he declared. "Somebody has heard the sound of my rowing, and thinks I need guiding."

"Coming," he shouted, eagerly, in response. Coming!

When he had beached his boat, he saw a child holding a lantern, and near her was a young woman.

"You here, neighbor Fanny?" he asked.

"Yes, Arthur, just by chance. I was going home, and, at the head of Poverty Lane, I heard voices calling, and they seemed to be on the river, so I came down to see what the matter was. I found somebody with the lantern I knew, and now you turn up."

"I was shouting, and I expect my yell frightened the neighborhood. Yes, I have turned up. I have been bothered in that fog fearfully. This lantern guided me."

He turned to the lantern bearer.

"Let me see your face, dear. I want to know my benefactor."

He was speaking to Mignon.

"Hold up your lantern. 'Oh, what eyes! Like diamonds.'"

"Arthur, that is the diamond you saw me with, one Sunday."

"Indeed! This the diamond that was polished and I did not speak appreciatively of? Well, well, I did make a big mistake.—New York Observer.

### \* \* \* \* \*

### The Lion and the Mouse.

BY MARY HOWELL WILSON.

A NEW-OLD STORY.

Leo, the king of the jungle, lay asleep.

"Tiptoe past, my children," cautioned the fox. "Softly! Oh! you reckless babies! No one knows what would happen, should you rouse the sleeping lion!"

"Don't climb the tree under which King Leo is lying," chattered mother monkey. "It's good-by to the little monkey who would dare drop so much as a leaf or wave a branch above our king's head."

Close by Leo's paw lay a nut.

"Oh, mother," coaxed the baby monkey, "that nut looks so nice! It is of no use to a lion. I could go so softly, and snatch it so quickly, he would never miss it."

"What!" exclaimed mother, sharply; "Are you sick of life—weary of climbing trees and merry-making in the branches, tired of playing tag and 'Follow the Leader' with your brothers? Who but a thoughtless baby monkey would dare go within reach of a sleeping lion? Plenty of nuts on the tress, and the only reason this looks so fine is because it is just out of reach."

Suddenly the mother monkey stopped her scolding, and, parting the leaves, looked keenly down.

"Whish!" she cried. "Look at that mouse! He, too, longs for that nut, and he has no mother to hold him back. Now there will be an end of him."

Close to the king crept a wee gray mouse. Mother monkey chattered to warn him, but he would not listen. Just as he touched the nut, Leo stirred, yawned, and opened his eyes.

"Run, little brother!" called baby monkey.

But the mouse was too terrified to move, after the glimpse he had just had of that huge red mouth.

"Great sir," he squeaked, "let me go, pray do! I did not come to harm you."

Now this amused his Royal Highness mightily.

"I believe you," he said, gravely. "But how dare I turn such a mighty monster loose on the forest? How many elephants you might devour! How few wolves be left to hunt and to feed their families!"

Now little graycoat began to perceive that his Majesty was pleased to jest, and he recovered some courage and presence of mind.

"Your Majesty," he said quite bravely, "set me free, and I promise you I will do all I can to return your kindness."

"I hardly think you can be of great assistance to me," said Leo, with a yawn which made poor mouse's heart beat fearfully. "I am king. Even the great elephant must obey me, and, should I need them, a single call would bring to my service all the beasts, far or near. However, take your life freely, and be more careful of it next time, as it seems to be of value to you, feeble though it be."

Off crept grateful little mouse, and Leo stretched himself to sleep once more.

He woke with a start, as the folds of a heavy net enveloped him. Roar after roar echoed through the forest, as the enraged lion rolled over and over in his efforts to free himself, only succeeding in tangling himself more helplessly in the net. Bound as he was, he was still so dangerous that the hunters were obliged to leave him and go for more assistance, for they were resolved to carry off this wonderful lion alive.

"Where is the elephant?" roared Leo. "He must tear this wretched thing from me. Call him at once!"

By this time the news had reached every animal in the forest. Great was the excitement. "The king is in captivity!" "And is it true that he cannot free himself? Why, then, we must have a new king!"

Now the elephant, by reason of his size and strength, had secretly aspired to the position of king of the forest. So he sent a polite excuse to the lion's call for help.

"Where, then, is the fox?" questioned the king. "Wisdom and cunning are sometimes better than strength. Tell him to come at once."

But the fox was impressing upon the council of the forest the necessity of placing him in the post of prime minister, and so felt it was to his advantage to send only a message of regret to the fallen monarch. He added to this that he had always felt it was foolish of Leo to be so indifferent to danger. "Had you had a wise counsellor, you would never reached this pass!" he declared.

Leo lay bound, but unsubdued in spirit.

"Bruno, the brown bear!" he cried. "Use your strong claws to tear these cords that dare to hold your king!" But the bear shuffled along, grunting out that he had just heard of a tree full of wild honey, and had no time to spare.

Next the lion called the eagle to seize the net in his strong talon, and carry it away; but the eagle was soaring too high to pay any attention to one so far below.

"Is there no one of all my subjects who will help me?" roared Leo.

"I am here, dear king," squeaked graycoat. "I saw you when the hunters first cast the net over you, and I hurried off to bring all my friends. We will soon free you."

And the next minute numbers of little mice were gnawing the ropes that bound the prostrate lion. At last they had so weakened the strands that, by using his great strength, he freed himself, and bounded off out of sight. But first he paused to say:—

"You have done me great service, little friends. How can I reward you?"

"I have only paid my debt," squeaked little graycoat. "I am glad to think that I, though so tiny, could help you."

"Farewell, then!" said Leo. "Take with you the thanks and friendship of the king of the forest. You have saved my life, and taught me this lesson. Gratitude and love are more powerful than strength or cunning; for 'A friend in need is a friend indeed,' and in my adversity you only did not desert me. I will not forget the little friend who helped me in my hour of need."—Christian Register.

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### The Unfortunate Duck.

BY SARA V. DU BOIS.

There was a great cackling in the farm-yard, so much so that the tan and black fox terrier, Tip, lifted his head and asked permission to visit the scene of the commotion, a request which was gently denied. Now, the whole discord originated in a most ordinary and simple way, as you will presently perceive. The great feathered brood were wandering amiably about over the space of ground allotted to their use, when the latest arrival, a white duck of another breed, who had not yet become acquainted with the farm-yard flock, in some accidental way trod upon the toe of the turkey hen.

It was a misfortune calculated to do more injury than

The Young People

one might at first suppose. The poor, frightened duck stepped back and bobbed his head in an apologetic way, but the indignant turkey hen was sure it was done purposely, and in tones of rage expressed herself.

"What is all this about?" came from one hoarse throat and another, until in less than five minutes every fowl, even to the bantam hen, was screaming the tale.

Now, the poor duck, whose intentions were of the best, and who had really desired to be on good footing with the entire brood, retreated silently to one corner of the yard and dropped down on a plot of grass. He had never heard the vexed question as to whether life was worth living, or no doubt he would have been puzzling his feathered brain about it. As it was, his dejected air by and by called to his side a good-natured, motherly hen.

"What made you insult our turkey?" she said reprovingly.

The duck lifted his head wearily, and, without a spark of energy or pride, said:

"Madam Hen, I did not."

"But you did; I saw you do it."

Then the duck stood on his feet, and his eyes twinkled with wrath. He had always been a good-natured fellow, but he could not be too far imposed upon.

"Madam," he said, "do you never allow for accidents in this yard?"

The words were conclusive, but they might not have counted for much had it not been for the honest and dejected bearing of the poor fellow. Madam Hen, who was known in the yard as the general peacemaker and friend of the unfortunate, was straightway won by it, and, turning upon him her motherly attention, asked how it happened.

"This is what I call much ado about nothing," she was heard afterward to exclaim to the feathered tribe, who had gathered to listen to her counsel. "I believe the turkey hen was too hasty and misconstrued the duck's act."

"If it was an accident, let him apologize," said the turkey, hobbling lamely from the rear, although for the life of him he could not tell which was the injured foot.

Now, the duck had a mind not to do it; he was really not to blame in the least, and he felt the turkey was the one to offer apology to him. Still, the full tide seemed turned against him, and he realized what a miserable life he must lead unless matters could be compromised. So, just as Madam Hen started for his corner, he set out to meet her, and waddled so fast that he covered more than half the space between them.

I can not report exactly the words used on this occasion, but they were effectual in their way, for the barnyard fowls seemed to appreciate them immensely and straightway good humor was restored among them. The superior airs to which they had credited the duck were imaginary, after all, and it was a shame faced and humble crowd that gathered about him later to extend to him the hospitality of the yard.—Christian Intelligencer.

The Baby's Nurse.

"Yes," said Mr. Hiller, as he carefully dug around my pansy bed, "Oh! yes'm, I've seen elephants in India many a time. I was stationed at one point with the English army, you know, where I saw one who used to take care of the children."

"Take care of the children! How could it be. What do you mean?"

"Well, he did, ma'am. It was wonderful what that elephant knew. The first time I made his acquaintance, he gave me a blow that I had reason to remember. I was on duty in the yard, and the colonel's little child was playing about, and she kept running too near, I thought, to the elephant's feet. I was afraid he would put his great, clumsy feet on her by mistake; so I made up my mind to carry her to a safer place. I stooped to pick her up, and the next thing I knew I had a knock which sent me flat on the ground. That elephant had hit me with his trunk. One of the servants came along just then, and helped me up; and when I told him about it, said he: 'I wonder the old fellow didn't kill you. It isn't safe for anybody to interfere with that baby when he has it in his charge. I'd have you to know that he's that baby's nurse.'"

"Well, I thought he was just saying it for sport; but, sure enough, after awhile the nurse came out with the child fast asleep in her arms, and what did she do but lay it in the elephant's trunk, as though it had been a cradle! And that great fellow stood there for more than an hour, watching that baby, and rocking it gently now and then!"

"He was real good to the other children, too. It used to be his business to take the family out riding. The colonel's lady would come out and mount to her cushion seat on his back; then, one by one, the three children would be given to the elephant, and he would hand them up to the mother, nicer than any nurse or servant could, you know, because he could reach, and knew how to do it. Oh! an elephant is an uncommon handy nurse, when he is trained to the business; and faithful, I tell you. You can trust him every time."—Pansy.

The promises and purposes of the Creator are not for an age, but for the ages, and not for a tribe, but for mankind.

EDITOR, R. OSGOOD MORSE.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—Conquest meeting. Baptist Home Missionary Societies.

Alternate Topic.—Christ our missionary model, John 4: 5-15.

Prayer Meeting Topic.—April 29.

Christ our missionary model.—John 4: 5-15.

The outcome of this visit to the well of Sychar stands as one of the highest models of the effective harvesting of human souls. Christ is our perpetual model for similar work. Reading between the lines we discover the principles on which the field so quickly ripened.

1. He set value upon humanity. The woman whom he met was a Samaritan. The Jews had no dealings with such. Race prejudice had come in and insulated the one from the other. The disciples even at the best would have had no dealings with this woman. The Jews were in the habit of publicly cursing the Samaritans in the synagogues; their witness was denied in Jewish courts; they were not even admitted to proselytism. But none of these cruel sentiments characterized Jesus. On another occasion he rebuked his disciples when they would call down fire on a Samaritan village. Among the lepers he cleansed was one Samaritan, and he made a Samaritan in one of his parables the hero. Christ was always truly human, hence he was a true brother and friend to this ostracized woman at the well, and asked a drink of water at her hand.

2. He aroused the woman's sense of the supernatural. He promised her refreshment that would last forever. She came with a pitcher, he sent her away with a flowing well within her heart; and the moment he began to speak of it she said, "Sir, give me this living water, that I thirst not, neither come hither to draw." It is of the essence of a missionary's message to offer that which is really divine—exhaustless, eternal. He who offers less than this is no missionary, and he who does not understand this misses the chief condition of his power.

3. He aroused in her the sense of sin. And how delicately and tactfully he approached the subject! and yet he put his finger upon the very heart of the disease. "Go, call thy husband"; that was enough. He appealed to that which was normal and true in her: it prompted her to frank acknowledgment of her guilt. She could not stand unabashed in the presence of such truth and purity.

4. He appealed to her instinct of worship, and then enlightened it; through his ability to read her character she discerned that he was a prophet, and sought to draw him into argument concerning the merit of the two temples,—the one on Gerizim, the other in Jerusalem. Parrying her questions of formalism, he taught her worship itself, which is in the spirit rather than in the letter.

5. He brought out her latent expectancy concerning the coming deliverer: "Know that Messias cometh; when he is come, he will tell us all things." This, the desire of all nations, was still cherished by the Samaritans as it is by all souls, and he himself was present to meet it. "I that speak unto thee am he." He was the answer to all her thirst, all her doubts; and as modern missionaries become copies of their great original, they will confront all souls with an unveiled Redeemer, instant, present, and all-sufficient.

Note the effect of such a missionary service. The soul awakened by such a disclosure and inward revelation of Christ to its need, filled with divine illumination and inward joy, will forget all else and hasten to its fellows with a message that will bring to God a village, a tribe, a nation.

HENRY C. MARIE, D. D., in-The Christian Endeavor World.

