

Messenger and Visitor.

Rev AC Chute
2 copies
Jan 0

THE CHRISTIAN MESSENGER,
VOLUME LXIII.

Vol. XVII.

ST. JOHN, N. B., WEDNESDAY, MAY 1, 1901.

{ THE CHRISTIAN VISITOR
VOLUME LII.

No. 18.

Aguinaldo's Manifesto
The ex-commander-in-chief of the Filipinos—Aguinaldo—appears to be undergoing a rapid process of Americanization. His capture was effected by means that a good many Americans do not consider flattering to their nation, but Aguinaldo does not seem to have discovered anything to find fault with in the methods pursued by his captors. He has moreover taken the oath of allegiance to the United States Government and has issued a manifesto to his people. In this manifesto he intimates that he has now discovered that the majority of the Filipinos desire peace on the condition of accepting the sovereignty of the United States and that he cannot refuse to heed their voice. A termination of hostilities he recognizes as absolutely essential to the welfare of the Philippine Islands. "The cause of peace," he says, "has been joyfully embraced by the majority of my fellow-countrymen who have already united around the glorious sovereign banner of the United States. In this banner they repose their trust and believe that under its protection the Filipino people will attain all those promised liberties which they are beginning to enjoy. The country has declared unmistakably in favor of peace. So be it. There has been enough blood, enough tears and enough desolation." What will be the effect of Aguinaldo's professed change of heart and his manifesto remains to be seen. It will probably be considerable, but it is likely that a troublesome guerrilla warfare against American authority will continue under other native chieftains for some time to come. It is worthy of note, however, that Aguinaldo's pro-American sentiments are not yet so fully developed as to make it unnecessary, in the opinion of the military authorities, to keep him under guard.

Mr. Bull Grumbles
The war-loan appears to be the most popular part of the policy foreshadowed in Sir Michael Hicks-Beach's budget speech. The £60,000,000 to be added to the public debt was very quickly subscribed, and according to some reports the applications have covered the amount required many times over. If the Chancellor had been willing to raise a much larger part of the deficit by means of an issue of consols, it would have saved himself and his government a good deal of difficulty, but Sir Michael was too honorable a statesman to pass on the full war bill to be settled by coming generations. There appears to be a good deal of grumbling about the additional taxation as was to have been expected. Those who are touched by the income tax of course growl over the imposition of the added twopence in the pound. The coal dealers rage loudly against the import duty on coal, which they say will very seriously hamper their business, the brewers and the jam makers denounce the tax on sugar and glucose, and the only persons who are pleased appear to be the sugar refiners who will profit to some considerable degree by the graduated tax which distinguishes in favor of the unrefined article. It was of course inevitable that John Bull should exercise his right of grumbling over the imposition of an addition of \$55,000,000 to his tax bill, but it is doubtful whether the Chancellor could have applied the blister in any way that would have made the ordeal more agreeable.

The Emperor William's Friendliness
It is quite evident that there has been a marked change in the policy, if not in the feelings, of the German Emperor toward Great Britain since the date of his congratulatory telegram to President Krüger on the failure of the Jameson raid. It could not have been predicted at that time that in the event of a war between the South African Dutch republics and Great Britain the sympathy of the

German ruler would be with the latter. But certainly the attitude which Germany has maintained toward Great Britain throughout the war has been one of friendly neutrality. In China, Germany has shown a willingness to co-operate along lines acceptable to Britain, and the Emperor has taken pains in various ways, especially in connection with the funeral of the late Queen, to show a respectful and friendly attitude toward the English people. Probably no one supposes that this change of attitude is the result of any sudden change of heart on the Emperor's part toward the British nation or to any particular regard for its interests, but rather is due to a conviction that the friendship of Britain is, or in the near future will be, of great importance to Germany. The Emperor and his astute ministers are probably much occupied with the drift of affairs in Austria, and the probability, as a certain writer puts it, that before many years more the German nation will be placed in the dilemma of either having to suffer the breaking up of Austria and the complete political and ethnological death of the ten millions of Austrians of German blood, or to interfere actively in the process, and obtain for the men and women of their own flesh and blood either annexation to the present German Empire, or some other means by which they could avoid being swallowed up in the great Slavic flood. The addition to the German empire of a population of ten millions of people of kindred race and language and the extension of its territory from the North Sea to the Adriatic may well be a matter of vastly greater importance to the German Emperor than the advancement of colonization schemes in South Africa or elsewhere. Whether under any probable circumstances such a scheme could be realized seems doubtful. It certainly would not be by the consent of Russia or of France and Germany's main hope for the attainment of her ambitions along this line must depend mainly upon the assistance that she might obtain from Great Britain.

The Unfriendliness of the German People.

The friendly relations existing between the Governments of Great Britain and Germany are not an outgrowth or a reflection of the feelings existing between the two peoples. On the British side the feeling is probably negative rather than positive. The British people have no special admiration for the Germans, and though they appreciate the present friendliness of the German Government, they probably do not regard the friendship as eminently disinterested and they do not forget that in the matters of industry and trade the Germans are their principal rivals in Europe. On the German side, however, the feeling appears to be one of general and very positive antipathy. The writer of an article in a recent number of the Fortnightly Review, has expressed the opinion that the most popular act of the German Emperor in the whole course of his reign was the sending of that despatch to President Krüger which roused British resentment to the danger point, and his most unpopular act was his bestowal of a high decoration upon Lord Roberts. It is perhaps quite natural that there should be in Germany a good deal of sympathy with the Boers—a weak people of kindred race—in their struggle for independence. But apart from the South African struggle, the Germans are little disposed to fall in love with the English people. The Berlin Correspondent of the New York Evening Post says: "The strong anti-English sentiment in Germany for the past twenty years is a thing which has been growing, and it must be reckoned with in German politics. There is no other people on earth that the average German hates with such a thorough hatred as the English, no matter whether the feeling be justified by the facts or not, and the Emperor's

unpopularity is in large measure due to his complete disregard of this feeling. How general this anti-British sentiment really is in Germany, and how widespread and intense the unpopularity of the Emperor is, because of his not sharing it, few persons outside of Germany have any conception."

The Maundy Alms
It was formerly the custom in England, as well as in some other countries, for the Sovereign on Maundy Thursday, the day before Good Friday, to wash the feet of some poor persons in commemoration of our Saviour's washing the feet of his disciples. In Austria, we believe, the ceremony is still observed by the Emperor, but in England, since the days of James II, it has been discontinued. Probably the sense of the farcical character of the performance in the hands of such monarchs as the Stuarts had impressed itself on the nation, and the custom having been once discontinued was not likely to be revived under the strongly Protestant regime which followed. But the presentation of the royal alms, which was an accompaniment of the feet-washing ceremony, continues to the present and formed an interesting feature of a service held in Westminster Abbey on Maundy Thursday of the present year. We do not know on what principle the persons are selected who are to receive the gratuity, or whether it depends on any principle. It is customary to present the royal alms on these occasions to twice as many persons as the monarch has years, but King Edward's generosity disregarded the custom. Instead of measuring by his own age, he measured by his mother's in order that all the survivors of those who received Queen Victoria's last Maundy alms might be among the first recipients of his. Accordingly more than 160 persons, gathered from many parts of London, received what are called the Maundy pennies, which amounts to a substantial gratuity, the old men receiving four pounds fifteen shillings each, and the old women four pounds five shillings, in addition to "silver pennies," consisting of two-penny, three-penny and four-penny pieces. Altogether the sum distributed amounted to more than seven hundred pounds. The King had ordered that the small coins, which are always specially minted for the occasion, should bear the late Queen's image and be in other respects the same as those issued in her reign.

South Africa
The Boers are still able to capture a train and secure booty occasionally, but the reports from Lord Kitchener indicate that they are being severely harassed. Thus on the 26th the Commander in Chief telegraphed from Pretoria that since the previous day the columns reported the Boer losses to be twelve killed, twenty wounded, forty-seven captured and forty-two surrendered. In addition Lieut. Reid with twenty bushmen had captured Commandant Schoeder and forty-one Boers together with a maxim gun. Reid's men crept up, surrounded the enemy before dawn and opened fire, the Boers immediately surrendering. In a later message, forwarding advices from Gen. Kitchener, his brother, the Commander-in-Chief says: "Gen. Kitchener reports from Paarde Plat, four Boers killed, 180 taken prisoners, and 3,000 cattle, 6,000 sheep and many wagons captured." Col Plumer's force has also captured a small laager of forty five men, including the notorious Transvaal engineer, Minnick, who planned the destruction of the Johannesburg mines in the spring of last year, and his father who was formerly Landrost of Boksburg. At Cape Town the bubonic plague still maintains its hold though it does not appear to be spreading very rapidly. A despatch of April 28th says, that during the last 48 hours there have been 16 fresh cases reported and eight of these were Europeans. Since the outbreak of the disease it is stated that there have been 319 cases, of which 217 have proved fatal. From previous statements respecting the progress of the plague at Cape Town, it might be inferred that this understates the facts.

Three Kinds of Education.

BY PROFESSOR S. C. MITCHELL, PH. D.

President Ezekiel G. Robinson used to give a three-fold classification of men—made, self-made, and unmade. But, if we let education include all the forces and influences that promote growth, we need make no distinction between the man "made" by the school and the man "self-made" in the world. All educated men are self-made, whether bred in the college or in business; for education is the result of the inner activity of the living organism, taking advantage, like the seed, of all the conditions of the soil, moisture, air, and sunshine. Education is not addition but multiplication. While so many diverse factors contribute to education, while science, government, society, nature, and religion itself may be regarded as only the scaffolding to make a man, yet all these educational forces may be reduced to three kinds.

EDUCATION BY WORDS.

To many people education and books are synonymous; and no wonder, when you think of the power of words. Words are alive. "Cut them and they bleed," as Emerson says, in characterizing Montaigne's style. Words are more than fossil history, crystallized poetry or faded metaphors; they bear the image and are instinct with the personality of the mind that spoke them into existence. As the "world globes itself in a drop of dew," so an age-long struggle often condenses itself into a word. Roman history is summarized in the word "tribune." From the appointment of two simple protectors of the down-trodden common people, at the time of that first secession, to Mons Sacer, in the early dawn of Rome's political life, this office (if we may call that an office which had no duties, but only the veto power) gathered strength to itself, until, in the person of the Cæsar, the tribune lorded it over the world. And when barbarism had for centuries made Rome its haunt, and when the people had become habituated to slavery, Rienzi found no force so electric in stimulating them to recover their liberties as the talismanic word, "tribune." The resounding history of this word broke in upon my mind as, on the night of the last presidential election, the picture of one of the candidates was flashed on a canvas in the Capitol Square, when Dr. R. H. Pitt exclaimed: "The great tribune of the people." Words, then, have played a big part in education; indeed, until recently language, literature, books, occupied the chief seats. God himself has designed to use words as a means of enlightening men, even from the time when he spake out of the flaming Sinai until the present moment, when he speaks to us in the Holy Book.

EDUCATION BY THINGS.

The laboratory is now built hard by the library. The kindergarten, whose maxim is teaching by doing, is indicative of a spirit that pervades at the present day all education. The thing takes the place of the symbol. The hand, as well as the eye, is made a medium of knowledge. We have to thank science for imparting greater concreteness and cleanness to our methods of teaching. From abstractions it calls us to facts; from the printed page it turns the eye to the objects of nature. Books are found to be only helps, inadequate and needing the supplement of contact with nature, observation, travel, and experience. This kind of education is new to the schools, but it is old to the world. The latter discovered long before Poor Richard that experience, though a hard master, is alone able to discipline the multitude.

God has seen fit to make use of this method, also, in educating man spiritually. Things have been the messengers of his thought. "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made." The heavens declare his glory. "Consider the lilies of the field," if you wish to learn the divine secret of life—growth. The Stoic epitomized the wisdom of the ancients in the precept, "Follow nature." Such teaching means more to us than to the sage of old, both because of our ampler knowledge of nature, and especially because we accept it as an expression of God's will.

EDUCATION BY PERSONALITY.

Personality is three-fourths of education. It is the true pedagogy, the dynamic element in teaching, which gives power to all other agencies. Personality alone is contagious. Words are dumb as the Sphinx, except to the enquiring mind. Nature reveals her secrets only to him who says: "I will not let thee go, except thou bless me." But personality is obtrusive, resistless, and omnipresent in its subtle influences. Like the Divine Energy it makes all things in its own image.

As personality is the means, so, also, it is the end of education. Heretofore the training afforded by our schools has had to do primarily with only one section of the mind—namely, the intellect; and in the intellect it cultivated chiefly the memory. The emotions, which may be refined by music and art, were only incidentally developed, while the will, the regal faculty in man, was permitted by disuse to shrivel up, like the arm of the derelict. The chasm-like difference between men lies, not in the intellect, for we all have in the main the same stock of general information; but the difference lies in

the will. Yonder on the ocean are two ships, one sailing north and the other in almost an opposite direction; yet the same wind is filling the sails of both. Why the difference in their course? The helms determine it. The will is the apex of our being. Better by far to get a child to exert its will in making a decision than to give it an idea, however brilliant.

Seneca complained that the schools taught him how to think rather than how to live. "Thinking is a partial act, but living is a total act." Education is to set free the native energy in man, to give efficiency to the bent of the will, to quicken the creative instinct, to issue in duty, character, and life. "Thought," says Goethe, "builds itself in solitude, but character is the stream of life." But the first prong of that fine saying is only a half-truth; for thought, if it is to be robust, sane, and effective, must feel the healthful breath of action. No more than water does thought remain sweet when it is stagnant. The geyser epochs of the intellect have been coincident with periods of strenuous national activity; e. g., tiny, divided, but free, Greece pitted against exhaustless Persia; the century of Rome's political ferment stretching from Tiberius Gracchus to Julius Cæsar; the days of Spanish Armadas and Raleigh's colonization schemes in Elizabeth's rejuvenant England. This fact is making itself felt more and more in the schools. They are becoming less cloistral and more vital. They begin to see that "this world means something to the capable." Education is to dovetail into life; thought is to flower into character; culture looks toward a better social order; science promotes health, comfort, commerce. In a word, modern education strives to make, not mere scholars, but men.

Discerning, then, that personality is the true end of education, we can appreciate the more fully its importance as a means of discipline. Like produces like; life alone begets life, and man alone can inspire man. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

The history of education is not the history of certain institutions of learning—such as Bologna and Oxford; but the influence of a few magnetic men. "The teacher is the school," was the succinct motto of the Port Royalists. If we wish to understand the course of Greek thought, we must go, not to the Academy nor the Lyceum, but to Socrates, questioning in the market-place every passer-by.

"He holds with his glittering eye—
The wedding guest stood still,
And listens like a three-years child;
The mariner hath his will."

Taking a figure from his mother's profession as midwife, Socrates said it was his aim to help struggling ideas into existence. He likened himself to the torpedo-fish, which imparts an electric shock to everything that it touches. He was the gad-fly to sting the lethargic Athenian horse to greater speed. Schools of philosophy flew off from Socrates' kindling mind like sparks from a burning fire.

The unique impulse, truly creative, in English education during the past century was exerted, not by Cambridge, nor by any of the other hoary seats of conventional culture, but by a single teacher in an academy yonder—Thomas Arnold, at Rugby. By him a revolution in English thought was set in motion. From his enthusiasm and sinewy character sprang Dean Stanley, Chief Justice Coleridge, and Thomas Hughes, who brought something of the intellectual freshness and moral force of their great master into English politics, literature, and life. In Germany, a like work was done by a like personality at Halle, the inspiring Tholuck, to whom thousands of men, afterwards influential in science and state, traced back the initial impulse to a larger life. In America, the same is true. The educational ganglia are marked by the names of Agassiz, Francis Wayland, Gessner Harrison, and Mark Hopkins—men noble, suggestive, and withal inspirational. There is one other man, less known as a teacher, and yet second to none in the strength of his influence on the American mind. I refer to George Wythe, who for ten years taught jurisprudence at William and Mary College. If by their fruits ye shall know them, he deserves to rank foremost among American educators; for (to mention no others) Thomas Jefferson, John Marshall, and Henry Clay were his pupils. Ought we not to covet more knowledge of a teacher whose personality could awaken powers so imperial?

Now, if we try to analyze the qualities which these great teachers, from Socrates to Mark Hopkins, possessed; if we search for the secret of their strange power with men, we find it not in their erudition, though all were learned; we discover it not in the finality of their thought, for they were chiefly suggestive; we cannot attribute it to any striking originality of mind, such as a Plato or Newton reveals; we cannot locate it in any novel methods or apparatus which they employed; we cannot say that it was the peculiar subject-matter of their teaching, for they worked in diverse spheres. We must ascribe their subtle potency to personality, creative in influences rather than ideas, moulding the character rather than glossing the intellect. If we further probe for the germinal element in personality, however indefinable, we shall find it to be enthusiasm, sympathy, love. Truth does not lie around loose, like electricity in the atmosphere. As sap is found only in the tree, so

truth incarnates itself in a person. Personality is truth working by love. Alas for the teacher who, at the student's touch, does not perceive that virtue has gone forth from him! Himself is, after all, the lesson which the teacher imparts. He is the living epistle, known and read by all men. Personality is the matrix wherein mind grows.

Hence the teacher of teachers is the mother, whose instinctive love seeks only to draw the child out, coaxing it now to talk, now to take a first step, and then to assert its will in favor of a moral principle. All is vital, spontaneous, and energized by love. "So much love, so much mind"; for we breathe truth through the affections rather than through the intellect. Love is the light of the inner eye, the very sunshine of the mind.

As God saw fit to use words and things, law and nature, in schooling man, so, in the fulness of time, he revealed the divine life through personality. Not by miracle and not by truth, but by the person of Jesus, men are led Godward. Our Lord, knowing this, seemed to exhaust nature and language in trying to express adequately this mediatorial function toward man. "I am the door." "I am the good shepherd." "I am the vine." "I am the way, the truth, and the life." Such were some of the speaking figures by which the Master sought to disclose something of the regenerating power that lies in personality.

Richmond College.

"R. S. V. P."

CLAUDIUS CLEAR IN THE BRITISH WEEKLY.

"Answer if you please." Is not this one of the greatest, most exacting, and in a sense most holy demands that life makes upon us? A whole world of meaning is wrapped up in the familiar letters. We may start from their original sense and carry it up by plain and easy steps to the highest call the Divine can address to the human.

I will not say much about the demand which every letter almost makes for a reply. The tyranny of correspondence in these days becomes a formidable thing, even in the case of insignificant people. To answer even a dozen letters carefully will take up the best part of a morning, and many of us have not the time to spare. Our energy is consumed in attending to other work. Still, I think the busiest of public men do a great deal, from sheer generosity of heart, to satisfy even those correspondents who are impertinent and intrusive. Everyone knows Mr. Gladstone's diligence in this way, and I doubt whether there was any more amiable trait in his character. He knew what a postcard from him meant, and he did his utmost. The case of Lord Roberts will occur to everyone, but there are others less known but even more significant. Matthew Arnold had the reputation of being supercilious, and he did something to deserve it. I understand that there is to be no authorized biography of him, and that we must be content with the volumes of letters issued by Mr. Russell. But I have had occasion to see at one time or another many letters written by Arnold to very humble authors, long letters too, answering with delicate courtesy the questions put to him, and criticising carefully. For this one cannot help loving Arnold. A still more remarkable instance was that of Charles Dickens, who, in the very height of his strenuous life, found time to write long letters of encouragement to contributors who showed any sign of promise. James Payn has told us how men used to come to him, and at a certain stage of the conversation move their hands towards the breast-pocket of their shabby coats and extract a letter from the Chief. Persons who write letters asking favors from those to whom they are strangers, should construct silence charitably. It probably means that the receiver of the letter is not able to do anything, and that he is himself oppressed with work. Letters, I have no doubt, are doing much to kill public men. Bishop Creighton is an instance not to be soon forgotten.

R. S. V. P. to need, to poverty and sorrow, whether they speak or not. To eyes that are at once kind and keen the signs are generally manifest enough. You can usually read a deep trouble in a man's face or a woman's, or, for that matter, in a child's. As for worries that spring from disappointed vanity or ambition, they are perhaps best left alone; but we ought to have in us the eager impulse to hold up a falling and falling thing, and we all have seen, or might have seen, fellow-creatures who were just about to succumb. There are those who deliberately shield themselves from the appeals of distressed humanity. Alcestis in William Morris's poem, when she is contemplating the surrender of her life for her husband wishes that she had not borne a living soul to love.

"Hadst thou not rather lifted hands to Jove
To turn thine heart to stone, thy front to brass,
That through this wondrous world might pass
Well pleased and careless as Diana goes
Through the thick woods, all pitiless to those
Her shafts smite down?"

There are those who see and have a heart, but somehow have no power of expression. There is a thin conventional crust, behind which a true flame of love is burning, and it usually makes itself manifest at last, by deeds certainly, and in the end by slow, difficult, but most meaningful words. But the commonest type is that of those who are too selfish, who are too much taken up with their own cares, who keep thinking of

what others should do for them, and forget altogether what they might do for others. "Blind me with seeing tears until I see."

R. S. V. P. to kindness. No doubt it is our duty to be kind, looking for nothing again, but the kindness is strangely oppressed and chilled when no response is given. Children are taught, or used to be taught, to say "Thank you." Many people no longer children have forgotten to do it. It is a rare thing to find anyone who can say "Thank you" pleasantly and gratefully. And yet in ninety cases out of a hundred this is all that a benefactor desires. Perhaps the shyness comes half from shyness, half from pride. Gratitude is really felt, though it is not expressed. Yet what strange instances of downright thanklessness everyone comes to experience. I have known a man hand over the careful savings of careful years to save a friend in difficulty without receiving at the time, or at any time, even so much as the most formal expression of thanks. I have known cases in which great efforts were systematically and patiently made to better the lot of a fellow creature without special claim, and these efforts were resented rather than appreciated. I believe, indeed, that it needs more love in a human heart to take service graciously and gladly than to render service. And yet we should never drop from our prayers those sentences of Henry Ward Beecher: "Remember all who have ever shown us any kindness. May we never forget to be grateful." One dark feature of human life is the way in which people take for granted the kindness of those in the home with them. They ought to be if possible, more grateful for the thoughtful love that watches over their ways and anticipates their wishes in the home circle than for anything they receive outside. And yet how many have nothing to say about it till they have lost the opportunity of speaking!

