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Parliamentary. The debate on the tariff bill in the Canadian House of Commons was concluded on the first of the month. One of the later and one of the more notable speeches in connection with the debate was that of Mr. Powell, of Westmorland, who discussed particularly the preferential features of the tariff. Alluding to Mr. Powell's speech, the St. John Globe's Ottawa correspondent, who evidently discusses House of Commons affairs from an inside point of view, says: "His argument, though purely a legal one, was well conceived, and, unanswered, it would stand conclusive upon the point that what we give in the way of concessions to England we must also give to Belgium and Germany and other countries. But of course it will be answered. Everything that is said here can be answered, and the answer can be answered, and so on without limitation. The House is a splendid debating society." Upon many of the tariff items, it is expected there will be prolonged discussions and it is thought probably that a considerable number of amendments, touching matters of minor detail, will be admitted. Stalwart freetraders and those especially interested in the cultivation of trade with the United States will not be satisfied, but, as far as the debate has indicated, the government can count on the practically unanimous support of its party, including the Patrons of Industry, for the measure. As Mr. Laurier is to leave for England on June 6, the important legislation of the session must be crowded into the three intervening weeks. It is evident that the government will not be able to dispose of the full programme of Parliamentary business outlined in the speech from the throne. It appears to be well understood that the Franchise Bill is among the legislation that will be held over to another session.

Northwest Prospects. The crop prospects in Manitoba, so far as can be gathered from present conditions, appear to be very favorable. The season is much earlier than last year. Seeding is well advanced, and it is said that the average under crop will be considerably greater than last year. The early sowing and the abundant moisture are two most important factors in the crop problem. The immigration is much greater also, the number of immigrants is reported by the Dominion Immigration Agent to be greatly in excess of any year in the history of the Immigration Bureau. Up to the first of May there had passed through Montreal, for various points in Ontario and the Northwest, upwards of 4,000 immigrants. The gold fields of British Columbia are no doubt attracting a large proportion of those who are coming into the country, but it would appear that a considerable percentage are coming with the purpose of settling in Manitoba and other agricultural sections of the Northwest. A Winnipeg despatch of May 5th reports the arrival that day in the city of 1,200 European immigrants. All of them had more or less money and considerable sums were spent by them in Winnipeg for farm tools, provisions, &c., which they purchased preparatory to settlement in the country.

Tariff and Reform.

Mr. Fielding's tariff bill, whether or not it may be considered fairly to meet the practical requirements of Canada, has at all events, by its preferential feature, elicited much friendly comment in England. The imperial pulse has been perceptibly quickened, and so distinguished a writer as Rudyard Kipling has felt his imagination so strongly touched that he has written a poem eulogistic of Canada, in which she is addressed as "Our Lady of the Snows." Mr. Kipling's poem was published in the London Times. It has also been the subject of discussion in the Canadian House of Commons, and, having been quoted by one of the members in his speech, the poem has been, as Mr. Davin has expressed it, "embalmed in Hansard." Mr. Kipling's poem is generally admired in respect to its literary or poetic character, but some exception has been taken, both within and without the walls of Parliament, to Canada being characterized as "The Lady of the Snows." A Canadian poet, Mr. Weir, of Montreal, has felt moved to correct Mr. Kipling in the matter and to assure the world of literature that "The Lady of the Snows" is a misnomer as applied to Canada, and that she is better described as a lady of grain fields and vineyards. Mr. Weir's poem has also been "embalmed in Hansard," so that, in this respect, he and Mr. Kipling have equal fame. It has been pointed out that Mr. Kipling had probably taken the name which he applied to Canada from a poem of the late Hon. T. D'Arcy McGee, entitled "Our Lady of the Snow." Mr. McGee, however, did not apply the name to the country, but to the Virgin Mary, the poem embodying a legend of the ancient regime in Canada.

OUR LADY OF THE SNOWS.

BY RUDYARD KIPLING.
A nation spoke to a nation,
A queen sent word to a throne:
Daughter am I in my mother's house,
But mistress in my own.
The gates are mine to open
As the gates are mine to close,
And I set my house in order,
Said the Lady of the Snows.

Neither with laughter nor weeping,
Fear or the child's amaze,
Soberly under the white man's law
My white men go their ways.
Not for the gentle's clamor,
Insult or threat of blows,
Bow we the knee to Baal,
Said our Lady of the Snows.

My speech is clean and single,
I talk of common things,
Words of the wharf and market-place
And the ware the merchant brings.
Favor to those I favor,
But a stumbling-block for my foes,
Many there be that hate us,
Said our Lady of the Snows.

I called my chiefs to council,
In the din of a troubled year,
For the sake of a sign ye could not see,
And a word ye would not hear.
This is our message and answer,
This is the path we chose,
For we be also a people
Said our Lady of the Snows.

Carry the word to my sisters,
To the queens of the East and South.
I have proved faith in the heritage
By more than the word of mouth.
They that are wise may follow,
Ere the world's war trumpet blows,
But I, I am first in the battle,
Said our Lady of the Snows.

A nation spoke to a nation,
A queen sent word to a throne,
Daughter am I in my mother's house,
But mistress in my own.
The gates are mine to open
As the gates are mine to close,
And I abide by my mother's house,
Said our Lady of the Snows.

The Paris Disaster.

A disaster of quite terrible character and proportions occurred on Tuesday last in the city of Paris. A grand charitable bazaar, patronized by a large number of persons prominent in society, including many titled ladies, was being held in the Rue Jean Coujon. The building in which the bazaar was held was a temporary structure of wood, the bareness of the interior walls being relieved by tapestry hangings of a highly inflammable character. As a consequence, when fire broke out, by an explosion of the illuminating apparatus or the cinematograph, the tapestries quickly caught and the building was almost immediately enveloped in flames. One of the survivors says: "The flames spread with startling rapidity through the whole building, which rumbled like a living furnace, but the uproar of the conflagration could not drown the groans and cries of the agonized crowd. I cannot describe the struggle for life that ensued. No words can depict the horrors of the scene. It seems as I look back upon it like a hideous nightmare." Those who were near the main entrance were able to make their escape, but more than a hundred perished in the flames, and the wounded—many of them fatally no doubt—constitute a still larger number. It is stated that the Duchess D'Alencon, sister of the Empress of Austria, is among the list of the dead, which includes quite a large number of titled personages. The scenes connected with the catastrophe were appalling past description. Women, nearly naked and covered with blood from burns and bruises, escaped from the furnace of death, screaming in terror and agony. These ran through the streets, their clothing burning, while others plucked at them, tearing off the burning garments and striving to detain the sufferers long enough to administer relief. The space surrounding the burning building was speedily filled by despairing crowds of relatives, some of whom had to be forcibly prevented from leaping into the flames, for it was impossible to find those whom they sought in the awful heap of charred remains.

Greece Seeks Intervention. The Greek forces have met with little but disaster in the conflicts with the Turks. An important engagement took place at Pharsalos, May 5th, and despatches by way of Athens claimed the result as a victory for the Greeks. But, like most other of the engagements, it was followed by an immediate retreat of the Greek army. The continued reverses have at length, it seems, convinced the people as well as the government, that war with Turkey under existing conditions is hopeless. The latest news received is to the effect that Greece has made application to the Powers through their representatives at Athens to intervene, and that all the representatives, except the German minister, have promised in their replies to use their best offices by way of mediation. The Turkish Government, it is reported, favors the intervention of the Powers, but declines to assent to an armistice on the ground that it would enable Greece to reorganize her forces. The probability, however, is that, if Greece has really made application to the Powers, there will practically be a cessation of hostilities until terms of peace shall have been proposed and either accepted or rejected. If the war shall now come to an end, Greece will probably come out of it without loss of territory, but she will no doubt be saddled with a heavy war indemnity, which in her crippled financial condition she will find exceedingly oppressive.

—Rev. John McNeil, the well known Scottish evangelist, is in New York conducting a series of evangelistic services. It is stated that he came on the invitation of a hundred clergymen.

The Stewardship of Money.

BY REV. A. C. CHUTE, B. D.

Our theme is hackneyed. It keeps coming to the front in every Association, Convention and Missionary Conference. It is one of the irrepressibles and is therefore always fresh whether or not it receives fresh treatment. Like water, the gospel is free, but as it costs to bring water through pipes from the lake, so it requires money to convey the glad tidings to thirsty souls. People get weary sometimes under appeals for funds, and it is little wonder when we consider the injudicious ways in which they are often made. But the pity is that hearers are ever restive under demands fair and just. There is constant outflow from educational and missionary treasuries so that there must be ceaseless replenishment. It is quite out of place that any should ever ask when in the world these calls for money are going to stop. Let every soul come at once to the calm and ultimately sweet conclusion, that they will not end till time's clock has entirely run down. What would we have to live for if it were not for collection boxes? They furnish a worthy goal for our varied activities. Dislike of sermons designed to stimulate benevolence augurs not well for the displeased. Discomfort under proper sort of plea for reinforcement of missions is a premonition of larger discomfort when the Lord of the vineyard demands final settlement. This unrest should be taken as indication that we have not been proceeding aright in the use of possessions, and that consequently we should speedily mend our ways. In the early part of my first pastorate there were only bi-monthly collections for the denominational societies. On other Sabbaths there was no sound of coins. Things temporal and eternal, thought I, were not mixed. And I spoke well of this for a while. But, as the Bedford tinker would say, I spoke as one upon whose head part of the egg-shell still remained. Mixing things temporal and eternal—isn't that exactly what we are to be about? Heaven is to be brought to earth. This world is to be annexed as a suburb of the eternal city. Silver sings songs in the sanctuary prophetic of soul-saving. Giving is an act of worship as surely as praying, and all should participate regularly in the one as well as the other. Praying without paying is praying only in name. Weekly offerings, commensurate with prosperity, are an acknowledgment of stewardship, and form a fitting close of one week and a fitting opening to another. "Preach the gospel and let money alone," is now said less frequently than once, because, as John Jasper would say, "the world do more." A gospel that lets money alone is not the gospel of Christ. People must be employed for the gathering and disbursing of dollars, and Christianity does not leave an immense section of our lives outside its jurisdiction. It has something to say as to how to get money and how to spend it. Get money in legitimate ways and no other, it says; do not lay it by like the miser and thus rob it of its only prerogative; do not use it in ways harmful nor inferior, but appropriate it to the very highest ends. Make not the evil desires of men the basis of a business. Open no liquor saloon nor tobacco shop. Use no dishonest methods in honest pursuits. Make no outlay that the great Proprietor cannot approve of at the day of reckoning. Our attitude toward gold announces our attitude toward God. Getting and spending for self shows that we serve self and not the Creator. Doing both with a view to the glory of the Redeemer makes known that we are answering the end of our existence.

There is money enough in the hands of Christians to sow every acre of earth with gospel seed. People somehow get money for things they delight in—jewelry and bicycles, chewing gum and ostrich feathers. Hosts hear Albani although so expensive a luxury. About the time of the first visit of that star to Halifax, when she drew some thousands from purses, friends of the Y. M. C. A. held a meeting to consider ways and means of raising five hundred dollars for removal of debt from that beneficent institution, and if the amount was obtained at all it was by the hardest. People are in poverty when little interested in a thing, and in affluence when otherwise. At least that is the way with multitudes. And the question is: How can money be more largely set free from the improper and inferior and applied to supreme purposes? We are anxious for live questions, and this is one of them. How can the waters of the great river be turned into the bed of the little brook? How can the brook be made a river and the river a brook?

This may be answered in brief and all-inclusive way by saying that the men and women who love God must love him more, and the number of those who love him must be multiplied. No sort of mechanical appliance can work the change.

But passing from the general to some particulars, let it be remarked in the first place, that much will be done to set funds flowing in worthiest channels to a more becoming degree by right conception of ownership and stewardship. Most men's ideas of ownership need reconstructing.