A PORTRAIT OF OUR MODEL MISSIONARY.

His humility. John 13: 3-5; Phil. 2: 5-8; Heb. 1: 1-4. His love for men. Isa. 53: 4-6; Matt. 23: 37; Gal. 2: 20.

His method of work. John 1: 37-39; John 3: 1-15; Luke 6: 12, 13.

All Things to All Men.

Christ was a home missionary, in the house of Lazarus. Christ was a foreign missionary, when the Greeks came to him.

Christ was a city missionary, when he taught in Samaria.

Christ was a Sunday school missionary, when he opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary, when he took them in his arms and blessed them.

Christ was a missionary to the poor, when he opened the eyes of the blind beggar.

Christ was a missionary to the rich, when he opened the spiritual eyes of Zacchæus.

Even on the cross, Christ was a missionary to the robber, and his last command was the missionary commission.

AMOS R. WELLS

Questions Allied to the Topic.

1. Would Christ approve a plan of denominational benevolence giving 33 per cent to home mission work among a few thousand people, and 25 per cent to the evangelization of 2,000,000 heathen?

2. Should one who is in debt give to missions? Ans. Rom 1: 16.

3. What does Christ's method suggest as to choice of places for missionary work?

4. What truth should the missionary emphasize most?

5. What is my part in missionary work? We hope that no one will pass by without a very careful reading of the following article on the Grande Ligne Mission. This review of the eminently practical nature of the work of "Feller Institute," should deepen the sympathies and enlarge the gifts of our young people for the Grande Ligne Mission. It is very evident that in some respects the Grande Ligne missionaries have learned the spirit of Our Model Missionary.

Some Things Young People Should Know of Grande Ligne Mission.

BY REV. R. BOSWORTH.

Various ways are suggested by which work among the French Romanists can be carried on. Some even suggest leaving them alone. This we dare not do. Our commission bids us "preach the gospel to every creature." Power for service is to be employed in witnessing for Christ in Jerusalem (home) Judea (the province in which Jerusalem was situated) Smaria (the adjoining province) and to the uttermost parts of the earth. The Grande Ligne missionaries believe that by the Word of God energized by the Holy Spirit, the French people can alone be regenerated and consequently great effort is made to place the Word in the homes and hearts of the people, that its teachings may be crystallized in the pure, devoted Christian lives. For this purpose various agencies are employed, among them:

FELLER INSTITUTE,

which is the outcome of a log school house to which reference was made in a former item. From the beginning of the mission the school has been the centre of Christian work. Here are gathered together year after year about one hundred and twenty young men and women, and two-thirds as many more are turned away for lack of accommodation. The curriculum embraces the work done in the public and grammar schools of the Province up to matriculation into the University. Not that all the pupils aspire to enter the Universities, but those of brighter minds are encouraged to do so that their influence may be felt among the cultured classes in days to come. Surrounding the school is a farm of 225 acres, the gift of the late Rev. L. Roussay. A first class farmer is employed with the object of keeping before boys, who may be farmers later on, the better methods of farming. The girls are taught some of the simpler things which enter into good housekeeping. The teachers endeavor to teach the student's life at every point, believing that there is no standard so high that the child of God cannot strive after it; that the farmer, the mechanic, the housewife, should be all the more thorough if they are Christians, "whether ye eat or drink or whatsoever ye do, do all to the glory of God." The one word "Christian" runs through all the work of Feller Institute. Educational advantages are good in their places, but unless the student becomes a disciple of Jesus, the highest possibilities are not reached. Much blessing has rested upon this side of the work at the school. One year forty-three students professed conversion. In 1898 thirty-two, in 1899 more than twenty, and already in 1900 some twenty-five young men and women have passed from death unto life. Ten students are in various stages of preparation for missionary work.

COLPORTAGE

is another agency employed in city, town and village by which attempts are made to reach men with the printed word and the preached gospel. Missionaries have visited French towns and villages where the gospel as we understand it is not preached. With a phonograph fixed upon the back of their wagon giving out hymns and portions of the Word in French, a large number of French Romanists have been attracted and the gospel of God's grace has been proclaimed to them. Rev. N. Gregoire, himself a converted priest has been visiting many priests in their homes and engaging in correspondence with many others. By some of them he has been graciously received and has had the opportunity of bearing his testimony before them all.

REFUGE WORK.

Believing that the church of Christ has a mission to the poor and outcast, the mission opened a refuge in the French quarter of Montreal, during the last year. Here protection has been thrown around the young and unwary, some few of God's aged ones have found a home while waiting for the Master's summons and hundreds of French Romanists have heard the gospel of Jesus Christ.

BI-LINGUAL WORK.

Mission work is also being pushed in English and French along the "race line" where the French and English population overlap. Already tokens of Divine favor have rested upon work and there is practically no limit to the open doors along this line.

Young people ought to know that Grande Ligne Mission is trying to do for the French in Quebec what Acadia Seminary and Horton Academy is doing for the young people of the Maritime Provinces; that is endeavoring to do for the French in the Dominion that your home missionary societies are doing in the Maritime Provinces, with Missionaries scattered from Manitoba in the West to Nova Scotia in the East. In addition it is assisting young men who are preparing for missionary service, helping the feeble churches in the erection of church edifices, and spending hundreds of dollars disseminating the word of God and in the Refuge work in Montreal. At present a depressing cloud hangs over the mission. The Board is saddened as year after year they are compelled to turn so many men away from Feller Institute for lack of accommodation. And yet how easily it might be accomplished if Baptists, East and West would lay the whole matter upon their hearts. It is proposed to erect an additional wing to the building at Feller Institute. This and necessary changes in the present building would cost about \$35,000. Not a large sum for the Baptists of this Dominion to raise and yet until it is done the work of Grande Ligne must be crippled. Who will help?

## 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 the Grande Ligne Mission, also the work among the French in these Provinces that many may be won to Christ.

#### Among the Germans in Manitoba.

The Germans are coming to Manitoba in large numbers. There are about 5000 in the country now, including the Mennonites. It is very interesting to visit their colonies or settlements and see them at home on the prairie. We have exceptional privileges in this as there are large settlements of them near Emerson, and as we are personally acquainted with many of them and much interested in them we visit them quite frequently. We had a rare treat January 6th, when we visited the district east of our town. The people here are Lutheran and they "keep holy-day." This was a high day with them. It was "Epiphany," or as they call it, "the day of the holy three kings." They observe this day in honor of the appearance of Jesus to the Magi, or wise men. Our faithful colporteur and missionary, J. P. Sinneus, took advantage of this day to meet these people, and for this purpose arranged a meeting in their settlement. Another interesting fact connects itself with this which I must mention here to make the situation plain. About two years ago one of these Lutherans was converted. She was the mother of a large family. After her conversion she was convinced that infant sprinkling is no baptism at all, so she wanted to be baptized the way Jesus was. But her husband opposed her bitterly and beat her so severely she had to leave her home. After the last beating he gave her, she went out and hid in a well, leaving her husband to care for the children, one of whom was a small baby. He became alarmed at her long absence and searched diligently amongst the neighbors but could not find her. The baby cried and would not be comforted. Then the hard heart began to soften. He prayed and resolved if she ever returned alive he would treat her better. To his great surprise and delight she returned. There is no better remedy for such a husband than to leave him a few days with a cross-baby, it acts as a "counter irritant," and allays the inflammation. Since that time he has been good to her and for two summers she has been holding a Sunday School for the German children of the district, and our missionary took advantage of the day above mentioned to meet the school and their friends and give the children some little token of kindness and encourage the work. He invited Mr. Mellick and myself to be present. The service was at 7 a. m. These people do not like evening meetings. After a drive of several miles and some inquiring we found the place of meeting. It was a house of three rooms. Upon entering we came into the stable where the horses are kept. It saves lumber and makes the house much warmer to have the stable attached this way. The second compartment, which was a kitchen and dining-room combined, was crowded so we pushed on into the third room which was the sleeping place for the whole family. This place was packed with the Sunday School children. For about three hours we sang and prayed and expounded the Scriptures. By this time the air was in bad condition. We could not raise the windows and the air coming in from the stable and getting heated was not very refreshing. Our heads ached but we did not mind it. It was a very precise meeting as the missionary spoke to the people or interpreted what we said, the tears would be seen stealing down their cheeks. The singing was inspiring, we joined singing in English while they sang in German to the same tune. At the close of the meeting the missionary distributed the bags of good things to the children, 57 bags went into their little hands as they marched out in single file, then we had a few words with the older ones and closed the service. This is the only German Sunday School in the district and it can easily be seen what an important work it is that one godly woman is doing, a great work for Christ. She simply loves Jesus and this constraining love finds a way of expression without any elaborate organization. I believe in organization but I do not believe in organization until we are suffocated under a pile of machinery as is the case in many instances. What we need is that love which is ever seeking to do something personally for Jesus.

"Come Holy Spirit, heavenly dove  
With all thy quickening power,  
Kindle a flame of sacred love  
In these cold hearts of ours."

Unsuitable as was the place of our meeting, even that was given us by a Lutheran for the occasion, we have no

place, not even a school house, to meet in. Not many Lutherans will permit Baptists to hold service in their houses. You may say why do you not build a little chapel in this district, it would only cost about \$500? We have all on our hands now that we can handle. Ten miles east of this district is another German settlement where they are mostly Baptists. They have been there only a short time and are yet poor. They have no meeting house and their homes are mostly like the one described, many much more uncomfortable, and altogether unfit for public service, and they have no school house. They are making an heroic effort to build a house of worship. One of their members and the missionary have been through our town collecting for that purpose to-day while one of the worst blizzards seen here for several years, is raging. If the people east could see these Germans and the struggles the few who love the Lord are making for the salvation of the others, they would help them. This house will cost about \$600. They will raise half of that themselves. Last summer we organized a little church there and they called it "Bethel" (the house of God). May he who walks in the midst of the golden candlesticks and who is the source of their light, make the little German church a centre of light to shine far out and illuminate the darkness with which it is surrounded.

Emerson, Manitoba.

On Thursday, March 29, the Mission Band of the first St. Martins Baptist church gave a most unique and highly interesting concert and social. The programme consisted of such a variety as to prevent any approach to weariness, proving the children can entertain in a most creditable manner. Special mention might be made of a doll drill by the little tots, which was a complete success. This Band, though only organized in September last under the competent leadership of Miss Annie Vaughan and Miss Jennie Davies, is making rapid strides. From their collection of \$10.20 taken at the concert they hope to make their first life member. After the concert the Band treated their visitors to ice cream and cake and the social hour was thoroughly enjoyed by all present.

ONE PRESENT.

### Foreign Mission Board.

NOTES BY THE SECRETARY.

Miss Archibald writes: "We have now 16 heathen Sunday Schools and are on the lookout for other openings. I believe that this work if followed with persistent prayer and effort, will be productive of much good. We find that earnest prayer brings the children and makes them attentive. I have much joy in the four young men helpers. They have developed grandly and now know something about how to teach. Above all they seem devoted to Jesus. Their names are Abraham, Daniel, Balaram and Jugganiklu.

This work among the children, I love it. To hear them sing it is thrilling, and how big their eyes become as you tell them the first things about God, sin, and a Saviour,—facts which many Canadian boys and girls have almost always known."

"I would like to tour in Jalmur, where Brother Amruthalal is stationed. I feel impressed that there are some there ripe for the kingdom—Yes, that is what we need, an ingathering. We are often distressed, but we will not be discouraged. 'Two-thirds of all the failures come from want of courage.' The darkest hour is said to be just before the dawn. Hope on, oh my soul, hope on! The outpouring of the Spirit may be near at hand. We will encourage ourselves in the Lord our God. He alone knows the end of what is sown, and there will be many surprises when we come before the great white throne."

### The True Force of the Kingdom.

Brother Bland took advantage of the late snow, and I found him looking round for a place for his mare Jenny. We soon had the harness off and a rug over her; he knocked the snowballs from her feet and gave her plenty of bedding. "She often lies down after a drive," he said. I threw in a couple quarts of oats, shut the stable doors, and we walked into the modest room that is honored with the name of "the study." There are not too many books there; but they are the kind that set a man thinking. I had been reading Matheson's "Studies of the Portrait of Christ,"—lent me by a Presbyterian clergyman—These Presbyterians are great readers, and do better in the way of libraries than we do—and so I drew his attention to this singularly fresh and suggestive book. I read a section, "The Plan of the Life of Jesus," pointing out the author's idea that Jesus had no consciously prepared plan, because "such a consciousness would destroy development itself on the part of the individual, it would make the life complete from the beginning." I saw that he looked both interested and

puzzled. "Ah," I said, "new thought to you." "Yes, sir," he answered, "I always imagined that Jesus saw the whole thing from the first." "Well, let us look at it for a moment: We will follow Matheson, it will wake you up, my dear fellow:

"He felt that if he were the Messiah he had a baptism to be baptized with. But the essence of this baptism was its indefiniteness. It was the command to wait upon the Divine Will, to follow that Will without enquiring what it would bring. It prescribed the attitude, not of the far-seeing politician, but of the common soldier—of the man who refuses to map out the course of his own march, who waits upon the orders of another, and obeys these orders on the judgment of another. The messianic mission was essentially the surrender of the will, and the surrender of the will implies the giving up of any personal plan."