R. S. V. P. in conversation; I mean in conversation where you have fair play. There are talkers who address you, to use Queen Victoria's happy phrase, as if you were a public meeting, and want no further response than a public meeting can give them. They do not even deserve what they want. But the great majority of people need response. It is not enough simply to listen, but if you are to draw out delicate natures with no great faculty of expression you must respond. Response is often to be found in a smile, in the sudden lightening of the eyes, in a tear. It may be quite sufficiently given in a "Yes," or in a "Go on," provided the words are spoken in a genuine earnestness. There is no abiding enjoyment in talking to people who do not respond, who listen and half comprehend and half forget. But how happy to find someone who really cares to know what we feel, and think! In George Macdonald's great novel, "Robert Falconer," he tells us that his hero's first love was his violin. It understood him. Whether his mood was merry or sad, it responded. One of the great things to be done for the happiness of human life is to teach people to talk, to take pains about talking, to do their best to show the best that is in them to other people. Dull country towns and villages would become more desirable as places of residence than cities if that could come to pass, for the only reason I ever saw for wishing to live in a big city is that in a big city you can gradually find a sufficient circle of congenial spirits. But everywhere there are men and women enough to support one another's social needs if only they would take the trouble. As they do not take the trouble, they soon exhaust each other's mind. Conversation, even between the most intimate, ought to be carefully prepared for; that is, each should reflect previously over what he is going to say to his friend, each should think over the probable experiences and circumstances of his friend.

R. S. V. P., once more, to the invitations of nature. Everywhere nature is saying to our dull eyes and ears, "Oh, look at me; oh, listen to me." Most of us see nothing, hear nothing. We go for our walk, and we cannot tell when we come back what flowers are out, or what were the colors of the skies. I knew an old minister who had great happiness in his later years after reading Ruskin. He said Ruskin had enabled him to discover the sky, and so his life was doubled. Our present system of education I regard, speaking generally, as maniacal, but there is no use talking about it, because it will take generations to see that it is even not quite what it should be. But why should not children be taught to know the names of flowers and trees and stones? Why should they not be taught in some measure to observe, and to repeat their observations? When a boy, I had infinite delight in Longfellow's poem "Hiawatha." It first taught me to hear the voice of the woods, to discover that nature was not the dead thing I had fancied it, but full of life and utterance.

"Up the oak tree, close behind him,
Sprang the squirrel, Adjidaumo,
In and out among the branches,
Coughed and chattered from the oak tree,
Laughed and said between his laughing,
"Do not shoot me, Hiawatha!"

And the rabbit from his pathway
Leaped aside, and at a distance
Sat erect upon his haunches,
Half in fear and half in frolic,
Saying to the little hunter,
"Do not shoot me, Hiawatha."

A Plea for Home Music.

BY MARGARET E. SANGSTER.

"Play something for us, Maude."
"O, mother, don't ask me. I'm out of practice. I haven't touched the piano in a month."

"But any little simple thing will please your father, child. He likes to hear his old favorites, the tunes and variations you knew before you went away to study.

Often since we've been alone he's looked at the piano, shut up there cold and dumb, and said, 'It won't be like that when Maude comes home.'"

The young girl shrugged her shoulders irritably, a trick she had learned from her music master, and answered, positively: "I have forgotten those silly jingling things, mother, and I wouldn't play them if I could. As soon as I've gathered myself together and feel that I can do myself justice, I'll play, but not just yet."

The mother sighed. She and her husband had made many sacrifices that Maude's musical education should be complete. The cost of her lessons, of keeping her in town, of buying her the new instrument and furnishing her not only with music but with opportunities to hear great performances had been a severe tax on their resources and on their strength. Now she was acknowledged to be an accomplished musician, wonderful for an amateur, aspiring to be a professional, yet Mr. Burrows shook his gray head sorrowfully as he confided to his wife: "We never get any good from it all. Seems as if Maude doesn't get any good from it herself."

At prayer-meeting, the week after her return from a year's absence, it had happened that the pastor's wife, who usually played the hymns, was absent. The minister asked whether some one of the young ladies would not take her place for the evening, and had pointedly addressed Maude, after a pause of silence and waiting: "Will you not help us, Miss Burrows?"

Maude had declined, to the deep disappointment of the old people, to whom it appeared incomprehensible that after all her study she should not be able to render so very small a service. Fortunately, the pastor played a little himself, and was not, therefore, entirely dependent upon others, but he said to his wife later, and she agreed with him, that he thought any young woman who played at all might learn to play simple sacred melodies so that at a moment's notice, if the occasion arose, she could be of use in a gospel meeting. In this opinion the minister does not stand alone. There are many who share it with him.

A thorough musical training, with its discipline of ear and hand, its marvelous technique and its intellectual breadth need not wholly exclude the less while it gives the freedom of the large. The girl whose own refinement of taste is satisfied only with classical music may still, if she choose, give rare pleasure to a homely audience of her own people and her neighbors to whom the harmonies she prefers are an enigma to which they have no clue.

I thought of this one evening lately as I sat on a veranda, where the moths flitted about the fragrant vines, and listened to Chopin and Schumann deliciously played by a young woman, from whose slender fingers the music rippled and dipped in a golden shower. Her repertoire was wide, her attainments catholic and her memory phenomenal. And when there was a modest request from a timid, old-fashioned acquaintance for a former favorite it was not preferred in vain to Dorothy, who could dash into college songs, glide into dreamy nocturnes, play the sentimental pieces no longer in vogue and accompany a quartet or a soloist with equal facility and willingness. Such ease and grace were not uncommon at an earlier period, but as our ideals have become higher, our standards more exacting, young women have overlooked the fact that a little home music to give enjoyment to the domestic circle and to chance visitors is a charming contribution to the satisfaction of life.

"Why should we not carefully cultivate the memory for music, so that we may not be obliged always to depend upon the score," is a question for the consideration of amateurs who are not willing to carry their notes wherever they go. The musical memory is as susceptible of cultivation as the memory for history, arithmetic or spelling. And a question for parents is, "Why should not the boy as well as the girl be taught the piano, the violin or some musical instrument?" To a youth at the period when childhood passes into adolescence music is a resource; it provides agreeable occupation for leisure and is a partial defense against temptation. Then, too, the responsibility for making and keeping home the dearest and happiest place on earth is as much laid upon sons as upon daughters. The boys as well as the girls should join in making the household cheerful and attractive.—The Congregationalist.

Something to Say.

"He has something to say," was remarked by one in our hearing the other day, when speaking of her minister. The utterance made an impression, and we thought of it at once as a portion of possible grist for our Commonwealth mill. Perhaps the mental and spiritual condition indicated by the words is not so common as it ought to be, but upon its existence depends the acceptableness and the usefulness of our modern ministry. If there is something to say on the part of its representatives people will listen; if this is wanting the audience will very likely be absent. Nothing in these days can really take its place. Mere unction or anecdote or clap-trap, which is another name for cheap sensationalism, will find itself out of place when masquerading for it. In connection with the preaching of the gospel as with the presentation

of other great themes the people want to listen to those who have something to say.

In a recent editorial in the Independent we find these words, which illustrate the point we are seeking to make: "The old truth, the truth they are perfectly familiar with, they will be glad to hear if it be told in a fresh, lively, interesting way, with illustrations that are taking, in an earnest, confident, masterful manner, with an agreeable attractive elocution and out of a clearly loving heart backed by a noble character. These are the things old that Scripture tells us the preacher should bring out of his storehouse." To have something to say, therefore, it is not needful always to have something new. The great themes of the gospel have been presented throughout the centuries, but as they are taken into individual minds and become mingled with individual experience and shaped to new and individual purposes, these old themes become new. As this process obtains among the ministers of the Word, we fancy it will not be thought that they are growing old. The passing of the years will give additional weight and the fusing of these great themes in the alembic of personal experience will give them additional power. Congregations get hold of this fact sometimes, and possibly where there seems to be a lack of this appreciation of age there is the absence of this growth. We are quite positive that where there is a man who in relation to the gospel and cause of Jesus Christ has something to say that takes hold of the heart and of life which grows out of it, he will not lack for listeners. We are pleased to see recently that one of the Methodist Bishops was impromptu by the constituency of some localities to send them old ministers, and not those who were untried and inexperienced. Perhaps they had had their fill of the one and now were swinging back to what we are inclined to think should be the preference, other things being equal, of a Christian congregation. At any rate, they seemed to feel that they would more likely find the older and more experienced preacher having something to say.—The Commonwealth.

A Reverie.

BY JOSHUA DENOVAN, L. L. D.

My life is in its evening hours,
The toil, the strife, the heat are past,
Long shadows shroud the drooping flowers,
The cool calm quiet comes at last.

With backward gaze I sometimes view
The weary road I've left behind,
And sadly wish I could anew
Live o'er my life among mankind.

How should I prize (say I) the days
Of healthy, hopeful, plastic youth!
How shun the idle, vain and base,
Crush pride, curb, passion, dig for truth.

Then strong with manhood's weight of brain,
Mascular spring and force of will,
Fight out my destiny again,
With loftier aim and better skill.

And make my life a grand success,
A monument both strong and fair,
Thus runs presumption to excess,
Thus build I castles in the air.

Alas! such crazy waking dreams!
Experiences, history, blot them black,
I have no faith in my best schemes,
Nor would I dare ask my life back.

No; I have sinned and failed and strayed,
And I would fail and sin again
Were not God's grip upon me laid
To guide, support, compel, restrain.

My life is in its eventide,
My friends of other days are gone,
No trumpet blows my victories wide
Am I and Failure left alone?

What's failure or success, pray tell,
Socrates met a penal doom,
The Baptist's head in prison fell,
And Paul the aged died in gloom.

And gloom, how dark, hung round the tree,
On which Jehovah's Fellow bled;
Oh what a failure seemed to be
The life of that dishonored head.

Now what is failure or success?
I dare not say till time is done;
God's will is right, this I confess,
And leave the past with Him alone.

The future vast as e'er it was,
Beyond the world's high noon is bright,
God's life in me will never pause,
Past earth's cold clouds I mount to light.

My tottering infancy is o'er,
My raw apprenticeship is past,
I soon shall stand on you bright shore
A full grown, perfect man at last.

Go back to mend my faulty life?
To purge my sins out one by one?
Back to the labor, lies and strife?
No; not one step, with these I'm done.

My back is on the age of sin,
My face is toward the golden age:
Christ's there, He smiles my welcome in,
I haste to my great heritage.

Oh, what a heritage is mine,
The destiny of Christ and me
Are one, His wealth, His joy divine
Are ever mine, whate'er they be.

My life is in its evening hours,
The toil, the strife, the heat are past,
Long shadows shroud the drooping flowers
The cool calm quiet comes at last.

—The Faithful Witness.

Messenger and Visitor
 The Maritime Baptist Publishing Company, Ltd
 Publishers and Proprietors
 TERMS \$2.00 PER ANNUM.
 \$1.50 IF PAID IN ADVANCE.

S. MCC. BLACK EDITOR.
 85 Germain Street, St. John, N. B.

Address all communications and make all payments to the MESSENGER AND VISITOR.

Printed by PATERSON & CO., 105 and 107 Germain St

The Gentle and Tolerant Christ.

Certain producers of current literature, who evidently never permit themselves to entertain a doubt of their ability to deal instructively and exhaustively with the subjects which most profoundly concern human life and destiny, are fond of lecturing the churches, and especially the ministers of them, upon their alleged failure to realize in life and doctrine the true spirit of Christianity. They are charged with obscuring the truth, of misapprehending Christ and his mission, and so of being, in a negative if not in a positive sense, responsible for the failure of so great a number of people, in lands which are called Christian, to accept the gospel. In the quarters indicated much is said about the lowliness, the gentleness, the sympathy, the tolerance of Jesus. Attention is called to him as the friend of publicans and sinners, and as the expositor and denouncer of the formalism and hypocrisies of the Scribes and Pharisees. The subject is so presented that the uninstructed or unthinking reader is apt to conclude that about all that our Lord found worthy of condemnation in human society was among those people who professed to be especially religious, and that if only one is not a Pharisee, he may expect that his shortcomings will receive very gentle treatment at the hands of the tolerant Jesus.

The attentive student of the New Testament must know of course that such a conception of Jesus and his attitude toward men is wholly a misconception. That our Lord denounced the bigotries and hypocrisies of the religious leaders of his day is true enough, and it is equally true that pharisaism is forever opposed to the spirit of the gospel. There is plenty of pharisaism in the world today,—some of it within the churches, much more outside the churches, and there is now, as there was nineteen hundred years ago, much besides pharisaism which is utterly opposed to the spirit and the word of Christ. When we are asked to behold the gentle and tolerant Christ, it is well for us to ask and consider carefully toward what and whom Christ was gentle and tolerant. Everyone is ready to admit that he was not tolerant of the bigotry and hypocrisy of which the Pharisee is regarded as the personal embodiment. Was he any more tolerant of the avarice and extortion of the publican? Will anyone who has read and remembered his New Testament say that Jesus was tolerant of sin in any form, or of the sins of any particular class of men or women? As we read the gospel narratives, we gather that the attitude of Jesus, as that of his forerunner, the Baptist, was alike to all classes in this most important respect, that it demanded from one and all repentance for their sins and a thorough amendment of their lives. Apart from unrepented and unabandoned sin, Jesus was certainly gentle and tolerant towards all. For the Pharisee Nicodemus, the Samaritan woman, the publican Zaccheus, and the woman of abandoned life, he had one and the same gospel, and it was the gospel of divine favor and salvation on condition of repentance and the abandonment of sin. We know of no utterance of Jesus which indicates that he esteemed a publican per se a better man than a Pharisee per se, but there are certainly recorded words of his which plainly indicate that a truly repentant publican stood much higher in the estimation of God than a self-righteous Pharisee, having no conception of his need of repentance. The Pharisee merited and received special condemnation, because, being no better than other men, he yet claimed a right to the special favor of heaven, and utterly despised his fellow-sinners.

It is well for us to think much of the gentleness and sympathy of Jesus, but we ought not to permit ourselves to forget that in him the sternness as well as the gentleness of love found expression. He came not only as the supreme revelation of love but as the supreme witness to the truth, and he could

not be the former without being the latter also. He is the Light of the world, and the light is a great revealer of those things which the sinful hearts of men would keep hidden from the Judge's eyes. Let no man think that he is safe from judgment because, as he thinks, he is not a Pharisee. He may be mistaken about that, and if not, he is by no means justified on the ground of not being a Pharisee. It is well to remember that an impenitent publican or other sinner is just as truly under the condemnation of God as the impenitent Pharisee.

If Christ came into the world today and spoke to men out of human lips, he would doubtless utter words to make the ears of Pharisees, both in the churches and out of the churches, to tingle. But we may be sure also that he would speak in the sternness of faithful love to every class of people who are sinning against light. All the sins to which the lust of the eye, the lust of the flesh and the pride of life lead men find their merited condemnation at his lips, and he would tell men today in Canada as he told men nineteen centuries ago in Palestine, that unless they repented they must perish. To the repentant sinner Christ is indeed the gentle, loving and tolerant Saviour. The bruised reed he will not break nor will he quench the smoking flax. The penitent, however weak or ignorant or stained with sin, will find him tolerant, merciful and gracious, but let no one presume upon the idea that Jesus Christ is tolerant of sin, or that one can escape the condemnation of truth because his sin is not in its manifestation quite like that of some other man. That was in effect the Pharisee's mistake. He valued himself before Heaven on the consideration that he was not as certain other men.

Editorial Notes.

—It is stated that the annual drink bill of Great Britain amounts to £162,000,000, more than enough to cover the whole expenditure on account of the Boer war. Of this vast sum it is estimated that £108,000,000 is spent by the working classes, which would mean that the artisans of the country are spending about one-fifth of their wages on intoxicating drink.

—Referring to "the simultaneous mission" of the Free Churches in England, the London Baptist Times says: "The Free Church Council is reverting to the methods of Whitefield and Wesley, and is about to organize a vast system of open-air missions during the summer. It suggests that these services shall be conducted by ministers and leading laymen of the local councils, and that a prominent feature shall be the assistance of organized and trained choirs."

—Dr. Maclaren, of Manchester, has been recently resting at Niton in the Isle of Wight. It is understood that he has been engaged in the preparation of his presidential address for the approaching May meeting of the Baptist Union. Dr. Maclaren's friends, says the Baptist Times, have been surprised and delighted at the wonderful vigor and health he has maintained this year, in spite of the strain of a great number of special engagements.

—That veteran missionary of the A. B. M. Union to China, Dr. Ashmore, now in his eightieth year, sailed recently with Mrs. Ashmore from San Francisco for Japan and China. The executive of the Union has requested Dr. and Mrs. Ashmore after having adjusted their affairs in China to return to the United States, where it is hoped that Dr. Ashmore may continue to render very important service to the cause of Foreign Missions by his voice and pen.

—Among the stories about Daniel Webster, it is told that, after considerable provocation, he once wrote to the editor of a newspaper who had referred to Mr. Webster's private affairs and especially to his not paying his debts, saying: "It is true that I have not always paid my debts punctually, and that I owe money. One cause of this is that I have not pressed those who owe me for payment. As an instance of this I enclose your father's note made to me more than thirty years ago for money lent him to educate his boys."

—Somebody makes the statement that George J. Gould of New York, son of the late Jay Gould, has earned \$35,000,000 since last November, or at the rate of \$50,000 every hour the stock-market was open. The maker of the statement does not appear to have intended anything in the way of satire, but if any such sum has been added to the Gould fortune in the course of five months it would seem difficult to find in the English language a word less correctly descriptive of the operation than the verb to earn.

—Mr. Marcus Miller, a man of some note who died last week at Binghamton, N. Y., had embraced the views of Robert G. Ingersoll when a young man and for

twenty-five years lived the life of an infidel. But in the presence of death Mr. Miller did not find in Ingersoll the support he needed. Before he died he sent for a Christian minister, acknowledged his faith in God, and, as a token of his repudiation of the teachings of Ingersoll, gave directions that over his grave the works of the noted agnostic should be burned.

—The Watchman declares sound Baptist doctrine when it says: It is a grave mistake to argue that the law of the State as to marriage and divorce should conform to the law of the Church, because the latter is in accord with the requirements of the Scripture, or upon ecclesiastical authority. The State has nothing to do with the interpretation of the Scripture or with church authority. The laws of the State are based simply on the broad consideration of public policy and morality. There are a good many phases of the doctrine of the separation of Church and State that have hardly dawned upon the public consciousness.

—A man had a plant which he valued because of its handsome foliage. The plant sought to put forth blossoms, but the man pinched off the buds, thinking that the blossoms would rob the handsome leaves of a part of their vitality and beauty. But for once the plant was permitted to have its way and then it was seen that its blossoms were beautiful, and the room was filled with their fragrance. So, too often, is it that men despise and repress that in their natures which under holy and divine influences would burst forth into flowers of faith and love, making their own lives beautiful and shedding forth gracious influences upon others.

—It seems to us that our friend, Mr. Adams, in his criticism of Dr. Abbott's words as quoted by him in another column—"If we live as Christ lived and die as Christ died, we shall rise as Christ rose"—is hardly justified either by the quoted words or by Dr. Abbott's well known views as to the way of salvation. Is not the believer, through faith and love, a sharer in Christ's victory over sin and death, and thus, living and dying in faith, and in fellowship with Christ, does he not in a very true and real sense live and die as Christ did? Did Dr. Abbott mean more than that? Dr. Abbott's view of the atonement may be different from Mr. Adams' or from our own, but we have never understood him as ignoring the doctrine of an atonement or teaching that men are able to work out their own salvation apart from Christ.

—We need to be constantly on our guard lest we grow forgetful of our responsibilities and our promises. It is so easy to be enthusiastic about a new enterprise in which many are interested and from which great results are expected. But after the enthusiastic beginning comes the long endeavor, the fight with difficulties, the occasional mistake, the partial failure, the hope deferred, and the unbelieving and the faint-hearted fall out of the race long before the final goal is reached. A year ago when the war fever was at its height, society ladies in London fought keenly for the honor of being allowed to provide comforts and even luxuries for the soldiers of the Empire in South Africa. The British soldier still bravely trying to do his duty in fighting the war out to a finish, needs encouragement now and protection against the approaching South African winter, as much as he did a year ago, but the society butterflies have fluttered on to other flowers now, and if Tommy Atkins is adequately provided for during the Transvaal winter of 1901, it will be because the authorities of the War Office are not forgetful of his wants.

—Dr. J. M. Buckley, the able editor of the Methodist "Christian Advocate" of New York, opposes the introduction of the individual communion cups on the ground that the innovation involves a change in the form of the ordinance as established by Christ and "takes from it much of its holy and most needful influence." The "Advocate," as quoted by the "Examiner," says: "Let the holy communion be administered as it was received from the fathers who received it in succession from those who receive it from Christ, and it will minister to every grace; but to mutilate it to please a few whose fears or fancies have agitated them is evil in itself and will surely bring other evils in its train." To this the Examiner replies that, "whatever change in the Lord's Supper may be thought to be effected by the use of two or more cups there can be no doubt at all that in the case of baptism the substitution of sprinkling or pouring for immersion does absolutely change the symbolism of the ordinance. Burial cannot, by the utmost stretch of the imagination, be symbolized by the sprinkling of a few drops of water upon the forehead. . . . What Christ ordained and what the Methodist discipline ordains are not in harmony. Christ said, 'Be immersed'; the Discipline says, 'Be immersed or sprinkled or poured upon.' The latitude permitted by the Discipline is unrecognized by Scripture, and hence is unworthy of the acceptance of Christian men. It is a strange inconsistency therefore," the Examiner concludes, "that sticks to the precise mode in the case of one ordinance and is utterly indifferent to it in the other." It will be contended perhaps on the other hand that Baptists who accept the innovation of the individual communion cups are open to a like charge of inconsistency, but in order to establish this it would be necessary to show that something essential to the true symbolism of the ordinance is sacrificed in the change.