God is sole Proprietor. We are not in partnership with him. He is Master and we are stewards. In theory we readily admit this, but it is customary to deny it in practice. What is acknowledged in word must be acknowledged in deed. It is not optional with a man whether he come under Divine proprietorship or not. He is there already, he always has been, and always will be. But it is optional with him whether he live in recognition of this fact. Often it is assumed that heavy responsibilities rest upon Christians since they have professed allegiance to Christ, while unbelievers are under no religious obligations because they have not taken the badge of discipleship. But this is a grievous mistake. More is required of yonder man who is not a Christian than of the one who has accepted Christ and is living to some extent as pleases God. If two persons have been equally indebted to a third, and one has paid part while the other has paid nothing, the latter, of course, owes the more. It is exacted of all that in all things they live to the glory of Jehovah.

You may say that yonder lots of land are yours, and certain houses and monies, in the sense that they have been left in your charge and not in the charge of your neighbor. But God is their owner. He has given you the agency to look after them and make to him suitable returns. "In the beginning God created the heaven and the earth," says the oldest of land records; and David and Paul in the words, "The earth is the Lord's and the fullness thereof," indicate that no foot of land has been made over to anybody. It is distinctly stated also, as if anticipating man's disposition to claim what does not belong to him, that God owns all gold, silver and cattle. Moreover, concerning ourselves it is written: "Ye are not your own, ye are brought with a price." I myself belong to God and must make some outlay upon myself that I may day after day be thus helped to serve my Master efficiently. My children are God's, and there must be expenditure for the good of their bodies, their minds and their souls. It will not do to treat children as if they had nothing but bodies, nor as if they had nothing besides these two. Appropriations must be made for their spiritual welfare. Indeed the bodies and minds must be ministered unto as a means of ministering to their immortal natures. The poor are God's, and if I am blessed with temporal possessions, he grants them orders, upon me for help, orders that I am bound to honor. My church is God's. So are the institutions at Wolfville. So are home missions and foreign. Not in person does the owner of the vineyard come to claim his own of laborers, but he comes in our own necessities, in the family, the church, the educational and missionary Board; and unless there is strong and abiding conviction of accountability to him, conviction begotten of contact with his book of instructions for workmen, unless he is practically as well as theoretically regarded as proprietor, what is near and obtrusive, what ministers most to self-glorification, will get over-much, while the remote is left to suffer. Putting funds just where they ought to be put, and in proper proportions, is rarer than great preaching or skilled statesmanship. It is possible to give our families less than their due in order to swell a contribution for Telugus, although we would have to look long to find where it is done. If a man's family is large and his income small, demands upon him in other directions are correspondingly affected. This is why the tithing system is inadequate. We do not propose now to discuss that subject, however. Our present point is that solicitors which stand nearest—love of show and pleasure and what yields, or is expected to yield, quick temporal returns—usually get the lion's share. Absorbed with the near, the far is neglected. That is why an occasional church member is still found lagging so far behind in the procession as to protest against sending missionaries abroad when there are so many heathen at our own doors. But it is a notorious fact that those who send not away empty God's solicitors for foreign parts are worth most to domestic missions and their own families. The light that shines farthest shines brightest at home. No just demand upon our liberality can be ignored without damage to all other interests, whether intimately or remotely related thereto, nor without injury to ourselves also. Indifference to general good means local loss. The impression is often given that there are a number of causes to work for, rather than one great cause with different departments. A representative of one department of Christian labor is heard to make appeal as though other departments were of small account compared with his. He affirms or implies, and sometimes correctly, that too much is going, relatively, for this and that, and not enough for what he represents. But there is call for much of caution here. That there may be justice to any particular section there must be a broad and sympathetic view of the whole. Clashing is suicidal. Special pleas that are overwrought and skillfully belittled all besides, are exceedingly injurious in the redemptive programme. For the hour they make feeling prodigal with dollars, but in the reaction there is damage. It is better to draw very heavily upon people now and again for one or two objects, by heroic pressure, than to have them maintain a low level in their giving for gospel extension; but it is better still to help them to the correct idea of the stewardship, and to appreciate the various claims upon their generosity, without pushing any one thing so far to the front as to do injustice to something else. This is a difficult thing to realize, indeed it will no where be realized in perfection, but it is the thing to aim at. General and foundational effort of this sort would make so much of special pleading unnecessary. It would bring principle to the front, so that the making of contributions would not be so much at the mercy of oratory and weather. Family purchases would not be made without thought of benighted heathen. Missions would be in mind during the selection of furniture, and cause exercise of economy to the end that we might do our part in distributing the Bread of Life. We would do as did "Thanksgiving Ann," and not as did those she served. This old colored woman, who had long been with a well-to-do family and rendered superior service, carefully laid by out of her little, and limited her outlay upon herself, with thought of spiritual destitution

in distant parts, while her master and mistress gave to missions whatever they happened to have when the time came for donations, claiming that there was more heart in that sort of spontaneous giving. But the good servant dared to teach them a much-needed lesson in a unique way, by putting upon the table cold corn cake, bones and remnants of fruit, just what she happened to have when the time came for eating, instead of making careful preparation. Benevolences must enter into daily calculations and have to do in regulating all expenditures, else we act not as becometh children of God.

But we must hasten if we are not to trespass seriously in the matter of time. Our main question is: How can money come to be appropriated more largely as it should be? We say as a second particular. By greater familiarity with God's Word and world. Carey's course must be repeated in prayerfully making way farther into the heart of the Great Commission, and seeing the criminality of doing nothing or doing little for the heathen nations. There must be a shifting from man's view-point to God's by contact with God's revealed will. When the heathen world is seen as with the eye of Jesus, there is intense desire that heralds of the Cross should go over the seas. Such as kept at a distance in Carey's time from the inmost import of "Go ye into all the world," tried to repress "the little man with a far off look," thinking him fanatical. And there were some, and preachers among them, who made sport of his proposals. But when a man profoundly realizes that Jehovah is ordering him forward, it takes more than trifles to hold him back. "Go ye." Go by going as did Thomas and Carey, as did Burpee and Crawley. Go by praying and paying, as did those poor ministers in the parlor of Widow Wallis at Kettering. Go by informing others and inciting them to pay as did Samuel Pearce and Andrew Fuller. Go by joining the unknown hosts who unite in sending forth those whose names become household words. It will be impossible to do otherwise if we listen to the voice of God. Talk about preaching the gospel and leaving money alone! Why the most of Christ's parables in some way represent the relations of men to earthly possessions. The Master commits to us certain things with the injunction, "Occupy till I come." And we evince the state of our hearts toward him by the use made of these assignments from His hand. Our employment of the perishing declares the measure of our love and obedience. Study of these parables would end irritable reference to what are often called begging sermons. The Master who claims His own is not engaged in beggary.

Then also a study of the Word was attended in Carey's case by study of the world. He saw the appalling need that millions had to learn of Jesus Christ. A visit to a starving family urges to effort for their relief; and so it comes about that clear sight of spiritual destitution in Quebec or India means more missionaries and more money. The information and appeals of those who return to us from heathen shores should be well laid to heart, and a more thoughtful and more general use should be made of missionary literature. An interest in missionary biography should be fostered among children, for there is nothing, aside from the Bible, which will do more to furnish them with right conceptions of life and to incite them to run vigorously over Divinely-chosen paths. When there is much done among boys and girls, mission forces will not lack for recruits nor will mission treasuries be empty. Allow Scotch story writers to get the go by for a while, and in company with the children trace the steps of God in the carrying out of his beneficent arrangements respecting our race. The needs of local churches are discerned by us, and offerings made accordingly. Let us look afar. "Lift up your eyes and look on the fields." Where there is one-sided investigation, and the partial view, there will be one-sided contributions and one-sided contributors. Only the all-round helper is an all-round man. The whole world must come into our sympathies if we are to know our Saviour well and serve him honorably.

How can more money be turned into proper channels? Finally, by distinct recognition that there is but one programme of many parts, and that sacrifices must be made by all in all the parts. Kindly give us your attention as we expand this piece by piece.

It must be seen clearly, we say, that there is but one programme. I wish that we might all be helped in this direction to-night and by this conference. There is a great deal going on in the world, an endless variety of occupation. But after all there is only one work being prosecuted, and that is the winning of the world to Jesus. Discovery and invention, material and intellectual progress, social and political advancement, all these are tributary to the one grand end. Every worthy engagement is articulated to Christ. And success for individual or church lies nowhere else save in filling the Heaven-appointed place in bringing this glorious consummation. God had a plan for Judson in Burmah, but no more surely than he has a cherished plan for each of us. What is done by those who choose their own courses will be over-ruled from on high, for the general weal, but naught save loss will accrue to the disobedient themselves. Surrender of the heart to Christ, then, and complete giving up of the life to the doing of what he bids, is the only avenue of true and abiding success open to any son of Adam. Happy are they who recognize this and proceed accordingly.

There is but one programme, but, according to our second clause, it has many parts. Numerous hands are employed in making a watch, and numerous are the spheres in which to toil for the world's saving. There is call for pastors and missionaries, for professors and teachers in colleges and schools. But multitudes are required in numberless departments besides. The various needs of men—needs physical and intellectual, social and political, moral and religious—give rise to a great variety of incidental vocations, and the one supreme and common purpose should be kept in view and designedly furthered in every calling. There are doctors and lawyers, handicraftsmen and merchants, seamen and farmers, but all may, and should, purposely assist in the restoration of an apostate world. The goal of the right living mechanic is the same as that of the faithful minister. There is a great

deal of talk about preaching were so tends to perpetuation is committed people are to tro may give small enterprise, but th quite aside from wrong and calls f sacred and secu dualism." "He wrote Mr. Beech politics, and relig of one's all to Go devil, and poli the cracks and cr critical outpou Ploughing is as a The question is n what God has ag motive and to the ploughs that he r in keeping up o missionaries at l laborers abroad, w whit less importa missionary? "I sent?" Is our Presidency any and givers in the more needed th have scarcely beg ye," are our mar repeating, as for their own respect by journeying af the gospel, many that preachers s should be the sa destination in the If the former, al established, giv does what is a the latter. A gr shops and kitch up to pointing t When those who humbler walks o places in the on do for their Lo a result, to great generosity, there an I send me," dollars, earned i preachers; and an attic, took in support of a six pastora and mi Saviour, are in their opportuniti is most likely b It used to be heathendom." to be, "Lord rai message of Salva the prayer is (consequences), consecrated to about doing wh some one said purse-and-all co are ready to go will permit of se only partially d To fall short of box is to make Kingdom come, inmost heart. ings." The cler prison. And wh every day, and the water of life a robber on a big in getting arou hand and make punishment in a cherub in a play died because the the story. And many a one is n analogous reason ourselves we los to this, no doub take care that holding of their straitened? Pa give little. But is seriously affe portant. When small or great, still sits over ag will dawn in Zi Once more! S what parts they sionaries who l with very little minds to endu terrible foreign am Telugus must r chime, bereft of light has been m missionaries any Hindu to recour the proper thing ours. And all ambitions, and spiritually poor

deal of talk about the "sacred" and the "secular," as if preaching were sacred and ploughing secular. And this tends to perpetuate the false notion that world evangelization is committed to a special class, while the mass of people are to trouble themselves little about it. They may give small sums of money and wish well to the enterprise, but they have concerns of their own that are quite aside from this movement. Now all this is sadly wrong and calls for correction. The distinction between sacred and secular has well been called "a vicious dualism." "How hateful is that maxim which says," wrote Mr. Beecher, "Business is business, politics is politics, and religion is religion. Religion is the devotion of one's all to God; but some men devote business to the devil, and politics to the devil, and crowd religion into the cracks and crannies of time, and make it the hypocritical outpouring of their leisure and laziness." Ploughing is as sacred as preaching, and often more so. The question is not what are you doing, but are you doing what God has assigned you, and doing it from the right motive and to the best of your ability? If the ploughman ploughs that he may obtain what will enable him to assist in keeping up our college and supporting pastors and missionaries at home and missionaries and Bible translators abroad, who will say that he is doing what is a whit less important than what is done by an instructor or missionary? "How shall they preach, except they be sent?" Is our staff of missionaries in the Madras Presidency any more essential than the money-getters and givers in the home-land? Was William Carey any more needed than was Andrew Fuller? Rope-holders have scarcely begun to estimate their importance. "Go ye," are our marching orders. While all are to "go" by repeating, as far as possible; Christ's beneficent life in their own respective communities, and some are to "go" by journeying afar and there living, and otherwise telling, the gospel, many are to "go" by working to secure funds that preachers and teachers may be sustained. There should be the same motive in the heart and the same destination in the eye of both merchant and missionary. If the former, all intent upon seeing Christ's Kingdom established, gives gathered gold with this in view, he does what is as needful and honorable as that done by the latter. A great host must be in fields and offices, in shops and kitchens if a lesser host is to be wholly given up to pointing the wayward to the world's Redeemer. When those who move in what we are wont to call the humbler walks of life, duly appreciate the worth of their places in the one programme, appreciate what they can do for their Lord just where they are, and are led, as a result, to greater diligence and wiser outlay, and larger generosity, there will then be few who vainly cry, "Here am I send me." Poor Sarah Hosmer five times gave fifty dollars, earned in a factory, for support of five native preachers; and when sixty years of age, while living in an attic, took in sewing and contributed sufficient for the support of a sixth. Those not entirely employed, like pastors and missionaries, in directing sinners to the Saviour, are in the greatest danger of under-estimating their opportunities. That which is comparatively small is most likely to be tied up in a napkin and laid away.