"This," said Bro. Bland, "is not only new, but somewhat startling. I confess that I cannot quite accept it; but I will think it over." "That is just what I want you to do,—think, think. But now, it may be informing to you to listen a minute longer to one of the author's illustrations.

"Paul is the first who attempts a spiritual philosophy of the life of Jesus, the first who draws a plan of his human development. Very striking, very original, is that plan. . . . The words are familiar—too familiar. We lose on their repeated sound the sight of their deep meaning, of their abiding freshness. I quote them in full, 'Let this mind be in you which was also in Christ Jesus, who, though in the form of God, thought equality with God a thing not to be snatched at, but emptied himself, and took upon himself the form of a servant, and was made in the likeness of man; and being found in the fashion of a man, he humbled himself and became obedient unto death, even the death of the cross.'

This is "the description of a ladder of descent. You observe that it goes systematically from the top to the bottom. . . . Every step of the ladder of Jesus is described as a step downwards. We see 'him first 'in the form of God.' . . . Step by step he comes down. He takes the servant's form; he comes down to the likeness of ordinary men, he stoops still lower, he 'humbles himself,' he becomes 'obedient unto death,' at last the foot ladder is reached in the most repulsive form of death." All this means that we must 'look at the experiences of Jesus, not as we see it now, but as he felt it then.'

"Just stop there, please," said my young friend. "I want to ponder this idea that my Saviour 'emptied himself.' I am a little way into the idea of his thorough humiliation. I remember, too, the statements: 'And the child grew and waxed strong, becoming filled with wisdom, and the grace of God was upon him.' Yes, I think that even the plan of Jesus was a gradually unfolding thing—Dear me, how refreshing this is! How lifted I feel above the humdrum of my own poor preaching."

I did not think it necessary to say more. I was, indeed, in fear lest I might say anything that would overlay the wonderful thought that had seized him. I only suggested that if we would preach the Kingdom of God, so that its power might be felt, we must try and steer away from the commonplace, and get deeper soundings. We need not fear that the people cannot follow this sort of exercise. They are waiting for it. They are weary of the same old threadbare statements. Nothing is too good for Christ's sheep. Only let it be given as they are able to bear it.

There was a peculiar glow upon Bro. Bland's face as we sat down to our plain dinner. He did not seem anxious to entertain the company, but we all felt a sort of blessedness, as if we were entertaining angels, and I thought of Goldsmith's line—

"'Twas e'en as if an angel shook his wings."

On leaving he forgot some things in which he is proficient, and when he drew the lines over Jenny there was a far-away light in his eyes. I envied the youth of the lithe figure and went back to my book in a musing mood, almost wishing I was young again. My uppermost thought was "who would not be a minister." I who also am—

AN ELDER.

### "To Be or Not to Be."

That is the question that concerns every mortal; whether it is better to be half ill, nervous, worn out, or to be well, strong, cheerful and useful. The latter condition will be yours if you take Hood's Sarsaparilla.

Erysipelas sores—"After scarlet fever a running sore was left on my face. I took Hood's Sarsaparilla and it cured me. My brother was also relieved of erysipelas sores on his face." Ella Courser, Burden, N. B.

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HOOD'S PILLS cure liver ills; the non-irritating cathartic.



and ready how, the te Are blue? after the n nerve from your

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purification gives to the health ity and This will do oldest land, old b parilla This the sa of Ay bottles kind."

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Editor MESSE


In the int porter " in yo a statement notion, I tak of the meeti this year. Y One week be the fever of h its height." that the Conv But the const body " shall of the first Satu August," wh the 25th, the in 1894, at Be HERB

So

By permissio ask through the some questions. been a membe years, and durin our regular Qu June when it At the represent only four repres sent by their ch requested the ne the Baptist chu granted to be 1899. We have it since, this loc large number c Sunbury. Now we are, surround other denomina very improper Meeting next Ju improper vaca Further I would circular letter t



# BLUES



Ever have them? Then we can't tell you anything about them. You know how dark everything looks and how you are about ready to give up. Somehow, you can't throw off the terrible depression. Are things really so blue? Isn't it your nerves, after all? That's where the trouble is. Your nerves are being poisoned from the impurities in your blood.

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purifies the blood and gives power and stability to the nerves. It makes health and strength, activity and cheerfulness. This is what "Ayer's" will do for you. It's the oldest Sarsaparilla in the land, the kind that was old before other Sarsaparillas were known. This also accounts for the saying, "One bottle of Ayer's is worth three bottles of the ordinary kind."

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If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply, without cost. Address, Dr. J. C. Ayer, Lowell, Mass.

clation last June? why, was it not published? Is it not practical to make public the doings at Baptist Associations? Are we becoming so very close in practices? Much might be said here but I forbear. I would just say I thought that letter was quite strongly endorsed by the meeting. I think this meeting and this letter requires a little explanation.

HENRY SLOAT

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Quarterly Meeting.

The Westmorland County Quarterly Meeting appointed to open at Port Elgin on Tuesday the 10th inst., on account of so much sickness in that place and also on account of the roads being largely blocked by the snow storm of the Saturday before, was not held then, but was opened at Sackville Main Street Baptist church on the evening of that day. Rev. J. E. Tiner, of Salisbury, preached an able sermon from the text, John 3:16. He was followed by an instructive address on "the Baptist Phenomena," delivered by Rev. Dr. Steele of Amherst. The morning session of Wednesday was devoted to a conference on the needs of the work in the county and also of the Quarterly Meeting. The secretary was instructed to invite those churches in the N. B. Eastern Association outside of the county of Albert, inviting them to send delegates to attend and become members of this Quarterly Meeting. The matters of grouping and aiding in Home Mission work in the county were left to committees. The following resolution was unanimously passed:

Resolved, that this meeting express itself as favorable to the employment of a suitable man to superintend the Home Mission, B. Y. P. U. and Sabbath School work in the N. B. Eastern Association, and that the secretary be instructed to request said Association to adopt plans for the working out of the above scheme.

The matter of Home Mission grants in this county was left to Rev. J. E. Tiner. Bro. F. W. Emerson gave notice that at the annual meeting in October next he would move that the sessions of this Quarterly meeting be in January, May and October of each year. Rev. J. H. Parshley and Rev. C. C. Burgess were appointed delegates to the convention at Winnipeg. The question of the alternate was left with the said delegates.

The third session held in the afternoon of Wednesday was led by Miss Flose Clark, county secretary of the W. B. M. U., who conducted an interesting and instructive Bible reading. Reports were submitted from the different W. B. M. U. Societies represented, after which Rev. J. H. Parshley spoke on 'Piety in the home.' The final session was held that evening. Rev. Mr. Parshley delivered an able address on "Church Finance." He was followed by A. E. Wall on the same subject, after which the moderator, Rev. C. C. Burgess delivered a short address on the purpose of the Sunday School. The usual votes of thanks were given.

F. W. EMERSON, Sec'y.

Sackville, April 20th.

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Denominational Funds, N. S.

From March 15th to April 17th. Digby Neck, 2nd, \$13; Wine Harbor church, per Quarterly Meeting, \$10.50; 1st Church, Truro, \$21.60; Tanook, \$8.50; Homeville, \$6.45; Dayspring, \$5; Port Hawkesbury, \$6; A. Zinck and wife, Marie Joseph, \$1; R. Davidson, Ecum Secum, 25cts.; Cambridge, Grafton Section, \$5; Mrs. W. G. Parker, Waterville, \$1; Pleasant Valley S. S., \$13; Guysboro, \$21; New Albany, \$5; Middleton Sunday school, special, \$6.17; Middleton church, \$25.91; Spa Springs, \$4.58; Port George, 60cts.; Gates Mt., 98cts.; Mt. Hanley, 50cts.; Weymouth, \$3.51; Weymouth Falls, (African) \$1; Wolfville, \$66.56; North Baptist church, Halifax, \$30.56; Brookfield, Queens Co., \$21.25; Pereaux, \$12; Immanuel, Truro, \$17.25; Antigonish, \$19.75; Bridgewater, \$12; "A," Hebron, special, \$5; Williams-ton B Y P U, \$15.74. The following are the amounts collected by Rev. A. J. Vining, for "Manitoba and British Columbia Baptist Missions" as reported by Brother Vining: Amherst, \$157.74; River Hebert, \$49.86; Miss Gillespie, River Hebert, \$5; Mrs. Gillespie, do \$5; New Glasgow, \$22.22; Oxford church, \$45; Antigonish, \$66.74; Isaac's Harbor, \$18.76; Goldboro, \$17; Sydney, \$119.15; Mrs. M. Harrington,

# BICYCLE TRUTH

That should not be ignored

when purchasing WHEELS.

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Massey-Harris, Cleveland,

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

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Sydney, for Galician work \$20; North Sydney, \$63.51; Canso, \$10.21; Guysboro, \$41; Manchester, \$2.35; Truro 1st, \$14.15; Truro, Immanuel, \$14.15; DeBert, \$37.70; Belmont (Onslow), \$33.51; Dartmouth, \$4.32; Miss Amy Johnson, Dartmouth, amount pledged at Convention, \$10; Halifax, North, \$64.35; Halifax 1st, \$135.25; Windsor, \$60.30; Gasperaux, \$15.35; Hantsport, \$20; \$5 of this for Brandon; coll., Canard, \$126; Kentville, \$80.67; Canning, \$26.77; Wolfville, \$201; Little Irene LaPlamme, Wolfville, 10cts.; J. W. Bars and family, in memory of the late Rev. Walter Bars, B. A., \$1,000; Aylesford Section, \$96.52; (\$12 of this special for Galicians in Alberta); Berwick, \$37.18; Weston Section, Berwick church, \$35.50; Tremont, \$4.02; Billtown, \$10.26; Middleton, \$68.65; Lawrencetown, \$34.80; Paradise, \$29.31; Bridgetown, \$37.51; Young man from Pleasant Valley, at Wolfville, \$1; Annapolis, \$1.38; Granville Ferry, \$15.59; Digby, \$58.07; Bear River, \$101.83; Ohio, North Temple, \$6.08; Miss Saunders, North Temple, \$5; Rev J H Saunders, \$5; collection, North Temple, \$6.50; Hebron church, (two sisters,) \$10; Mr and Mrs H H Crosby, Hebron, \$10; Little Beth Miller, \$49cts.; Hebron collection, \$13.50; Port Maitland, \$40; Chegogin, \$17.41; Arcadia, \$13.89; Yarmouth, Zion, \$176; Little Percy Cann, 5cts.; Temple church, \$45.45; Milton, Yarmouth, \$7.38; Rev G J Coulter White, \$10.—\$360.66 plus \$3415.59 = \$3776.25. Before reported \$4173.02. Total \$7949.27.

REMARKS.

From the above it will be seen that Rev. A. J. Vining collected \$3,415.59 in N. S. This includes the \$1,000 given by J. W. Bars, Esq. We hope that all the churches who have given in this way will see to it that this is "an extra," and that their gifts for Denominational Funds are increased rather than diminished. Any who notice an error in the report will please write to Bro. Vining at Winnipeg.

It is worthy of notice that the churches in Bro. Vining's list, that were a short time ago Home Mission churches, contributed \$345.81.

On behalf of the Western Baptists, Bro. Vining wishes to thank the churches of Nova Scotia.

A. COHOON, Treas. D. F., N. S.  
Wolfville, N. S., April 17th.

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Church Organization Council.

Pursuant to a call issued by the Baptist brethren at River Philip, N. S., a council convened at the church at River Philip, on April 5th, to consider the advisability of organizing a Baptist church in the above place. The Council organized by appointing Rev. D. A. Steele, D. D., Moderator, and A. G. Colborne (Lic.) Secretary. Delegates were present from the churches at Amherst, Maccan, Springhill, Oxford and Pugwash. The brethren who had called for the council, then gave their reasons for wishing to become a separate church from the one at Oxford with which they had been identified, and the council having listened to their reasons were fully persuaded that it was in the interest of the

## WHEELER'S BOTANIC BITTERS

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brethren and also of the kingdom of God. A motion was then unanimously passed in favor of organizing. The brethren then organized and appointed Pastor Baker as their representative to receive the right hand of fellowship for the church. In the evening the following was the order of services: Scripture Reading by Pastor Bates; prayer by Dr. Steele; Sermon by Pastor Bates; charge to the church by Dr. Steele; right hand of fellowship by Deacon Read, of Amherst; closing prayer by A. G. Colborne (Lic.) and Benediction by Dr. Steele. A. G. COLBORNE, Sec'y

Pugwash, April 17th.

\* \* \*  
Notices.

The Shelburne County Quarterly Meeting will, D. V., be held with the First Sable River church on May 1st and 2nd, commencing at 10.30 a. m. This is the yearly meeting and a good attendance is requested. Also full reports of the work of each church during the year. Blank forms will be sent to all Sunday Schools. J. MURRAY, Sec'y. pro tem.