Annual Banquet.

The ninth annual banquet of the New England Alumni Association of Acadia University was held at United States Hotel, Boston, April 23. The attendance was unusually good and a very enjoyable time was passed. We were all delighted to have Prof. Haley with us. His address was fair, candid and hopeful. Hearts warmed to the institution as he told us of the needs and the work being done. Prof. S. MacVane, of Harvard University, in a few words showed his loyalty to the institution that sent him forth into the world of letters in the days of the Sainted Cramp. One very enjoyable feature of the evening was the Poem of Evangeline illustrated with stereopticon views by the talented young pastor of the Highland Baptist church, Fitchburg, Mass. Much time has been spent in the perfecting of this and the appreciation of the Alumni was seen in the spontaneous bursts of cheers and also by a rising vote of thanks extended to Mr. Kempton at the close. The views were charming and brought to our minds both past history and past associations. During the banquet a paper was passed around the table and quite a neat sum was pledged to be paid before the close of 1901 for Alumni work. With the singing of a Rally Hymn, written by Rev. E. H. Sweet, of Las Vegas, New Mexico, one of the most interesting meetings in the history of this association was brought to a close. We were very glad to welcome among our number for the first time Rev. Avery Shaw of Brookline, Mass., and Prof. Ernest R. Morse, who is pursuing post-graduate work at Harvard University.

The officers for the ensuing year are as follows: President, Rev. H. T. DeWolfe, Foxboro; Vice-President, Rev. Avery Shaw, Brookline, Mass.; Secretary, Benjamin Lockhart, 61 Court Square, Boston; Treasurer, Allan M. Wilson, Manchester, N. H.; Board of Director: H. F. DeWolfe, B. Lockhart, A. Wilson, John Eaton, Lewis Eaton, J. Dewis.

How I Spent Easter Sunday in Boston.

I. LYMAN ABBOTT, D. D., IN NEW OLD SOUTH CHURCH.
BY H. F. ADAMS, TRURO.

It is many years since I sat in a pew on Easter Sunday, but on April 7th I sat in three. Having visited the New Old South the previous day to feast my eyes on its internal beauty, the Cape Breton janitor informed me that in consequence of his pastor's sickness, Dr. Lyman Abbott would preach there Easter morning. Arriving half an hour before service time, our friend admitted me through the member's door and secured a good position on the lowest step in the aisle of the side gallery, in the north transept. I had to choose between this and a back seat in the rear next the wall out of sight. When I go to church I like to see as well as hear a preacher.

One can hardly imagine himself in a church occupied by the descendants of the Puritans. As one gazes at the Old South church on the corner of Washington and Milk streets, a plain brick building erected in 1729, it seems impossible that those who worshipped amid such Puritan simplicity, could be at home in this half-a-million-dollar church. When commerce required the site of the Old South, the congregation offered it for sale. But public interest and spirit strove to preserve the old historic meeting house, as a landmark of revolutionary days, and in whose walls many a sermon or speech or oration was delivered that inspired the Puritans to confidence in war. So the Bostonians bought it for four hundred and thirty thousand dollars. The church is now filled with historical relics, weapons of the Revolutionists, flags in shreds, old furniture and portraits of the fathers and founders of the Commonwealth.

With this large sum, and more added to it, the magnificent New Old South several miles away was built some twenty years ago. Grand as it is, the exchange from the Old to the New South, is hardly greater than the Boston of 1729 and 1901, or the exchange of the Puritan Sabbath for the Continental Sunday.

The exterior of this grand church is built of the Ohio and Roxbury stones and is in the form of a cross 90 by 198 feet. It is of the North Italian-Gothic architecture and the great square tower is 248 feet high. The whole block of church; vestry and parsonage are of stately proportions, but standing on the corner of Boylston and Dartmouth streets, it does not appear to such advantage as Trinity (nearly opposite), which occupies the heart of the magnificent Copley Square. But as compared with the interior of the house, in which the great Phillips Brooks preached for twenty years, this is more homelike and more ornate and one feels the social element more electrical and cohering.

Trinity's eight hundred thousand dollars went mostly into its exterior, whereas the New South divided its half-a-million more evenly between the inside and outside. It seats eleven hundred, but the spacious pews and aisles would accommodate fifteen hundred if more economically arranged. But this is no poor man's church. Cherry wood rich and soft in tone is the prevailing material in sight, from which pews and panels

are made. All along the walls is a belt of gray sandstone, skillfully carved to represent vines and fruit, among which birds and beasts are seen. The vestibule is paved with various colored marbles and is separated from the nave by a beautifully carved screen of white stone, supported on columns of marble and crowned with gables and finials. Through this screen the people pass through six entries, over three of which there are beautiful panels of Venetian mosaic. Surmounting these are the choir gallery and great organ all white; and above the latter is a grand rose window of many colors. The organ has 55 stops and 3,240 pipes. Connected with this is the "Echo Organ" at the other end of the church on either side of the pulpit. This is one of the marvels of this costly church and I think the only one in New England. There is one also in St. George's church, Montreal. Very sweet are the tones and they sound distant and weird, very like the notes of the Cuckoo I heard in the forests of Kent, England.

The church being in the form of a cross, the two transepts are filled with galleries. I sat in the north gallery. The pulpit was in that end of the church, so that I was near the preacher. Organ and choir are at the other end. Stained glass windows softened the light and Bible scenes are very clearly revealed through them. Those in the nave represent the prophets and apostles, while those in the south transept illustrate five parables: the Sower, Prodigal Son, Good Samaritan, Ten Virgins and the Laborers. Those in the north transept illustrate Christ's miracles, "Peace be Still," "Talitha Cumi," "The Marriage in Cana," Raising of Lazarus and Christ's own resurrection. But the grandest window is over the pulpit, and it cost \$2,500. It represents the birth of Christ, and all its attendant scenes: Choir of angels, worshipping shepherds, visiting magi; while above this wonderful work of art are seven rose windows of small dimensions, each depicting an angel with a musical instrument.

There are no pillars to obscure the preacher from the view of anyone, and the whole building finds its focal point in a great lantern twenty feet square. The dome supporting this begins at the intersection of the arms of the cross, rising till it reaches the lantern as its skyward perspective.

I have visited cathedrals and abbeys and churches by the hundred, but like this conception of the architect as a splendid combination of the stately and the practical, more than many an edifice in which I had wished the architects had been forced to preach in them all the days of their lives. I was glad to find one choir that had not the pain and bane of being obliged to look into the eyes of the audience throughout the service.

The dullness of the weather did not harmonize with the victorious note of Eastertide. Between leaden skies and stained glass the electric lights were needed. Although cones of potted plants, banks of Easter lilies, and stately palms graced the pulpit, the chief interest this morning centred in Dr. Lyman Abbott. The congregation packed the house, while some hundreds stood in aisles and jammed every entry. Much of the service was choral and the violin too found a place. After doxology, Lord's prayer, Scriptures and hymn came the sermon. Dr. Abbott wore the conventional gown, and is of medium height, about 5 feet 8 inches. Bald, wearing iron gray whiskers and long beard. Not a striking figure, but an every-day looking sort of a man about 64 years old. As a preacher he is not rhetorical, but adopts the easy colloquial style. He is not heavy but often weighty. Still he is not in the pulpit as powerful as with the pen. His thinking runs more in the judicial cast. This may be the effect of having been a lawyer before studying for the pulpit. He is interesting because the Outlook is behind him, or rather before him, for it is his herald wherever he preaches. Many preachers are more interesting and certainly more profitable but have not the fame the Outlook furnishes to precede them. His sermon was on I Cor. 15: 20, "Now is Christ risen from the dead and become the first fruits of them that slept."

His opening sentence was truly Abbotonian. "The resurrection of Christ was not an extraordinary event, but an extraordinary evidence of his ordinary power." But the Dr. did not tell us where to find its parallel in Christ's or any other life. Then if it stands alone, and its authenticity secures the perpetuity of Christianity, it is the most extraordinary event of the ages, ancient and modern. He said, "If we live as Christ lived, and die as Christ died, we shall rise as Christ rose. And as he lives in the celestial, so shall we." But that "if" presupposes an absolute impossibility. Moreover this shuts out the Atonement, and makes man his own Saviour. A weak doctrine to preach to the "submerged tenth." Paul tried to practice this doctrine under the Law, and he tells how miserably he failed in Rom. VII. He said, "The resurrection goes on every day. Every death-bed is a resurrection. The pagan believed in the immortality of influence but not of the individual. The Hebrews were only a degree higher than the pagan. The Hebrew believed in disembodied spirits being in an under-world waiting for the judgment. Christ taught a new doctrine. At his birth the angel choir showed the close proximity of the celestial world to this. Jesus said of the daughter

of Jairus, "She is not dead but sleepeth. The thread of life goes on." The Dr. quoted John 11: 25-26 in support of this theory that the resurrection of every one takes place at dying. But does not the learned man know that in that answer Jesus gave to Martha that he was referring to his second coming. Look at it! "He that believeth in me, though he were dead (R. V. though he die) yet shall he live. And whosoever liveth (when he comes) and believeth on me shall never die."

I fail to see how the resurrection goes on every day. How can the departure of the spirit from the body be a resurrection, when the very word means to rise again. I must confess this Abbotism is very mixed and vagarious teaching. The doctor told the girls of the "Annex" of Radcliff College, recently, "You can change your theology, without changing your religion." A girl who heard the advice, asked me in Boston, how she could do it. I did not help her any. But the doctor appears to be successful in changing his theology, whether his religion is stationary or not I cannot say positively, but from his advocacy of an "open" Sunday, I would think it has changed too.

"When we die, we leave the body, for the work of the tool is done. Let not the wife cast herself in great grief on the casket of her dead husband. He is not there he is living above. The body is only the tool of the soul. When the tools rust and rot, they are laid aside, and the spirit is ready for a new tool, or body for the higher activities. God is not shut up to one set of tools for the spirit. And yet the new set of tools is the resurrected body. Every death is a resurrection. From every death-bed is a rising. 'Into, thy hand I commit my spirit.' The spirit goes not into an under world. 'I go to prepare a place for you,' and, 'To depart and be with Christ, which is far better.' I don't like 'There is a happy land, far, far away.' 'Has Christ gone to a distant star? He is near. If Christ is in heaven, and the departed are with him, we are together in heaven. There is not a Kingdom on earth and another Kingdom in heaven. There is only one Kingdom. 'Ye are come unto Mount Zion, etc.' If we have come to God, and are in the spiritual presence of the just men made perfect, heaven is not far away."

This theology may do for some, but there is too much speculation for me. But the next passage from my notes is the presentation of new ideas on an old subject, and are fresh to say the least. "Shall we know each other in heaven? How did the disciples know Moses and Elijah on the Mount of transfiguration? Jesus did not tell them. Our eyes are not the only medium of recognition. The disciples heard Moses and Elijah speaking to Jesus concerning the decease that he should accomplish at Jerusalem, and learned through the association of ideas who the heavenly visitants were. Thus two early friends part to meet again 25 years later, but all means of recognition through the eyes fail. They talk, rehearse history, and soon find they are old acquaintances, play-mates of youth. Mind-sight through thought and association were the means of recognition."

"What will heaven be like? It is very nice to come here this Easter morning and enjoy the singing and preaching, but you would not like to do this all day, much less would you like to do it all your life. So I do not think heaven will consist of singing forever before a white throne. The word that most fully represents heaven is Life. A fuller and larger life and holier activities. Christ is accessible everywhere, because everywhere; and He is everywhere because He is risen again. Oh to live in a world where there is no deceit or dishonor, or prejudice! Thank God this Easter morning for death! Who would care to live always in this body, hampered and hindered by sin? Thank God for death.

Illustration. The child is in sorrow. That sorrow takes it to its mother, to be rocked in its mother's arm. Death puts us in our Father's arms. Death comes to the soul, as Moses came to Egypt, to deliver Israel from bondage.

Behold a great ship on the stocks. Her form grows more graceful daily. Gradually she is finished and furnished. Finally the gala day comes, when down the slippery way she glides into the broad expanse of the mighty waters. Death is the launching of the soul out into a broader, fuller, grander life."

All the best things in this world are scattered with a lavish hand, and we do not know how rich we are until we sit down to reckon up our treasures. The love of parents, the affection of brothers and sisters, the help of teachers, the sympathy of friends, the companionship of books, the gift of children, the joys of home are given to all sorts and conditions of men. If those you love and who love you have been spared to you another year, there ought to be a thanksgiving season in your home. What is any failure in business, or calamity in fortune, or disappointment in ambition, or weariness in labor, or infirmity in health, compared with the loss of a husband or wife or child? Into many a home death has come and a glory has vanished from the earth, but even in these homes there is reason for thanksgiving, and the sorrow should not be that of those who sorrow without hope. The promise of the life eternal is ours, and ours the expectation of a glad reunion.—Charles F. Jefferson, D. D.

* * The Story Page * *

One of the Shepherd's Friends.

BY W. SCOTT KING.
[Continued from last week.]

Then I left, but only to return day after day, in fact, to devote the remainder of my holiday to him; but console him I absolutely could not. And every night when I left him I seemed farther from reconciling him to his destiny than when I went in the morning. But more and more I became absorbed in him; and not only were my affections concerned, but he became an intellectual problem to me. I knew, however, just where my weakness lay in dealing with him. He was young, and, though physically useless, his mind and spirit were full of energy and resource. But I could give them nothing to do. I could not accept his own pessimistic idea that life was over for him, but in what direction or sphere it was to be renewed I could not discover. "Be patient! be still! the end will soon come! a life of activity is, after all, not the only ideal of existence!"—that was no gospel for him.

And now a trivial occurrence threw light on my path. I soon found that Athay had become quite the central interest and concern of the village. Just as he had been the pride and hope of that sheltered valley, he who was to go out and win laurels to deck its simple brow, so now that the world had rejected him and sent him back uncrowned, he became the object of the valley's tenderest affections. If the world outside did not appreciate him and want him, they did. And with loyal and almost revengeful affection they look him back to their heart. His face at the window was a tragic landmark of the village. Every child, every strong man and gentle woman, tried to bring hope and consolation to that little parlor. The first primroses came to his table, so did the first teacupful of wimberries. And when the mare foaled and the cow calved, Athay was the first to hear the news.

My vacation was drawing to a close, and I was feeling miserable and humiliated at the thought of going back to London and leaving him uncomfortable, but merely beguiled of a few hours of loneliness. We were sitting in his room one dark night. I was reading to him, when a friendly farmer came in with the news—all news was reported there—that one of his best ewes was missing—a common occurrence on the hills—and that he was just started up the "Cwim" to find it.

"I was thinking as you'd just like to know, whatever, Master Ewan. (The Welshman, I found, garnished every sentence with a profusion of these irrelevant "what-ers.")

"Thank you, Drew, for looking in. I hope you'll soon find her, but it's a darkish night for the Cwim, isn't it?"

That night I stayed late. I was reading a favorite book with both of us years ago, "Lamb's Essays," and hoping that some of the gentle Ella's tonic cheerfulness, in face of his life's bitter blot, might prove helpful to the broken youth upon the bed.

About midnight there came a sudden tapping at the window, and I broke off in the midst of a sentence in "Imperfect Sympathies." I went to the window and drew up the blind, and at once there shone in a stream of light from a big stable lantern.

"I've found her, whatever, Master Athay," cried the jubilant voice outside; "it was caught in a big wimberry bush as she was. I thought as you'd be liking to know. Good-night."

"Rejoice with me, for I have found my sheep which was lost," rang in my ears as I felt my way down the dark street to my lodgings. And then for the first time in my life I saw that there was an important element in that story which I had always overlooked. There was the shepherd, of course, and I knew him well. There were the ninety and nine—familiar too. And, of course, the truant sheep. But there were others I now saw—the shepherd's nameless friends, those whom he calls in to share with him, not the dangers of the search, but the joys of the finding.

I stood still outside my cottage, and felt the joy of discovery. No, the shepherd had not asked them to go out with him to find the sheep, but he relied on their being glad when he succeeded.

Though they had not shared the search, they shared in the triumph.

"Evan Athay" I ejaculated aloud, and my heart beat. Had I found what for many days I had been looking for, a gospel for that stricken man? The farmer, Drew, had not called upon poor, strengthless Evan Athay to go up the perilous Cwim with him to hunt the wandering ewe; that was not his work. His work—and was it not as great and noble, not to say greater and nobler?—was to sympathize with the exultant shepherd when his quest was crowned with success. The idea burnt within me like a lamp. What a poor and cheerless place this world would be, I thought, if everybody went out to seek and find, and there were none at home to return to with the cry, "Rejoice with me!"

I could not sleep all that night, so possessed was I with

the idea. After breakfast next morning—it was the last day of my holiday—I hurried up to the house at the bend of the street.

"Why did that fellow, Farmer Drew, disturb us last night, just to tell us he had found his sheep, old boy?" I asked as soon as I was seated by him.

Athay looked surprised.

"Because he knew I should be glad," he said.

"Yes, but there might have been some sense in his calling on his way up the Cwim when he wanted help, and, forgive me, you could not give that." His eyes flashed with something like the old college fire.

"You are right. I could not give that. But Drew knows that had I been strong as I used to be, I would have gone with him gladly. I did many times years ago."

I saw my chance and took it.

"That is to say," I replied, as emphatically and meaningfully as I ever spoke in my life, for I felt my time had come, "that is to say, the power and willingness to sympathize unselfishly with work which others do which you cannot do, though you have the will to, proves that under other and more favorable circumstances—which are not yours to control—you would do as much as they—eh?"

I put my very soul into these words, and though they may have been crude and ill-expressed, I felt I had got hold of a big truth, one that might, if followed out, relight in that despairing soul the torch of hope.

He looked very hard at me for a moment, then slowly repeated my words, then turned toward the window. That evening I said good-bye, and took the mail at Cardiff for London.

A fortnight later came a letter, written in that valley of peace. I have just taken it from my desk to copy two or three of its fading sentences.

I have been thinking ever since you left I have missed you dreadfully of what you said that last morning about my being glad that the ewe was found, though I lay here and didn't lend a hand in the finding. The one thing, old boy, I have not been able to bear has been not so much my own inability to succeed in life, but the thought of hearing of you other fellows succeeding. Now, I wonder whether your philosophy will hold water. If it will, I'll tell you what I'm going to do. I am going to try and identify myself with all you and the other fellows do, by just sympathizing and being glad with you all when you accomplish what I wanted to do myself, but cannot. I wonder whether God has room in the world for sympathizers and rejoicers as well as doers. If so, I'll be one, for I can not be a doer. Don't keep your successes from me, feeling they would only tantalize me—they did once, but they won't again—but write me about them, and get Kelson and Locke and some of the others to do the same. Whenever any of you take a degree or get a good 'pass,' write and say, 'Rejoice with me' and I will try and feel that I have had a hand in it myself, for God knows I would if I could. If I cannot be a head master or an inspector, I'll try to be one of the shepherd's friends.

That letter was the beginning of many things, and not only for the brave-spirited sufferer who wrote it. On receiving it I wrote to our old college for the addresses of the men who had been of Athay's year—a pretty complete record was usually kept. Then I sent each of them a letter, telling in brief the bitter story of our once brilliant chum's position, and of the way in which we might all help him by keeping him posted up in our successes.

The response was all I could desire. And it soon came about that, far away in the lovely heart of the Welsh hills, we established a sort of sympathy bureau, with the owner of that tragic white face at the window—now not so white and tragic—at its head.

Evan Athay will never stand at the blackboard or the master's desk again, it is true. But in many a school the men who stand by the blackboards and in the master's desks are energized and inspired for their tasks by the knowledge that, when they battle and succeed, there will be joy in that far-away little homestead among the hills, in the heart of one whose high and noble calling is to be one of the shepherd's friends.—Good Words.

* * Luck of Work. * *

BY ALICE HAMILTON RICH.

"I am going out to hunt for four-leaf clovers," said Florence May to her brother George. "I heard mamma say to papa, 'Everything seems to go wrong this morning—Bridget burned the toast, George cut his finger and Baby Nell fell out of her high chair.'"

"What did papa say to that?" asked George, and added: "I tell you, Florence, my finger hurts."

"Oh, papa only patted mamma on the shoulder, kissed the baby, and said: 'Luck will change. Three times and out, you know, is the proverb.'"

"I'd like to know what papa meant by 'three times and out,'" said George.

"Oh, I guess he meant you and I and baby were to go out of doors, so mamma could have time to work."

"Well, let's take baby and go, then," said George.

"No, I know a better way. I heard Dorothy say to Margaret she was going to see how many four-leaf clovers she could find, and so keep her good luck. And when I asked her what good luck was, she laughed, and said: 'Good times and lots of nice things.' And if mamma doesn't deserve the most beautiful things, who does? So I'm going to put in my time hunting for good luck leaves for my precious mamma."

"But who'll take care of the baby?" asked George.

"Oh, when I find my clovers we will be rich, and we can have a maid, and mamma can be dressed up in silks and laces as fine ladies are in the fairy stories."

"But, Florence, baby is crying now, and mamma is trying to take care of her and work, too," said George.

Florence did not stop to hear more. She was flying down the path to a large clover field, and soon was deep in the clover blossoms, hunting for the lucky leaves.