It used to be the prayer, "Lord open doors into heathendom." God heard and answered. Then it came to be, "Lord raise up men who want to go afar with the message of Salvation." God heard and answered. Now the prayer is (and let all join in it quite fearless of consequences), "Lord may money-making talent be consecrated to the cause of Christ." And let all get about doing what they can to answer it themselves. As some one said a little ago, "Personal consecration is pure-and-all consecration." That more men and women are ready to go to the heathen than funds of Societies will permit of sending, shows that the rank and file are only partially devoted to the supreme object of living. To fall short of duty when confronted by a collection box is to make known that when the words, "Thy Kingdom come," are repeated, they issue not from the inmost heart. "Ye have robbed me in tithes and offerings." The clerk who embezzles and is captured goes to prison. And what of the employer who fares sumptuously every day, and doles out a comparative pittance to have the water of life conveyed to the perishing? Why he is a robber on a bigger scale. A policeman will be longer in getting around for him, but he will eventually be on hand and make no miss of it. Robbing of God brings punishment in our own souls. To personate a shining cherub in a play a boy was covered with gold leaf, and he died because the pores of his skin were closed. So goes the story. And this has given rise to the comment that many a one is now on the verge of spiritual death for an analogous reason. Retaining all our money for use upon ourselves we lose our breath. The poor will say "Amen" to this, no doubt, as they think of the rich. But let them take care that they be not equally guilty in the withholding of their littles. Why are Missionary Boards so straitened? Partly because those able to give much give little. But more because those able to give little give less than they should or give nothing. The aggregate is seriously affected by the reckoning of mites as unimportant. When all do their respective parts, whether small or great, do them as under the eye of Him who still sits over against the treasury, a new and grander era will dawn in Zion.

Once more: Sacrifices must be made by all, no matter what parts they take in the one enterprise. Some missionaries who labor in destitute regions must get along with very little, of course. They must make up their minds to endure hardness as good soldiers. And so must foreign ambassadors. Geddie and Paton must have terrible privations in the New Hebrides. Workers among Telugus must make sacrifices by dwelling in a trying climate, bereft of the advantages of a land where gospel light has long been shining. It goes without saying that missionaries must be a self-sacrificing class. But why missionaries any more than any others? We expect the Hindu to renounce caste, and we think he is doing quite the proper thing when he shows a liberality that exceeds ours. And all the while we cling to certain worldly ambitions, and reluctantly bestow our goods to feed the spiritually poor. We favor the propagation of a gospel

to which we refuse full conformity. No wonder Henry Richards said he would not like to have his Congo converts see the corrupt Christianity of England and America. Sarah Hosmer saw that the same law of love which bound the missionary, and bound the heathen convert in a far-away land, bound her in favored America, and that law she strove to keep. And not alone her own part did she seek to do, but she labored to make up as far as she could the deficiencies of others. A few at home and abroad are well-nigh crushed for the reason that many are at ease. It is high time for equalization, not only for the good of the cause at large but for the benefit of individuals in particular, whether their load is now too little or too much. While missionaries make the sacrifices peculiar to their situation, let their supporters in the home churches make their peculiar sacrifices also, remembering that cross-bearing is the law of discipleship for all times and all lands. The poor widow who lives in yonder street sins in spending her little all for jewelry, while her children starve. Christians sin in devoting too much money to things that are good, and too little to that which is the best. I sin when lavish in my home, and Telugu children, as dear to God as mine, cry out for Bread of Life, while I leave others to do their own duty and to add something more because of my neglect. Expenditure that would be proper if all were well provided for, is not only improper, but even criminal, in view of the spiritual poverty that oppresses so large a proportion of our race. Considerable is said about "the Lord's tenth," and certainly, as we have need of system in benevolence, adoption of this kindergarten method of ancient Jews is a long step in advance for many, and if generally followed, would fill depleted coffers; but we need chiefly to have the thought deeply imbedded in our souls, until it becomes a dominating force in all our activities, that God owns us and all we have to do with, owns the ten-tenths of everything, and that it can only be with loss to ourselves and others, that we, for any reason, get out, at any time, from under the sway of this conviction. Our money, be it little or much that we have, must be free to run whither it ought, else we ourselves know not gospel liberty in fullness and blessedness. The times when our purses open most readily are our answer to the question, "What think ye of Christ?"

The making of sacrifices for the glory of the Saviour should begin early. More effort in the past for the education of youth by literature and weekly envelope would have made a different state of affairs to-day; and if what has been too much neglected is now done, to-morrow will reap a harvest of blessing. An old person who was not taught to give in childhood will turn to the purse reluctantly and take little therefrom when the call is for gospel extension. It is all wrong for the head of the house to drop an envelope upon the plate for the whole family. As well expect him to do the praying for the whole rest. Giving is an act of worship, and children should bring offerings out of their own little possessions for early establishment of the idea that they are not their own, and that all their lives are to be used in making sacrifices for enthronement of Jesus in the hearts of men. We are all interested in what are largely invested in. The sickly child seems most beloved because there the mother has poured out most of her own life. None too often have we been told of the little girl who, when asked why she was going to a missionary meeting, replied that she was part of the concern. She had contributed a penny, and where she had put her treasure she had put her heart, so that her feet moved accordingly. In addressing young men the other day, Mr. Rockefeller showed the first ledger he kept while a poor young man just beginning business life in New York. He read various entries of small amounts for foreign missions and other objects of benevolence, and said in connection therewith what is worthy of note in view of his large gifts these recent years. "Those contributions," said he, "small as they were, brought me into direct contact with philanthropic work, and with the beneficial work and aims of religious institutions, and I have been helped thereby greatly all my life." Then he adds: "It is a mistake for a man who wishes for happiness and to help others, to think that he will wait until he has made a fortune before giving away money to deserving objects." We do well to accept this testimony. Luxurious living, supplemented by a legacy to missions when death cannot be persuaded to stay its stroke, must not be accounted beneficent. Priest and Levite cannot atone for neglect of the wounded by provision in their wills for wayfarers. Let us disburse our funds as we go along, according to the guidance which may be had daily from the great Proprietor himself. To do otherwise is to wrong the benighted, and to shut our own hearts against large incoming of God's light and peace.

Speaking of sacrifices always makes me think of David Livingstone. Out of southern Africa this hero pushed northward, westward, eastward, anxious to open up the interior to Christian missionaries, saying as he bravely threaded his way through jungles: "The end of the geographical feat is but the beginning of the enterprise." How many and how great were his perils! Long was he separated from Christian civilization and the dear companionship of those he loved, sometimes having no sort of communication for a considerable period with the Christian world. Few in any age have endured such privations as were his. But so slight did these all appear to him in comparison with what Christ suffered on his behalf that he would never apply the word sacrifice to anything he had done. May the God of all grace vouchsafe to us, we pray, such a view of what Christ passed through for our redemption, and awaken in us such fervency of affection for him, as will issue in complete devotion to his will. When thus we are set right at the fountain of our being, set right at the cost of attaining to an obedient spirit, our love will flow forth in abundant volume through all possible avenues, and after the very fullest giving of ourselves for the promotion of his glory, we will have regrets that we have not more to lay at the feet of him to whom we owe all the pure felicity of the present, and the sure, sweet hope of something far better in the new and sinless country to which he is taking us.

TRUST.

BY MRS. A. S. CHIPMAN.

Take the helm, Pilot—
Sufficient for me
To know Thy hand guides
My skiff o'er life's sea.

Hold Thy hand on the helm;
Let nothing prevail
To change the right course,
Tho' fiercest the gale.

Thy hand on the helm,
I fear not the strife;
The darkness of death
Gives the brightness of life.

The storm rages wildly;
The breakers are near;
Thy hand on the helm
I have nothing to fear.

The thunder's loud boom;
The lightning's fierce glare
Shows my boat treasure stripped,
My Pilot still there.

I rest tempest tossed—
O paradox sweet!
I rest in the tumult,
My face at His feet.

April 13.

* * * *

BOOK NOTICES.

Practical and social topics of great interest are discussed by Drs. Wayland Hoyt, J. H. W. Stuckenbergh in the Homiletic Review for May. Dr. Edward Judson's paper on "The Institutional Church a Remedy for Social Alienation" is a valuable contribution to one of the burning questions of the day. The Review is a magazine of supplies for the leaders in the good fight of faith. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

All who remember Mr. Stephen Bossal's brilliant services last winter as Cuban war correspondent of the New York Herald will be interested in his statement of "The Real Condition of Cuba To-day," which appears in the May Review of Reviews. This is the latest authentic summing-up of the Cuban situation that has been given to the press, and it should be read by all who care to know the facts—horrible as many of them are—connected with the heroic struggle for liberty which Gomez and his brave compatriots are making. Mr. Bossal's article gives us a realizing sense of the truth that we have an Armenia at our very doors.

The May number of McClure's Magazine is especially abundant and interesting in the matter of portraits of famous people. In illustration of a paper by Miss Tarbell on the remarkable work of G. C. Cox in photographic portraiture, there are truly speaking likenesses of Donald G. Mitchell ("Ik Marvel"), Walt Whitman, Eleanor Duse, Henry Ward Beecher, and others; and a series of life portraits of Daniel Webster exhibit that most august and impressive of great men at close intervals from middle life to the year of his death. Some of the Webster portraits have never before been published; and all have interesting histories, which are set forth in notes by Mr. Charles Henry Hart.

The June Magazine Number of The Outlook will be also the annual Recreation Number. Its chief literary and illustrated feature will be a group of out-of-door articles having the general title "Country Roads and Inland Waters." These articles will talk entertainingly and with practical hints, about the pleasure of taking a quiet vacation outing, away from noisy trains and crowded resorts, in various ways—on the bicycle, on foot, in carriage or wagon, in houseboat, on horseback, in canoe or fishing-boat, or by simple camping in the woods. A large number of pictures will give charming glimpses of delightful country roads and mountain, lake and river scenes, and will show attractively the possibilities of the outings described. A special and appropriate cover design will add to the beauty of the number. Pleasure-seekers and travellers will find much in this number to especially interest them. \$3 a year. The Outlook Company, 13 Astor Place, New York.