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

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

The Queens Co., N. S., Quarterly Meeting will convene at Port Medway on May 15th and 16th next, first session on Tuesday at 2.30 o'clock, p. m.—A good programme is being prepared, and a large attendance expected. W. L. ARCHIBALD, Sec'y

The session of the Colchester and Pictou counties Quarterly Meeting which was to have been held on April 9th and 10th, was, on account of the blockade of snow, etc., postponed, and will meet with the church at Great Village on May 7th and 8th. Delegates, please notice this change, also that the programme is expected to improve by this delay. F. E. ROOP, Sec'y.

When horses have Fever, their hair and hoofs are dry and the legs frequently swell, give Granger Condition Powders.

When Convention Meets.  
Editor MESSENGER AND VISITOR:

In the interesting letter of "Reporter" in your last issue there occurs a statement which implies mistaken notion, I take it, as to the date of the meeting of our Convention this year. Your correspondent says, "One week before the 18th of August the fever of holy solicitude will be at its height." That means, no doubt, that the Convention opens on the 18th. But the constitution directs that the body "shall commence its sessions on the first Saturday after the 18th of August," which will be this year on the 25th, the same day of the month as in 1894, at Bear River.

HERBERT C. CREED, Sec'y.

\* \* \*  
Some Questions.

By permission of editor I would like to ask through the MESSENGER AND VISITOR some questions. I wish to say that I have been a member of a Baptist church 53 years, and during that time we always held our regular Quarterly Meeting up to last June when it was very thinly attended. At the representative meeting on Saturday only four represented themselves as being sent by their church to the meeting. They requested the next meeting to be held with the Baptist church at Gibson, which was granted to be held the next September, 1899. We have not seen anything from it since, this looks much like a blur on the large number of churches in York and Sunbury. Now, I would ask is it best as we are, surrounded as we are with so many other denominations, to let it die in this very improper way or to call a Quarterly Meeting next June and try and mend this improper vacancy that has occurred? Further I would ask, what become of the circular letter that was wrote at the Asso-

**Hood's Pills**

Are prepared from Nature's mild laxatives, and while gentle are reliable and efficient. They

**Rouse the Liver**

Cure Sick Headache, Biliousness, Sour Stomach, and Constipation. Sold everywhere, 25c. per box. Prepared by G.L. Hood & Co., Lowell, Mass.

**KENDRICK'S LINIMENT**  
Cures while you sleep. Baths freely for Sore Throat and Lungs And all Swellings.

**Eczema Tortured A Child.**

About three years ago I had to leave school with sore hands. My teacher said it was Salt Rheum or Eczema and told me to see the doctor.

Mother got some medicine, but it did me no good.

After I had suffered with the itching and burning about three months, mother thought she would try Burdock Blood Bitters.

I only took two bottles, when my hands got completely cured. —Emma Sheridan, Parry Sound, Ont.

Growing girls in ill health should use occasionally Wheeler's Botanic Bitters.

**INDIGESTION CAN BE CURED.**

An Open Letter from a Prominent Clergyman.

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

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

**Invigorating Syrup.**

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

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

Sold Everywhere at 50 Cents per Bottle.

**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 BEST.



**The Home**

**Squash Griddle Cakes.**

Make a batter of two cups of sour milk, cup one of mashed Hubbard squash, one teaspoonful soda, one salt spoonful salt, and flour enough to make a thin batter. Fry on a hot griddle.

**Breakfast Dish.**

Pinnan haddie for a breakfast dish may be broiled or boiled. If it is boiled, not more than eight minutes are required for cooking it. In either case, when it is done it should be brushed with melted butter and seasoned with salt and pepper.

**How to Clean Brass.**

There are numerous patent pastes and liquids for cleaning brass, but not one of them gives better results than rotten stone and oil made into a paste. Apply with a cloth, allow it to remain on for a time—an hour, say—then rub vigorously.

**Chocolate Bread Pudding.**

One square of Baker's chocolate melted over hot water, yolks of two eggs, one cup of sugar; mix one cup of grated bread crumbs with two cups of hot milk, and add to the mixture one-half of a saltspoonful of soda. Mix the chocolate with the sugar, milk and crumbs. Add the eggs; flavour with vanilla. Bake the pudding in a buttered dish for one hour.

**How to Make Cabbage Pudding.**

Chop fine one large head of cabbage, tie in a cloth and steam until done. To each quart of cabbage add two well beaten eggs, one-half cup of cream, two crackers powdered, a teaspoonful of salt and a saltspoonful of cayenne. Turn into a buttered dish and bake ten minutes.

**How to Preserve the Teeth.**

To prevent the teeth decaying unduly, brush well every morning, using a good tooth powder and having a little carbonate of soda in the water. After each meal rinse the mouth with tepid water in which a little carbonate of soda is dissolved, and before retiring at night brush the teeth again. If strong medicines have to be taken, have them made up in the form of pills if possible, as tinctures of iron, acids and so on have a bad effect on the enamel of the teeth.

**Fish Cutlets.**

Make a panada of one cup of milk, one tablespoonful of butter, three tablespoonfuls of flour and one teaspoonful of salt. Cream the butter and flour. Heat the milk in a double boiler and add the butter and flour. Cook until thick, stirring constantly until it is smooth. Add the salt. Chop fine one can of salmon and add to the mixture. When it is very cold form into coquettes, flatten slightly, and roll them in beaten egg and cracker crumbs. Fry them in deep fat. Serve hot with sauce tartare, which is a simple mayonnaise dressing to which has been added chopped pickles and olives.

**How to Make Swiss Cakes.**

Beat a quarter of a pound of butter to a cream, add four ounces of powdered sugar, the grated rind of a lemon and a well beaten egg; then add by degrees half a pound of flour and roll the paste out thinly on a floured board. Cut it out with a leaf shaped fluted cutter, scatter some desiccated coconut over the top of the cakes and bake them until they are a golden brown in a moderately hot oven.

**How to Roast Wild Duck.**

After the bird has been plucked and drawn cut off the head and turn the skin over. The feet should be left on and the bird trussed like a tame duck. The fire should be brisk, and the bird should not be basted for about 15 minutes after it is put to the fire. Then baste it well with butter and dredge with flour a few minutes before it is taken up to froth it. It should be served with very hot good beef gravy well flavoured with onion to take off the fishlike taste of the wild duck. It will take from three-quarters of an hour to an hour to roast.

Two lemons, grated, one egg, one cup sugar, one half cup water and one table-spoonful cornstarch. Mix the above thoroughly and place over the fire, stirring constantly. When it thickens, remove from fire to cool, and spread between layers.

**Witch Yeast.**

BY EMMA STEWART.

Witch yeast is easily made, and after a housekeeper has once tried it, she will probably use no other kind. Get a reliable yeast cake or some good liquid yeast, as a "starter," peel and boil potatoes (four or five) without salt; take the water they are boiled in, and to one teacupful add five teaspoonfuls of white sugar. When lukewarm add it to the "starter," and set in a warm place until it foams a little on top, when it is ready for use. After that, it is only necessary to add a cup of boiled potato water and sugar to a "starter," and one has a constant supply of excellent yeast. Bread, rolls, and muffins are delicious made with this. But you must have good, lively yeast as a "starter," and no salt. This is called "Witch Yeast," and sometimes merely "starter." It is really magical in effect. It seems selfish to keep such a good idea to oneself.—New York Observer.

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The efforts of the Canadian government to obtain a reciprocal trade arrangement with Trinidad have not been successful. This is due to the desire of the island to trade with the United States. On April 2nd, the matter came before the Legislative Council of the island and a draft of convention with the United States was adopted on the ground that the American trade was more desirable than anything that could be obtained from Canada. The United States' proposition was adopted by a vote of thirteen to five in the Legislature. The offer of the United States which has been accepted by Trinidad is a reduction by the United States of 12 1/2 percent, on cane sugar, asphalt, fresh fruits and vegetables in return for forty-one articles imported into Trinidad free and a reduction on ten additional articles.

**Are You Easily Tired?**

Just remember that all your strength must come from your food. Did you ever think of that?

Perhaps your muscles need more strength, or your nerves; or perhaps your stomach is weak and cannot digest what you eat.

If you need more strength then take

**SCOTT'S EMULSION**

of Cod-Liver Oil with Hypophosphites. The oil is the most easily changed of all foods into strength; and the hypophosphites are the best tonics for the nerves. SCOTT'S EMULSION is the easiest and quickest cure for weak throats, for coughs of every kind, and for all cases of debility, weak nerves, and loss of flesh.



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



**FREE!** This beautiful Opal Ring in a handsome plush lined case for selling 1 dozen daily packages of Violet Rose and Heliotrop perfume 10c. each. This ring is made of the wonderful Metal, Goldalloy, which looks like pure gold, and never changes color. It is set with 3 splendid Opals. Send us this ad. with your address and we will perfume. Sell 11 returns money, we forward ring and case. Home Specialty Co., Box 7 Toronto.

**SPECIAL INDUCEMENTS Spring & Summer MONTHS.**

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

**A Tearing Cold**

which grips your throat and chest, and a hacking cough which feels like a dry burning of the tissues, will receive instantaneous relief by a dose of

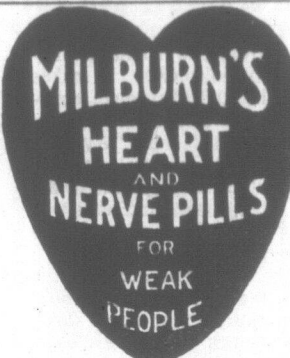


It acts as a soothing demulcent on your parched and irritated membrane.

It never fails to check the most severe cough, and, properly used, it will permanently cure the most obstinate one.

25 cts. AT ALL DRUGGISTS.

Use KENDRICK'S LINIMENT.



These pills are a specific for all diseases arising from disordered nerves, weak heart or watery blood. They cure palpitation, dizziness, smothering, faint and weak spells, shortness of breath, swelling of feet and ankles, nervousness, sleeplessness, anæmia, hysteria, St. Vitus' dance, partial paralysis, brain fog, female complaints, general debility, and lack of vitality. Price 50c. a box.

**CURE ALL YOUR PAINS WITH Pain-Killer.**  
A Medicine Chest in Itself.  
Simple, Safe and Quick Cure for CRAMPS, DIARRHOEA, COUGHS, COLDS, RHEUMATISM, NEURALGIA.  
25 and 50 cent Bottles.  
BEWARE OF IMITATIONS.  
BUY ONLY THE GENUINE.  
PERY DAVIS'

**Cowan's**  
Royal Navy Chocolate and Hygienic Cocoa  
are always the favorites in the homes  
THE COWAN CO. TORONTO.

**MONT. McDONALD**

BARRISTER, Etc.  
Princess St St. John

**EARN!**  
This beautiful Lady's Watch by selling only 1 dozen packages of finest Pen Bonds at 10 cents each. Each large package contains 50 most fragrant varieties. All colors. Write and we send seeds. Sell them, return money, and we mail your watch all charges paid. The season is short so order at once. Premium Supply Co., Box 7 Toronto, Can.

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

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## From the Churches.

### Denominational Funds.

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

**NORTH CHURCH, HALIFAX, N. S.**—Baptized three more Sunday evening, April 15th. We had a glad Easter Sunday.  
Z. L. FASH.

**CANSO.**—On Easter Sunday evening a successful Sunday School concert was held, at the close of which a collection of \$110 was taken for seating vestry.

**CARLETON.**—A deep thoughtfulness has prevailed in all the services of late. Two were baptized on the 8th and four on the 15th. Others are to follow.  
M. C. H.

**MIDDLETON, N. S.**—We recently held special services at Port George. Notwithstanding the severe and broken weather, the services were well attended, and much spiritual quickening resulted. We expect baptism there soon.  
C. W. CORRY.

**TRURO, N. S.**—Rev. M. A. McLean, now of North Sydney, C. B., has accepted a call from Immanuel Baptist Church of this town. He will commence labor as pastor of this church on Sabbath 27th of next month.  
T. B. LAYTON, Church Clerk.

**LOCKEPORT, N. S.**—As the result of special services conducted by the pastor, in the Baptist Church at Lockeport, N. S., some 20 or more persons have professed conversion, twelve have been received for baptism and several others will follow.  
April 14th.  
COM.

**WEST JEDDORE, N. S.**—I baptized four believers in Christ last Sabbath, April 15. Because sickness prevented others from following their Master in this ordinance at this time, I expect to baptize again in the near future. We also received four by letter into the fellowship of the church recently.  
ALLEN SPIDRELL.

**ST. GEORGE.**—Our services are being well sustained here. The Church is taking especial interest in our week evening services and Sabbath School. The Sabbath School at Second Falls is doing an excellent work, and the same may be said of the schools at Mascam and Carthness. We baptized a very promising young man at St. George a few Sabbaths since.  
A. H. L.

**SAINT STEPHEN, N. B.**—Baptized eight on the evening of Easter Sunday, all but one coming from the Sunday School. The Pastor's eldest son was among the number. Others have expressed the purpose to live for Christ, and will before long seek admission to the Church; we are fortunate in possessing a band of earnest and efficient workers.  
W. C. GOUCHER.