George did not follow her. He could not keep baby's crying out of his ears, even when he clapped his hands over them. Something seemed to say, "Mamma needs me now," and finally saying to himself: "While Florence hunts for four-leaf clovers to bring a maid for baby and everything nice for mamma, I'll see if I can't help her myself."

So into the house he hurried, and was so funny to baby that she stopped crying and laughed. Then George asked mamma to put her in her cab, and he drew her up and down the garden walk until the little dear cuddled down fast asleep, and slept for two long hours, George playing near to watch her.

It was noon, and Florence came in with a four-leaf clover, saying: "Mamma, I looked all the morning for four-leaf clovers for you. But while there were hundreds and hundreds of threes; I could find but one four, and I'm tired and hot, and I'm 'fraid one four-leaf clover will not help you much."

"Thank you, dear," said her mother. "We will press the clover in a book, and I will keep it because Florence looked so long for it for me."

"But, mamma," said George, "I haven't even one four-leaf clover to give you."

"My boy, you have brought mamma what is better than good luck—a happy, restful morning, by taking such good care of Baby Nell."

"Mamma," asked Florence, "when will your good luck begin because of my clover?"

"Ah, child, good luck begins for mamma when children do all they can to help them." After all, mamma, George was himself your good luck, while I was only hunting for it."

"But mamma loves both her children; both alike tried to help her."—Herald and Presbyterian.

* * A True Bird Story. * *

BY KENNETH E. COLPITTS.

Once upon a time in the beautiful town of Wolfville, in Nova Scotia, there lived a pretty yellow canary bird. It had passed its short life of only one year within the gilded bars of a cage. As it had always been kept there it did not know how to use its wings. Still it seemed happy, and it used to sing nearly all day, cheering the hearts of the household by its happy carols. When but a few months old it gave promise of being a singer. All winter it practiced—nearly every week it got new notes and each morning it would practice them over and over again, with the greatest of care and patience. In the afternoon it would join them harmoniously to those it already had, and thus note by note, with all the variations of trills and quavers, it attained the perfection of a canary songster. The first time it was let out of the cage it flew up to the ceiling and at every turn it would hit itself against the walls, sometimes hurting itself quite badly, but as it was allowed out frequently it soon learned how to use its wings so as to avoid all dangers. It grew very tame and would spend hours hopping around the room and picking up the crumbs that fell from the dining table, and it would pick seeds from the hands or lips of those who fed it.

A writing desk stood in the room, and at the top of it was a small round mirror. It was the first time he had ever been there. As he stepped around among the books and papers which plentifully adorned the top—lo! he discovered a beautiful canary bird. Oh, how delighted he was! He flew towards it but struck something hard that kept him from getting close to the object of his admiration. He talked his own soft twittering love lore and would again and again fly towards it, only to meet an impenetrable barrier. Yet it was a great joy to him to know that the other bird was just as anxious as he that they should meet, for it flew towards him every time he flew towards it. Every day when the cage door was opened he would fly directly to see his little mate. Then he would chirp and twitter at a great rate. At last he thought, and no doubt told his mate, that they had better begin to build a nest. Perhaps he would have

preferred to hear some response to his suggestions, but as the female bird is usually a quiet little thing, he no doubt attributed her silence to maidenly modesty, and proceeded to commence preparations for housekeeping. Upon the desk were note books of soft paper. Birdie began biting off the edges of the leaves, and soon had quite a pile of these soft bits which would help a good deal in nest building. It was such loving service, and he could see his mate worked just as hard, and had just as large an amount of paper bits gathered as he. Every few minutes he would leave his work to twitter to his mate, talking no doubt of the future happy days when they would commence their life together. Occasionally he would leave to fly round the room, and when he chanced to see a bit of wool upon the floor, or a loose straw from the matting, he would seize hold of that as a great prize. When he was not preparing material for his nest, or looking at his mate, he would fly to the top of a large lamp and sit for a long time. The lamp chimney, he decided, was just the place in which to build or hang his nest. Faithfully he endeavored to guard what he now considered his own private property, and he would peck furiously at anyone who came near it. One day he spied a basket of reeds, and saw a piece of strong white linen thread unrolled from one of them. He thought that was just what he wanted to weave into his nest. He took hold of it and tugged hard to get it away, but to no avail. Just to see what he would do we cut off a long piece and left it lying loosely in the basket. It was soon seized. We wondered how he could fly with such a long string. We were not left long in doubt. He would take hold of one place and then another and so on until he had it all looped up and held by his bill. Then he flew to the lamp with it, where he seemed to try to fix it from one side to the other, but after working with it for some time it fell down into the chimney, much to the disappointment of the poor bird.

We had been much interested in watching his manoeuvres—now, we began to feel in our hearts a deep pity for it,—for we knew that all his fond hopes were to be—only—unrealized dreams. So before we let him out of his cage,—we would put a small book upon the lamp chimney and cover up the mirror. Again and again, it would knock the book down, and it was almost pathetic to see it trying to take the covering away from the mirror.

As the play seemed too tragic for us to enjoy, we thought we had better let him out less, and thus by keeping him from visiting these haunts, to wean him from thoughts which could only bring him disappointment.

He still sings—but—methinks—there is, in his song, a plaintive note, which he did not have before.

Ah! birdie, even you have had to be denied the sweets of life. As we commonly think that birds have not a life beyond, where compensation can be given for the pent up life—the lonely and restricted life,—of our cage songsters, how much more it is to be desired that their one life should be free, happy and natural.

Who taught the bird to build its nest
Of wool and hay and moss,
Who taught it how to weave its nest,
And lay the twigs across?"

What a wonderful power is this God-given instinct—which revealed to this bird the loneliness of its life and which taught it lessons in nest building. And is there not in each of us an instinct which teaches us that life is incomplete and unfinished, and that somewhere—sometime—there will be a happier, holier life.

The soul here, is never satisfied—but some day—the infinite love and mercy of God is revealed to us—though as through a glass—darkly—and we but half comprehend, yet our lives are made richer, and broader and fuller.

Unlike the bird, we shall see the partition wall removed and shall see the souls completeness. Then the restless, unsatisfied longing, shall be forever satisfied."

"Oh the little birds sang east,
The little birds sang west,
And I smiled to think God's greatness
Flowed around our incompleteness,
Round our restlessness, His rest."

Rochester, N. Y.

No distant Christ can wipe away our tears, bear our heavy burdens, purify our hearts from sin and impart unto us sufficiency of strength for daily toil and sacrifice. Until the personal presence of Christ becomes the profoundest fact of consciousness no real rest has been made of his power to comfort, to quicken and to save.—James M. Campbell.

EDITOR, J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Decision of Character. Rev. 3: 14-16; Prov. 4: 23-27.

Daily Bible Readings.

Monday, May 6.—I Chron. 11: 1-25, (26-47). God's work for the king (vs. 3). Compare Ps. 78: 71, 72.
Tuesday, May 7.—I Chron. 12: 1-22, (23-40). Source of confidence in David (vs. 18). Compare II Chron. 17: 5-10.
Wednesday, May 8.—I Chron. 13; (chap. I: 35-54). Profanation punished (vs. 9, 10). Compare Num. 4: 15.
Thursday, May 9.—I Chron. 14; (chap. 2: 1-33). Fear before the prosperity that God gives (vs. 17). Compare Deut. 11: 25.
Friday, May 10.—I Chron. 15. Singers and musicians to praise God (vs. 16). Compare II Chron. 20: 21, 22.
Saturday, May 11.—I Chron. 16: 1-22 (chap. 2: 34-55). Rejoicing with psalms and hymns. Compare Eph. 5: 18, 19.

The Young People

Prayer Meeting Topic—May 5.

Decision of Character. Rev. 3: 14-16; Prov. 4: 23-27.
THE OPENING OF THE MEETING.

Much depends upon the way the meeting opens. There should be care exercised here. With such a subject there should be decision and promptitude from the word go. "A languid and limp young man" would be very much out of place for the lead of this meeting. Let there be a brisk, strong tone in the first utterance. Let the song be clear and strong. Let prayer breathe the atmosphere of hope and trust. Let the spirit and the attitude and the whole conduct of the service from beginning to end speak the major sentiment reflected in the theme—clear conviction, resolution, courage. The man who stands at the front and speaks the opening sentence holds in large part the key to the situation and can give, if he will, the right tenor to all the exercises. Stand at the opening and sing some cheerful song like

"Standing by a purpose true
Heeding God's command;
Honor them, the faithful few,
All hail to Daniel's band!
"Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm;
Dare to make it known."

THE SCRIPTURES.

Let those on the left read the first Scripture.—Rev. 3: 14-16. Give to those on the right the second selection. They are strongly in contrast. To give variety to the testimony and definiteness as well, let the Revelation Scriptures suggest the Hindrances to Decision of Character, and the Proverbs passage intimate the Helps to such conviction and decision. Take a little time to each; call for responses and testimonies. The leader might begin by mentioning one hindrance, as suggested by the Scripture read in Revelation. One thing that greatly retards definiteness and decision in the formation of character is coldness, a cold heart. Some people have a cold storage apartment where they ought to have an engine-room, with the steam registering high up. In the making of clear-cut, sharply defined, and solid character there must be fire, heat, somewhere. Just a word is sufficient. Don't speak too long—simply enough to provoke others. They will take the cue and go on. "Do nothing is one of the hindrances," says one. "Trying to do too much," says another. "Lack of prayer," says a third, etc.

MORE TESTIMONIES.

Then the Helps. Possibly the leader will think to suggest out of Proverbs that the best way to get the eyes and the feet and the whole life set right is to begin every day with God. "In the morning will I direct my prayer (the Hebrew leaves out the word prayer: it means the thought, the whole life) unto thee, and will look up." (Ps. 5: 3). Someone else may say, "Start right by fixing the eye in Jesus. All else will come into correct relations then. 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,' i. e., shall come in the right juxtaposition" (Matt. 6: 33). "It is the froward mouth that is the trouble," someone else may say. "I find it the perverse heart," says another. "Most people," says yet another, "fail to ponder the path of their feet, and so grow careless and have no definite aim in life." "The way to be established is to find Christ, the way, the truth, and the life," says another. Someone then suggests, perhaps, a song—

"Take my life and let it be,
Consecrated, Lord, to thee."

LIGHT IT UP.

There are many side lights that can be thrown upon the subject. Keep a scrap envelope and be gathering little hints and suggestions on the lesson from every hand. Throw them in here and there, if you are leading, or pass them around beforehand, to some who might not otherwise take part. Only in this be careful to give but a sentence or two. Long quotations wet-blanket the meeting. Tell, for instance, about the Cape of Good Hope that used to be called Cape of Storms and was slavishly feared, till some bold, strong navigator beat about the point and opened up a new passage to the Indies and so enriched all the world. There are many little allusions to work in. Someone, being shown the men in the signal towers with their great lever, throwing the trains of cars this way and that way on the various tracks, said to the official: "You must want very keen-witted men to work all these lines correctly." "No," was the answer. "We don't want a bright man at all. A dull man will do, but he must be faithful and attend to his business all the time." Or, someone may be asked to recite or read a bit of appropriate verse like the following from one of our favorites—Sidney Lanier:

Song of the Chatahochee.

"Out of the hills of Habersham,
Down the valleys of Hall,
I hurry afloat to reach the plain,
Run the rapids and leap the fall,
Split at the rock and together again,
Accept my bed, or narrow or wide,
And flee from folly on every side,
With a lover's pain to attain the plain
Far from the hills of Habersham
Far from the valleys of Hall.

All down the hills of Habersham,
All through the valleys of Hall,
The rushes cried Abide, abide!
The willful water-weeds held in thrall,
The loving laurel turned my tide
The ferns and the fondling grass said Stay!
The dewberry dipped for the work delay,
And the little weeds sighed Abide, abide!
Here in the hills of Habersham,
Here in the valleys of Hall.

But oh, not the hills of Habersham,
And oh, not the valleys of Hall,
Avail: I am fain for to water the plain,
Downward the voices of duty call—
The dry fields burn, and the mills are to turn
And a myriad flowers mortally vean,
And the lordly main from beyond the plain
Calls o'er the hills of Habersham,
Calls through the valleys of Hall."

J. W. WEDDELL, in Baptist Union.

How Can We Make Most Profitable the Educational Work of the B. Y. P. U.

BY REV. T. TROTTER, D. D.

No. 4.

This subject has been given me by the editor of the Young People's column, with the request that I pen a brief article thereupon.

It is a question of much practical importance and I should be glad if I could say something useful in my attempt to answer it.

I would lay down, first of all, certain cardinal conditions which must be met, whatever particular scheme may be adopted, if there is to be any large and sustained profit in the so-called educational work: (1). The programme of work to be attempted must be intelligently planned, in careful adjustment to the general capacity and opportunity of those for whose benefit it is designed. (2). The plan must aim to secure real work on the part of all who are professedly engaged in the study. Telling is not teaching. Education, to be real, must awaken interest in the student, and draw out his own mind into healthful and eager exercise. (3). The execution of the plan must be conducted, as to time and method, in the most systematic way; irregularity and fitfulness will bring the best laid plans to naught. (4). There must be competent and devoted leadership; not necessarily clever leadership, but some aptitude and capacity, and this backed home by down-right earnestness and devotion.

As we pass to the consideration of concrete schemes and methods, a very practical question which will arise in many minds is, How far does the educational scheme of the American B. Y. P. U. furnish an effective means for educational work among our own young people? Well, it must be acknowledged I think that that scheme has great merits. It gives each year a most excellent programme of work, outlined and elaborated by specialists in the respective departments; and week by week in the Baptist Union presents to the leaders of the work and to the young people generally, a wealth of materials for the intelligent pursuit of the various lines of reading and study. To this scheme is to be credited the incorporation, or at least the ennoblement, of the educational idea, in connection with our young people's societies. And wherever the Union has been largely taken, and the leader and his young friends have made earnest use of the materials thereby furnished, there has doubtless been very great benefit derived. The weakness of the scheme—at least for the young people generally in these Provinces—is, that it has been found impracticable to secure any general taking of the Union. The writer during the year of his pastorate at Wolfville gathered a body of young people, numbering a hundred and over, for the study of the Christian Culture Course, outlined for that year by the B. Y. P. U. Not more, however, than half a dozen Unions were taken in Wolfville, and in the end his mode of teaching had to become that of lecturing, as he had no time to prepare with his own hand written materials, to direct the reading, and open the subjects of study for the young people who were without access to the printed paper.

I should greatly like to know to what extent the educational scheme of the B. Y. P. U. is being attempted still by our young people's organizations. Quite sure I am that where it is found practicable to follow that scheme great benefit will result. I have a suspicion, however, that if the facts were known, it would be found that the scheme has largely lost its hold and is to a great extent a dead letter. I should be happily surprised if I discovered the opposite to be the fact.

If my surmise is correct, then a serious situation is before us. It would be a matter for infinite regret if the educational enthusiasm and momentum produced by B. Y. P. U. movement, should be lost, because the original plan has been found to some extent unworkable. Let us by every means possible conserve the quickening and inspiration which the movement has brought us, even though we have to invent some entirely new and independent plan of procedure.

In many cases the pastor, of fertile brain and ready hand will frame an independent programme of educational pursuits for his young people, and draft questions in advance week by week to stimulate and guide their own work. But often this will not be practicable. The fertile brain is there, the ready hand and the willing heart; but in these days of high preaching demand, and so many extra-pulpit duties for the living, earnest pastor, it will be impossible in many cases for the pastor to work out and keep agoing an efficient and satisfactory educational plan as a purely independent effort.

And so I am wondering whether, with a view to making "most profitable the educational work" of our young people, we shall not find it expedient to try some co-operative plan for these Provinces, by which simple and helpful courses of instruction can be arranged, suited to our peculiar needs, and suggestive helps provided in some way, which will be available for all who desire to use them.

Again, however, I would say that, whatever scheme may be adopted, the four general principles with which I started out are indispensable.

Wolfville, April 22nd.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

For Palconda and its bereaved missionary. For the church just organized that the little one may become a thousand. For the work among the Savaras that the native preacher lately appointed may be greatly blessed and the workers speedily multiplied.

Notice.

The executive meeting of W. B. M. U. will be held on Tuesday, the 14th of May, at the Mission Rooms 85 Germain street.

How Our Circle Celebrated the Twentieth Century.

Two days before Thanksgiving the members of the little X circle looked anxiously out of their windows in the early gray of the morning to see if the day promised to be pleasant. For was not this the day for which they had been planning and working all summer, the day when all the Twentieth Century Thank Offering boxes were to be brought in? Not even the critical member could find anything wrong with the crisp air and bright winter sunshine; and how the women did come to that meeting like swarms of bees around a honey jar! "Cause we've all got something to do," whispered plump little Mrs. Green to her neighbor. Certainly there was an unusual hum of expectation and an atmosphere of good times to come that was infectious. The legs of the little page fairly twinkled, and all her yellow curls bobbed as she trotted among them, distributing attendance cards, and asking in official tones whether they had all registered.

On the platform, among the blossoming plants and palms, were placed twelve chairs, all empty, when the president rapped for order, and the meeting began.

Such rousing songs they sung, such uplifting words they read, such tender prayers they offered as they all prepared in spirit for the beautiful Thanksgiving services to follow. Each "Month," in turn, came to the platform and in a few words brought to all the claim of some needy portion of the great earth and its peoples to receive the gospel. No manuscript was used, but directly out of the heart of the need to the heart of the listener came the appeal. After not more than two minutes expended in presenting some one in the most telling and concrete way possible the "Month" turned to the president of the year, saying, "To help supply the world's need, we who represent the month of January present our offering of Thanksgiving as we enter the twentieth century." As she finished she held out a great basket, all white and glistening, and four ladies who represented the weeks of the month came forward, and poured into her basket the mite boxes which each had collected from the "days" assigned her. January, after placing her well-filled basket on the front of the platform, took her seat; and February bearing a basket flatterer with tiny flags made her appeal, received the offering from her "weeks," and took her place. And so the beautiful procession moved along, April with her violets, June with her roses, November with a glowing yellow pumpkin, December bright with holly berries, and each one with some quaint or pretty conceit of her own.

When all the boxes were gathered the months poured them all into the lap of the year—though that had to be done figuratively after all, for no year, had a lap ample enough to receive a quarter of the great heap of little white boxes.

After the women had all presented their offerings, there flocked to the platform the dear little kindergarten children bearing their offering and singing their sweet child-songs. They were followed by a delegation from the primary department bearing a tray heaped high with the little steamer-trunk boxes all packed for far away lands.

After the reception of these gifts the whole society rose and sang, "Praise God from whom all blessings flow," and then softly and reverently repeated together this covenant of obedience and service:

THE COVENANT.

Grateful that "I know that my Redeemer liveth,"—Mindful that vast millions of women and girls can never hear the "tidings of great joy," unless a Christian woman be sent to them,—

Remembering that Jesus made loving obedience the supreme test of discipleship, and that His last most solemn command was "Go teach all nations,"—

I gladly enter into this covenant of obedience: that I will not cease to make offerings of Prayer, Time, and Money, to the end that the daughters of sorrow in heathen lands may know the love of Jesus.

"The best meeting we ever had," said one member to another as they broke up into happy groups, chatting and shaking hands and examining the pretty baskets of the months. Why, I wonder? Did these facts help?

It was planned months before. It was well organized. Definite responsibility was given to many members. Short program assignments were given to a large number. Each woman in the audience had her own representative in the exercises. The children had a part.

Foreign Mission Board.

NOTES BY THE SECRETARY.

God is calling loudly for means and men to evangelize the heathen. Shall He call in vain? Open doors are on every hand, which invite the hosts of the Lord to enter. Hands stretched out in the darkness beckon us, millions of voices are pleading, "Come over and help us." Shall we not heed? Motives as high as heaven and as deep as hell constrain us to respond. It is the greatest privilege and an unspeakable honor to have some part in the greatest enterprise the world has ever known or ever will know. The blood of Chinese Christians will be a telling witness for Christ in years to come. The famine in India has afforded the sublimest opportunity for the practical exhibition of Christianity. The explorations of the heart of Africa open up communication with more than 30,000,000 of its inhabitants. What potent reasons, what sublime motives, have we for engaging in this matchless work? Love for God, that finds its highest expression in implicit obedience to the command "Go into all the world"; love for our fellow-men that leads us to do unto them as we would wish them to do unto us. These motives are heaven born, and mean that we are heaven-born. What reasons! God says so, and He is always right. He associates this world's evangelization with the coming of our Lord. When this "gospel of the kingdom" shall be preached in all the world, then shall the end come. In going we are assured of His presence and blessing, and there is no earthly joy comparable to a realization of His blessed presence. Let the Maritime Baptists show the Christian spirit in liberal giving to, and earnest praying for this work, and the result would surely be increasing spirituality and a growing time here at home.

The Baptists of the Southern States seem to be considerably stirred on the subject of Foreign Missions. Many of the churches are giving to the work as never before. Quite a number of them are trying to raise \$500 each toward the support of a missionary in the foreign land. And this not only by some of the larger churches but also quite a few with a membership of two or three hundred are gladly raising this amount also. If this should become general, and why should it not? the churches in the South will be entering upon a new era of mission work, and the blessing will not only fall on the foreign lands but a richer blessing will come to the home churches.

The writer would like to be identified with a church that supports its own pastor and cares for a representative on the foreign field. There are a dozen churches in these Provinces that could do just this thing and would be greatly blessed in the doing. "We owe it to our members to bring them into touch with this foreign missionary movement. No subject is so elevating, so uplifting, so inspiring, so lengthening, so broadening as this subject which occupied the life of Jesus Christ," writes J. R. Mott.

In appealing for funds for the great work among the heathen, the answer sometimes given is like this: "We have had so many calls, or we have just been contributing to some endowment fund, or to repairs on the home church, etc., and therefore you must excuse us from responding to your call."