* * * *

Charles Salaman, the oldest living musical composer in England, now in his eighty-third year, has been continuously before the public for sixty-eight years. He remembers the tolling of the bells for the death of George III. He was present at the coronation of William IV and Queen Caroline, and he was a lad of sixteen when he travelled with Charles Keen to Stratford-on-Avon to be present at the third Shakespeare jubilee. He knew Mendelssohn, to whom he was introduced by Attwood, the organist of St. Paul's. He used to play duets with Liszt at his father's house in 1827. Schumann, Hummel, Moscheles, Meyerbeer, Spohr, Thalberg, Wagner, Heller, Balfe, Wallace, Bishop, Czerny, John Barnett, Sterndale Bennett, Verdi and Gounou were all his personal acquaintances. He played at Munich in 1838 before the old King of Bavaria. He still preserves some German words which Mozart's widow wrote for him when he visited the venerable old lady at Salzburg.

Messenger and Visitor

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S. McC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER.

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"By Evil Report and Good Report."

The Bible lesson for next Sunday exhibits some extremes of the varied experience through which Paul and Barnabas passed in the course of their missionary labors. Here we find them regarded by the simple and superstitious people of Lystra as beings of celestial birth—the gods come down in likeness of men—to whom divine honors are due; and here again, at the hands of these same people, incited by malicious Jews, the apostles are treated as men unworthy to live, and Paul, probably because he was the most outspoken and boldest in proclamation of the truth, is stoned with murderous intent and cast out of the city as dead.

It had been the custom of the missionaries, as they journeyed from place to place and preached the gospel, to enter the synagogues on the Sabbaths and declare, to the assembled Jews and proselytes, Jesus as the Christ of God, through whom the hope of Israel was to be realized and the salvation of the world accomplished. There were always some who gladly received the word, but there was always a class of Jews who opposed; and at Antioch (in Pisidia) their opposition became so fierce and bitter that the missionaries felt that it was no longer possible to preach to the Jews there, and had openly and with declared purpose turned to the Gentiles. This opening of the door of faith to the Gentiles, whereby they immediately might enter into the kingdom of the Messiah on a full equality of privilege with the children of Abraham, was of course to the unbelieving Jews a supreme offence, rousing them to a still more bitter hatred and a more active persecution of the apostles. As a result we find them driven away from Antioch, and later also from Iconium, whither they fled and where for a time they labored with much encouragement, until Jewish malice succeeded in so inflaming popular feeling against them that to save their lives they are again obliged to flee. This time they find a place of refuge and a field of labor in the Lycaonian country, in which the cities of Lystra and Derbe were situated. Here the people appear to have been more purely Gentile and heathen. We read nothing of synagogues here, and the apostles it would seem preached directly to the Gentiles and won their converts not from among Jews or proselytes, but from the heathen. In Lystra the miraculous healing of a lame man through the word of Paul led the superstitious people to regard the Christian preachers as gods, and to set about offering to them sacrifices, from which act they were with difficulty restrained by the horrified apostles. Then came malicious Jews, employing artful influence with the fickle and ignorant Lycaonians, so that they who had been eager to render divine honors to Paul and Barnabas are now equally ready to take their lives.

Christian preachers nowadays are not, we suppose, in any great danger of being mistaken for Jupiter and Mercury, and they have no occasion to rend their clothes at the sight of garlanded bullocks led forth to be offered as sacrifices in their honor. On the other hand, it is a very unusual occurrence, in this part of the world at any rate, for the minister to be stoned and cast out of the city for dead. Still it may be there is enough in common between the experience of Paul and Barnabas at Lystra, and that of some modern preachers of the gospel in Christian communities to give room for a certain suggestive relation between the one and the other. The modern apostle is not always free from the peril of being worshipped, and in ways so subtle and insinuating that neither he nor the worshippers are very well aware of what is being done. There are in many a

congregation a class of people disposed to make a little god of the minister, especially if he is a new minister. With flattery that is half sincere and half unconscious, they express their veneration for his person and their profoundest admiration for all he does and says. They give him to understand that, in their estimation, he is one of the great lights of the age, and that none but the names of the greatest preachers are worthy to be associated with his. And the heart of the modern minister is not always wholly impregnable to assaults of this character. For the young man who would be ready to rend his garments at being taken for Jupiter or Mercury may be ready to fondle gratefully in his breast the suggestion that he is a "second Spurgeon" with excellent prospects of outstripping the first. It is doubtless much more wholesome to be stoned, though that is worse treatment than, generally speaking, a minister deserves. It is to be feared, however, that not infrequently the same persons who are so ready to worship the new minister, a little later on are equally ready, figuratively speaking, to join in the stoning. It is a very wholesome thing to remember, as Paul has intimated, that the Christian minister is a man of like passions with other men. He deserves neither to be worshipped nor to be stoned. He should be honored as a servant and an ambassador of Christ, and should be treated with honest, kindly sympathy as a brother man. Those who do not begin by worshipping him, will perhaps be the less likely to end by stoning him.

One thing which cannot fail to arrest the mind and elicit the admiration of the student of these lessons is the brave and faithful ministry of Paul and Barnabas. Encountering bitter opposition everywhere, they were never discouraged or turned back. While they did not needlessly imperil their lives by continuing in places where persecution had become too hot to permit them to labor, they were not dismayed by all the malice and violence of their enemies. Constant in their one grand purpose and faithful in their mission, they went from city to city, braving whatever dangers might await them, that they might declare Christ and His salvation. If we are looking for evidences of the truth of Christianity we certainly have a strong one in the lives and labors of these apostles of the faith. How can we account for such ministry as theirs under the conditions they had to face, except on the supposition that these men were most profoundly convinced of the truth of the doctrines which they proclaimed, especially the truth of the resurrection of Jesus Christ.

Editorial Notes.

—Mr. Parson's statements in a communication on another page, in reference to Acadia Alumni matters are important, and we trust they will receive from those interested, and those who should be interested, the consideration they deserve.

—"Let us have," says Dr. T. L. Cuyler, "a fresh education against the deadly evils of the drinking customs. Christ's churches are neglecting this; Sunday schools are neglecting this too much; parents are neglecting this; temperance societies have largely disbanded; moral efforts are dying out; and fearfully are we paying for this wretched policy."

—A Portland paper intimates that the Chicago Standard is considerably in advance of history in stating that a grand boulevard between Boston and Portland is approaching completion, that one hundred miles of the road are already finished and "the possibility of being able to journey soon between these cities in electric cars, enjoying charming ocean views and breathing the tonic salt air the entire distance is creating much interest." The "grand boulevard," it appears, has existence as yet chiefly in the minds of its projectors, but it is considered probable that within a few years it will become an accomplished fact.

—The excellent address of Rev. A. C. Chute, of Halifax, delivered at the Truro Missionary Conference, will be found on the second and third pages of our present issue. The address was very highly appreciated by those who heard it in Truro. Its length will no doubt make its reading seem a formidable task to many, but the great importance of the subject and the fine ability with which it is treated, are sufficient to repay abundantly those who will take time to give it a careful perusal. There are few more important subjects than the duty of Christians in respect to the use of the worldly possessions with which God has entrusted them.

—It was to be expected that the polite and genial Englishman, who had become so well known in America and so enviably distinguished as the author of "Beside the Bonnie Brier Bush," would receive very kind and courteous treatment at the hands of the people of the United States on the occasion of his visit to that country a few months ago. That such was the fact is evident from the character of the "American Impressions," which Ian Maclaren is now contributing to the New York Outlook. The ordinary, undistinguished visitor would not find, and of course would not expect to find, his pathway so sunny and so flower-strewn as a man whom the American people delighted to lionize. Ian Maclaren is doubtless far too bright not to understand this, yet he is quite too polite to suggest that the charming features which he observed in American society were in any considerable degree a response to his own personality, or that his own experience of Americans differed particularly from that which any well-bred Englishman might meet with. We do not at all mean to intimate that Englishmen as a rule do not meet with courteous treatment in the United States, but it is easy to see that many doors of hearts and homes would be flung wide open to Ian Maclaren which most other visitors from abroad would find closed.

—The following paragraph from the Boston Watchman touches an important subject opportunely and is to be commended to the consideration of thoughtful readers: "Baptists hold that the organizing principle of the Christian church is a common spiritual experience. In conformity with that view we make the credible evidence of a change of heart the essential condition of church membership, and all credal statements of subordinate importance when compared with the vital fact of a new life in Christ. Upon this basis, young and old, male and female, Greek and Jew, bond and free reach a deep spiritual fellowship. The tendency that has become so marked in the last decade to organize Christians within the church upon the basis of age or sex suggests some important reflections. We have the Boys' Brigade, the Young Men's League, the King's Daughters, the young people's societies, the women's societies, and almost the only people who are not organized about some classification of age or sex are the matured men of the congregation. But they are readily classified by the principle of exclusion. The organizations include everyone but them. Undoubtedly there are apparent advantages in getting those who have many common sympathies to cooperate, but the question must continually recur whether we are not in danger of forsaking a broad and deep principle of unity for a narrow and shallow one. Probably the present drift is too strong to be resisted, but by and by some spiritual genius will rediscover the church, as Luther rediscovered the forgotten Pauline doctrine. The Christian Endeavor Society for several years has adopted watchwords for the twelve months. The attention of the members has been fastened upon missions and citizenship and several other important matters; how would it do to adopt as a watchword for the next year, *The Local Church?*"

—In the "Impressions" referred to above Ian Maclaren records it as his honest opinion that the educated American is the most courteous person he has met on his travels. He finds in the American a cordiality which the English gentleman lacks, and a pleasing simplicity which is missing in "The decorated style of manners in which the Frenchman is past master." The American woman too excels all her sisters. In manners she is "charming, vivacious, sympathetic, fascinating," and in dress "she has added to the severe good taste of the Englishwoman; a certain grace, and redeemed the cleverness of the Parisian from the suspicion of trickery." Even the American editor is not altogether so bad-mannered as he might be, and, as it seems to be intimated, the species is on the other side of the Atlantic. He has been known to do things which prove him to be not wholly destitute of human kindness. As for college men, clergymen, club men, their manners were found irreproachable. Maclaren dilates upon the generosity of American hospitality. It seems to have been almost oppressively so in his case, but then as we have intimated it does not do to argue from Ian Maclaren to generalities in such a case. But after all that he has said in praise of Americans, Maclaren admits that Englishmen are not greatly admired or ardently beloved by them. This, he thinks, is not, except in small part, an inheritance from the revolutionary struggle or the war of 1812, but is due rather to the attitude of the individual Englishman, who is supposed, not without reason, to be unsympathetic and critical or fearfully condescending and patronizing, but whose principal fault is probably his failure to understand America and the people, and his blundering way of endeavoring to be agreeable. "It ought to be laid to heart by every visitor to the States that he is travelling among a bright, emotional, kind-hearted, sensitive people, and it might be useful for his clever hosts to remember that their guest belongs to the same stock, where it is quite honest and grateful, but proud and shy and where it has no nerves."

The M

This is a beautiful sharp antithetical philosophical in its with the peculiar of thinking for romancist, the aut broad domain of

The title, "The nomer. In one way work may be term hard, dry speculation loving. This is a cursorily examine article or slashing It indicates a who the work of a tyr religious views of of expression that the world has acco talent.

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The first paper Teacher," and t Baptists. He argu in order that Chris ness. "It is a cala This is what has b By the Councils, c truth and every ri which honest-min Jesus were tried, c mans rest on the back to the early c measures his faith the Scottish churc was only once thro of English Divines "But does it ma is not the only vit is the refreshing absurd custom of miraculous wooden and of "the defen commentary." W enough; He has s seems strange to B We have been train at all times. The

* The Mind of the Toronto; Fleming H.

The Mind of the Master.*

BY D. A. STRELE, D. D.

I.

This is a beautiful book to begin with; full of sparkle and sharp antithesis. It is a long series of fresh sayings, yet philosophical in its cast. The writer is evidently troubled with the peculiar gift of thinking, and what is still rarer, of thinking for himself. It is curious to observe a romancist, the author of pathetic stories, walking in the broad domain of theology, with easy tread.

The title, "The Mind of the Master," is not a misnomer. In one way or another it is all about Jesus. The work may be termed a study of Jesus' sayings. It is not hard, dry speculation, but warm, appreciative, tender and loving. This is not a book to be snatched up and cursorily examined, and thereupon reviewed in swift article or slashing sermon. It deserves careful scrutiny. It indicates a whole change of front, and represents not the work of a tyro, but of a thoughtful student of the religious views of the day; a man, too, with a clearness of expression that is rare, and one, moreover, to whom the world has accorded the meed of a great and distinct talent.