**NICTAUX.**—We were privileged with visiting the baptismal waters on Sunday 15th, at Nictaux Falls, where Mrs. Rupert Parker was baptized. Our prayer is that the Lord may soon direct to this field, a pastor of his own choosing. Our address will from this time be Havelock, Kings Co., N. B.  
J. W. BROWN.

**NICTAUX FALLS, April 17.**  
**THE TOBIQUE.**—Just a line to say that I have returned from a visit up Tobique. I first accompanied Bro. Young, we had a good time. Then I went up to fill appointments and was received very kindly by all. I have received, and accepted, a call to the field, and will take charge at once. After I get settled in the work, I will, D. V., report frequently through our paper, my circuit course from Birch Ridge to Rely Brook. Pray for us.  
CHARLES STIRLING.

**BRISTOL, N. B.**—Since closing our special effort at Simonds we have been at work at Bristol, and notwithstanding the bad roads and unpleasant weather the attendance has been good and a good interest manifested. Last Sunday it was our privilege to baptize in our natural baptistry, the St. John River, Mrs. Cassie Rogers and Mrs. Ella Higgins. Others are moving and we hope to see them come forward soon.  
A. H. HAYWARD.

**SUSSEX, N. B.**—Our work is encouraging. We have good congregations who give attention to the preaching of the Word. Last Sunday evening we gave the right hand of fellowship to three—Mrs. Marshall Price, Mrs. C. H. Trueman, Miss Mary Grey. Unlike a recent writer who thinks these names are "soft and uninteresting" I like to see the names of those who unite with God's people and to identify themselves with Christ's servants.  
W. CAMP.

**TOBIQUE VALLEY, VICTORIA CO.**—We were much cheered last week to have Bro. J. W. S. Young and Bro. Sterling (Lic.) visit us. They held several meetings with good results. Bro. Young preached with his usual zeal and earnestness with much acceptance to all that listened to him. He cheered our hearts with his words of comfort and cheer. Bro. Sterling preached several times and impressed his hearers favourably. We believe that He is sowing seed that will bring forth fruit to the honour and glory of God in the near future.  
April 3rd.  
C. W. VINCENT, C. C.

**PORT LORNE.**—We have been holding special meetings here for several weeks and have been assisted for the past two weeks by Rev. Isa Wallace who has preached each night with power and done grand service for the Master among us. The pastor had the privilege of baptizing eleven converts on Easter Sunday. It was a grand day for us. Others are coming to Christ and many church members have been quickened into a new life. We expect to report further developments later. We are pleased to be able to report that Bro. Wallace manifests much physical vigor for one of his years and that his love for the work has not abated.  
April 18th.  
E. P. COLDWELL.

# ROYAL BAKING POWDER

**ABSOLUTELY PURE**

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

**HILLSDALE, N. B.**—The Hillsdale-Hammond Baptist Normal Sunday School Class spent a pleasant evening at the home of Mr. Spurgeon Smith on the 17th inst. Before parting an address, accompanied with a gift was presented to the pastor, Rev. R. M. Bynon, in grateful acknowledgment of his interest in the class and his valuable labors on their behalf. In reply the pastor said the surprise had been complete, that the study had afforded him much pleasure as well as work, that he appreciated the kind words and offering, but higher still the spirit which prompts such words and work, and that it is exceedingly gratifying to be able to state that all things point to this class leading the Province in Sunday School Normal work. He also states that somewhat over twenty had already stood their examination before him.  
C. A. S.

**MILTON, YARMOUTH.**—The Milton Baptist Church Sabbath School of Yarmouth, N. S., gave a very enjoyable Easter concert on Easter Sabbath evening. The children were dressed in white and presented a beautiful appearance. The music and recitations were all new, well rendered and in almost every instance, pictured quite vividly the scene of that long to be remembered and glorious morn when the Saviour triumphed over death. The most pleasing feature of the evening was a chorus "Giving the beautiful lilies," given by the Infant Class, and credit is due Mrs. H. A. Nickerson and Mrs. J. E. Hopkins for their untiring efforts to the accomplishing of this piece. A collection was asked for in aid of the Baptist Missionary Famine Fund and we realized \$28.51. May it be the means in God's hands of not only strengthening the physical bodies of some of the starving ones, but may it at the same time create a hungering and thirsting after righteousness, and God's name be glorified.  
FRED L. SHAFFNER, Supt.

**ISAAC'S HARBOR, N. S.**—Bro. Hugh A. McLean came to assist us in special work on March 18th. For two weeks the services were held in this church. On the 3rd inst, we crossed over to Goldboro, where the services were continued for another two weeks. The two churches were united in the work, and the Lord's blessing rested upon us. Quite a large number were, we trust, regenerated, church members who had grown cold, were revived, and many unsaved ones, were deeply interested. I expect to baptize next Sunday. Some of the new converts are studying the question of baptism. We are urging them to study the Baptist's text book, The New Testament. It remains to be seen whether the commands of Christ will be followed or not. We miss Bro. McLean. It was a pleasure to work with him. He is admirably fitted for evangelic work. His songs reach the heart. The Holy Spirit seems to accompany every word, and, thank God, he sings so that all can understand, and not in an unknown tongue. He left here on the 12th inst for Montreal, to assist Pastor Gordon in the First Church. His address while there will be 271 Prince Arthur Street. May he soon come back to us.  
G. A. LAWSON.

**VICTORIA, B. C.**—I have been requested by our Japanese Baptist Mission Board of Management to acknowledge through the columns of the MESSENGER AND VISITOR the donation of \$100 sent by a Nova Scotia sister, showing in this tangible way her deep interest in our mission work among the Japanese. Our mission in this city has been in operation a little more than two years and the divine Master has blessed the work. Forty-seven Japanese boys have been baptized and united with the church and we are encouraged to believe that others will soon follow. The night school is conducted by volunteer teachers from the Young People's Societies and has an average attendance of about 20 boys in the classes, who are taught to speak and read English, this work is supervised by the Japanese missionary, who also conducts, in Japanese at the mission rooms a weekly prayer service and Sunday School, the attendance at these services averages about thirty.  
C. R. KING, Treas. Japanese Mission, Victoria, B. C., March 31st.

**ELGIN, N. B.**—For three months we have been settled with this group of churches, and it gives us pleasure to report some progress in the work. On last Lord's Day morning, one was baptized at Kaye Settlement. This little church is moving forward in several ways having adopted the "Individual Communion Service," and are now erecting a commodious shelter for the horses, and also intend soon to repair their church, making more suitable arrangements for the choir. At the beginning of our pastorate, it was resolved that the churches should undertake to raise all funds for pastor's salary and general expenses, by free will offerings. The plan and needs of the church were carefully set before each section, and each section's regular offering stated. Three months' trial has been highly satisfactory, and now it looks as though the financial difficulty was solved. With the opening of spring we see increase in the number of worshippers, and are hoping that every phase of our work will brighten as the days go by. A visit from sister Archibald was much appreciated. I wish she could have spent a fortnight around these hills and valleys arousing a deeper interest in our foreign mission work.  
H. H. SAUNDERS.

**FIRST HARVEY.**—The plans for special work have been providentially broken up by sickness in my family. The confidence, sympathy and good will of my people who practically and feelingly set forth in a very kind address, setting forth their ability to weep for others' woes especially when it was their pastor. The address was attended with a purse of \$70. This being in addition to salary became at once a silver lining to the dark cloud. Such expressions are appreciated, not only for the cash but as well for the sympathies, and prove valuable as an inspiration for our soldiers to become better soldiers of Jesus Christ. May the donors realize fully the force of Scripture which says, "It is more blessed to give than to receive," and may their souls be fed and strengthened by their service and enjoyment in such Christlike ministrations with which they have abounded toward us during our sojourn in their midst. We desire hereby to publicly express our heartfelt appreciation of the sympathy and kindness so graciously expressed.  
REV. T. BISHOP.

\* \* \*

Cash for Forward Movement.

Inglis P. Goucher, \$8; Wm Rockwell, M D, \$6; Sadie P. Durkee, \$5; Geo W McNeill's estate, \$5; Mrs Mary Shipley, \$15; Harry J. Crowe, \$10; John G. Freeman, \$5; Mrs Ambros Robart, \$1; Stephen Labadore, 25c. Will be glad to return the pledge slips of any who desire to pay all up and be done with it.  
WM. E. HALL.  
93 North St., Halifax.

## Spring Cloths

We are in receipt of a great variety of spring cloths, the newest weaves for the season. As this is to be a great year for Blue Serges and Fancy Suitings we have imported heavily of these handsome materials. Permit us to suggest that you leave your orders now before the spring rush begins.

**A. GILMOUR,**  
68 King Street, St. John, N.B.  
Custom Tailoring.



**McLEAN'S  
VEGETABLE  
WORM  
SYRUP**

Safe Pleasant Effectual

## A Sixty-Dollar Bicycle

1900 model of Columbia, E. & D., Massey-Harris, Welland Vale, Gendron, Cleveland or Brantford. A choice of wheels is offered free to the man or woman who sends to this office before June 30, 1900, the largest number of new, \$1.50, paid-in-advance subscribers to the MESSENGER AND VISITOR.

**Condition of Contest:**

1. At least 15 new subscribers to be sent by each competitor for the prize.
2. Liberal commission in cash or premiums of their own selection to all who fall below the best record.
3. Offer applies to new subscriptions alone, or with Bible or with Pen.

For Circulars, or sample Bible or Pen, or particulars, write,  
**A. H. CHIPMAN, Manager.**

## Bible Offer

Our "Splendid Offer" of last week may have been overlooked, though it is so unusual an offer that few will intentionally let it pass. Remember the leading facts: A \$3.00 Bible, Divinity Circuit, leather lined to edge of cover, large type, self-pronouncing, and the two versions on each page, to new or old subscribers for \$1.50. A post card request brings a sample copy to your post office. Keep it or send it back.

## Pen Offer

A Fountain Pen has at last been "discovered" that will submit to cleaning and filling without a struggle and will keep in order. This is called THE POST PEN. It retails for \$3.00 and nothing less. We have made arrangements with the patentee and owner whereby we can offer it with this paper one year for \$3.00. The Pen and the paper one year for the price of the Pen alone. Offer applies to new and old subscribers, and is, like our Bible offer, the best we ever expect to make. Samples for the asking. Examine it. Keep it or send it back.

**FARRIS.**—April 16th, mourned.  
**GATES.**—Blandford, Rev. Harry Mary Young.  
**HERNDEN.**—at Baptist Church by Rev. T. to Mary Cove, N. S.  
**WHYNOCK.**—the bride's nock, of H. and George Port Medway.  
**WINOT.**—Co., N. S., Labelle, and Brookfield.  
**DRENSMON.**—the residence ville, Colch Roop, Burly omy, to Mar Gilbert Peck.  
**GRAY.**—Gr Albert Co., H. Saunders, E. Graves, b.  
**WALL.**—L. Keswick Rie the Rev. Ge and Harold York Co.

**KREMPTON.**—11th, Mrs. F. and 10 mos.  
**DAVISON.**—Co., N. S., Ezra Davison.  
**HURST.**—N. S., Susan Hurst, in the two sons and  
**WHITE.**—aged 10 months and Herling kingdom of G.  
**GATES.**—At 19th, Agnes M. end was peace and earnest gain.  
**WADE.**—At Mrs. Priscilla her age. Our years ago, and into the Amh.  
**LAMB.**—At Mrs. Francis Lamb, in the sister was a m. tist church, attack of the troubled with  
**TUTTLE.**—10th, after a Mary beloved daughter of Tuttle during accepted Christ. She leaves a husband and their irreparable.  
**DOLMAN.**—on April 8th, a man, aged 6, united with t. borne many years and value less a widow ters to mourn felt by the wh.  
**HARLOW.**—Co., on the 7th 73. A widow him. He came ago, and though bering business Baptist church the end. Whi!



MARRIAGES.

FARRIS-ARMEAU.—At Springhill Mines, April 16th, by Rev. J. W. Bancroft, Seymour Farris and Sarah Armeau.

GATES-YOUNG.—At the bride's home, Blandford, on Wednesday, April 11th, by Rev. Harry S. Erb, Albert O. Gates to Mary Young, both of Blandford, N. S.

HENDSBEE-GROVER.—On the 7th inst., at Baptist church, Half Island Cove, N. S., by Rev. I. W. Carpenter, Daniel Hendsbee to Mary H. Grover, all of Half Island Cove, N. S.

WHYNOCH-NOWE.—At the residence of the bride's father, Feb. 7th, Chesley Whynoch, of Eastern Point, Lunenburg Co., and Georgina, daughter of Jacob Nowe of Port Medway, N. S.

WINOT-MOSHER.—At Labelle, Queen's Co., N. S., March 28th, Hiram Winot, of Labelle, and Lucretia Mosher of North-Brookfield, Queen's Co., N. S.