Now these claims are a reality, but it is submitted with great confidence that all these numerous interests in the home-land would be attended by vastly more of blessing if the plans for giving on the part of the Lord's people were so made as to recognize the primary obligation to evangelize the utterly destitute heathen according to the terms of Christ's last command.

If the servants of Christ plan to provide for all sorts of other things, however excellent in themselves, first, and at the expense of ignoring the foremost thing in the mind of Christ, there will be many a sad disappointment concerning the ultimate worth of the things done. Depend upon it such a course is the surest way to bring on spiritual decline.

Nothing satisfies Satan like the saint who is satisfied with himself.

"A holy life is a preacher of righteousness."

O Pity Them.

The day will never break in glory on The sleeping earth again, it cannot be, For he is dead! in gloom the day will come In gloom depart: the moon will never give Its light again,—never, for he is dead. The cry is human, but it is not true: For nature's care is not for you or me, Nor anyone alone, it is for man. So very old this truth, so clear to those Who see,—alas how many do not see. How many will not trust because the will Of God is not their will. O pity them! For nature, at His word, will punish them. On rolls the flaming wheel and stops for none.

—ARTHUR D. WILMOT.

Delightful Studies in the Word.

Scriptures: Exodus 17: 1-7; Numbers 20: 1-13; 1 Corinthians 10: 4.

The two Rods and the two Rocks. Each of these four sets forth a different characteristic of Christ Jesus, and a separate phase of his work for and in the believer. There was Moses' rod with which he smote the river of Egypt, and the water was turned to blood, and with which he smote the rock in Rephidim and the water gushed out. This rod shadowed forth the power of the perfect man, Jesus of Nazareth, under the law.

There was Aaron's rod that budded, which Moses was to hold in his hand when he spoke to the rock in Kadesh, which forecast the priestly authority of the risen Christ, but which Moses laid aside, and contrary to the command, took his own rod and smote the rock twice to his own great peril and loss.

Our rock—Tsur, the low-lying rock—set forth the mediatorial work of Jesus. The other—Selah, the up-lifted crag—set forth his work as a tower of strength to his people. The one prefigured the child of God overflowing with spiritual blessings while in affliction, the other showed how his life is hid with Christ in God.

M. B. SHAW.

San Bernardino, Cal., Good Friday, 1901.

Dr. Cumming once reminded his hearers of the Cairngorm mountain in Scotland, whereon the Highlanders gather rock-crystals; when the sun comes out after heavy rains, they search the mountain's brow for shining objects—the storm has washed the earth from the crystals, and now they reflect the sunshine. So the Master's jewels are, ofttimes, discovered shining for Him where the floods of trouble have overflowed; and the Lord thinketh upon them. Not one of the gems for His diadem can be forgotten. Whither art thou passing, O thou afflicted, tried with tempest, as thy feeble steps are crossing the holy ground of grief? Every hour brings thee nearer to that haven where storms are not, that land of flowers that know not the sharpness of thorns, that home where never a sigh of pain is heard, and where in all His beauty thou shalt see the King.—The Quiver.

Dr. Coburn, of Denver, in an article on Mr. Ingersoll's use of the Bible, points out one reason why that popular man failed to shake men's faith in the Bible. It was largely because they were led from his own words to believe that he was overstating his case, and was not scrupulously accurate in his statements. As an example, Dr. Coburn mentions his assertion that the ten commandments were in force in Assyria and Persia thousands of years before Moses was born, yet there was no Persia until centuries after Moses died. The moral on the side of Christians, especially when they are defending their faith, is this: Verify your own statements and question every one made on the other side. Vain philosophy, science so called, and unvarnished history perish beneath the microscope of the man who is determined to know the facts and the truth.—"The Christian."

Run Down

That is the condition of thousands of people who need the stimulus of pure blood—that's all.

They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing.

It is the medicine for all debilitated conditions.

Hood's PILLS cure constipation. Price 25 cents.

If He Says So

Don't doubt your doctor. If you haven't perfect confidence in him, get another. If you have just the one you like, ask him this straight, plain question:

"What do you think of Ayer's Sarsaparilla?"

If he says it's good for tired people, good for purifying and enriching the blood, good for weak nerves, and good for building up the general health, then remember his advice.

Perhaps one of these days you will want to profit by it.

\$1.00 a bottle. All druggists.

J. C. AYER CO., Lowell, Mass.

Home Missions.

IMPORTANT STATEMENT.

Now that we are nearing the end of the third quarter of the Convention Year, we are able to speak with some exactness in regard to the work of the year and the probable expenditure.

There are now about fifty fields or groups of churches on the Home Mission Roll. This is a larger number than for some years past, due in part to the division of some of the larger fields, but more to the fact that some of the groups that in the past were self-supporting, have by dissensions and removals, been so weakened as to make it necessary for the Board to help them. With the exception of two or three all of these groups have had some ministerial labor during the year, and the larger part of them have had regular and continuous pastoral care.

The expenditure for the year ending July 31st will be about \$4500. The income from regular sources last year, i. e., from Denominational Funds, N. S. and do P. E. I.; W. B. M. U. and dividend of Avon Marine Ins. Co. was \$3647.71. It will be seen that unless the income from those sources is in excess of last year it will not be sufficient to meet the expenditure. The income to date amounts to only \$1569.00. Last year the amount received from legacies was comparatively large. This year nothing has been received from that source and I know of none coming. This makes it the more important that the income from the regular sources should be increased.

The Board is endeavoring to care for our weak churches, seeking to do the best possible for every one of them, and confidently expect that all friends of the Lord's work will sustain them.

A. COBURN, Cor. Sec'y.
Wolfville, N. S., April 23rd.

Forward Movement Fund.

N A Rhodes, \$125; J H Rockwell estate, \$2; Mrs Mary R Cobb, \$5; Chas Barratt, \$1; Alex Crowe, \$25; Wm Rockwell, M.D., \$12; Mrs B G Carter, \$2; Isaac Glennie, \$3; J M Glennie, \$5; John Porter, \$5; Rev W E Bates, \$5; Sanford Barnes, \$2; Walter Kilcup, \$5; Ernest Blenkhorn, \$4; Amasa Dixon, \$5; Bliss Ayer, \$2; Geo Rogers, \$1; H V Stilliker, \$2 50; B E Black, \$4; Alfred Ayer, \$4; Burwash Robinson, \$4; W Clare Wry, \$2; A E Wry, \$5; Wm E Hicks, \$2; F B Doncaster, \$5; John A Bower, \$2; Hanford Palmer, \$5; Amos B Raton, \$2; Mrs Rufus Wood, \$1; P S, \$7 95; C C H Eaton, \$25; Wm Chipman, \$12 50; Mrs S W deBlais, \$2.50; J F Raymond, \$10; J H Barnstead, \$1.

There was no report last week, because there was nothing to report. Only four names were sent the week before and probably the editor thought it too small to publish. Who will help now?

Wm. E. HALL.
93 North St., Halifax.

Personal.

Rev. C. A. Eaton, of the Bloor Street Baptist church, Toronto, has received, and it is understood has accepted, a call to the pastorate of the Euclid Avenue church, Cleveland. Mr. Eaton's removal will be felt as a loss to the Baptist denomination in Canada. The Toronto Globe says of Mr. Eaton that he is "a scholar, a thinker and a man of broad human sympathies. His influence as a preacher is due not to tricks of rhetoric or strainings after effect, but to strong convictions earnestly and honestly expressed. Those who are looking for new doctrines or theories in regard to the fundamental articles of Christian belief would probably call him a conservative; those who regard those articles of belief as things to be exhibited on Sunday and laid on the shelf all the rest of the week would describe him as a radical. He is a strong believer in applied Christianity. In addition to his pulpit and pastoral duties Mr. Eaton has done a large amount of literary and journalistic work, scholarly, thoughtful and earnest. We shall be sorry to lose him if he decides to go; but as the human heart is pretty much the same article everywhere, we have no doubt that he will do as good work in Cleveland as in Toronto.

THE MYSTERIOUS SILENCE.

How strangely mysterious is the law that presides over the departure of souls from this world! Young or old, tarnished by vice or resplendent with virtue they disappear into silence. They go forth without telling who summons them, without a ying why or how. Their faces suddenly set toward eternity and look back on us no more, so irresistible is the beauty that entraptures or the power that seizes them. A voice has called them in the eternal distance. A sound has vibrated like a funeral reveille, which they alone can hear. And while ignorant of what thus absorbs them we still seek to retain them, to speak to them. Noiselessly they escape without bidding us farewell, gliding as invisible phantoms from our loving hand.—St. John Monitor.

There are certain tiny insects which work on all branches of trees, raising small lumps here and there. Out of these lumps a deep black substance is obtained, from which the ordinary ink of commerce is manufactured. This ink is used by all kind of writers to give expression to thoughts, some of which may reach the hearts of vast multitudes of people, and live on into eternity. The smallest duties performed by the obscurest Christian may have immeasurable and eternal influence. Let us not turn aside from the least opportunity. Infinite consequences may hang upon the faithful doing of apparently the most insignificant actions.

The famine in India was laying bare a large district, and it was difficult for the people to keep body and spirit together, says the 'Christian Herald.' One day a British soldier found by the side of the road a baby-boy, who had evidently been abandoned in a last resource by his parents. Tommy picked the child up, and, in spite of regulations, smuggled him into the

HOLE IN THE LUNGS

There are thousands of men and women, as well as ever, with holes in their lungs: consumption stopped.

Consumption stopped is consumption cured. What does it?

Some change in the way of life and Scott's emulsion of cod-liver oil.

With the emulsion, give some attention to circumstances: change from a dark damp close room to a sunny dry airy one; from city to country; from hard to an easy life; indoors to out.

A hole in the lungs once healed is no worse than a too-tight waist or waistcoat.

Take the emulsion, and give it a chance to heal the wound.

We'll send you a little to try, if you like.
SCOTT & BOWNE, Toronto, Canada.

barracks. With the cognizance of a few 'chums' he was able to get the youngster some food, and then put him under his bed out of sight to sleep off the exhaustion resulting from semi-starvation. A few hours later, when he went to bed, the little fellow was taken from his hiding place, and Tommy took him into his bed and did his best to warm him. In the following days the private and his friends kept their secret, and the baby was arrayed in a red coat, after the discarded military garment had undergone the necessary alterations—a funny figure he cut in the British uniform, it is said. Eventually Tommy took the little fellow to one of the Baptist missionaries and arranged that he should be admitted into the home provided for famine children. The soldier explained that he would himself pay for the child's keep.

The Department of the Interior will this year probably have to undertake surveys along the line of the forty-ninth parallel, which is the international boundary from Manitoba on to the Pacific coast to set up the marks that were set up forty years ago, and are now being obliterated in many places. On the westernmost part of the line there were originally iron posts set up from the coast to the Cascades range at intervals of little less than a mile, and from this on east and across the plains the boundary is marked by mounds of stones. It will be the duty of this survey to find out where those posts or mounds have been removed to set them up again.

God expects every one who lives in the Spirit to walk in the Spirit. That is natural. If you plant an acorn and the little oak comes up, you expect it always to remain true to its character. It began an oak, and it will end an oak. God gave you the Holy Spirit that your whole life might be a Holy Spirit life; and God meant that the Holy Spirit should actually take possession of you, that your walk should be in the Spirit, and that you should walk as a man led by the Spirit of God. What is the meaning of the expression about walking 'after the Spirit and not after the flesh'? It means this—that you are never for a moment to forget that the Holy Ghost is dwelling in you. God intends that your whole walk should be that of a man possessed and led by the Spirit.—Rev. Andrew Murray.

It is a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the gospel.—[Dyer.]

Notices.

The N. S. Central Association will hold its annual meeting with the Baptist church in Dartmouth, commencing Friday, June 21st at 2 p. m. Further notices will be given later on.

S. B. KEMPTON, Moderator.
Dartmouth, April 24th.

The next annual session of the N. S. Central Association will be held with the Dartmouth church, June 21, at 10 o'clock, a. m.

H. B. SMITH, Assistant Clerk.

The New Brunswick Western Association will convene with the Lower Newcastle Baptist church, Queens county, June 28, at 2.30 p. m. All the churches are urgently requested to be particular in filling out the statistical part of their letters.

C. N. BARTON, Clerk.

The Cumberland County Conference convenes with the Springhill Baptist church on May 14th. Pastors have been requested to prepare papers on the following subjects: Dr. D. A. Steele, The Baptist Pastor of to-day; Rev. J. M. Parker, Sunday School Work; Rev. P. D. Nowlan, How I conduct a prayer meeting; Rev. A. F. Baker, Evangelistic Work; Rev. O. E. Steeves, Foreign Missions; Bro. Huntley, Home Missions; Rev. D. H. McQuarrie, Educational Work. It is earnestly hoped that not only a large number of pastors be present on this occasion, but also a large representation of the laymen from the various churches. We need your help and counsel.
A. F. BAKER, Sec'y.

The Westmorland Quarterly Meeting will convene with the Port Elgin Baptist church on Tuesday the 14th, at three o'clock in the afternoon of that day at the Baptist church in Port Elgin, Westmorland county. All churches in the N. B. Eastern Association, not included in the Albert County Quarterly Meeting, are requested to send five lay delegates. All Baptist ministers and students, within the said limits whether in charge of a church or not, are also requested to attend.

By order,
F. W. EMMERSON, Clerk.

Sackville, April 19th, 1901.



Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with

Aches and Pains

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

A Cure for All

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Frostbites, Chilblains, Headaches, Toothache, Asthma, Difficult Breathing. Cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with pain. Radway's Ready Relief is a sure cure for every pain, Sprains, Bruises, Pains in the Back, Chest and Lungs.

IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

Stops pain, allays inflammation and eases convulsions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

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

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

25 cents a bottle. Sold by all druggists.

Radway's Pills

Always Reliable. Purely Vegetable.

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

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

—AND—

All Disorders of the LIVER.

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensation when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs and sudden flushes of heat, burning in the flesh. A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. Price 25c. a box. Sold by druggists or sent by mail.

Send to DR. RADWAY & CO., Lock Box 265, New York, for Book of Advice



Those who have used Laxa-Liver Pills say they have no equal for relieving and curing Constipation, Sick Headache, Biliousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash or any disease or disorder of the stomach, liver or bowels.

Mrs. George Williams, Fairfield Plains, Ont., writes as follows: "As there are so many other medicines offered for sale in substitution for Laxa-Liver Pills I am particular to get the genuine, as they far surpass anything else for regulating the bowels and correcting stomach disorders."

Laxa-Liver Pills are purely vegetable; neither gripe, weaken nor sicken, are easy to take and prompt to act.

A. Picard, a confidential clerk to D. Arnaud broker, Quebec, is missing, and his books show a shortage of twenty thousand dollars.

Society Visiting Cards For 25c.



We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more pkgs. are ordered we will pay postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

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

Wedding Invitations, Announcements etc., a specialty.



ARE A SURE CURE

FOR

Nervousness, Sleeplessness, Nervous Prostration, Loss of Energy, Brain Fag, Faint and Dizzy Spells, Loss of Memory, Melancholia, Listlessness, After Effects of La Grippe, Palpitation of the Heart, Anæmia, General Debility, and all troubles arising from a run-down system.

They will build you up, make rich red blood and give you vim and energy.

Price, 50c. per box, or three boxes for \$1.25, at drug-gists, or will be sent on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.



Gates' Acadian Liniment, the WORLD'S greatest Pain Exterminator.

Hall's Harbor, May 31, 1900.

C. GATES, SON & CO.,
Middletown, N. B.

Gentlemen: About two years ago I was taken sick with La Grippe. My head pained excruciatingly. So terrible was the pain that when my wife wrung cloths from hot water and held them on my head I could not feel the heat. I obtained a bottle of your ACADIAN LINIMENT, used it on my head, and took some in hot water internally, according to directions. As soon as I drank it I felt better and it made a cure in a few days.

I afterwards advised a neighbor to use it and it cured him also. Mr. Joshua McDonald, of Casey Corner, spent \$25.00 before I saw him and persuaded him to try your Liniment. He, too, was cured and says that he will never be without GATES' ACADIAN LINIMENT in the house.

For man and beast, external or internal, I regard it as the best. Yours truly,
ALEXANDER THOMPSON.

Insist on having GATES'—the BEST.
Sold Everywhere at 75 Cents per Bottle.

FREE

Patented Watch, slow wind and set, with gold bands, ornamental dial and reliable jeweled movement, given for selling only 1 doz. beautifully finished. This stand (U.S.P.) Cabinet Photographs of Queen Victoria in the most like walking. Write for names and send this beautiful Watch, postpaid. THE PHOTO CO., 303 V.L. TORONTO.

We freely acknowledge that much of our present standing and reputation is owing to the character and ability of the students of whom it has been our good fortune to have had the training. This year's class is no exception, but is fully up to the standard of former years.

Business and professional men in want of bookkeepers and stenographers are invited to call upon us or write us. No recommendation will be made unless we are sure of giving satisfaction. No better time for entering than just now.

SEND FOR CATALOGUES.
S. KERR & SON.

The Home

WORK BASKET.

A pretty little basket, intended to hold small pieces of work, a spool of cotton, scissors, needles and thimble, may be made of two pieces of cardboard, covered with Ruskin linen, or with holland, worked in cross-stitch or in Italian stitch. Each piece of cardboard is four inches deep, seven inches wide at the top, and five inches wide at the bottom. The ends are sewed together, and then an oval piece five inches long and two wide at the widest part is sewed in from the bottom of the basket. Three lengths of fine cord plaited together form the handles and the trimming around the edge of the basket. When finished, this makes a dainty little gift that may be constructed at small expense.—Housekeeper.

HOW TO MAKE STRONG CEMENT.

Prof. Alexander Winchell is credited with the invention of a cement that will stick to anything. Take two ounces of clear gum arabic, one and a half ounces of white starch and one-half ounce of sugar. Pulverize the gum arabic and dissolve it in as much water as the laundress would use for the quantity of starch indicated. Dissolve the starch and sugar in the gum solution. Then cook the mixture in a vessel suspended in boiling water until the starch becomes clear. The cement should be as thick as tar and should be kept so. It can be kept from spoiling by dropping in a lump of gum camphor or a little oil of cloves or saffras. The cement is very strong indeed, and will stick perfectly to glazed surfaces, and is good to repair broken rocks, minerals or fossils. The addition of a small amount of aluminum will increase the effectiveness of the paste, besides helping to prevent decomposition.—Jeweler's Weekly.

CHEAP DRAPERIES.

Cheap, yet pretty draperies for bedrooms may be made of the grey outing blankets, that can be purchased for fifty cents a pair. I have a pair that receives many compliments from my guests.

I cut silkoline into strips about an inch wider than the stripes of the blanket and basted them on so as to cover the latter completely. I also basted a strip of the same width about six inches from the end of the piece that is turned over at the top. These strips were carefully turned under at the edges and cross-stitched in place with wash silk of the same shade as the background of the silkoline. Including poles, rings, etc., my draperies cost a dollar and eighty-five cents, and no one knows of what they are made unless I tell.—Housekeeper.

USES FOR OILCLOTH.

Table oilcloth may be used for stiffening for dress skirts instead of crinoline, and it will keep its stiffness until the dress is worn to rags.

A good lining for the collars of little boys' sailor suits is table oilcloth, as no amount of rouping will spoil the shape of the collar when this is used for that purpose.

For rough work about the house nothing is more economical than the apron of table oilcloth. It will last as long as a dozen gingham aprons, and requires no washing, except an occasional wiping off with a damp cloth. It must be cut to fit smoothly, since it wears out quickly if there are wrinkles.

White oilcloth, pinked around the edges, dyed or painted any pretty color, makes good scarfs for dressers and commodes, and should always be used in the children's room until they have learned to make their own pretty things and care for them.

Table oilcloth may be used for hall carpeting and several layers of paper placed underneath it will make it wear nearly as long as that usually sold for carpeting, and the cost will only be about one-third as much.—Housekeeper.

POTTED PLANTS.

Potted plants very often suffer from lack of moisture at the roots, when we think we have watered them right along very freely. When the ball of earth in the pot becomes dry, it shrinks, perhaps leaving a slight open space between pot and earth, and when water is applied, it will run off on the inner surface of the pot, and escape through the drainage hole, while the soil in the pot remains dry. The best way to water potted plants is by absorption from the bottom up. Stand the pot in a pan, tank or other receptacle that contains a few inches of water, and leave it there until the soil in the pot has become soaked up to the top. This secures thoroughness, and will have the best results.—Ex.

There are those who tell us there must be a larger liberty. But these balloons are apt to come to grief. The man that swings the farthest off is counted the broadest. Planets are at a discount; meteors at a premium. The meteor goes out of sight and then returns, and brings consternation, or used to; but we come to understand that it's too thin.—[Dr. P. S. Henson.

In order to fumigate a room, measure the cubic contents and for every 1,000 square feet allow two pounds of rock sulphur and one pound of flowers of sulphur. Put the two together in a metal pan, lifted from the floor on a pan of ashes or a brick. Pour a teaspoonful of alcohol over the sulphur. Examine all the windows and any cracks where the air can come in and see that they are all sealed up. Touch a match to the sulphur and leave the room at once, shutting the door tight. Let the room remain shut all night or for twenty hours. It is not necessary to use so much sulphur to disinfect a room, but to rid a building of vermin less energetic means will fail to accomplish the result. It may be necessary to fumigate the room twice, if after cleaning it there is any evidence that the work has not been a perfect success.—Ex.