Dr. Watson (Ian Maclaren) may be taken as a type of the new theologian; and so in taking a look at his work, we have a peep into the whole province which the new men have opened up.

It will be necessary to quote freely, and sometimes fully, in order that we may see the whole scheme of the writer. As we proceed, let us bear in mind a fact which is coming into clearer view, that so far the whole body of truth does not lie with any man, or any set of men. Our conceptions are limited, our education is sometimes against us, as well as for us, our prejudices are strong. We must have patience with new ideas, endeavoring to weigh them dispassionately, and trying to find the "truth as it is in Jesus." We may have the experience that, after all, truth is capable of being stated in many forms, and that sides of truth which may have escaped us hitherto are now more clearly discernible. Possibly, one age may dwell exclusively on a few necessary things, absolutely necessary for the life of Christianity; while it is left to another age to bring up others which have been neglected. Our fathers dwell unceasingly upon the "five points" of Calvinism, and upon justification by faith; they did not explicate the Divine Fatherhood, nor the doctrine of the Kingdom, and they touched with light hand the necessity of good works.

The author of the "Bonnie Brier Bush" is a Presbyterian minister, and a preacher to whom people listen. He always speaks in felicitous language, and therefore it is a pleasure to read any of his works. His "Upper Room," a short series of addresses on communion occasions, is a helpful little book, quite out of the old-fashioned way, yet very reverent and tender. He knows how to reach the heart, the main part of the fortress of Man-soul, in religious discourse, as well as in those inimitable stories, where the reader finds a lump rising in his throat, and his eyes getting moist. In this book, however, the process is more purely mental, as befits the subject. The appeal is not to our emotions, but to our intellect. "What think ye of Christ" might be the motto guiding both author and reader. The work is a series of short essays on the attitude of Jesus toward the great questions which must ever interest His followers and many who would not go by that designation.

The first paper is entitled "Jesus our Supreme Teacher," and the ground taken is quite familiar to Baptists. He argues for a "continual return to Jesus," in order that Christianity should keep its perennial freshness. "It is a calamity to substitute theories for truth." This is what has been done continually by the Fathers, by the Councils, even by Reformers. "Every side of truth and every rite of Jesus was turned into a test by which honest-minded and simple-hearted disciples of Jesus were tried, condemned, cast out, burned." "Romans rest on the councils, . . . an Anglican goes back to the early councils and the Fathers; a Lutheran measures his faith by the confession of Augsburg; and the Scottish church seems to suppose that Christianity was only once thoroughly understood, when an assembly of English Divines met at Westminster."

"But does it matter much what any rabbi says? and is not the only vital question, what saith the Master?" is the refreshing interrogatory after alluding to the absurd custom of "quoting a foreign divine of almost miraculous woodenness" against some heretical opinion, and of "the defendant taking refuge in a second-rate commentary." Why not go back to Jesus? Sure enough; He has stated His own doctrines clearly. It seems strange to Baptists to think of any other course. We have been trained to fly to the Bible for everything, at all times. The author is, without dreaming of it, so

far, one with us. We have always had to do this. Ian Maclaren is, as we all know, an adept at putting things, and he catches the opportunity whenever the rights of tradition come up. "Two parties have been in recurring conflict—the Traditionalists, who insist, 'This is what our fathers have said and what you must believe;' and the Evangelists, who declare, 'This is what Jesus has said and this only will we believe.'"

He then proceeds to characterize the spirit of our day as being "resentful of traditionalism." We feel this even in our insulated position. But he goes on to speak farther of this spirit as being impatient of theology and threatening faith, which he declares to be both foolish and ruinous. He thinks that there is no need of alarm; "the aim of present thought is discovery." "We are living in a second Reformation, and it were an immense blunder for us to go back on the principle of all Reformations, and insist directly or indirectly that Protestant councils should come in between Christians and Christ." He then quotes Chillingworth's famous dictum, that not the doctrines of the Reformers, nor confessions, nor articles, no, nor the harmony of all Protestant confessions, but the Bible alone, is the perfect rule of their faith and actions.

But Doctor Watson indicates with his usual clearness the advanced method of the time: "The religion of Protestants, or let us say Christians, is not the Bible in all its parts, but first of all, that portion, which is its soul, by which the teaching of prophets and apostles must itself be judged,—the very words of Jesus." He then points to the Sermon on the Mount as embodying the constitution of the Kingdom of God. This is the only creed which has the authority of Christ Himself. We cannot fail to detect an immense difference between Jesus' creed and the creeds made by His followers. "They all have a family likeness to each other," and a family unlikeness to the Sermon on the Mount." His criticism of the creeds is severe; and his test a fair one, if his arraignment be true. "When one asks, 'What is a Christian?' the creeds and the sermon not only do not give the same answer, but models so contradictory that from the successive specifications he could create two types without any apparent resemblance." A person may be a good Christian by the sermon, but not by the creed; "one may find the creed a broad way, and the sermon a very strait gate."

Let us follow the analysis of this sermon, as given by our author. These are the points on which Jesus lays stress: The Fatherhood of God over the human family; His perpetual and beneficent providence for all His children; the excellence of simple trust in God over the earthly care of this world; the obligation of God's children to be like their Father in heaven; the paramount importance of true and holy motives; the worthlessness of a merely formal righteousness; the inestimable value of heart righteousness; forgiveness of sins dependent on our forgiving our neighbor; the fulfilling of the law, and the display of the passive and tender virtues. Upon the man who desired to be His disciple and a member of God's Kingdom, were laid the conditions of a pure heart, of a forgiving spirit, of a helpful hand, of a heavenly purpose, of an unworly mind. Christ did not ground His Christianity in thinking, or in doing, but first of all in being. "When he turns to the creeds . . . they have nothing to do with character, they do not afford an idea of character; they do not ask pledges of character; they have no place in their construction for character." . . . They dwell on the relation of the Father, Son and Holy Ghost and kindred subtleties. "If any person should decline to assent to one or all of those propositions . . . on the ground that he does not understand them, for instance, and offers instead adherence to Jesus' creed, . . . it would be thought to be beside the question."

The author meets the objection that we must not build exclusively on the sermon on the Mount, by insisting that on to the end He preached the same things; and then conceives a creed on the lines of what the Master taught. "I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworly life; I believe in the beatitudes. I promise to trust God and follow Christ, to forgive my enemies, and to seek after the righteousness of God."

This is a creed we might all subscribe to, but we would want a brief addendum, with certain truths that have always been held as necessary by all true members of the kingdom. We cannot take as final a form of sound words which merely tells us to be good, we must have a rock on which to build, which oceans cannot wash away: Would it not be more soul-assuring to posit our salvation on what this same Divine Teacher has done to reconcile us to God; on the creating power of the Holy Ghost, and on the support He has promised to give to broken-down sinners? It looks to us like getting back to a covenant of works. His definition errs by defect. It is all sure as far as it goes; but it leaves out essentials. First, men must be redeemed, must be made new creatures, before they can carry out the sermon on the Mount. Indeed, if we understand matters, even regenerated men have the greatest difficulty in practicing these high precepts of Jesus. We all fall short—some of us infinitely so. We cry Pecavi, have mercy on us, even on us who have received the first fruits of the Spirit.

Is it not a notable omission in this "creed," that of which apostles say so much, redemption by precious blood? Nor is place given to that on which they lay constant stress, the new birth. John, Paul, Peter, James, but first of all the Master Himself, with never varying insistence, point to this as the starting point of the Christian life. They could scarcely exhort their disciples to love one another, without a significant reference to the fact that they were brothers by a new and heavenly birth. "Love one another fervently, having been begotten again." We would humbly suggest that in any reconstruction of prime articles of belief, pillar doctrines, such as we have just alluded to, should find a place. Conduct is a necessary thing, but it is the apex of the Pyramid, not its base.

Dr. Theodore H. Rand's Poems.

DEAR MR. EDITOR,—I have no thought of attempting a critical estimate of Dr. Rand's recently published book of verse, "At Minas Basin and Other Poems," if for no other reason than that you have already favored us editorially with an extended and discriminating review. Some of your readers have doubtless read also the critical article by Mr. W. S. McLay in the Canadian Baptist. I am tempted, however, to report a critical estimate which has just come under my eye, in the columns of the Toronto Globe, from the pen of one who is outside the circle of Dr. Rand's personal friends, and who is regarded as perhaps the first literary critic on the continent, Edmund C. Stedman, author of the "Elements of Poetry" and "Victorian Poets." He says, speaking of Dr. Rand's book, "Like Opie, the author mixes his colors 'with brains,' and is a man of thought as well as feeling, and of both imaginative and lyric ear. I fancy him a congener of Emerson and of Arnold, too. If he can retain his peculiar insight, and keep fine his art, their shades need not be ashamed of the relationship. . . . I am sorry his collection did not come out in time to enrich the Canadian section of my Victorian Anthology." This is very high praise from such a source.

But my direct purpose was a popular not a critical one. I wanted to say that for three weeks past I have had this tastefully made volume within reach of my hand for the improvement of spare moments, morning and night; and that the more I have read the more delight have I found in the book and the deeper has grown the impression that Dr. Rand has made a contribution to Canadian literature of high and permanent value. Whether one is thinking of its pervading doctrine of the divine immanence in human life and the external world, of its spiritual insight, of its beautiful descriptions of nature, or of the artistic severity and finish of its poetical forms, the book is a treasure.

In common with many others I had often been delighted with the stray effusions of Dr. Rand's pen, and had felt gratified at the prospect of seeing his pieces gathered into a volume, but I had not realized that under the new presentation they would take on so much greater interest and value.

The explanation of this is that the casual reading which one is apt to give to a magazine sonnet or a newspaper poem will not suffice at all for Dr. Rand's work. Often, his thought is close and subtle, and his expression highly compressed. He must be read thoughtfully, patiently, repeatedly. The imagination must be held to its task till the images in which the thoughts are enfolded open out in their full strength and beauty. Colors mixed "with brains" demand the exercise of brains for their fullest appreciation. The exercise in this case will bring ample compensation.

Having found so much genuine pleasure in my new possession I cannot forbear to testify thus much.

Yours etc.,

T. TROTTER.

Wolfville, May 5.

From Halifax.

On Monday evening, the third instant, a farewell service was held in the vestry of the North church for the Rev. J. E. Goucher. It was largely attended. The chairman, Deacon McPherson, called on the Rev. Geo. A. Lawson to open the service by prayer. Rev. E. M. Saunders was the first to address the meeting. He referred to Mr. Goucher's long and successful labors, and how much all regretted his loss of health, which compelled him to resign his pastorate. Rev. F. H. Adams, who had exchanged with Rev. A. C. Chute on the Sabbath, bore testimony to the good work done by Mr. Goucher in Truro, and the love and esteem still entertained for him among all classes of people. Deacon Damarsq then addressed the retiring pastor and presented him with a purse, made up by the church and congregation. Mr. W. G. Gates, on behalf of the women of the church, presented Mr. Goucher with a silver water pitcher and goblet for his daughter, who is about to be married. There was good music by the choir and a duet by Mr. G. A. McDonald and R. Burpee Witter. Mr. Goucher preached twice on Sunday, baptized two persons and administered the Lord's Supper. The year he has spent at the North church has been one of great harmony. All regret the failure of Mr. Goucher's health and hope it will soon be restored. On Wednesday Mr. Goucher left for Digby. His family had preceded him. The district committee passed a resolution expressing their high esteem for him and the loss they sustain by his removal from the city.

The Dartmouth church has voted Dr. Kempton a vacation. He plans to spend some weeks in Wolfville. Rev. E. M. Saunders will supply his pulpit in the mornings for a time.

Mrs. I. R. Skinner is moving her family to Weston to live near the relatives of her late husband. She will have their tender sympathy.