DENSMORE-PECTOR.—On April 11th, at the residence of the bride's parents Grahamville, Colchester Co., N. S., by Rev. F. E. Roop, Burton Densmore of Upper Economy, to Martha, daughter of Mr. and Mrs. Gilbert Pector.

GRAY-GRAVES.—At Mount Pleasant, Albert Co., N. B., April 18th, by Pastor H. H. Saunders, Charles E. Gray to Georgia E. Graves, both of the Parish of Elgin.

WALL-LINT.—At the Baptist Parsonage, Keswick Ridge, York Co., April 16th, by the Rev. Geo. Howard, Jane Elizabeth Lint and Harold D. Wall, all of Macnaquack, York Co.

DEATHS.

KEMPTON.—At Milton, N. S., April 11th, Mrs. Hope Kempton, aged 93 years and 10 mos.

DAVISON.—At Portauquique, Colchester Co., N. S., George, son of Mr. and Mrs. Ezra Davison.

HURST.—March 1st, at Half Island Cove, N. S., Susan, widow of the late Laben Hurst, in the 57th year of her age, leaving two sons and two daughters.

WHITE.—At Pugwash, April 4th, Henry, aged 10 months, beloved child of Mary and Hereling White. "For of such is the kingdom of God."

GATES.—At the home of her mother, Oct. 19th, Agnes M. Gates, aged 33 years. Her end was peace. She had been a consistent and earnest Christian. Our loss is her gain.

WADE.—At Parrsboro, N. S., April 7th, Mrs. Priscilla Wade, in the 74th year of her age. Our sister found Christ many years ago, and was baptized and received into the Amherst church.

LAMB.—At Parrsboro, N. S., April 3rd, Mrs. Francis A., wife of Christopher Lamb, in the 64th year of her age. Our sister was a member of the Parrsboro Baptist church. Her death was caused by an attack of the grippe, but she had been troubled with heart disease for some years.

TUTTLE.—At Pugwash Junction, April 10th, after a brief illness, aged 27 years, Mary beloved wife of Creed Tuttle and daughter of the late Phillip Jones. Mrs. Tuttle during her illness professed to have accepted Christ as her personal Saviour. She leaves a husband and two children, a widowed mother and two sisters to mourn their irreparable loss.

DOLMAN.—At Brighton, Shelburne Co., on April 8th, of pneumonia, William Dolman, aged 63 years. Brother Dolman united with the Baptist church at Osborne many years ago. He was a consistent and valued member till death. He leaves a widow, two sons and two daughters to mourn his loss, which is deeply felt by the whole community.

HARLOW.—At Jordan River, Shelburne Co., on the 7th inst., Robert Harlow, aged 73. A widow and five daughters survive him. He came to Jordan fifty years ago, and though carrying on a large lumbering business, he allied himself with the Baptist church and remained faithful to the end. While thus the aged are passing

to their reward, oh, that God would fill the broken ranks with strong workers.

LANGILLE.—March 26th, at Wallace Bridge, Bertie, beloved wife of Alfred Langille, aged 62 years. Our sister was an invalid for the last twelve years of her life so that death to her was a happy release. She was a member of the Wallace Baptist church from her early womanhood. She leaves a sorrowing husband, two sons and five daughters to mourn their loss.

MITCHELL.—At Hampton, N. S., April 15th, of consumption, Armina, wife of Norris Mitchell aged 23 years. In her illness she was greatly sustained by her faith in Christ, and his presence with her, and while she would have liked to have lived, she was submissive to the will of her Master. Her disposition was such as to cause all who knew her to be her friends, and to cause much sorrow on account of her death.

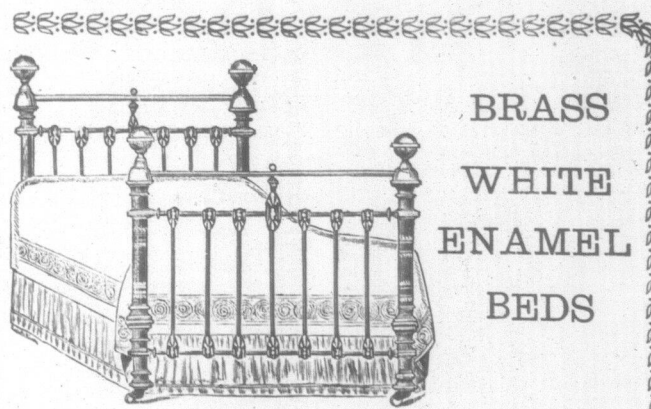
STEEVES.—At Albert, Albert Co., N. B. April 15th, Joseph D. Steeves, aged 62 years. Until a few months before his death, he resided in Elgin, whither his remains were brought for burial. During his last illness he was fully conscious of the near approach of death, but was also conscious of the Saviour's presence, and could confidently intrust all to his care. Two daughters deeply mourn his death, only six months after the mother was suddenly taken. God's promises are rich unto them.

ROCKWELL.—At Woodville, Kings Co., N. S., April 12th, Mr. Asahel Rockwell, Senr., in the 81st year of his age. A wife and 7 children survive him. Mr. Rockwell never made any public profession of religion, but he cherished a hope in Christ as his Saviour that remained with him to the last. Naturally he was of a retiring disposition, taking but little part in the business matters of the community. He was, however, held in high esteem for his sterling worth and integrity.

ANDERSON.—At Penobscis, March 24th, Mr. Charles Anderson, aged 84 years. His wife died in November last. Since that time he was very lonely. Some two or three weeks before his death, he was taken ill and suffered intensely. Just before death came, his pain left him and calmly and peacefully he fell asleep in death. He was highly respected by his neighbours. He was honest, upright and truthful. His motto was the Golden Rule. This he taught his family, and to this standard he sought to conform his life. Everything that loving hearts could devise, and willing hands perform was done for him to smooth the pathway to the grave.

JOHNSON.—At Lower Truro, N. S., April 8th, Mrs. Thomas Johnson passed away very peacefully to her rest. The deceased was 75 years old. Was baptized into the fellowship of the Prince St. Baptist church by Pastor J. E. Goucher, June 4th, 1880. She was a consistent Christian, a faithful wife, a good mother, and esteemed by all her neighbors. As a proof of her love to God she has left one hundred dollars to foreign missions and one hundred to home missions. Her husband and three of her four sons survive her. Her dear Amos preceded her to Paradise in 1890. Blessed are the dead who die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors and their works do follow them.

CHESLEY.—Suddenly at Clarence, Annapolis Co., N. S., on the 27th of March, Margaret A., widow of the late Edward Chesley. Sister Chesley was a member of Paradise and Clarence church for many years. She was a sister of the late Deacon's Asa and Harding Morse and of John L. Morse—a family known throughout the country for their piety and deep interest in the cause of Christ at home and abroad. She was indeed a true Christian, a kind neighbor, and a devoted, loving mother. She leaves one son and two daughters in the home, and a son, Professor E. M. Chesley of Boston, to mourn their loss. The two daughters are in delicate health. May God comfort the family who have been called to mourn so suddenly. In the absence of our pastor the Rev. E. L. Steeves, the Rev. Isaiah Wallace conducted



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Write for illustrations.

Manchester Robertson & Allison

the funeral services, assisted by his son the Rev. Lew Wallace.

BEALS.—At Clarence, Annapolis Co., on the 19th of March, William L. Beals in the 58th year of his age. Brother Beals was connected with the Baptist church, of which he had been a faithful and consistent member for 24 years, having united with the Williamston church under the pastorate of Rev. W. G. Parker in 1876, and afterward, upon removing to Clarence, joined the church in that place. A successful farmer and excellent citizen he will not only be much missed by his church, but the whole community will feel a severe loss, for his cheery word and genial disposition helped many a one to a better and happier life. A widow and four children, one brother and two sisters and a host of friends mourn their loss. No Christian ever had firmer faith in God than he.

LYNDS.—At Wallace Bay, Cumberland Co., N. S., April 8th, in his 27th year, Robert, fifth son of Jacob and Rosy Lynnds His illness, which covered a period of nearly six months, consisting of neuralgia. At times his sufferings were most excruciating but they were borne with perfect submission to the divine will. Between six and seven years ago Robert became converted to God and united with the Wallace Baptist church of which he remained a most worthy and reliable member until called to unite with the redeemed hosts above. All through his illness his faith in Christ was most remarkable, talking of heaven as his home and urging others to meet him there. He selected as his funeral text, John 3:16, the text from which he dated his conversion. His life was pure and Christ-like and his death most triumphant. He leaves a sorrowing father and mother to mourn their loss of a most devoted and loving son, also five brothers. His funeral, which took place April 11th, was very largely attended. The services were conducted by his pastor, C. H. Haverstock, assisted by Rev. R. Williams (Methodist). "Blessed are the dead who die in the Lord." Wesleyan please copy.

ROCKWELL.—J. H. Rockwell, eldest son of our aged brother, Deacon Chas. Rockwell, of Amherst Shore, died very suddenly, aged 59 years. As a husband and father the very kindest of men. His citizenship was marked by industry and a high tone of morality. He was among the foremost to promote education and temperance. For years he stood up boldly for every temperance order and work, never bartering away his principles for the patronage of the rum party. He was highly esteemed for his candor, and people knew he meant what he said and said what he meant. For many years he was post-master for River Hebert West, and gave satisfaction to the department. In early life Mr. R. was the subject of religious impressions which gradually deepened and grew till he publicly confessed Christ. His convictions of truth were rooted in New Testament soil. The standard of Christian living in his estimation was so high that he feared he could not attain unto it, so he was deterred from uniting with the church, yet he rendered very valuable service by the interest he took in the choir. He loved music and worshipped God in singing his praise. As the leader of our church music he will be greatly missed, as also in the

social life of the community. A wife, three sons, and two daughters, are left to mourn a loving husband and father. Aged parents, five brothers and two sisters survive, and profound sorrow fills the heart of the many friends.

ANDERSON.—At Penobscis, April 16th Mary Anderson aged 26 years. Three times since last November, we gathered at this home to carry the dead to their last resting place. First the wife, then the husband and on Wednesday last, the granddaughter. Miss Anderson had been ill for more than a year, and for about six months confined to her room. She was very anxious to regain her health that she might go West and see her mother from whom she parted a number of years ago. God ordered otherwise and took the spirit to himself. Miss Anderson was an earnest active worker for Christ. For a number of years she walked three miles and conducted a Sunday School, and then returned to the school in her own neighbourhood and taught a class. She was identified with all the religious work in Penobscis, ever ready to perform any service for Christ to which the church appointed her. She lived a pure true life and was highly respected by the entire community. Although so young she did more for the Master than many another who has lived twice her age. She was very happy in the prospect of meeting her Saviour. Before death came, she heard the sweet songs of heaven and told her loved ones by her bedside how sweet the music sounded. The funeral service was conducted by Rev. W. Camp assisted by Rev. Prosser and Carey.

MUSGRAVE.—It is with sorrow that we chronicle the death of George Musgrave of North Sydney, C. B., who passed away near the midnight hour on Monday, April 2nd, at the age of 63. For several months Mr Musgrave suffered intensely from what was supposed to be an acute form of indigestion. Physicians in Halifax and Boston encouraged the expectation of recovery. But developments proved far otherwise. On his return from Boston he grew rapidly worse, suffering the most intense pain through weary weeks, until death came to his relief. The deceased had been for many years an adherent of the Baptist Church of North Sydney, and during his illness expressed the earnest hope that he might be permitted to follow his Lord in baptism. But though he was denied this hoped-for opportunity, he was not denied the opportunity to rest by faith in the finished work of Christ. This he did during his illness, after a hard-fought battle against difficulties and doubts, which for many years had kept him outside the Kingdom. Before the close his hope was clear and bright, and he longed for the last sweet sleep of death. An aged mother, a wife, three sons and one daughter remain to mourn the loss of one who occupied a large place in the hearts of all who knew him.

Advertisement for Walter Baker & Co.'s Breakfast Cocoa, featuring an illustration of a woman and text describing the product's quality and availability.

Advertisement for Bells, featuring text about church bells and a small illustration of a bell.

### Individual Communion Service.

The Tray, holding 40 glasses, is made of Aluminum. After careful research it has been impossible to find a material more desirable.

"So quickly is one church after another added to those using the Individual Communion Cups, that until we stop to reckon up the number; do we realize what headway this reform has already made."—Congregationalist.

~Henry M. King, D. D., of Providence, says: "The ordinance is a spiritual joy NOW to many who shrank from it before."

"Every argument would seem to be in favor of the individual cup,—cleanliness, health, taste,—and (now that the experimental period is past, and we have a really good and working outfit) even ease and convenience in the administration of the ordinance. Those churches which have adopted it are enthusiastic in its praise. It is the universal testimony that the Lord's Supper takes on a new dignity and beauty by the use of the individual cup"—J. K. Wilson, D. D.

Baptist churches using the Individual Communion Service in Boston and Vicinity:

- First Church, Boston.
- Dudley Street Church, Boston.
- Tremont Temple Church, Boston.
- Stoughton Street Church, Boston.
- Ruggles Street Church, Boston.
- Warren Avenue Church, Boston.
- Bethany Church, Boston.
- Tabernacle Church, Boston.