An industrious collector of curiosities has made a list of the choice expressions used at a recent sitting of the Austrian Parliament. There are some of the politer epithets used: Liar, scoundrel, ruffian, brigand, cad, cur, thief, rascal, convict, professional drunkard, maniac, fool, idiot, lump of mud, shameless swindler, incapable donkey, swineherd, reptile, creeping insect, devil, damned soul, dirty heathen, fox, pickpocket, filthy Jew, pirate, burglar, streetcleaner, clown, blustering booby, murderer, brainless nobody, assassin, penniless hangeron, elephant, street arab, rhinoceros, crocodile, negro, skunk, rogue, black mailer, jailbird, ape, vulture, beast of prey and blackguard. The author of the list fears it is far from complete.

Portland, Maine, P. es: Apropos of the discussion of the curfew law it is noted that the city of New Bedford, in Massachusetts, already has what may be called the common law curfew, the old ringing of the bell at 9 o'clock. The young people of the city regard it as the signal to go home and generally obey it, although there is no law on the subject. The ringing of the bell at 9 o'clock still exists in some New England towns and cities. It was formerly the custom in Portland, but the disturbance caused thereby was troublesome to entertainments and meetings, so the two taps of the fire bell were substituted. Few people think of those taps as a signal to go home; but they are the survival of the custom brought to England a thousand years ago by William the Conqueror, and transplanted to New England by our Puritan fathers. In England the signal was a command for lights and fires to be extinguished, and for armed people to retire from the streets. It was an institution for the benefit of the old folks as much as for the young folks.

WHY THEY LAUGHED.

A mother of twins one night heard a series of giggles proceeding from the neighborhood of the children's bed. "What are you laughing at there?" she said. "Oh, nothing," replied Edith, one of the twins, "only you have given me two baths and Alice none at all."

Nine Boils On Neck.

Anyone who has ever been troubled with boils can sympathize with poor old Job. There was no Burdock Blood Bitters in those days, so Job had to suffer in silence. Now-a-days no one need endure the misery of boils.

All they have to do is take B.B.B. when their blood will be cleansed of all impurities and every boil will quickly disappear.

Miss Lydia Moody, Ruscom, Essex Co., Ont., sends the following statement of her case: "Some time ago my blood got so out of order that many boils appeared on my body and prevented me having any rest. I had nine on my neck at different times, and quite a number of small ones came on my shoulders and arms.

"Our next door neighbor, seeing the condition I was in, told me to take B.B.B. for my blood, and I did so. "After I had finished the first bottle I found that some of the boils had disappeared and all the rest were getting much smaller. I then got two more bottles, and by the time I had these nearly all gone there was not a boil to be seen. Besides this, a headache, from which I suffered greatly, left me, and I improved so much in health that I am now a strong, robust girl."

CURE ALL YOUR PAINS WITH

Pain-Killer.

A Medicine Chest in itself.
Simple, Safe and Quick Cure for
**GRAMPS, DIARRHOEA, COUGHS,
COLDS, RHEUMATISM,
NEURALGIA.**
25 and 50 cent Bottles.
BEWARE OF IMITATIONS.
BUY ONLY THE GENUINE.
PERRY DAVIS'

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. I highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities: W. A. Randall, M. D., Yarmouth; Wm. H. Turner, Charles J. Kent, Joseph R. Wyman, ex-Mayor, R. E. Pellers, Lawrencestown. Manufactured at Yarmouth, N. S., by

Fred L. Shaffner, Proprietor.

The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Second Quarter.

THE GREAT COMMISSION.

Lesson VI. May 12. Matthew 28: 16-20.

GOLDEN TEXT.

Lo, I am with you always, even unto the end of the world.—Matt. 28: 20.

EXPLANATORY.

THE MEETING IN GALILEE.—Vs. 16, 17. 16. THE ELVEN. . . . WENT AWAY INTO GALILEE. As we saw in our last lesson. They probably did not go in a body. The seven very likely went first, a little in advance of the appointed time. INTO A (THE) MOUNTAIN. The designated place. HAD APPOINTED THEM. Probably when he bade them go to Galilee he named the place; or he may have designated it at some of his appearances after his resurrection. The "when" and the "where" would naturally be stated together both by the angels (Matt. 28: 7) and by Jesus himself before his death (26: 32) and after his resurrection (28: 10).

17. AND WHEN THEY SAW HIM. As he appeared to them according to his promise. THEY WORSHIPPED HIM. Fell prostrate at his feet in reverence and awe. BUT SOME DOUBTED. Probably not of the Eleven, but of the five hundred. The Eleven had before this been cured of their doubts.

I. THE ROYAL POWER AND AUTHORITY OF OUR LEADER, FRIEND AND KING.—V. 18. ALL POWER IS (HATH BEEN) GIVEN UNTO ME. The English language contains no adequate equivalent for the word rendered "power." It embraces the ideas of both power and authority—power coupled with right. The A. V. gives one of these meanings and the R. V. gives the other.

II. HIS ROYAL COMMISSION TO HIS FOLLOWERS: FIRST, TO DISCIPLE ALL NATIONS.—V. 19. GO YE THEREFORE. Because I have all power and authority, I have a right to say to you "Go." I can make you going successful. Therefore go, be aggressive. "The first word in this commission is 'Go.' Yet that word is often lost sight of by preachers and other Christian workers. There are those who seem to think that this message reads: 'Come ye from all the world and hear the gospel.' Ministers complain that people do not come and hear them preach. Christian workers complain that their godless neighbors are not ready to come and sit under pulpit preaching. Well, what if those who need the gospel will not come and seek it? How about this word to you 'Go'? Go and preach to those who will not come to hear. Go out after the little ones who never come to Sunday School. Go and compel, by loving entreaties, those who would be welcome if they came unasked, but who will not come unless you go and bring them." TO ALL NATIONS.

Not merely to the Jews, but to all peoples, races, kindreds, and tongues, to civilized, and to savage, to Greek and to barbarian, to white and to black, to bond and to free? And this is what the disciples did. Within one generation they preached to every nation in the known world. AND TEACH, R. V., "make disciples of." "Teach" here is a different word from the "teach" in the next verse. We greatly need an English word "disciple," for this passage. "The verb 'disciple' is found once in Shakespeare ('All's Well,' I. 2, 28), and once in Spenser ('Faerie Queene,' I, chap. 1). To disciple a person to Christ is to bring him into the relation of pupil to teacher, taking his yoke of authoritative instruction, accepting what is true because he says it, and submitting to his requirements because he makes them." It is to lead them to become followers of his example, learners in his school, obedient

KITCHEN EXPENSES.

Reduced by Ready Cooked Grape-Nuts.

"Modern food saves gas bills (cooking), labor, and doctor's bills, and the food I refer to is Grape-Nuts," says a Chicago woman.

"We have used Grape Nuts over a year. I weighed, when I began using it, about 100 pounds, but have gained 22 pounds since. I have recovered entirely from dyspepsia since using this delicious food. My husband and children enjoy Grape-Nuts as much as I do, and they have all been decidedly benefited by its use.

My baby is very much healthier than my other two children were at his age. I attribute the difference to the use I have made of Grape-Nuts food.

Of course it is a great advantage to have a food that is already cooked and sure to be in good condition. This is not always true of many cereals." Mrs. Geo. S. Foster, 2025 Wabansia Ave., Chicago, Ill.

to his precepts, filled with his spirit, born from above with a new heart and a new life, like his. BAPTIZING THEM. IN (rather "into") THE NAME. The essential nature, the person, in which is summed up all his characteristics and attributes. "Baptizing 'into' the name has a twofold meaning: (1) 'unto' denoting 'object' or 'purpose' (as one devoted to him, belonging to him, coming into relations to him), and (2) 'into,' into fellowship, 'into a spiritual and mystical union.'" By baptism, those who were made disciples made a public profession of their faith and allegiance. This is the duty of every Christian. It is both commanded and necessary; commanded because necessary. It confirms their faith, it separates them from the world, it binds them together in a church, it keeps them from falling away. Like Cortez it burns the ships by which a return could be made. It makes others know where you stand. It is an oath of allegiance. I recognize the new citizenship. OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. The singular is used,—name, not names,—pointing to the Unity in Trinity.

III. HIS ROYAL COMMISSION: SECOND, TO TEACH THOSE WHO BECOME DISCIPLES.—V. 20. TEACHING THEM. A different word from the "teach" in v. 19. It means to instruct, as a teacher instructs his pupils. Hence, to impart instruction by word, by example, by some personality of the teacher. Some one has said that the greatest thing in a sermon is the man behind it. The greatest thing in a lesson is the person who teaches it.

"Observe the order of the Lord's injunctions: first, announce the Glad Tidings; secondly, make disciples; thirdly, baptize them; fourthly, teach them, first, the Gospels; then the Epistles. First, the Glad Tidings; then the Articles of Faith." Conversion is only the beginning of Christian life and the Christian work. Then begins the great work of teaching and training in all the doctrines of Christ, and the varied duties of life TO OBSERVE: "Not merely to 'do' Christ's commandments, but to 'keep watch over them,' as a guard over his prisoner, and this includes attentive study of the instructions of Christ, watching and prayer against temptation to insure obedience to the commands of Christ, and watching for the fulfillment of Christ's prophecies." ALL THINGS WHATSOEVER I HAVE COMMANDED YOU. "The doctrines and precepts of Christ, nothing less and nothing more, are the proper subjects of Christian faith and practice. In these, however, are included the Old Testament, which he repeatedly confirms, and the further revelations he made to those personally 'commanded' by him, including the Apostle Paul." And he promised the Holy Spirit to bring all things to their remembrance, and to guide them in the unfolding and application of his teachings (John 14: 26).

"Does your wife do much fancy work?" "Fancy work? She won't even let a porous plaster come into the house without crocheting a red border round it and running yellow ribbon through the holes."—N. B. Advertiser.

Percy M. Emery, the Australian traveller who is making his way around the world on a wager, was about the streets to-day, and his little book met with quite a ready sale. Emery's gaily colored suit of red and green plush attracted no end of attention and many questions were asked about him. He will stay in St. John a few days, and expects to add a little to the pile he is accumulating as a result of his efforts.—Globe.

Owing to the existence of a scarlet fever epidemic in Keene, N. H., the local bank now sterilizes all the money which passes through its hands. The notes and coins are placed in a galvanized iron oven, lined with asbestos and heated by means of a Bunsen burner. A thermometer is provided to show the interior temperature at all times. The oven is heated to 300 degrees when in use.

Three Baptist pastors are just closing their pastorates, and all will have been nine years in their late charges. Revs. C. C. Earle of Harvard st., Boston; A. N. Frith of Ottawa; and H. F. Adams of Truro. Truro First Baptist church is 43 years old and has had only three pastors; 15-19 years.

Statistics show the percentage of people in favor of suffrage for women neither increases nor decreases. When the states were thirty-three and the population 30,000,000, exactly the same proportion of folk to the total enumeration were favorable to woman suffrage that are favorable to it now with reference to the total enumeration. The number, of course, increases, but the ratio remains unchanged. It is this which makes Kirtley and other scientists conclude that belief in woman suffrage is due only to peculiarities of mind or temperament, not to any consideration attri-

butable to argument or to reason, else the constancy of ratio would not be presented.—Brooklyn Eagle.

COOKING BY ELECTRICITY

Mr. Justjoined—"What on earth are you trying to do?"

Mrs. Jus' joined—"I was reading about cooking by electricity, so I hung the chops on the electric bell, and I've been pushing the button for half an hour, but it doesn't seem to work."—Boston Traveller.

GIRL WITH THE TANGLED HAIR.

I like Daphne to a ros- And her pink cheek with pleasure glows; But, oh, it makes her cross and gum To call her a chrysanthemum. Chicago Record.

WHY HE DIED.

Insurance Superintendent (suspiciously)—How did your husband happen to die so soon after getting insured for a large amount?

Widow—He worked himself to death trying to pay the premiums.—Household Words.

Misery and Health

A STORY OF DEEP INTEREST TO ALL WOMEN.

Relating the Sufferings of a Lady Who Has Experienced the Agonies That Afflict So Many of Her Sex—Passed Four Operations Without Benefit.

Throughout Canada there are thousands and thousands of women who undergo daily pains—sometimes bordering on agony—such as only women can endure in uncomplaining silence. To such the story of Mrs. Frank Evans, of 33 Frontenac street, Montreal, will bring hope and joy, as it points the way to renewed health and certain release from pain. Mrs. Evans says: "I feel that I ought to say a good word for Dr. Williams' Pink Pills, in the hope that my experience may be of benefit to some other suffering woman. I am now twenty-three years of age, and since my eleventh year I have suffered far more than my share of agony from the ailments that afflict my sex. At the age of sixteen the trouble had grown so bad that I had to undergo an operation in the Montreal general hospital. This did not cure me and a little later I underwent another operation. From this I received some benefit, but was not wholly cured, and I continued to suffer from pains in the abdomen and bilious headache. A few years later, having with my husband removed to Halifax, I was again suffering terribly and was taken to the general hospital where another operation was performed. This gave me relief for two or three months, and again the old trouble came on, and I would suffer for days at a time and nothing seemed to relieve the pain. In February, 1899, I was again obliged to go to the hospital and underwent a fourth operation. Even this did not help me and as the chloroform administered during the operation affected my heart, I would not permit a further operation, and was taken home still a great sufferer. In 1899 I was advised to try Dr. Williams' Pink Pills, and decided to do so. I have used the pills for several months and have found more relief from them than from the four operations which I passed through, and I warmly recommend them to all women suffering from the ailments which afflict so many of my sex."

Writing under a later date Mrs. Evans says: "I am glad to be able to tell you that not only has the great improvement which Dr. Williams' Pink Pills effected in my condition continued, but I am now perfectly well. I had given up all hope when I began the use of the pills, but they have restored me to such health, as I have not known for years. I feel so grateful for what your medicine has done for me that I gladly give you permission to publish my letters in the hope that other women will follow my example and find health and strength and happiness through the use of Dr. Williams' Pink Pills."

No discovery in medicine in modern times has proved such a blessing to women as Dr. Williams' Pink Pills. They act directly on the blood and nerves, invigorate the body, regulate the functions and restore health and strength to the exhausted patient when every effort of the physician proves unavailing. Other so-called tonics are mere imitations of these pills and should be refused. The genuine bear the full name, "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. They are sold by all dealers in medicine or can be had post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Don't Neglect A Cough.

It's a short road from a cough to Consumption. When your cough appears take

Shiloh's Consumption Cure

It will cure a cold at once and the "ounce of prevention" is better than years of illness.

"Words cannot express my gratitude for the good SHILOH'S Consumption Cure has done me. I had a chronic cough—was in a dangerous condition, SHILOH cured the cough and saved me from consumption."

J. E. STURGIS, Niagara Falls.

Shiloh's Consumption Cure is sold by all druggists in Canada and United States at 25c, 50c, \$1.00 a bottle. In Great Britain at 1s. 2d., 2s. 3d., and 4s. 6d. A printed guarantee goes with every bottle. If you are not satisfied go to your druggist and get your money back.

Write for illustrated book on Consumption. Sent to you free. S. C. Wells & Co., Toronto.

EQUITY SALE.

There will be sold at Public Auction, at Chubb's Corner (so called), in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on SATURDAY, the twenty-second day of June next, at the hour of twelve o'clock noon pursuant to the directions of a Decreeal Order of the Supreme Court in Equity, made on Tuesday the nineteenth day of February, A. D. 1901, in a certain cause therein pending wherein Thomas A. Godsoe, is plaintiff and William Hazelhurst is defendant, with the approbation of the undersigned Referee in Equity the Mortgaged premises described in said Decreeal Order as:

All that lot or tract of land, (situate and being in the City of Saint John, in the City and County of Saint John), bounded as follows: beginning at the North Eastern angle of a lot leased to William Hazelhurst on the line of a reserved street laid out along the grounds of the Victoria Skating Rink thence along the said street northerly one hundred and seventy six feet or to the line of lands of the European and North American Railway, thence along the said line westwardly one hundred feet or until it reaches the rear of a lot leased to Isaac M. Sharp, thence along the rear line of Sharp's lot and the rear line of lots leased to Sarah and Elizabeth Van Robert Craig and George W. Currie to the Northwestern corner of the lot leased to William Hazelhurst, thence easterly along the line of Hazelhurst's lot to the place of beginning conveyed to David Magee and Matthew F. Manks by William Jarvis by deed bearing date the twenty-eighth day of September one thousand eight hundred and sixty-six; together with all and singular the buildings, improvements, privileges and appurtenances to the said premises belonging or in any wise appertaining.

For terms of sale apply to the Plaintiff's Solicitor.

Held the 15th day of April, A. D. 1901.

AMOS A. WILSON, Plaintiff's Solicitor.

CHARLES F. SANFORD, Referee in Equity.

RENEW

—YOUR ORDER FOR—

Second Quarter Lesson Helps, etc., AT ONCE

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

Terms: CASH WITH ORDER.

P. S.—Just to reduce Stock we have reduced all our Teachers' Bibles to 1/2 OFF.

Send for Price List.

"The Kingdom of Song" is a seller. Get it. 30c. single copy.

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED \$5,000,000. CHURCH SCHOOLS & OTHER PUREST BEST. G. MENEELY & CO. WEST-TROY, N.Y. BELL-METAL. DIMMER, E. & CO. CATALOGUE & PRICES FREE.

From the Churches.

Denominational Funds.

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

3RD COVERDALE, ALBERT CO., N. B.—God is blessing people here. The weather has been very unfavorable and roads disagreeable but a work is going on.

NEW HARBOR, N. S.—Our united efforts have been blessed of God. We have been encouraged and our hearts made glad, as we have observed the indifferent becoming interested in the matter of their soul's salvation and the welfare of the church.

MIDDLETON, N. S.—The church has met with a distinct loss in the death of Bro. E. G. Dodge who passed away April 18. The brother, however, has extended his services very materially.

HOPWELL, N. B.—Since last reporting we have received nine by letter. Five at Albert and four at the Hill. Special services have been conducted ever since the first of the year and over thirty have professed to have found the Saviour.

GASPERRAU, N. S.—Since the coming in of the new year we have been very busy working for Christ, the work has been pleasant and successful. Many persons have been reclaimed from a back-slidden and sinful life.

DIGBY NECK, N. S.—Dr. J. C. Morse of Digby Neck, being unable to attend to the work on all of his extensive field through a severe cold.

to work again. The Dr. is again able to attend to his usual amount of toll.—We also repaired to Lower Rosaway, holding a week of services there, resulting in the revival of several of the church members, and the quickening of others; also the starting again of the Sabbath School and prayer meeting, both of which had not been running for a considerable time.

KENTVILLE, N. S.—After having left Wolfville, Evangelist Gale came to Kentville for two weeks at the united invitation of the Methodist, Presbyterian and Baptist churches. He was accompanied by Miss Hall whose cultured singing was greatly appreciated by all who heard her.

Denominational Work, N. S. FROM MARCH 21ST TO APRIL 22ND. Great Village church, \$9; Inglisville section, Lawrencetown church, \$8.91; Springfield, \$2.35; Argyle, \$4; Pubnico, \$3; Guysboro District Meeting (Antigonish), \$6; Bear River church, \$16. do, S. S., \$12; Kentville, per A. A. Pineo, \$10; Newport, \$7.75; Nictaux and Torbrook, \$17; Hill Grove, \$3; Jordan Falls, \$5.60; New Germany, \$11.13; Foster Settlement, \$3.71; "Norma A" Parrsboro, \$10; Cumberland District Meeting, \$13.

Amounts sent direct to Rev A J Vining, Winnipeg: Rev S B Kempton, Dartmouth, \$1; New Glasgow church, \$13.35; Hantsport, \$23.36; Bear River, \$23.38; Berwick, \$25. Total reported by Mr. Vining, \$86.09. Kings county, S S Convention, \$10.19; Digby church, \$19.36; 1st Sable River, \$5.50; Lewis Head, \$3; Guysboro, \$16; Oxford, \$35; Hantsport, \$50; Pereaux, \$8; Morristown section, Aylesford church, \$5.50; Lower Aylesford, \$17; Glace Bay, \$14.25; Westport, \$16.62; Parrsboro, \$23. do, S. S., \$2; Tidnish, \$4; Linden, \$4.50; Rev P D Nowlan, do, \$2; Milton church, \$20; Immanuel church, Truro, \$19.60; Lawrencetown church, \$21.40; Capt J McConnell, Port Hillford, \$5; Eno's Baker, East Jeddore, \$4; Liverpool church, \$9.50; North Brookfield B Y P U, \$5 \$548.96. Reported by Rev. J. W. Manning, D. D., sums sent direct to him for Foreign Missions and by him reported in MESSENGER AND VISITOR and so not inserted here, \$963.01, making total to date \$5230.36. This is little more than one-third the amount expected for the year, though the third quarter of the year ends with this month. There will need to be an earnest effort on the part of all the churches or the \$15,000 expected and greatly needed to keep up the work will not be gathered.

CORRECTION. Instead of \$5 from Kingston church as reported in MESSENGER AND VISITOR of March 27, read \$15. A. COHOON, Treas. D. F., N. S. Wolfville, N. S., April 22nd.

Schooner Willie D. with plaster for Bowdoinham, Maine, from Cheverly, sprung a leak off Refuge Cove this morning and sank. Crew saved; small insurance.

ACADIENSIS.

The second number of Acadiensis, which has just been received, would, from a cursory glance, appear to be a particularly bright and attractive number, containing, as it does, several new features. In it are sixteen pages of additional reading matter, and it is much more profusely illustrated than was the initial number.

The editor, D. R. Jack, also contributes two illustrated articles, the first entitled An Acadian Artist, gives an account of the work and Paris experiences of J. Noel Scovil, of St. John; the second is an interesting account of some of the Bookplates which are and have been used in Acadia, with biographical notes concerning their respective owners.

D. R. Jack, of St. John, N. B., is the Editor and Publisher. Price \$1.00 per annum.

The unstable character of the government majority received a pointed illustration Friday evening in the House of Commons, during the discussion on money votes. Numerous divisions were taken in a thinned House, the government majorities ranging from 40 to 60. In one case, that of the reduction of the salary of the attorney general, the government majority fell as low as 33. At this the Liberals cheered jubilantly. The Nationalist were greatly disappointed at the outcome, because, when this particular division was taken, 21 of their members were absent.