Word comes to Halifax that Mr. Archibald is succeeding well in his pastorate at Milton, Queens County.

The friends of Mr. A. F. Chipman regret to hear that he is seriously ill this spring. He is a pillar in the Berwick church. All pray and hope that he may soon recover.

*The Mind of the Master, by Rev. John Watson, D. D. Toronto; Fleming H. Revell Company, Publishers. Price \$1.50.

Nobody's Children.

Where do all the children go when the sun has set, and the lamps are lit in all the cosy homes? Where do all the children go when suddenly their shouting ceases, and every wiggling boy and girl has disappeared from sight?

"To bed, of course! what a silly question! and you know mamma always sends us too early, when our games are only half done," you say.

To bed? But where do the children go who don't have any beds? You never knew such children lived? Then let me tell you who found out about them.

Thirty years ago a young man was in the great city of London, studying to be a doctor. While he was working in a large hospital among the sick people, he learned how many poor and ignorant and wicked people there were in some of the rough parts of London. He was so sorry for their wretched life that he wanted to do something to help them. All day he was busy in the hospital; in the evenings he needed to study; but two or three times a week he stole an evening from his work, and went with other student friends to teach school in the most wretched part of the city.

School at night? Yes, and such a schoolhouse! Not a great roomy brick building where many windows let sunshine into clean halls; but only an empty donkey stable! Boards had been placed over the rough earth. The rafters and walls had once been whitewashed, but were now dark with the smoke and dust of years. These young men, however, thought it a very fair place. The roof was whole and kept the rain out. The walls were sound, and kept the wind out. Good strong bars on the windows kept out disturbers of the peace—roughs, who did not want their part of the town improved. All round about this stable were houses, every room overcrowded, and the streets were full of little Arabs who had been crowded out. These children began to flow into the stable-school, and one night among the others appeared little Jim Jervis.

It was a raw winter night and a keen east wind was shivering through the dimly lighted streets, when, all the other scholars having left the room, little Jim still lingered, casting a longing look at the fire. He had neither shirt, shoes nor stockings. His small, sharp eyes were restless and bright as a rat's, his face was like an old man's though he was but ten.

Dr. Barnardo, tired with long struggles in teaching a pack of rowdies, sharply ordered the boy home.

Then Jim pleaded piteously to stay. "Please, sir, do let me stop I won't do no 'arm."

Stop in the schoolroom! The idea seemed absurd to Barnardo.

"What would your mother think?"

"Ain't got no mother."

"But your father?"

"Ain't got no father."

"Stuff and nonsense, boy; don't tell me such stories! You say you have not got a father or a mother. Where are your friends then? Where do you live?"

"Ain't got no friends. Don't live nowhere."

The doctor believed that Jim was lying, for he had never heard of the great tribe of Don't-Live-Nowheres, but he said: "Tell me, my lad, are there other poor boys like you in London without home or friends?"

He replied promptly: "Oh! yes, lots—eaps on 'em; more'n I could count."

Now young Barnardo did not like to be hoaxed. So, being of a practical turn of mind, he bribed Jim with a place to sleep in, and as much hot coffee as he could drink, if he would take him there and then—or at least after the coffee had been drunk—to where the Don't-Live-Nowheres sleep. But when Jim had drunk as much coffee as he could swallow, he was lead on to tell the story of his life from five to ten, as follows:

"I got along o' a lot of boys, sir, down near Wapping-way; an' there wor an' ole lady lived there as wurst knowned mother, an' she let me lie in the shed at the back; an' while I wor there I got on werry well. She wor werry kind, an' gev' me nice bits o' broken vittals. Arter this I did odd jobs with a lighterman, to help him aboard a barge. He treated me werry bad—knocked me about frightful. He used to trash me for nothin', an' I didn't sometimes have anything to eat; an' sometimes he'd go away for days, an' leave me alone with the boat."

"Why did you not run away, then, and leave him?"

"So I would, sir, but Dick—that's his name, they called him 'Swearing Dick'—one day arter he trashed me awful, swore if I ever runned away he'd catch me an' take my life; an' he'd got a dog aboard as he made smell me, an' he telled me if I tried to leave the barge the dog 'ud be arter me; an', sir, he were such a big fierce un. Sometimes, when Dick were drunk, he'd put the dog on me, 'out of fun,' as he called it; an' look 'ere, sir, that's

what he did wurst." And the poor little fellow pulled aside some of his rags, and showed the scarred marks, as of teeth, right down his leg. "Well, sir, I stopped a long while with Dick. I dunno how long it wor; I'd have runned away often, but wor afeared, till one day a man came aboard, and said as how Dick was gone—'listed for a soldier when he wor drunk. So I says to him, 'Mister,' says I, 'will yer 'old that dog a mimit?' So he goes down the 'atch way with him, an' I shuts down the 'atch tight on 'em both; and I cries, 'Ooray!' an' off I jumps ashore an' runs for my werry life, an' never stops till I gets up near the meat market; an' all that day I wor afeared old Dick's dog 'ud be arter me.

"Oh, sir," continued the boy, his eyes now lit up with excitement, "it wor foine, not to get no thrashing, an' not to be afeared of nobody; I thought I wor going to be 'appy now, 'specially as most people took pity on me, an' gev' me a penny now and then; an' one old lady, as kep' a tripe an' trotter stall, gev' me a bit now an' then, when I 'elped her at night to put her things on her barrier, an' gev' it a shove 'ome. The big chaps on the streets wouldn't let me go with 'em, so I took up by myself. But lor, sir, the perlice wor the wurst; there wor no getting no rest from 'em. They always kept a movin' me on. Sometimes, when I 'ad a good stroke of luck, I got a thrippen doss, but it wor awful in the lodging-houses o' summer nights. What with the bitin' and the scratchin', I couldn't get no sleep; so in summer I mostly slept out on the wharf or anywhere. Twice I wor up before the beak for sleepin' out. When the bobbies catched me, sometimes they'd let me off with a kick, or a good knock on the side of the 'ead. But one night an awful cross fellow caught me on a doorstep, an' locked me up. Then I got six days at the workus, an' arterward runned away; an' ever since I've bin in and out, an' up and down, where I could; but since the cold kem on this year it's been werry bad. I ain't 'ad no luck at all, an' it's been sleepin' out on an empty stomach most every night."

"Have you ever been to school?" I asked.

"Yes, sir. At the workus they made me go to school, an' I've been into one on a Sunday in Whitechapel; there's a kind genelman there as used to give us toke arterward."

"Now, Jim, have you ever heard of Jesus?"

A quick nod of assent was the response. The boy seemed quite pleased at knowing something of what I was talking about.

"Yes, sir," he added; "I knows about Him."

"Well, who is He? What do you know about Him?"

"Oh, sir," he said, and he looked sharply about the room, and with a timorous glance into the darker corners where the shadows fell, then sinking his voice into a whisper, added, "He's THE POPP O' ROMK."

Poor ignorant little fellow! Let the don't-live-nowheres sleep where they might, Jim must at once without losing a moment be rescued from that heathen darkness. So Dr. Barnardo turned to and told Jim as graphically as he knew how the story of our Lord.

The lad was interested, for the tale was new, and to him it might have been the story of a poor bloke in the next alley. But when it came to the crucifixion, little Jim fairly broke down, and said amid his tears, "Oh, sir, that wor wuss nor Swearin' Dick sarved me!"

At last, half an hour after midnight, they sallied forth on their quest for the sleeping quarters of the Don't-Live-Nowheres. Jim trotted along leading his new-made friend to Houndsditch, and then diving down the shed-like alley to the Change that leads by many passages from Petticoat Lane. Here they were at last, but where were the Don't-Live-Nowheres? Barnardo thought that he had caught Jim out. There was not a soul to be seen. He struck matches and peered about under barrows and into dark corners, but never a boy could he discover. "They dursn't lay about 'ere," said Jim in excuse, "cos the p'licemen keep such a werry sharp lookout all along on these 'ere shops. But we're there now, sir. You'll see lots on 'em if we don't wake 'em up."

"Where are the boys, Jim?" he asked much puzzled.

"Up tjere, sir," replied Jim, pointing to the iron roof of the shed of which the wall was a boundary.

How to get up was the next question, but Jim made light work of this. His sharp eyes detected the well-worn marks by which the lads ascended and descended—little interstices between the bricks, whence the mortar had fallen, or had been picked away. Jim rapidly climbed up first, and then by the aid of a stick which he held upon Barnardo, he too made his ascent, and at length stood upon the stone coping or parapet which ran along the side.

There, exposed upon the dome-shaped roof, with their heads upon the higher part and their feet somewhat in the gutter, but in a great variety of postures—some coiled up, as one may have seen dogs before a fire,

some huddled two or three together, others more apart—lay eleven boys out on the open roof. No covering of any kind was upon them. The rags that most of them wore were mere apologies for clothes, apparently as bad as, if not even worse than, Jim's. One big fellow who lay there seemed to be about eighteen years old; but the ages of the remainder varied from nine to fourteen. Just then the moon shone brightly out. I have already said it was a bitterly cold dry night, and, as the pale light of the moon fell upon the upturned faces of those poor boys the doctor realized in one awful moment the untold miseries of forlorn child-life upon the streets of London. What could he do to help it? At least he would save this one poor lad.

"Shall I wake 'em sir?" Jim asked.

"Hush," said Barnardo, "don't let us attempt to disturb them," and as one of them moved uneasily he hurried away.

Reaching the street, Jim said: "Shall we go to another lay, sir? There's lots more!"

But the doctor had seen enough for that night. He knew that the Don't-Live-Nowheres existed. From that night he determined to give himself, while life lasted, to save the Arabs of the street.

Some weeks afterward, Barnardo was at dinner at a great man's house, and told the other guests the story. They could not believe it. "Do you mean to tell us that this very night," they said, "raw and cold and wretched as it is, there are children sleeping out in the open air in London?" "I do," said Barnardo. "Can you show us them?" he was asked. Albeit somewhat shrinking lest the "lay" might that night be drawn blank, he stoutly declared he could and would. So cabs were summoned, and a score of gentleman in evening dress fared forth toward Slamdrom, piloted by Barnardo. Through the city they drove on and on and on, until they reached a space by Billingsgate Market, where he knew the lads slept by the score.

A strange sight it was, that of those west end revelers straying to Billingsgate seeking outcasts—and finding none. For there was not a boy to be seen. For a moment Barnardo's heart sank within him; but a policeman standing by told him it was all right. "They'll come out," he said, "if you give them a copper."

A halfpenny a head was offered, and then from out a great confused pile of old crates, boxes and empty barrels which were piled together, covered with a huge tarpaulin, seventy-three boys crawled out from the lair where they had been seeking a shelter for the night. Called out by the offer of a halfpenny, there they stood, beneath the light of the lamps, a sorrowful and mournful regiment of the well-to-do.

The rest of the story is thirty years long. With the help of those rich men, Dr. Barnardo started to work. A little house in a mean street was first opened. Two whole nights he spent upon the streets of London, "casting his net," and brought to shore twenty-five homeless lads, all willing and eager to accept his help. That little home of twenty-five boys has grown and grown until today Dr. Barnardo is the "father" of five thousand children.

One by one the different Homes have been founded, for babies, for boys, for girls, for cripples, for the blind—oh, so many places that it would make you tired to count them. But it does not make you tired to know that in these thirty years thousands of little children have learned to know how a pillow feels, what food, home and books are, what the Bible is.

And the more children Dr. Barnardo finds, the more he looks for. Just think! not overworked with directing the care of thousands of English children, he has offered to receive a thousand of the desolate little Armenians.—Condensed from Review of Reviews.

The first year of Christian Rudeavor in Tremont Temple Baptist church, Boston, has been a fruitful one. Several members of the society have united with the church. One of the first deeds of the society was the publication of a sermon on baptism by Dr. Lorimer. Two more of the pastor's sermons were published during the year, a total of eight thousand copies. The instruction committee of the society has maintained a Bible history class; under the direction of the assistant pastor, and it has also provided two courses of university extension lectures. Since Tremont Temple is particularly situated in the business district, the society has made every effort to apply business enterprise to its methods, and at the beginning of the year it issued for general distribution a beautiful calendar, advertising the church and society and time of meetings.