- South Church, So. Boston.
- Central Square Church, East Boston.
- Elm Hill Church, Roxbury.
- First Church, Dorchester.
- Dorchester Temple Church, "
- Blaney Memorial Church, "
- First Church, Roslindale.
- First Church, Jamaica Plain.
- Bunker Hill Church, Charlestown.
- Brighton Ave. Church, Allston.
- First Church, Cambridge.
- Old Cambridge Church, "
- North Avenue Church, "
- Broadway Church, "
- Immanuel Church, "

Many might be added to this list and all are pleased with the change.

Within our own borders several of our churches are using or have ordered the individual cups. Among these may be named Temple, Yarmouth; Hantsport; Brussels Street, Germain Street, St. John. A number more have been enquiring as to price and will decide the matter at once. Judging from the experience of the churches now using them the change is a wise one.

Let me give you prices and particulars by letter. Tell me how many communicants you wish to supply and whether or not you have plates. If you have these the new needs will be for trays and cups and a filler, only. These are not expensive. Circulars and all information cheerfully given.

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### News Summary

The St. Lawrence is open at Montreal. Charousek, the well-known chess player, is dead, at Budapest.

Rev. C. B. Wilson, superintendent of the Stillman Institute, was killed by lightning on Monday at Tuscaloosa, Fla., while using the telephone.

The government of China has issued an edict to all the viceroys and governors to warn armed organizations that they must refrain from acts of hostility toward native Christians.

The Queen drove out in an open landau at Dublin on Monday in the presence of immense holiday crowds. Her Majesty has decided to prolong her stay in Ireland to April 27th.

The Queen on Wednesday received a number of addresses at the vice-regal lodge from the sheriffs and mayors of Dublin and Cork and various Irish counties.

Three hundred insurgent riflemen and Bolo men attacked the American garrison at Cato, in the Philippines, on Monday, but were repulsed, losing a hundred and six. The Americans had no casualties.

Hon. J. I. Tarte, at present in Paris, was credited recently with an interview with Dr. Leyds, in which he was alleged to have tendered the European Transvaal representative some wholesome advice. A London cable says Mr. Tarte never saw Dr. Leyds.

When Julius Koster, a New York bricklayer, recently inherited \$300,000 from Germany, his good fortune completed the breaking down of his mind, already weakened by illness. His lifeless body was found swinging from a rope in the empty tank on the roof of his house on Sunday.

Reports from Louisiana, Mississippi and Alabama tell of heavy loss from floods, caused by the heavy rains of the past few days. Crops have suffered seriously and nearly every railroad in that section is badly handicapped by washouts and flooded tracks.

Easter Monday, egg rolling day, was celebrated on the green lawn south of the executive mansion at Washington by thousands of little folks. They came from all parts of the city, each with a small basket filled with eggs of every conceivable hue, and several thousand were racing and tumbling about on the green sward.

Wm. F. Miller, of Franklin Syndicate fame, was found guilty at Brooklyn Monday of grand larceny in the first degree for taking from Mrs. Katherine Moeser \$1,000, which she invested in his 520 per cent. scheme "to get rich quick." The prisoner was remanded for sentence a week from next Friday. The case will be appealed.

The announcement of the wedding of Earl Russel to Mollie Cook, at Reno, Nev., April 15th, has created a sensation in England, as it appears that Earl Russel, according to English law, is still legally married to the first Countess Russel, who is now performing at the Tivoli Music Hall, London.

The first of the series of official fetes to be given in connection with the Paris exposition took place Monday night at the Elysee Palace. President Loubet entertained 260 guests at dinner. Among those present were the diplomatic corps and the commissioners general of the various nations represented at the exposition.

The papal decision prohibiting the assumptionists from continuing the editorial management of La Croix, the Paris newspaper, was arrived at after a solemn convocation of bishops and cardinals. Hereafter no religious congregation will be permitted to take part in politics. This decision is binding upon Catholics all over the world, including the American Paulists.

At a luncheon given by Hon. John Costigan at Ottawa on Tuesday, the guests being principally representatives of patriotic and religious societies of the capital, Mr. Costigan announced that he will again contest Victoria county at the next general election. Among those present at the luncheon were Messrs Dennis Burke, D. J. Driscoll and John Connor.

The Quebec bridge directors have succeeded in concluding arrangements for the early commencement of work. The steel contract has been awarded to the Phoenix Bridge Company, of Phoenixville, Pa., a portion of which, forming part of the foundations, has been ordered and will be delivered in Quebec in November next. The masonry work has been let to the company at Phoenixville, Pa., a portion of Cardinal, Ont., who will at once order their quarry work and begin to deliver material on the spot by June next.

Adamson's Botanic Balsam. has gained a reputation which places it in the front ranks of curative agents. It has been in the market about thirty years. It is recommended by the best physicians because it cures coughs and colds every time. 25c. all Druggists.

**Make More Muscle**  
And keep the same in firm flexible condition. A brisk rub down after exercise or severe work, then bathe with JOHNSON'S ANODYNE LINIMENT, the great muscle nerve, will strengthen the muscles, invigorate the tired nerves and make you feel like a new person. Tennis, Golf, Cricket, Base Ball Players, Oarsmen and Bicyclists.

**THESE ATHLETES USE AND INDORSE JOHNSON'S ANODYNE LINIMENT.** use and indorse it.

The Leading Physical Culture Teacher of America, Prof. ROBERT J. ROBERTS, of the Y. M. C. A. Gymnasium, of Boston, says: "DEAR SIR:—I can only speak of the 'old Johnson's Anodyne Liniment' in the highest terms. I have used it in the gymnasium when the boys have strained or overworked their bodies. It has worked like magic in reducing swelled joints and in removing soreness of the parts. At home my wife has used it with our boys and speaks enthusiastically. In fact for most of the slight ills of the flesh, internal and external, it has proved valuable. [Signed] ROBERT J. ROBERTS. Send for our Book on INFLAMMATION, mailed free. Sold by all Druggists. Put up in Two Sizes, Price 25 and 50 cts. I. S. JOHNSON & CO., Boston, Mass."

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with its soft, porous, elastic weave is the best kind of bottom finish for a winter skirt, because it dries out quickly. It is steam shrunken before it is dyed and it cannot draw or pucker the skirt bottom. Made of specially grown and spun wool. Sewed on flat—not turned over, one or two rows of stitching. Sold everywhere 4 cents a yard—See that it is labelled.

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We give this splendid Rifle for selling only two dozen packages of Sweet Pva Seed at 10 cents each. Each large package contains 65 most fragrant varieties. All colors. This rifle is of the best make and latest model, well finished nickel plated, carefully sighted and tested before leaving the factory. It is just the thing for target practice or for shooting rats, mice, sparrows, etc. Return this advertisement with your address and we send seeds. Sell them, return money and we forward your rifle all charges paid. The season for selling seeds is short so order at once. Our Sweet Pva packages sell themselves. Freeman Supply Co., Box V, Toronto.

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A Grand Collection of Games, affording Fun for the Whole Year. Don't miss this chance of a lifetime. See what you get—1 set Dominoes, 1 Chess and Checker Board and Men, 1 game of Authors (40 cards in pack), 1 game of Fox and Geese, 1 game Nine Men Morris, 1 game Fortuna, 1 game Forfeit, 12 Magic Tricks, 1 game Clairvoyant, 1 game Shadow Play, 1 game Talisman, 1 game Pastimes, 25 Select Autograph Albums, Magic Age Table, 50 charming Counting-downs with Answers, 11 Parlor Games, Magic Music, The New Book, Order of the Wristle, The Great Game of Elval (size 12x18), Secret of Ventriquitism. All neatly packed and mailed, post-paid, for only 15 cents; 3 packages 25 cents. Big catalog of books and novelties with each order. Address: ECKHARDT BOOK Co., Toronto, Can. (Mention this paper.) Write to-day, as this offer may not appear again.

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April

There is half a cha fowls and great value insects an are seldom they are no So we can though great Bu farm stock So much immense p that one r millennium soon as eve chickens. every one r recommend the dairym has a taste it an import can discove being told. fowls it is th self to a sm are many fa kept merely able fowls a products ar found more c consequently Wells, befo Breeders' As

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Roup often ca and rattling in sequence of ca Wash the mout soda water, qui feather, and w the roof of the m alum and borax. and then wipe ou

The Farm.

The Profit in Poultry.

There is a profit in poultry if it is given half a chance. Even when the returns in fowls and eggs are small a flock may be of great value as foragers. The quantities of insects and weed seeds that are devoured are seldom taken into consideration, but they are not to be passed by without notice. So we can well afford to keep the hen, even though the mischief done were twice as great. But with poultry, as with other farm stock, the day for the scrub is past.

So much has been written regarding the immense profit to be obtained from poultry that one might almost suppose that the millennium would surely be at hand as soon as every one could be induced to raise chickens. It would be as well to advise every one to raise cucumbers. Why not recommend the gardener to grow wheat or the dairyman to raise sheep? If a farmer has a taste for poultry he is likely to make it an important part of his business, for he can discover what is profitable without being told. If he has not an aptitude for fowls it is the part of wisdom to limit himself to a small flock, as many do. There are many farms on which small flocks are kept merely to supply the family with table fowls and eggs. Few or none of the products are sold. Other interests are found more congenial than poultry raising, consequently more profitable.—(Frank D. Wells, before the Michigan Poultry Breeders' Association.)

Increasing Fertility on a Farm.

E. Horst, North Lawrence, Ohio, grows corn, oats, wheat and clover in a regular four year rotation. Everything is fed on the farm except the wheat. He asks whether it would pay better to raise rye instead of wheat and feed it out, thus selling no crop off the farm. No, I wouldn't do this where you live. Better grow wheat and sell it and buy wheat bran with the money to feed with your corn and stover and clover. Wheat will bring you, say, 1 1/2 cents a pound or near it. You can buy wheat bran in the summer usually for a half to three-quarters of a cent a pound. The pound of wheat contains .102 of a pound of digestive protein; one pound of bran, .122. A pound of wheat bran you see, will cost considerably less than you sell your pound of wheat for; in fact you can nearly buy two pounds of bran for one of wheat, and the bran is worth more than your wheat to feed with your corn to all growing animals, and cows giving milk or carrying a calf.

Rye is not quite as good as wheat to feed, so you would gain nothing by growing rye to feed unless you can grow it to 15 per cent more per acre. You might as well feed your wheat. But the best way is to raise large crops of good, clean wheat, and sell and buy bran when it is lowest, and store it away for winter. The rotation you are following, friend Horst, and the feeding out of practically all you raise, and your careful saving of manure under cover should enable you to grow large paying crops of wheat. Your land must increase in fertility under such good management, and particularly if you buy bran with the wheat money for a time.

But this isn't all by any means. Your cows and growing animals will do much better for having plenty of bran along with corn and cornstalks. This, with nice clover hay, ought to make them do well, indeed. Full grown beef cattle will do pretty well on clover hay and corn and stover. However, good farmers as you are, fatten steers before they get their growth, and in this case wheat bran with corn and clover will pay. It will keep the animal growing as well as fattening. The protein in the bran furnishes growing material, that is, material to make blood and muscle and bone. Bran is more than one-eighth protein; corn only about one-twelfth. It is true that a pound of wheat would give more heat and energy producing food (carbohydrates) than a pound of bran, but it would be lost, as corn and stalks and hay furnish more of this than is needed.—(T. B. Terry, in Practical Farmer.)

Chicken Roup.

Roup often causes a very sore mouth and rattling in the throat, which is a consequence of canker in the windpipe. Wash the mouth and nostrils with weak soda water, quite warm. Take a wing feather, and with it wipe out the split in the roof of the mouth; then dust with burnt alum and borax. Leave it a minute or so and then wipe out as dry as possible; then

apply the following mixture: One part turpentine, one part sweet oil and one-third part iodine. Shake well before using. Drop this into the nostrils twice a day until the fowl is better, then once daily for a few days. As soon as the eyes begin to swell, paint the head with iodine, but do not get any into the eyes. If the eyes are the only parts affected, just drop a little of the mixture into the nostrils.

It is very necessary to give good, sound food. Do not feed corn to rumpy hens, but give wheat, oats and vegetables cooked and thickened with wheat bran until quite dry. Salt the feed as you do your own. See that the poultry house is clean and dry. Keep the fowls in during wet weather.

To prevent the spread of the disease, take a shovelful of live coals to the poultry house when the fowls are on the roost, pour on some tar, and hold the shovel well under the perches for quite a while. Do this on three successive evenings, and again smoke for three evenings. Be sure to give clean water to drink.—(Mrs. O. G. Wheeler.)

Inquiry into the outbreak of smallpox on board the steamer New England, of the Dominion Line, which sailed from Boston February 1, and which left Naples, March 24 for Liverpool after landing the bulk of the excursionists who had started on the tour of the Orient, shows the disease developed three weeks back. There were only six cases in all, but two persons attacked died—Rev. Geo. F. Love and Annie Scholten.

Humanity's Commonest Trouble.

Thousands Suffering in Springtime.