Mr. Chamberlain, in the House of Commons last week said that the government did not propose to inaugurate a full scheme of civil administration in South Africa during Sir Alfred Milner's absence, which would be of short duration. The work of reorganization would proceed, however, on the lines laid down by Sir Alfred, whose place as British high commissioner would be temporarily filled by Lord Kitchener.

TESTING DRINKING WATER.

The supply of drinking water for the family should be tested at least once a year. Water that at one time is pure and wholesome may become too impure for use, yet it may be without color, or have no odor or taste to show its dangerous qualities.

A simple test of drinking water is the Heisch sewage test. Fill a clean pint bottle three-quarters full of the water to be tested, and dissolve in it half a teaspoonful of pure granulated sugar. Cork it and set it in a warm place for two days. If during this time it becomes cloudy or milky, it is unfit for domestic use. If it remains perfectly clear, it is probably safe.

The second test is also a simple one. Obtain from a trustworthy druggist about five cents' worth of saturated solution of permanganate of potassium. Add about five drops of this to a pint bottle of water. This will turn the water a beautiful rose purple. If there is any considerable amount of organic matter, this color will give place in the course of a few hours to a more or less dirty reddish brown.

FRUIT.

The value of fruit is being appreciated more and more by the American people. It is a common custom, to use fruit in the mornings. The London Family Doctor says:

"Fruits are the natural correctives for disordered digestion, but the way in which many persons eat them converts them into a curse rather than a blessing. Instead of being taken on empty stomach, or in combination with simple grain preparation, such as bread, they are frequently eaten with oily foods, or they are taken at the end of the meal, after the stomach is already full, and perhaps the whole mass of food washed down with tea, coffee, or other liquid. Fruits, to do their best work, should be eaten either on empty stomach or simply with bread—never with vegetables. In the morning, before the fast of the night has been broken, they are not only exceedingly refreshing, but they serve as a natural stimulus to the digestive organs. And to produce their fullest, finest effect, they should be ripe, sound, and of good quality. In our climate fresh fruit should be constituted, not the finishing, but the beginning of the meal, particularly the breakfast, for at least six months in the year. The good effects that would follow the abundant use of fruits are often more than counterbalanced by the saturating them with sugar. Very few fruits, if thoroughly ripe and at their best, require any sugar, particularly if eaten in a raw state; but it unfortunately is a fact that what is intended and prepared for us as a great good in the matter of diet should be transformed into exactly the reverse."

No man can preach more of Christ than he has in him.

Advertisement for Corticelli Home Needlework Magazine. Issued quarterly, 35 cents per year. Should be on every Lady's Work Table. Includes details about subscription, content, and contact information for Corticelli Silk Co., Limited.

MARRIAGES.

WYNOT-DAGLEY.—At Milton, April 13th, by Pastor H. B. Sloat, Herbert Wynot to Hannah Dagley.

ALLEN-MCCARTHY.—At the residence of Mrs. George Allen, Port Elgin, on the 22nd inst, by the Rev. R. Barry Smith, Spurgeon G. Allen of Port Elgin and Dora A. McCarthy, eldest daughter of Mr. Isaiah McCarthy of Springhill, N. S.

MILLS-ZWICKER.—At the Baptist parsonage, Mahone Bay, March 27th, by Rev. W. B. Bezanson, Charles William Mills and Sarah Ellen Zwicker.

FRAIL-PINEO.—At the Baptist parsonage, Mahone, April 15th, by Rev. W. B. Bezanson, Harris Osborne Frail and Grace Garfield Pineo, all of Chester.

GOODE-CRAWFORD.—At Springhill, April 17th, by Rev. J. W. Bancroft, William M. Goode and Ethel M. Crawford.

MCLEOD-MCLEOD.—April 17th, by Rev. J. W. Bancroft, Angus McLeod and Mrs. Annie McLeod, both of Springhill.

ALLAN-HUNTER.—At Leamington, April 22nd, by Rev. J. W. Bancroft, George C. Allan of North Port and Florence A. Hunter, youngest daughter of the late Barney Hunter of Leamington.

KING-WRIGHT.—At Fairville, on the 24th inst, by the Rev. A. T. Dykeman, William Henry King of Pleasant Point, to Henrietta Wright of the same place.

BOYD-GOODWIN.—At Lower Argyle, N. S., on April 24th, by Pastor E. A. McPhee, assisted by Rev. J. K. West, (F. B.) Ella J. Goodwin of Lower Argyle to Stephen N. Boyd of Westboro, Mass., U. S.

COLEMAN-DAVIS.—At the Baptist parsonage, Tusket, N. S., April 10th by Pastor A. C. Shaw, Hardy Coleman to Fannie Davis, all of Middleton, N. S.

DEATHS.

HEMMING.—At Canning, N. S., Mr. John T. Hemming in the 77th year of his age.

BOWLES.—At New Harbor, Feb. 21st, after a lingering illness, Mrs. Mary Bowles aged ninety-four years and eleven months.

NORMAN.—At his home, Milton, April 18th, after a lingering illness, James Norman, aged 57 years.

ROCKWELL.—At Woodville, Kings Co., N. S., Saturday, 20th April, Mr. Jas. Edward Rockwell, in the 86th year of his age. His end was peace.

SMITH.—Wednesday, April 24th, at Frederickton Junction, Elizabeth Smith, beloved wife of D. H. Smith. Funeral from her late residence, at 2 p. m., Friday, April 26th, F. S. Hartley officiating. Our sister died at the advanced age of 76. She has gone to rest in the pleasures of a better country that is a heavenly.

JOHNSON.—At Ironbound Cove, Queens county, N. B., on 19th inst., Sarah E., wife of Wm. Johnson, aged 62 years, leaving a husband, three sons and four daughters. The deceased professed religion seven years ago and united with the Upper Newcastle church. She was an humble and God-fearing woman and lived a consistent life.

ARCHIBALD.—At the residence of her daughter, Mrs. J. Moir, Willow Park, Halifax, N. S., April 15, after some months of painful illness, Mrs. Matthew Archibald, aged 72. Our sister has been for many years a consistent member of the North church. After the death of her husband Mrs. Archibald resided principally in Truro. She knew what faith in Christ meant and died with strong hope.

TILLEY.—At Victoria Corner, Carleton county, April 16, of consumption, Charles W. Tilley, aged 20 years, leaving a sad widow and little child, parents, brothers and sisters to mourn his early decease. His trust was in Christ and during his last hours was joyously triumphant, death having lost its sting. At his request J. D. Wetmore of Hartland attended funeral services.

DIAMOND.—On April 7th, Mrs. Grace H. Diamond, relict of the late James Diamond, entered into rest, in the 69th year of her age. For the last 20 years she had been a consistent member of the church at Fairview, P. E. I. A severe affliction, physical blindness, during her closing years, seemed but to give her a closer place in the affections of her family while the brightness of her faith showed that she walked in the light of God's countenance.

BARTON.—At Waterborough, N. B., on 13th inst, of paralysis, Chas. W. Barton, aged 74 years, leaving a wife, two sons and 3 daughters to revere his memory. The deceased was an active Christian worker for many years. He was especially interested in Sabbath School and temperance work and always foremost to assist in every good cause. He was a member of 2nd Grand Lake church.

ASH.—At Pugwash, Feb. 6th, Lizzie, only daughter of Joseph and Rebecca Jane Ash, in her 17th year. Though not a member of the church she nevertheless loved Jesus and knew what it was to have sweet fellowship with him. She loved her place in the Sunday School when the delicate constitution permitted her to be there. "She is not dead but sleeping."

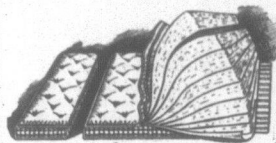
ESTABROOKS.—At Coldstream, Carleton county, April 9, after a lingering illness from cancer, Ezra Estabrooks, entered into rest, aged 59 years. His faith in God was strong and without a murmur he patiently bore his sufferings. With sweet submission he bowed to the will of his Father saying as the Master Jesus has taught "even so Father, for so it has seemed good in thy sight." A widow, two sons and two daughters with many relatives and acquaintances mourn his loss here.

GABRIEL.—At Pugwash at early dawn Easter morning after a lingering illness borne with quiet submission, Burpee S., youngest son of James and Henrietta Gabriel, aged 27 years. Though never having made a public profession he became anxious about salvation during his months of illness. He gave the hearing ear to the word of life and like one of old and touched the hem of the Master's garment. He leaves to mourn their loss, father and mother, two brothers and a sister. "Be still and know that I am God."

HERSEY.—In the departure of Deacon Israel Hersey, the Arcadia Baptist church loses one of its strong men. After a lingering illness of some months' duration, he passed peacefully to his eternal home on Thursday the 18th April. Deacon Hersey was a man possessed of gifts and graces that could not fail to give him influence, not only in the church but in the community. For eleven years he was superintendent of the county poor house situated here, in which position he rendered most efficient and satisfactory service. He was a humble, consistent, Christian man, esteemed and trusted by all classes, and his trust in Christ was seemingly more firm and triumphant as the end drew near. His funeral which took place on Sunday afternoon, the 21st inst., was very largely attended and sincere sympathy is felt and expressed for the sorrowing widow, daughter and son who are left to mourn. He will be greatly missed in the church and community. But we have much to be thankful for, in his noble life and triumphant death.

HAMILTON.—Martha, wife of Captain Bedford Hamilton was buried at Lower Cape Sunday afternoon, 21st April, aged 55 years. Our sister was converted and joined the Hopewell Baptist church many years ago and although the family moved to the United States a few years ago she still remained a member of this church and assisted us regularly with our finances. Her death was quite sudden and unexpected. Her sister (and only sister), Mrs. Samuel Calhoun from Lower Cape was visiting her and only arrived home a few weeks ago, leaving her in fairly good health. The summons though sudden was received by her with loving trust in the wisdom of her Lord. She was ready waiting for his coming. The husband and one of the sons accompanied the body. A very large number gathered to pay their last tribute of respect. The church would not seat all the people. Expressions of regret were heard on every side. The Lord comfort the bereaved. A husband, two sons and one daughter survive her. Services conducted by pastor.

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is the perfect Mattress of to-day.

Patent Elastic Felt is made from purest selected cotton, specially made into light, airy fibrous sheets, of wonderful elasticity; an unrivalled mattress filling. The process of interlacing the felt secures absolute uniformity in thickness and softens every square inch, exactly duplicating the other, thus giving a mattress that will never mat or pack.

The Ostermoor Patent Elastic Felt Mattress

is on sale in our Furniture Department at \$16.00 for 4 feet 6 inches wide; 4 feet wide, \$14; 3 feet 6 inches wide, \$12.50; 3 feet wide \$11.00. Send for booklet, "All about the Ostermoor Mattress."

Manchester Robertson & Allison

Sohmer's SWAMPWEED PILLS

will brace you right up for Spring House Cleaning. One month's treatment in each box. Price 50 cents. Sohmer Pill Company, Mount Forest, Ont. Western Agency No. 7.

CURRIE.—At Macnaquack, York Co., on March 26, of pneumonia, Harry Currie, in the 43rd year of his age. Bro. Currie was an exemplary Christian and will be much missed. He leaves to mourn their loss his aged parents, four brothers, one of whom is the Rev. Calvin Currie now of St. Andrews and one sister. He died in the triumph of faith.

WEBBER.—At Tor Bay, April 3rd, Mrs. Peter Webber, in the sixty-eight year of age. Her confidence in God during her days of sickness was very marked. She had settled the matter of her soul's salvation and acceptance with God about five years ago. Having been a cripple for many years she was not permitted to attend public worship, yet her communion with God was sweet and constant. She was led to accept Christ as her personal Saviour, and to take his life as her example of obedience, under the faithful ministry of Rev. Isaiah Wallace, who performed the sacred rite of baptism in the early morning, as she was eager to obey her Master without further delay. She was a friend to the poor and though her words were few yet her deeds of kindness and Christian love were not wanting. She will be missed by the pastors who visit this part of the vineyard. In her they had a strong sympathizer. Among her last requests was that her home might ever be kept open for the entertainment of Baptist ministers. She leaves a family of five children, also two brothers and five sisters with many kind friends who sincerely mourn her loss.

A GOOD RECIPE

Here is a receipt which I once read, and always remembered it because of its goodness. I send it that others may try it. Take a gill of forbeauce. A pinch of submission. Twelve ounces of patience. A handful of grace. Mix well with the milk of the best human kindness. And serve with a radiant smile on your face. Please try it when you feel all-out of patience and everything seems to go all wrong, and see if it doesn't help you. Mrs. R. A. B.

As he that lives longest lives but a little while, every man may be certain that he has no time to waste. The duties of life are commensurate to its duration, and every day brings its task, which if neglected is doubled on the morrow.—Dr Johnson.

Messenger and Visitor

A Baptist Family will be sent to any address in Canada or the United States for \$5.00, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrears if they wish to discontinue the MESSNGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made.

Use the genuine MURRAY & LANMAN'S FLORIDA WATER

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

GRANDMOTHER used it, MOTHER used it

I am using it, And we have never had any to give better satisfaction than

W. CODILL'S GERMAN.

This can be said in many Households.

FREE!

A Solid Gold Watch.

An elegant Tailor-made gown, a gramophone, three free records, a boy's cloth suit. Send stamp for particulars. Sohmer Pill Company, Mount Forest, Ont. Western Agency No. 7.

FRIENDLY ADVICE.

The Dog "Naw Bo-Peep, stop crying about those old sheep. Do you want to make a salt marsh out of your pa's nice meadow?"—Harper's Bazir.

"Earth's darkness brings out heaven's light."

GOLD MEDAL, PARIS, 1900.

Walter Baker & Co.'s

PURE, HIGH GRADE

Cocoas and Chocolates.

Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.

German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.

WALTER BAKER & CO. Ltd.

ESTABLISHED 1780.

DORCHESTER, MASS.

BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.

TRADE-MARK ON EVERY PACKAGE.

Why Croup is Fatal.

When croup attacks your child you must be ready for it. It comes as an accompaniment to an ordinary cough, or it may attack without warning.

To give a child a "cough mixture" containing a narcotic is a very serious matter, yet most preparations contain something of this kind.

Individual Communion Service.

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

"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.

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

- First Church, Boston.
Dudley Street Church, "
Tremont Temple Church, "
Stoughton Street Church, "
Ruggles Street Church, "
Warren Avenue Church, "
Bethany Church, "
Tabernacle Church, "
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, Charleston.
Brighton Ave. Church, Allston.
First Church, Cambridge.
Old Cambridge Church, "
North Avenue Church, "
Broadway Church, "
Immanuel Church, "
Winter Hill Church, Somerville.
Germain Street, St. John.
Brussels Street, "
Leinster Street, "
Main Street, "
Carleton (West End), "
Fairville, "
Moncton, N. B.
Sussex, N. B.
Harvey, N. B.
Amherst, N. S.
Paraboro, N. S.
New Glasgow, N. S.
Tabernacle, Halifax.
Hantsport, Halifax.
Paradise, Halifax.

If space allowed this list could be many times multiplied, including many churches in all the New England States and the Maritime Provinces.

The Outfit is not expensive. Write us for full particulars.

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News Summary

A cyclone has swept over Paraguay, destroying one town.

Deceased wife's sister bill passed the House of Commons on Wednesday by a vote of 279 to 122.

A family of three Indians on the Six Nations Reserve in Brant County is down with smallpox.

Sydney, C. B., Town Council has decided to give a bonus of \$100,000 to establish steel shipbuilding works at that place.

Miss Eva Booth, who has been ill at Toronto for several weeks, is reported by her physicians as in a critical condition.

Reports from all over Manitoba indicate that seeding is progressing under ideal conditions and will be completed May 1. The acreage seeded is on the average twenty per cent. more than last year.

In the Commons, Tuesday, various members sharply criticized the budget's increase of the income tax. The income tax resolution was adopted by 363 to 88 votes.

Capt. Churchill Cockburn, Lieut. Turner and Sergt. Holland, Royal Canadian Dragoons, have been granted the Victoria Cross for saving the guns of the contingent in November at Koomatpoort.

The Government has decided to loan the Montreal Harbor Commissioners the sum of one million dollars at 3 per cent. per annum, in order that the necessary grain elevators may be placed in the harbor.

A slight earthquake was felt at Rome and in Southern Italy Wednesday afternoon. A slight earthquake shock was felt at Lisbon and a violent shock was experienced at Algarvo, during which several persons were thrown down and bruised.

Surrounded by a field of ice piled high, scarcely able to be seen from the shore, there is a fleet of fourteen steamers on Lake Huron. They were caught in the miniature icebergs and are unable to help themselves or render any assistance to the boats within hailing distance.

Mrs John H. Christner, Rochester, N. Y., has reported to the police that her five-year-old daughter has been kidnapped. She says while the child was playing in front of a house two strangers drove up, lifted the child into the carriage and drove rapidly away.

Admiral Remy, with his flagship, the Brooklyn, has arrived at Sydney, N. S. W., en route for Melbourne, where he will participate in the exercises at the opening of the first federal Parliament, from May 6 to May 8.

The vice-president of the Grand Trunk Railroad authorizes a denial of a report telegraphed to New York from Montreal that negotiations are on foot for the consolidation of the Canadian Pacific Railway, the Grand Trunk and the Richlieu and Ontario Navigation Company.

Tuesday night a mob of 100 men forcibly entered the court house at Springfield, Tenn., took Wyatt Mallory, a negro, from the officers guarding him and hanged him from the nearest veranda and each member of the mob fired a shot into the body. Mallory had fatally wounded J. H. Farmer, a white man, on Monday.

Once again peace rumors are in the air in London. Mrs. Botha has been in correspondence with Lord Kitchener, and as a result it is believed that the British commander-in-chief has agreed to receive the three Boer generals, Botha, Delarey and Viljoen, within the next few days. Mr. Kruger is afraid that Mrs. Botha's efforts will cause her husband to surrender.

In the I. C. R. machine shop at Moncton Wednesday afternoon, Thos. Welch, Jas. Bayne and Charles Harris were ascending on an elevator from the machine shop to the branch repair shop, when the rope broke and the elevator shot to the floor. Bayne had his right ankle broken and was otherwise bruised about the body. Welch was seriously cut about the face and head and the front of his jaw broken. Harris escaped with a slightly sprained ankle.

When Edward VII. summoned his first Parliament, the royal mandate reached but one person who had sat in the first Parliament of Queen Victoria's reign. This was Earl Fitzwilliam, who, as Viscount Moulton, sat in the House of Commons when the late Queen came to the throne. The Earl was born in 1815, but in spite of his advanced age, is still in the best of health.

Replying to a numerous and influential deputation representing coal owners, miners, shippers and merchants on Friday assembled to protest against the export duty on coal, Sir Michael Hicks-Beach declared he had no intention of dropping the coal tax. He had already admitted that there ought to be some exemption in the cases of existing contracts, and thought that on the second reading of the budget bill he ought to be in a position to announce the terms upon which exemption would be given.

Among the figures returned for cities from the Italian census taken on February 9 are Rome, 502,000; Florence, 190,000; Venice, 151,000, and Bologna, 152,000.

The Rev. Dr. Charles Parkhurst says he would rather have lived in Gomorrah than in New York City, and as to Philadelphia, that is the worst place in the country.

Lieut. William Patterson, of the coast artillery, formerly a Philadelphia lawyer, is to be tried by court-martial at Manila for misappropriating the company's funds.

The citizens of Quebec have appointed a deputation to wait upon the Government and urge the purchase of the Plains of Abraham.

The new insurance tariff discriminates in favor of Quebec from five to ten cents per hundred. This action is regarded by shipping men as a heavy blow at Montreal and as a great advantage to Quebec, which is expected to increase its shipping.

The United States War department has under favorable consideration for definite action the plan for the establishment of an American line of steamers to Manila proposed by the mercantile interests of San Francisco.

The Russian government has forbidden the exhibition at Moscow of Repine's life-size portrait of Count Leo Tolstoy, representing him in the costume of a peasant and barefooted. When the portrait was recently exhibited at St. Petersburg the public paid unusual tributes to the picture and surrounded it with flowers.

Over twenty banks have suspended payment at Waka, Japan, and in the Southern and Central provinces. The bank of Japan has assisted them, but further trouble is apprehended. A financial panic prevails.

J. Pierpont Morgan has disposed of a big block of United States steel stock in London. The exact amount is not known in New York, but it is reported as being in the neighborhood of \$20,000,000. Another block of about the same size will follow it is said.

Twenty-four Americans, including several ladies, whose works are of a high order of merit, have pictures in the exhibition of the National Society of Fine Arts, which has just opened at Paris. The most important work by an American is Abbey's large painting representing a scene in the story of the Holy Grail.

An Arkansas planter is to start a kangaroo ranch. Besides the value of the kangaroo's hide, the animals are chiefly valuable for the use that is made of their tendons. These can be split extremely fine, and are then the best thing known to the medical profession for sewing up wounds, and especially for holding the broken parts of bones together.

THE WRONG KIND!

Mrs. Newlywed—'I was going to have some sponge cake as a surprise for you dear, but I confess it was a failure.' Mr. Newlywed—'What was the matter?' Mrs. Newlywed—'I don't know for sure, but I think the druggist sent me the wrong kind of sponges.'—Philadelphia Record.

I know MINARD'S LINIMENT will cure Diphtheria.

JOHN D. BOUTILLIER, French Village.

I know MINARD'S LINIMENT will cure croup.

I. F. CUNNINGHAM, Cape Island.

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

JOSEPH A. SNOW, Norway, Me.