The Summer School of Science will open at Yarmouth on July 7th, and will continue until the 22nd. A large gathering is expected.

"Yes, mother. I will know me to break my
"No, my son, I never
And Mrs. Dunning
by as she looked down
in all Harry Dunning's
straightforwardly back
"Well, mother, you
sure. Now I'm off!"
And Harry sprang d
an arrow.

His chum, Alder
pull and "general goo
were always accepted
Father and Mother M
had to perfection the
for young folks.

No wonder that Har
when, in the height of
hands of the clock poi
else looked as though
Harry's "honor bright
body guessed the strug
boy's heart, as he med
the merry game.

"Why can't I stay u
hard enough? And I
weeks!"

It was all true. Ver
his "good times" sinc
when little Day was a
port and comfort of hi
"It isn't fate," he t
nervous."

Then his cheeks re
quickly.

"Who had a better n
fiercely, as though fig
invalid mother! And
She had been pale an
promised! Abruptly
good-nights, and sped
his refer as he ran.

"Day is worse," she
Run for the doctor—

And Harry ran—ran
even when he belonge
pended on his speed,
doctor, electrified by t
nensed old Jim, with
time, and drove off d
brought night-capped
caused many a conject
the "holler."

The keen old man lo
Day; but he was a sk
the little girl was sh

"But let me tell y
minutes later it would
me, or any one else."

Harry listened silen
alone, he drew his mo
little sofa, and told h

"And, oh, mother,"
my promise, honor bri
scaped from being a m

"I have perfect con
said the happy mother
on her shoulder.—M
Herald.

Every B

There is no reason w
that matter—should n
is a simple matter to u
barometer which will
the weather. And the
happen to be going fa

Buy one ounce each
nia salts at some drug
thirteen drachms of a
and pour it into a long
be corked tightly and
getting inside.

Hang this baromete
and here are the weath
you about:

Absolute clearness o
If the liquid become
is a sign of rain.

If down masses for
will freeze, or at least
more these masses rise
the cold become.

Little stars in the li
Threadlike objects
wind.—Christian Obs

"Honor Bright."

"Yes, mother. I will, honor bright! Did you ever know me to break my promise?"

"No, my son, I never did."

And Mrs. Dunning stroked the soft brown curls lovingly as she looked down into the honest eyes, which never in all Harry Dunning's fifteen years had failed to look straightforwardly back into hers.

"Well, mother, you never will. I'll be home by ten, sure. Now I'm off!"

And Harry sprang down the steps, and was away like an arrow.

His chum, Alden Mayhew, had invited him to a candy-pull and "general good time," and Alden's invitations were always accepted by his boy and girl friends: for father and Mother Mayhew and grown-up sister Nell had to perfection the "knack" of making a "good time" for young folks.

No wonder that Harry couldn't believe his own eyes when, in the height of the fun, he looked up and saw the hands of the clock pointing to quarter of ten! No one else looked as though even thinking of going home. But Harry's "honor bright" promise rang in his ears. Nobody guessed the struggle which was going on in the boy's heart, as he mechanically performed his part in the merry game.

"Why can't I stay until the rest go? Don't I work hard enough? And I haven't had an evening out for weeks!"

It was all true. Very few and far between had been his "good times" since his father died, two years before, when little Day was a baby, and left him to be the support and comfort of his mother.

"It isn't fate," he thought irritably. "Mother's only nervous."

Then his cheeks reddened, and he straightened up quickly.

"Who had a better right to be nervous?" he thought fiercely, as though fighting an invisible foe. His sweet invalid mother! And he knew little Day was not well. She had been pale and fretful all day. And he had promised! Abruptly he excused himself, bade hasty good-nights, and sped away across the fields, putting on his reefer as he ran. His mother met him at the door.

"Day is worse," she whispered huskily. "It's croup. Run for the doctor—quick!"

And Harry ran—ran as he had never dreamed he could, even when he belonged to the "nine," and its honor depended on his speed and surefootedness. And the old doctor, electrified by the boy's breathless energy, harnessed old Jim, with Harry's help, in an incredibly brief time, and drove off down the hill at a pace which brought night-capped heads from darkened windows and caused many a conjecture as to who was sick down in the "holler."

The keen old man looked very serious as he bent over Day; but he was a skilled physician, and before long the little girl was breathing easily again.

"But let me tell you," he said impressively, "ten minutes later it wouldn't have been of much use to call me, or any one else."

Harry listened silently, but when they were once more alone, he drew his mother down by his side on the shabby little sofa, and told her of the resisted temptation.

"And, oh, mother," he concluded, "I'm so glad I kept my promise, honor bright! I feel as though I'd just escaped from being a murderer."

"I have perfect confidence in my brave, true laddie," said the happy mother stroking the bonnie head bowed on her shoulder.—Minnie Leona Upton, in Zion's Herald.

Every Boy a Weather-prophet.

There is no reason why every boy—or girl, either, for that matter—should not be his own weather prophet. It is a simple matter to make a cheap but serviceable little barometer which will foretell nearly all the changes in the weather. And that's a good deal of advantage if you happen to be going fishing or camping.

Buy one ounce each of camphor, saltpetre and ammonia salts at some drug-store, and dissolve them in about thirteen drachms of alcohol. Shake the mixture well, and pour it into a long slender bottle, which must then be corked tightly and sealed, so as to prevent air from getting inside.

Hang this barometer on the north side of the house, and here are the weather indications which it will tell you about:

Absolute clearness of the liquid denotes fair weather. If the liquid becomes disturbed or roily, as we say, it is a sign of rain.

If downy masses form in the bottom of the bottle, it will freeze, or at least the thermometer will descend; the more these masses rise to the top the more rigorous will the cold become.

Little stars in the liquid foretell a hard storm. Threadlike objects on the top of the bottle indicate wind.—Christian Observer.

The Young People.

EDITORS, (REV. E. E. DALEY,
A. H. CHIPMAN.)
Kindly address all communications for this department
to A. H. Chipman, St. John.

Maritime Unioners will be glad to learn that Dr. Chivers will attend our August Convention.

Prayer Meeting Topics for May.

C. E. Topic.—Some things worth living for, 1 John 2: 12-17.

B. Y. B. U. Topic.—Giving to the Lord—why? How much? 2 Cor. 9.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, May 17.—Job 26. The vain help of the self-confident, (vs. 2). Compare Isa. 30: 17.

Tuesday, May 18.—Job 27: 1-11. A thrilling resolution, (vs. 4). Compare Rev. 14: 5.

Wednesday, May 19.—Job 27: 12-23. The end of the vicious. Compare Prov. 14: 11.

Thursday, May 20.—Job. 28: 1-11. The hidden things brought to light, (vs. 11). Compare 1 Cor. 4: 5.

Friday, May 21.—Job 28: 12-28. To the vicious, wise words, (vs. 28). Compare Deut. 4: 6.

Saturday, May 22.—Job 29: 1-12. Job's noble example, (vs. 12). Compare Jas. 2: 13.

Prayer Meeting Topic.

Prayer meeting topic for the week beginning May 16.—"Giving to the Lord why? How much? 2 Cor. 9."

The Greek word, which is translated cheerful is the word from which we get our word "hilarious." We might read the text, "the Lord loveth an hilarious giver." So does everybody else. The subject is one of great importance. The young Christian should be taught as soon as conversion to realize a responsibility in this matter. Even the child who loved Christ should know that the God who owns the world does not despise pennies. The poor woman who gave the mites gave more than the rich who cast in the gold.

The subject contains two questions, why give and how much? Give because we are taught to. It is our duty. The 8th and 9th chapter of this book marked it very plain. If we fail to give of our substance we rob God. A man was once asked "have you joined the church?" He replied "the dying thief did not." "Have you been baptized?" was next asked, "the dying thief was not," was the answer. "How much have you given to missions?" was then asked. "The dying thief gave nothing," was the reply. "Well," said the interrogator, there is this difference between you, he was a dying thief, but you are a living one. Is the language too strong? Does not Malachi teach us that it is scriptural? There is a must in giving.

Then we should give on account of the great need for the gospel. The Christian that realizes the value of a soul may know the worth of a dollar, but he will not withhold it when God asks for it. If Jesus gave His life for men, it is as little as we can do to give our money. There is no investment into which our means can be put that promises such large returns. No one is neighbor to his lost fellow man, who shuteth up his purse against him by refraining from giving to the cause of truth.

Then we should give since we have given ourselves. By our own voluntary act we "are not our own." A man is larger than his person. When he gives himself it includes his possessions. A man was about to be immersed. Before going into the river he was advised to take his wallet out of his pocket. "No, no," he said, "let it alone, I want my pocket book baptized too." All we are and have belongs to Jesus. We are simply stewards of the grace and gold of God. No man belongs to Christ in earnest who thinks he has a right to do as he pleases with his money.

Then how strong is its power to convince men that we value and believe in religion. A dollar bill is a good foot rule for our love and faith. Paul says in 2 Cor. 8: 24 that it is a proof of love. Some admire a bill on the plate more than in the wallet. Men respect almost anything that they see backed up with green backs. They say behold how they love him, when they see us cast our dollars at his feet. Jesus would speedily have a triumphal entry into many a heart if the wings could be provided to carry the messengers. Then we always get more out of it than we give. Peabody, the great philanthropist, was once asked which he enjoyed the most, making or giving money. "Without hesitation he replied "the latter." The Dead Sea gives nothing. Around it there is desolation. So is it with every life that simply centers in self. The road to spiritual beggary is called withholding from the Lord. The law of the kingdom is "give and it shall be given you." But how much shall we give.

Of course it depends upon what we have. Responsibility grows with possession.

"Little my debt when little is my store,
The more thou hast, thy debt shall grow the more."

As an old divine said, "The Lord looks not so much at what you give as at what you've got left. It is said that when Mr. Spurgeon was building his tabernacle a man came to him and questioned him about how much he thought he ought to give. Mr. Spurgeon asked him if he could give \$250. He replied easy. Could you give \$500? was then asked. Yes, without any trouble. What about a thousand? I could give it with a little self denial. Could you give \$2,500? Yes, he again replied, but it would mean some sacrifice. Then said Mr. Spurgeon, that is about the sum it seems to me you ought to give. The advice seems sound. When we ask ourselves how much, then let us enquire how much do I wish to reap. The man that sows not only thinks about the seed in hand but the harvest he desires. When you give get under calvary. If a cross has a place anywhere it is on our collection plates. "The liberal soul shall be made fat."

Halifax District Union.

The quarterly meeting was held in the First Baptist church, Friday evening, April 23rd.

Bro. D. G. Whidden, president of the Dartmouth Union, conducted devotional exercises for a short time, when the business of the evening was taken up. In the absence of the president and vice-president, Ex Mar. Pres. Geo. McDonald was called to the chair. The District considered and afterward adopted for their guidance, a constitution, embracing Unions and Baptist churches in the county.

The hand of welcome was given in behalf of the District to Bro. D. G. Whidden, representing the Dartmouth Union, 23 members being present in the meeting and standing, whilst Bro. Rev. W. E. Hall performed this pleasant duty. The District sang their welcome to Dartmouth, "Bringing in the Sheaves."

Bro. Harold Freeman offered prayer, voicing the sympathy of the meeting in behalf of the bereaved family of the late R. R. Philp, the vice president, being a member. At the conclusion of the business Bro. Rev. G. A. Lawson conducted an evangelistic service, many present taking part.

Our next meeting, by request, will be held with the Younger Sister, Dartmouth. The quarterly meeting is now looked forward to by our Unions with delight, the seasons of prayer and testimony and coming together of heart and voice are so hearty, cheerful and inspiring. Cor. Sec'y for District.

Paradise, N. S.