Paine's Celery Compound The Great Banisher of Dyspepsia, Indigestion and Stomach Troubles.

The most prevalent trouble in springtime is dyspepsia in its many varied forms. This common but dreaded disease is produced by acute inflammation of the nerves centered about the stomach.

It is a well known fact that the stomach is one of the chief nerve centres, and physicians will tell you that without healthy, vigorous nerves, the stomach cannot properly digest food.

It must also be noted that the tissues and all the organs of digestion are quickly weakened by impoverished blood, overwork worry and care.

The first and greatest work for all sufferers from dyspepsia and indigestion to accomplish, is to nourish and brace the nerves and purify the blood.

Paine's Celery Compound is the chosen medicine of the ablest physicians for producing nerve fibre, true nerve force and pure, rich blood. When these blessings have been secured, dyspepsia and its evils are completely banished, and solid, lasting health is established.

Paine's Celery Compound has done more for dyspeptics than all other combined agencies. Thousands of testimonials from the best people tell the story that Paine's Celery Compound "makes sick people well."

Mrs. E. Trinder, of Simcoe, Ont., says: "For a long time dyspepsia and indigestion made life miserable for me. I was so bad I could not go out of the house, do house-work or get regular sleep. I bought six bottles of Paine's Celery Compound from Mr. Austin, our druggist, and commenced to use it regularly. My doctor advised me to continue with your compound, and told me if I had not been using it he would have recommended it to me.

"Your Paine's Celery Compound has worked wonders for me; it has banished my dyspepsia, indigestion and sleeplessness, and given me a new life."

I was cured of a bad case of Grip by MINARD'S LINIMENT. Sydney, C. B. C. I. LAGUE. I was cured of loss of voice by MINARD'S LINIMENT. CHARLES PLUMMER.

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\$4.85 SEND NO MONEY Cut this out and send it to us, with the name of your nearest express office, and we will ship you this magnificent Field Glass for examination. Call at your express office, examine thoroughly, then, if you find the glass exactly as represented, pay the express agent \$4.85 and express charges and secure this great bargain. The glass we offer is beautiful in finish, and of high quality, real morocco body, achromatic lenses, black japan draw tubes, packed in a handsome morocco case with carrying straps. Farmers, hunters, prospectors, travellers, tourists, and in fact everybody, will find this instrument invaluable. They are substantially made, cannot get out of order and will last a life-time. Many of our customers write us that they have never had so much pleasure and enjoyment from a small investment as this Field Glass has afforded them. We might charge you double the price that we ask for them and you would be perfectly satisfied, but we believe in giving our customers the benefit of our ability to buy goods in large quantities at low prices. JOHNSTON & McFARLANE, Box 17 Toronto, Canada.

Better stop that cough now with a few doses of Dr. Wood's Norway Pine Syrup than let it run on to end perhaps in Bronchitis, Pneumonia or Consumption. It's a wonderful lung healing remedy that cures the worst kinds of coughs and colds when others fail. Price 25c. & 50c. All dealers.



Dr. Wood's Norway Pine Syrup.



CANADIAN PACIFIC RY. FOR PASSENGER and FREIGHT RATES and STEAMER SAILINGS to the Cape Home Gold Fields, FOR SPACE IN Tourist Sleeper From MONTREAL every THURSDAY at 9.45 a. m., FOR ALL INFORMATION REGARDING FARM LANDS IN THE CANADIAN NORTHWEST, For openings for GRIST MILL, HARDWOOD SAW MILL, CHEESE and BUTTER FACTORIES, Prospectors and Sportsmen, write to A. J. HEATH, D. P. A., C. P. R., St. John, N. B.

LAXA-LIVER PILLS Cure constipation, biliousness, sick headache and dyspepsia. Every pill guaranteed perfect and to act without any griping, weakening or sickening effects. 50c. at all druggists.

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SEND For two Copies of the "Marked" 25c. New Testament. An edition of special value, much better binding than the one sold at 10 cents. Pastors would find them especially useful. 1 doz. \$1.40, mailed. Order from "MESSENGER AND VISITOR."

FREE DAISY AIR RIFLE We give the Daisy Air Rifle for selling only 3 dozen Gold Plated Collar Buttons at 10 cents each. The "Daisy" is well finished and nickel-plated—carefully sighted and tested before leaving the factory. It is invaluable for target practice or for shooting sparrows, rats, etc. Send us this advertisement with your name and address and we will forward the buttons. Sell them, return the money, and your rifle will be sent you all charges paid. Lever Button Co., Box 17 Toronto, Canada.

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FOR SALE A very fine property at Berwick, Kings County, N. S., consisting of 21 1/2 acres of land, abutting on the railroad land at the station on the north, and nearly touching the camp ground on the southeast. The whole block is under cultivation, with about 700 choice fruit trees, 8 years old. A large portion of them are now in bearing. A part of the land is good grass land and produces a good crop. The buildings are modern in style and are all new. If not sold before May 10th next it will be offered at auction, either in block or in sections. Enquirers can be supplied with printed plans of the block, showing roads, location of buildings, the parts occupied by trees, etc., etc. In part payment the taking of a small house and premises in some small town or village will be considered. Address: H. E. JEFFERSON, J. P., Berwick, N. S. P. S.—This property is considered to be one of the most picturesque, healthy and fruitful locations on the line of railway in the Annapolis Valley. H. E. J.

Personal.

Rev. Truman Bishop writes us: "After much prayer and meditation we have resigned the pastorate of the Harvey group to accept the unanimous call of the Mount Pleasant Baptist church, Vancouver, B. C. Our action has not arisen from a desire to get away from our native clime with all its cold and exposure; but simply from a conviction of divine leadings. We are not anticipating riches or ease. We put on the harness for work and expect to continue in it, doing the will of the Master, whether in the east or west. We withdraw from Harvey with many regrets." Mr. Bishop has done honest and valuable service as a faithful minister among us, and his many friends here in the east, while sorry to have him go so far away, will be glad that he will be still numbered among Canadian Baptists and will wish him a large measure of success in his new field of labor.

The pulpit of the Main St. church, St. John, is being supplied for a few Sundays by Rev. Mr. Ramsdell of South Paris, Me. Mr. Ramsdell has held his pastorate at South Paris for some ten years, and, we understand, has an excellent record.

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A pastor who evidently thinks that a word to the wise might prove salutary, sends us the following clipping from the Watchman: "Occasionally we have complaints that items of church news sent to this journal are not published as written. There is reason for this. Adjectives and fine writing generally are not appropriate to this department, or, for that matter, to any other. A correspondent should not say that 'two rejoicing candidates were buried with Christ in baptism.' Such expressions are in bad taste, besides taking up unnecessary space. It is sufficient to say, 'two persons were baptized.' Those four words convey the idea exactly as well as the nine. It is inadmissible to use high-sounding epithets about anything. 'Grand,' 'sublime,' 'magnificent,' and the like are words that seldom appear in The Watchman in any connection, and we are much averse to superlatives in describing commonplace occurrences. Writers should leave themselves a margin of words in which to describe an overwhelming impression. We are always glad to receive news from the churches, and we seek to put it in a readable form that will correspond with the general ideals of the paper."

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A Twice Told Tale.

A St. Thomas Lady in May, '97, Told How Doan's Kidney Pills Cured Her of Backache and Made Her Strong and Healthy.

In a recent letter she tells how she has enjoyed two and a half years of splendid health—free from pain or suffering.

There are very few remedies now on the market that will stand the test of time. All they do is to give a little temporary relief. They never go to the seat of the trouble and root it out of the system.

Not so with Doan's Kidney Pills. Their action on the kidneys is of a permanent curative character, altogether unlike any of the substitutes or cheap imitations.

One strong proof of this is the two statements made by Mrs. E. W. Trump, of St. Thomas, Ont.

The first of these, made May 10th, 1897, is as follows: "When I commenced taking Doan's Kidney Pills I was sick and miserable with severe pains in my back and kidneys. I was also very weak and nervous. Since using these pills the pains have been removed, my nerves have been strengthened and good health has been restored to me. They are a splendid medicine for kidney troubles of any kind."

The second statement which we give below is of recent date, and shows what splendid health Mrs. Trump has had since Doan's Kidney Pills cured her over two and a half years ago.

"Over two years ago I wrote telling of the cure made in my case by Doan's Kidney Pills. At the present time I am enjoying the very best of health, sleep well, eat well and my old enemies, backache and kidney trouble have never returned. Instead of misery and a broken down constitution, I have for the past two years enjoyed a fresh sense of the value and beauty of life."

News Summary

Mrs. James G. Blaine is collecting her husband's letters for publication in a biography.

The cigar-makers strike at Montreal was declared off Wednesday, a compromise having been reached.

E. A. Carrell, chief clerk of the Ontario government treasury department, suicided by hanging on Friday at Toronto.

Queen Victoria on Friday paid a visit to the Convent of St. Mary of Loretto, Dublin, where she was presented with a bouquet in the shape of an Irish harp.

Twelve thousand pilgrims attended the Papal reception at St. Peter's Cathedral, Rome, Friday. The Pope, who was supported by forty cardinals, looked wonderfully well.

W. W. R. McInnes, M. P., left Ottawa for the Pacific Coast Friday night. It is his intention to resign his seat and to enter provincial politics and will support Mr. Martin.

M. Alphonse Milne Edwards, the distinguished French naturalist and director of the Museum of Natural History, died suddenly at Paris this morning, in his sixty-fifth year.

An agreement has been concluded between the Russian and Korean governments, Korea pledging herself not to alienate Koje Island at the mouth of Masampo Harbor.

The Canadian soldier who was court-martialled and sentenced to fifty-six days' imprisonment for stealing a Boer chicken belonged to Company D, recruited in Ontario. His name was Bolyea.

Miss Marie Dinse, aged about thirty years, of New York, jumped from the Brooklyn bridge Friday afternoon, and apparently sustained no injury. Miss Dinse is the second woman who has ever attempted to end her life in this way.

George M. Wilson, paying teller of the Merchants' Bank of Canada, Toronto, was arrested at his residence Tuesday night on a charge of theft. It is believed by the bank authorities that he is responsible for the loss of a ten thousand dollar package and other defalcations.

The return of the Prince of Wales was made the occasion for a spontaneous demonstration of enthusiasm by thousands of persons, who thronged the Charing Cross railroad station and its approaches, waiting patiently to show their gladness at the heir-apparent's escape from death. When the train bearing the Prince drew in, a mighty shout went up from the mass of spectators. When the Prince of Wales stepped out of the train he was affectionately greeted and congratulated by the Duke of York and the King of Sweden.

An attempt was made on Sunday last to blow up one of the locks of the Welland Canal. Three men charged with being concerned in the crime were apprehended and lodged in jail at Niagara Falls. The men hailed from the United States and as there were rumors that an attempt would be made by a body of men from Buffalo to liberate them, the jail was placed under military protection. A despatch from Niagara Falls says a gang of sixty bad looking men came down from Buffalo with the evident object of making attempt to rescue the prisoners, but the presence of the armed guard around the jail caused them to change their mind. There is some doubt whether the attempt to wreck the canal was the work of Buffalo grain shovellers or the outcome of a conspiracy of certain Irish or Anti-British societies.

Dr. J. Woodbury's Horse Liniment,

FOR MAN OR BEAST HAS NO EQUAL

As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best results, and highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities:

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Charles I. Kent, "  
Joseph E. Wyman, ex-Mayor, "  
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Manufactured at Yarmouth, N. S., by

Fred L. Shaffner, Proprietor.



**Good Soap Cheap**

**SURPRISE Soap costs only 5 cents a cake.**  
But it's the best soap in the world for clothes-washing.  
No boiling, no scalding, no back-breaking rubbing. It won't injure the finest fabric nor redden the most delicate hands.  
It does its work quickly and lasts a long time.  
Insist on having it. Remember the name—  
"SURPRISE."

**Dykeman's** { Three Entrances } 97 King st. 59 Charlotte St. Market



**NIGHT DRESSES**, like the accompanying illustration, made from fine English Princess Cambric 75c. each, if sent by mail 10c. extra. This is the greatest bargain that we have ever had. "Princess Cambric" is different from domestic cotton, in so much as it is finished like linen and is much the same when it is washed. Send your order quickly if you wish to get some of this lot before they are all gone.

**F. A. DYKEMAN & Co.**  
SAINT JOHN, N. B.

**Selling Off**

our whole stock of Men's, Boys' and Children's

**CLOTHING**

and Gents' Furnishings. All fresh, new goods. Must be sold before August first as our Retail business changes hands on that date.

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**Given Away Free**



In order to introduce our Assorted Steel Pens we are giving away Watches and Chains, Rings, Bracelets, Autoharps, Jack Knives, Fountain Pens, Air Rifles, Cameras, Chairs, Clocks, Skates, Sleds, and numerous other beautiful premiums. LADIES, BOYS and GIRLS send us your full name and address and we will send you 10 packages of our Assorted Steel Pens to sell among your neighbors and friends at 10c. per package. When sold remit us amount due, \$1.00, and we will forward premium you select from our month catalogue which we mail with goods. Send to day. Address

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