NOTICE

We hereby notify the public that as previously intimated, we have closed WHISTON'S COMMERCIAL COLLEGE, which we purchased on December 31, 1900, and all classes are now conducted in the classroom of

WRIGHT'S MARBLE BUILDING.

We have a staff of seven experienced instructors, a modern and practical curriculum. No expense will be spared to keep our institution abreast of the times.

Send for free calendar to KAULBACK & SCHURMAN,

MARITIME BUSINESS COLLEGE, HALIFAX, N. S.

Wanted Everywhere

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.

Address to-day the VARIETY MF G CO.,

Bridgetown, N. S.



More than one Woman

Who has been cured of backache and kidney trouble by the use of Doan's Pills has written us as follows:

Mrs. Wm. Bishop, Palmyra, Ont., writes: I have used Doan's Pills for lame back and know they are an excellent pill, as two boxes completely cured me.

Mrs. J. T. Dagenais, Montreal, Que., writes: One year ago I suffered terribly with kidney trouble. I consulted several physicians and used their prescriptions without success. I saw Doan's Pills advertised, so procured a box and they made a complete cure.

Mrs. J. F. Griffith, Montague Bridge, P.E.I., writes: About six months ago I suffered terribly with weak and lame back. I took one box of Doan's Pills and am thankful to say that they cured me and I have not had any stem of my trouble since.

Real Estate

For sale in the growing and beautiful town of Berwick.

I have now for Sale several places right in the village in price from \$700 to \$3,500. Some of them very desirable properties. I have also a number of farms outside on my list. Some of them very fine fruit farms, from \$1,500 to \$7,000. Correspondence solicited and all information promptly given. Apply to—

J. ANDREWS, Real Estate Broker, Berwick, N. S. March, 1901.

LADIES WANTED

To earn one of our Parisian Model Trimmed Hats. They are trimmed with Polka Flowers, and Silk and Crepe, and are the style to wear this Spring. We are giving away a limited number to advertise our new line of Roman Gold Hat Pins, set with Jewels. Simply send us your name and address and we will send you one of these lovely trimmed hats ready packed in a box, for selling only 10c. per piece. All we ask is that you show it to your friends. Write at once, and be the first in your locality. THE HALEWELL CO., DEPARTMENT 55 TORONTO



FREE

EARN THIS WATCH advertisement featuring an image of a pocket watch and text describing the offer.

CANADIAN PACIFIC RY. PAN-AMERICAN advertisement.

EXPOSITION, Buffalo, N. Y. MAY 1 TO NOVEMBER 1.

ONE FARE for round trip. Going May 1st to June 30th; return 15 days from the date of sale.

All Ticket Agents in the Maritime Provinces can sell via CANADIAN PACIFIC SHORT-LINE.

For rates from any Station, Time-tables, Sleeping Car rates, etc., write to A. J. BEATH, D. P. A., C. P. R., St. John, N. B.

Or apply to W. H. C. MACKAY, Agent C. P. R., St. John.

EARN THIS WATCH advertisement featuring an image of a pocket watch and text describing the offer.

The Farm.

JOHNSON GRASS.

Johnson grass has received considerable attention in Kansas lately. It has been grown in the plots of the Kansas Experiment Station for several seasons, and its behavior in our climate tested. It is a rank growing perennial, with numerous strong, rather fleshy creeping rootstocks, by which it propagates. The stems and leaves are coarse but quite succulent. It seeds abundantly, and seed can be purchased at all seed houses. If the seed is clean about one bushel an acre is sufficient for sowing. Johnson grass is chiefly used for hay, for which purpose it should be cut early before the stems become too old and hard. Usually two or three cuttings can be made. The seed should not be sown until the ground is warm, or it will not germinate well. Johnson grass prefers rich, moist soil, though it will grow in a variety of soils. It is injured by severe winters, but the cold winter of 1898-'99 did not entirely kill out the experimental plot, and it quickly recovered from the effects of the cold. It is not a success as a pasture grass as it is injured by grazing to such an extent that a pasture soon becomes useless, yet the vitality of the rootstocks is such that it is never entirely killed out in this way, and after a rest soon recovers from the effects.

Throughout the South, under proper conditions, it is considered an excellent hay grass, and in all parts of Kansas where there is sufficient moisture it will undoubtedly be valuable for the same purpose. However, it is exceedingly difficult to eradicate the grass on land where it has obtained a foothold, and for this reason it may become a pestiferous weed. Hogs are rather fond of the rootstocks, and when confined upon a plot of the grass will destroy it. But on soil adapted to its growth it requires great care to eradicate it. If one wishes to grow Johnson grass the best plan is to devote a field to the purpose without expecting to subsequently put the field in cultivation. With care it can be confined to this field. After a few years the ground becomes so full of rootstocks that the development is hindered. To rejuvenate a field, it should be ploughed and harrowed in the spring, or else thoroughly disked.

All these points should be carefully considered before the grass is given a trial. As a forage grass it may prove of great value, and the fact that it is difficult to eradicate may be in its favor in those parts of Kansas where it is not easy to grow forage plants successfully. But if tried great care should be taken to keep it under control.—A. B. Hitchcock, Kansas Experiment Station.

FARM SEPARATORS.

Some of the butter makers are making a lively kick against the introduction of the farm separator. They might well as

FOUND OUT.

A Trained Nurse Discovered Its Effect.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Cereal Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks after using Postum I found I was much benefited and finally my headaches disappeared and also the indigestion."

Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes and served with cream, when it is certainly a delicious beverage." Mrs. Ella C. Burns, 309 E. South St., Wilkes Barre, Pa.

kick against a stone wall, for kicking will not stop its coming. There is only one thing that will check its rapid introduction and that is better skim milk from the creamery. Farmers are getting more and more determined to raise good calves, and they propose to do this with separator skim milk.

If the butter makers don't clean up their pumps, pipes and tanks and give the skim milk a thorough pasteurizing, the farmer is certain to lend an attentive ear to the farm separator agent, a separator will be installed on trial and you can count on its staying. It will then be too late to protest for after a farmer pays \$100 for a separator he is quite apt to find a factory that will take his cream. Dairymen of experience have found that the best of calves can be raised on good separator milk, and every intelligent butter maker knows how to return it in good condition.—(Northwestern Farmer.

RAISING CALVES IN ENGLAND.

A method of raising calves, as practised at the County Council School in Newton Rigo, was given by the principal of the school to the Northumberland Dairy Farmers' Society in England at a recent meeting. The calf was taken away from the cow as soon as born, rubbed dry with straw and well bedded and covered with more straw, and then about a half hour afterward was fed about a pint of the mother's milk blood warm. Afterward the feeding was as follows:

First week—Its own mother's milk warm three times a day, commencing with about a pint and a half at a time, and increasing to two quarts on the fourth day.

Second week—Two quarts of warm new milk, not necessarily its own mother's, three times a day.

Third week—Two quarts of warm milk, half new and half skim or separated, three times a day, with a half pint of linseed soup to each quart of milk.

Fourth week—Same as third, with handful of sweet meadow hay to nibble at.

Fifth week—Two and a half quarts of warm skim milk three times a day, a half pint of linseed soup to each quart, and a little sweet meadow hay after morning and evening meals, to be continued with gradually increasing quantities of hay till the end of the eighth week.

Ninth week—Omit the linseed soup, and after the midday milk give a single handful of broken linseed cake and a little pulped swedes; grass instead of swedes in summer; hay as before.

Twelfth week—Omit midday milk and give three-fourths pound of mixed linseed cake and crushed oats, and half a gallon of pulped swedes (grass in summer) at midday, continuing morning and evening skim milk and hay as before.

If necessary milk may be entirely discontinued at five months old, and one pound a day of mixed linseed cake and crushed oats be given to each calf, with increasing quantities of hay and roots, sliced or whole; but if skimmed milk be plentiful it cannot be put to better use than giving the calves one to two drinks of it each day up to the age of eight or nine months.

To prepare linseed soup, put two pints of linseed to soak over night in four gallons of water; boil and stir the next day for half an hour, and five minutes before the boiling is finished add half a pound of flour (previously mixed with enough water to prevent it being lumpy) to counteract the laxative tendency of the linseed.—Massachusetts Ploughman.

At the instance of Mr. Goodwin Brown, who caused to be enacted the law of New York making the maintenance of free public baths mandatory in cities, a bill has been introduced in the Legislature requiring that all holders of tax certificates permitting them to sell liquor shall keep on sale also milk, tea, coffee and chocolate. The theory of this bill is that many who frequent saloons as a kind of club where they find light, warmth, companionship and frequently newspapers that they may read, would drink these gentler stimulants instead of intoxicants, if they were supplied, and so would go home sober instead of drunk.

Spring Cloths Just Opened

Varied enough to suit all comers. Imported and Domestic Woolens for Ladies' and Gentlemen's wear. While prices are low satisfaction is guaranteed.

Ladies' Tailoring a Specialty J. P. Hogan, TAILOR
Opposite Hotel Dufferin.

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

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FREE CAMERA AND OUTFIT

for selling 15 beautiful photographs of Queen Victoria. This camera is on a picture 2 1/2 inches. The outfit consists of 1 box Dry Plates, 1 1/2 Hypo., 1 Print in Frame, 2 Developing Trays, 1 Plate Developer, 1 1/2 oz. Baby Paper, 1 1/2 oz. Silver Paper and Full Directions. Write and we mail photos. Sell them, return money, and we send Camera and outfit carefully packed. THE HOME ART CO., BOX 4, TORONTO.

Marriage CERTIFICATES.
30 cts. Per Dozen, Postpaid.
Paterson & Co., St. John, N. B.
Printed in Colors on Heavy Linen Paper

LITERARY NOTES.

Only a brief summary of Mr. Cleveland's two recent lectures on the Venezuela Affair was given to the public, the features having been especially copyrighted for appearance in the June and July numbers of The Century Magazine. Few except special students are aware of the long history of the connection of the United States with the subject. Among the interesting points brought out in the lectures, and not reported, may be mentioned Mr. Cleveland's scathing remarks on the relation of the Senate to treaties formulated by the executive branch of the government. The lectures constitute Mr. Cleveland's most important contribution to history.

Sir Thomas Lipton, K. C. V. O., has written especially for The Saturday Evening Post, of May 11, an article on The Sports that Make the Man. He places yachting high on the list, and gives a most interesting anecdote of his own career as an amateur yachtsman. Sir Thomas is hopeful if not confident, of "lifting" the America's Cup next autumn. He says however, that if it were a certainty he would not cross the water; for there is no sporting interest in "sure things." This article will appear exclusively in The Saturday Evening Post, of Philadelphia.

HOW BIRDS ROOST.

The mechanism of the leg and foot of a chicken or other bird that roost on a limb is a marvel of design. It often seems strange that a bird will sit on a roost and sleep all night without falling off. But the explanation is perfectly simple. The tendon of the leg of a bird that roosts is so arranged that when the leg is bent at the knee the claws are bound to contract, and thus hold with a sort of death grip the limb round which they are placed. Put a chicken's feet on your wrist and then make the bird sit down and you will have a practical illustration on your skin that you will remember for some time. By this singular arrangement, seen only in such birds as roost, they will rest comfortably and never think of holding on, for it is impossible for them to let go till they stand up.—The Book World.

ANXIOUS MOTHER.

"Tommy, your teacher says you are the poorest scholar in your class." Tommy—"That's nothing. It is only because I don't answer all the questions she is asking us every day. It isn't wise to tell all you know to a woman, even if she does happen to be a school teacher."—Boston Transcript.

CATARRH

The most effective treatment for Catarrh of the HEAD and THROAT is Dr. Slocum's OXOJELL CATARRH CURE. This remedy has been endorsed by prominent people in all parts of Canada. It kills the germs, and soothes the inflamed membrane. It is not a liquid—does not irritate. You breathe OXOJELL through the nostrils, a small portion at a time, and the healing properties are carried to the most remote passages and air cells. In order that every victim of Catarrh may have an opportunity to test the remedy, a FREE SAMPLE will be sent to any address by dropping a postal to the T. A. Slocum Chemical Co., Limited, 379 King Street West, Toronto, Ont.

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Graphophone given for selling 15 beautiful photographs of King Edward VII and Queen Alexandra, set in a silver circle mounted on a beautifully colored rosette. This wonderful instrument is made by the celebrated Columbia Phonograph Co. of New York and Paris. With it we send five selections as follows: Speech "Song of Sixpence," "Hallelujah," "The Mocking Bird," "Imitations of Robins, Tree Toads, Turkeys, Chickens, Ostriches, etc.," and "Cornet Solo." "Dixie Land." Write for full particulars. Sell them, return the money, and we send this splendid Graphophone and outfit, all charges paid. THE FREE CO., BOX 4, TORONTO.

FREE

We give the handsome polished nickel Watch, American Lever Movement, for selling only 5 dozen large packages of Sweet Pea seeds at 10c. each. Each package contains 43 flowers and most fragrant large flowering varieties of all colors. They are everybody's favorite flower. Write and we mail the seeds. Sell them, return money, and we send your new reliable Watch, postpaid. THE FREESEED CO., BOX 4, TORONTO.

Wanted.

AGENTS in unoccupied territory for the finest line of bicycles ever constructed. We have a splendid proposition for the right parties. For particulars address Box 62, St. John, N. B.



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Beautiful Photo Buttons of King Edward VII, and Queen Alexandra consisting of a real Photograph covered with glass and set in a silver circle mounted on a beautifully colored oxidized metal. Sell only 2 doz. at 10c, each, and see if you do not want to free this handsome polished nickel watch with ornamental case and genuine American movement. Write for Buttons. Sell them, return the money, and we send your watch, postpaid. **THE PRIZE CO., BOX VV, TORONTO.**

FREE HAT

Fashionable fancy straw, or black, stylish trimmed in the latest style, with any color wide satin ribbon, straw edged bows and pretty gilt buckle, given for selling, at 15c, each, only 15 fashionable Silver and Gold Hat Pins, with beautifully engraved tops set with large handsome imitation Rubies, Amethysts, Emeralds, etc. Every lady will buy one. Write for Hat Pins. Sell them, return the money, and we send this beautiful Hat, all charges paid. **THE JEWELRY CO., BOX VH, TORONTO.**

The Baby Should be Fat and rosy—but many little ones are thin, and puny, and fretful from impaired nutrition. Give them **Puttner's Emulsion**, which contains just what is needed to supply nourishment and aid the vital forces. It is a mild and soothing food, better than any drugs. It soon builds up the little form, puts color into the cheeks and brightness into the eyes. And they like it, too!

Be sure you get **Puttner's**, the original and best Emulsion. Of all druggists and dealers.

Dr. Inch, chief superintendent of education for New Brunswick, is in receipt of a letter from E. D. Sargent, director of education for the Transvaal and Orange River Colonies, asking whether New Brunswick teachers would accept employment in those colonies. Good situations are promised.

A. D. Provand, representing the shareholders of the Chignecto ship railway, at dressing a meeting of members of parliament in Ottawa on Thursday, asked that the government should renew the charter and subsidy or give compensation. If neither was granted then he asked for the whole question to be committed to a special committee of the House.

News Summary

W. J. Bryan says that he has no intent ion of seeking a third nomination for the Presidency.

Eighteen cases of small pox have broken out in Farnham, Que. The disease, it is believed, was brought by a family recently returned from the New England States.

Messrs. Merriman and Sauer, from Cape Colony, addressed a largely attended meeting at Elinburgh on Friday evening and some rioting took place.

The flour mill of Baxter Galloway & Co., and the private bank of R. D. Baxter at Burlington, Ont., were burned on Friday; loss twenty-five thousand dollars; insured.

William Dickson, M. A., of Queen's University, Kingston Ont., has been awarded the London, England, exposition scholarship, valued at \$750 and good for two years.

Steamship Tiverton from Mediterranean ports for Montreal with a fruit cargo, is reported ashore on a mud bank at Centrecoeur, in the St. Lawrence. It is expected the ship will be got off uninjured.

Steamer May Queen went through to Chipman last Thursday. This is the earliest date she has got through for a good many years. The steamer was a welcome visitor to the store keepers along the Grand Lake and Salmon River, they being out of a large number of staple articles.

Michael Duggan, a native of South-west Margate, was instantly killed Friday, morning at Sydney by being crushed under the wheels of the van of a shunting engine. He was about thirty years of age and leaves three brothers, two sisters and a mother. He was walking on the track at the time of the accident.

The French government is to have an official residence in Washington, and it will be a fine one. Nearly two acres of ground have been bought, well located on a high knoll commanding a fine view of the city, and there the famous French architect, Carre, is to design a home for the embassy which shall be the finest specimen of French architecture on this side of the Atlantic.

A dinner given the other day by Mr. Justice Taschereau to the surviving members of the Legislature of United Canada which passed up in the Confederation resolutions shows that there are just nineteen of these gentlemen left out of the one hundred and eighty-four who voted. Fourteen of the survivors were for Confederation and five against it.

At Halifax Friday Sergeant McPhee, of Cape Breton, a member of the Royal Canadian Regiment, was deprived of his rank and sentenced to 168 days in Dorchester for stealing from a returned Strathcona Horse man. McPhee's solicitor served a writ of habeas corpus on Col. Wadworth, in charge of the garrison. The colonel tore it up, and is now to answer a charge of contempt of court before Judge Townsend.

In St. Mary's Bay, N. S., Thursday afternoon, off Central Grove, Long Island, and within twenty-five yards of the shore, Leslie Powell, Arthur Shaw, Orbin Smith, Wm. Powell, jr., and Charles Stanton were upset from a small boat, and Leslie Powell alone was saved. He clung to the boat and drifted ashore in an exhausted condition. William Powell, jr., aged thirty one, leaves a widow and family of young children.

A careful estimate places the number of men thrown out of employment in Cincinnati by the recent flood at two thousand and about half as many at Covington and Newport, Ky. At London it was reported that 1,500 men had been thrown out of employment. Similar conditions exist at Cattleburg, Portsmouth and Huntington. An estimate has been made at Huntington that more than 3,000 families are homeless in the southern part of West Virginia and that 8,000 men are idle, and that the loss by the flood in that part of the state will exceed a million dollars.

The Tribune says: Negotiations have been completed in Chicago for the formation of the largest beet root sugar concern in the world. A company has been organized with a capital stock of \$6,000,000, to be known as the Arkansas Valley Sugar Beet Corporation. The plant of the new company is to be located in Powers county, Colo., in the famous rocky ford fruit district. A number of New York capitalists, including the Osmonds, the Cuttings, the Hamiltons, the Lawsons, and Guy Richards, of the Mercantile Trust Company, are interested.

OVER 2 PER CENT PER MONTH

on the entire investment in its stock outstanding is now being earned by the producing properties of

THE UNION CONSOLIDATED OIL COMPANY

and this from its Los Angeles properties only containing five producing wells now pumping over 2500 barrels monthly, and this will be increased within the next month by four new additional wells acquired, up to a product of

Over Four Thousand Barrels Monthly

In addition to the above properties already producing, as stated, the Company have over 17,000 acres by lease and purchase, located in the several successful oil districts, ranging from four to twelve miles from water transportation, where the oil product can be readily piped to the coast, thus

Insuring Nearly Double the Prices

that are obtained for oil in the interior districts where the producers are dependent upon the railroads for transportation, and subject to the opposition of the Standard Oil Company. These properties are now being developed, and located as they are between other large producing properties, there is almost an absolute certainty that oil will be struck on all of them, and the probabilities are that the stock of this company

Will Double in Value in three Months

this being the history of a large number of the legitimate oil companies of California that have been operated on business principles to secure the large profits possible, rather than to enrich the pockets of the promoters, as is unfortunately the case in a large number of instances. The present offering of the Company's treasury stock for the development of its properties recently acquired is

200,000 Shares at 17½ cents per Share

full paid and non-assessable; and Maj. Horace M. Russell, of Los Angeles, the resident manager of the Company in charge of its affairs in California, states that the present production of the Company is amply sufficient to warrant the Directors in making the announcement that

Dividends Will Begin in May,

of not less than 1 per cent, a month on the present price of the stock, to be increased as more wells are opened, increasing the monthly production; carrying the balance of the earnings to the surplus. As soon as the present issue of 200,000 shares is taken, the price will be

Advanced to 25 Cents Per Share.

Prospectus of the Company, descriptive pamphlet entitled "The Oil Industry of the Pacific Coast," subscription blanks, etc., mailed on application.

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LITERARY NOTES

Many women have been reproached for living for the sole object of entertaining. No one doubts that such an aim is petty and narrowing, but it is equally certain that it is a woman's duty to understand The Art of Entertaining, and this forms the subject of an attractive and useful article by Lady Jeune in The Cosmopolitan for May.

A powerful chapter from one of the most remarkable of recorded human experiences, appears in McClure's Magazine for May—Captain Alfred Dreyfus's Own Story of his arrest, degradation and transportation to Devil's Isle. To this story is added a portion of the Diary kept by Dreyfus on the island, for his wife, and referred to so often and so mysteriously in the Rennes trial, but never made public. These dramatic passages make it clear, too, that Dreyfus was compelled to undergo on Devil's Isle every ignominy and hardship his jailers could devise, even to close confinement in

a hut, enclosed by palisades and shut out from air and light, with double irons upon his legs throughout the night.

The book from which this remarkable document is taken, containing the story of Dreyfus's entire five years of suffering and imprisonment, is to be published by McClure, Phillips & Co. in May.

Mr. Jacob A. Riis's autobiography, published under the significant title, "The Making of an American," in The Outlook, continues to attract attention and forms one of the most popular social features ever published in that periodical. The instalment contained in the May Magazine Number dwells in a somewhat humorous way on many incidents and adventures which befell the young Danish immigrant in his attempt to gain a foothold in American life. The full page illustrations are by Mr. Thomas Fogarty, who is rapidly coming into prominence as one of the best of American magazine artists (\$3 a year. The Outlook Company, 287 Fourth Avenue, New York City.

RED ROSE TEA IS GOOD TEA!