The meetings of our B. Y. P. U. during the past six months have been well attended, and a good degree of interest manifested. At our last meeting the following officers were elected for the ensuing half-year:—Pres., Eugene Morse; Vice-Pres., Herbert Starzatt; Sec'y., Miss Rowena Morse; Treas., Mrs. D. C. Freeman; Cor.-Sec'y., Mrs. J. S. Longley. The social service, led by Bro. Hamilton Young, was one of unusual interest. The subject for the evening, "How may our Young People's Society do better work?" drew forth a very general and strong expression of resolve for greater zeal and activity in the work of the Union and the cause of Christ. We hope to be able to report a large amount of progress during the summer. TRYPHENA LONGLEY, Cor.-Sec'y. May 6th.

"She had done what she could." The members of the Christian Endeavor society in the Indiana State prison at Michigan city have no money to contribute toward State Christian Endeavor work, but the other day the State treasurer received from this society fifty-two stamped envelopes. One of these envelopes is issued to each prisoner every two weeks and an extra one is given instead of a ration of tobacco. By abstaining from the luxury of correspondence, and from the use of tobacco, the men were enabled to fulfil their pledge.

An endeavor after apostolic fashion is recorded of a native Christian Endeavor society in Shaingay, West Africa. The young men of the society set out, two by two, to preach the gospel throughout all their district, a region forty by seventy miles in extent. They held 238 services and reached 4,572 hearers, and all without a penny of expense. The young men have many interesting experiences. One of them philosophically remarked, when deterred from crossing a river by the alligators in the stream. "The Lord sent us to preach the gospel, not to feed these fellows."

Foreign Missions.

Lower Aylesford, N. S.

The W. M. A. S. of Lower Aylesford Baptist church held their monthly meeting April 7th, at the home of Sister Baker, of Tremont. Notwithstanding the bad roads and inclement weather a large number of sisters from the different sections of the church got there, showing that the interest in missions is increasing. A beautiful letter from Mrs. Gullison, telling of her work in India, was read by the president. Those letters come to us month by month to encourage and inspire our hearts. They seem to bring heathen India and the work there nearer to us. Our hearts were heavy when we were called upon to part with Mrs. Gullison, but we knew our loss would be India's gain. In response to an appeal from our County Secretary, in behalf of Home Missions, envelopes were sent to the sisters throughout the church asking for a thankoffering. In this way the sum of \$7 was realized. At our last meeting a beautiful Bible, with a farewell letter, was presented to the retiring secretary, Mrs. Geo. Spicer, who goes to Australia with her husband, Capt. Spicer. The gift was appreciated not so much on account of its value in dollars and cents, but for the love and good feeling which went with it. Every time the gift is looked at the givers will be thought of and a prayer go up to God for the dear sisters of Lower Aylesford. It is such a comforting thought to know "that though sundered far yet by faith we meet, around the common mercy seat." That God will help us all to work for Him wherever we are is the prayer of

JANETTA SPICER.

Foreign Mission Board.

NOTES BY THE SECRETARY.

India comprises a territory equal to the whole of Europe, Russia excepted, or about half the area of the United States. The inhabitants, including Hiadus, Moslems, Parsees and Christians, number nearly 300,000,000, joining hands they would stretch three times round the globe, and are equal in number to the letters of seventy of our English Bibles; Christians number about a million, or the number of letters in the single book of Isaiah. In India there is one ordained missionary for every 300,000 inhabitants; in America there are 500 to the same number. The disproportion is something awful to contemplate. It is not fewer laborers here in the home land, but it is certainly more workers in the regions beyond.

All eyes and many hearts have been turned toward India during the present year on account of the horror of the spectacle presented by hundreds dying daily from famine and pestilence. And yet, is it not just this thing that has been going on for thousands of years, and but a handful of Christian people have heard and heeded their cry? 2,000 die daily in India, stricken with the deadly plague of sin which kills the soul as well as the body. 40,000,000 lie down hungry for want of material food every night, but nearly 300,000,000 are hungering for the Heavenly Manna and thirsting for the Water of Life. We have bread enough and to spare, while they perish with hunger. The Baptists of these Maritime provinces have given since the New Year more than \$2,250 to save their fellow countrymen in India from starving to death. All honor to the hearts and heads of our brothers and sisters for what they have done to save bodies. Nobly done, Christian friends. If now the same devotion and zeal should be shown in caring for the souls of India's perishing ones there would be \$10,000 flowing into the missionary treasury where now there is but \$1,000. "For what shall it profit a man if he gain the whole world and lose his own soul." Souls are dying with hunger and thirst. Not less to save bodies, but we plead for more to save souls. Let us have flowing into the treasury for the balance of the year a continuous stream of dollars, and into the ear of Jehovah, "Whose arm is not shortened that he cannot save," unceasing prayer, and see what blessings will descend upon your own soul and upon the souls of those who are now sitting in darkness.

Special Contributions to Foreign Missions from Feb. 25, 1897.

(Northwest, \$7.57; New Cornwall, \$6.57; Mahone Bay, \$17.32; Bridgewater, \$13.90; Wm. Jefferson, \$3; Pleasantville, \$6.42; Conquerall Bank, \$3.70; Mill Village, \$2.09; Port Medway, \$9; Milton, \$20.35; Mrs. Wm. Phillips, \$1; Mrs. Chisholm, \$1; Brooklyn, \$2.36; Liverpool, \$17.30; Greenfield, \$5.87; Brookfield, \$22.38; Caledonia, \$5; per W. V. Higgins, John McKinnon, \$10; sale of maps, (W. V. H.) \$1; Mabel Ross' Sunday School class, support of Mr. Morse, \$10; Ella J. Harrison, \$5; Thomas Foster, \$5; Miss. Conf. coll. Bridgetown, \$1.38; Mrs. F. Beattie, for chapel, Bobbili, \$5; Bass River Sunday School, Mr. Morse's salary, \$4; John R. Dickie, direct to Miss Harrison, \$10. Cambridge church, N. S., \$9.06; Clements vale church, \$13.01; (A. Hillborn Baker, \$2; Rev. M. B. Whitman, \$1; Rev. E. A. Allaby and wife, \$10, support of R. E. Gullison.) W. F. B. Paterson, \$1; John Bew, \$20; sale of maps, Rev. Z. L. Fash, \$1.25; Brookfield church, Col. Co., \$3.72; Westport church, \$5; Shubael J. Dimock, \$3; A. Parker, \$1; Leonard Parker, 50 cts.; Great Village church, \$5.68; [Gaspeaux church, \$9.43; West End church, Halifax, \$2; Dartmouth church, \$5; Tabernacle church B. Y. P. U., Halifax, \$11; North church, \$8.39; First church B. Y. P. U., \$5.20, support of R. E. Gullison) per W. V. H.) Mr. and Mrs. Geo. Russell, \$5; Windsor church, for Mrs. Churchill's work, \$14.87; maps sold per W. V. H., \$18.50; pulpit supply sec'y-treas., \$10; New Glasgow church Sunday School, \$5; Greenville church, per J. W. M., \$3.25; Henry Hunter, \$2; maps and missionary box 25c.; (Mattie Phillips, \$5; Edwin J. Crosby, \$5; Rev. S. D. Ervine, \$5, support of Rev. R. E. Gullison;) Miss. Conf. Reports sold, \$1.25; (Fairville church, \$20; Leinster St. church,

\$7.25, total, \$414.82. Before reported, \$1878.43. Total to May 7, 1897, \$2,293.25. J. W. MANNING, Sec'y-Treas. F. M. B. St. John, May 7th.

Receipts for Indian Famine Fund from April 8th.

Upper Wilmot church, \$18.58; Kingston church, \$20.35; W. M. A. S., 1st Baptist church, Yarmouth, \$17.83; W. M. A. S. and S. S. Oyster Pond, Jeddore, \$2.40; Martha J. Hay, \$20; Reformed Baptist church, North Head, Grand Manan, \$17; N. E. Margaree (by collectors \$31.63, special collection, \$1.90) total \$33.53; Canso church, \$21.78; Bedeque, \$10; Alice Clark, \$3; 1st Salisbury church, \$5.50; North River, P. E. I. Mission Band \$5; Wilmot Mt. church, \$1; Immanuel church S. S., Truro, \$6.60; Collection at Margaretville, \$6.20; Mrs. McDougal, \$5; per A. Cohoon, \$6; Capt. Cook, \$5; a friend, \$3; In His name, \$2; Christian Workers, Little River, \$6.25; Eva Harvy, \$1; Knowles Porter, \$2; (per A. Cohoon), No. Brookfield Mission Band, \$7; Gertrude B. Dailey and others, \$13; Summerside church, \$1; Rev. W. H. Robinson, \$2; Harvy 1st church, \$19.15; Harvy 2nd church, \$6.50; Moncton 1st church, Lewisville Sec. S. S., \$16.27; Chas. Skinner, \$5; W. M. A. S. Upper Gagetown, \$2.50; Div. of S. of T., West Jeddore, per Peter Maskell, \$5.10; A sister, Falmouth, \$1; Proceeds of sale of four little girls, Barbara Dobson, Effie Sipprell, Ella and Katie Murray, \$2.14; Dartmouth church, \$15.37; Reformed Baptist church, Seal Cove, Grand Manan, \$16.57; Germain St. church, \$24.10; Charity, Bridgewater, \$3; (Lower East Jeddore S. S., \$1; Nictaux church, Torbrook Sec., \$10.25; per A. Cohoon), Annie Lewis and Matilda Grant, Hingham, Mass., \$2; total \$371.97; before reported \$1,985.27; total to date \$2,357.24. J. W. MANNING, Sec'y-Treas. F. M. B. St. John, May 7th.

N. B. In the report of last acknowledgments Berwick B. Y. P. S. C. E. should read \$44 and not \$4.40.

In the acknowledgments above there are offerings to this Fund from two Reformed Baptist churches in Grand Manan, North Head and Seal Cove amounting to \$33.57. This amount was placed in the hands of the Board by the Rev. S. A. Baker, pastor of the Reformed Baptist church of St. John. For this expression of confidence on the part of these churches and Pastor Baker, the F. M. B. is deeply grateful and expresses the hope that the warmest and most fraternal feelings shall continue to exist between these two bodies of Christians bearing the Baptist name. J. W. M.

Was All Run Down

No Appetite and a Tired Feeling All the Time - New Brunswick People Tell What Hood's Sarsaparilla Has Done For Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRITT, Central Norton, N. B. "My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA C. BENSON, Seal Grove, N. B.

Hood's Sarsaparilla

Is the best - In fact the One True Blood Purifier. Price \$1. Hood's Pills cure nausea, indigestion and biliousness. Sold by all druggists. Price 25 cents.

New Music Books.

SACRED SONGS, No. 1, music, mailed, 35c. SUNSHINE SONGS, " " 35c. SREK SOWER, " " 35c. By A. F. MYERS.

ANTHEMS.

THE LEADER, BY BILBORN. No. 1, 2, 3, separate books, each, 40c. Easter Exercises in variety, music, each, 5c. SACRED SONGS, SOLOS, SEARCH LIGHT. SANKEY'S SONGS, 1 to 6, and 1, 2, 3 and 4 in stock. Kindly remit amount with order.

BAPTIST BOOK ROOM, 120 Granville Street, HALIFAX, N. S.

Geo. A. McDonald, Secretary-Treasurer.

An Open Letter

DEAR MEMBERS to its close and only present a month by adding subscriptions in the book.

"At this date out 6 have paid their some 187 are still In June 1896 hands of the execu wiped out by you realize your good with us; yet our substantial payment

The Alumni money—two noble committee is canvass you have a friend w interested in "Acad tion: your efforts to will warm yourself. is doing so much fo show our gratitude fees and subscription overdue; please send signed so that our J doubly bright.

Yours anxious WM. R. PAR 136 Creighton St.,

Temperance Jottings

DEAR EDITOR,—T N. S. held its 198 qu town of New Glasgow Mr. Kirkpatrick, M presiding. The ses interesting. Plebiscite matters were carefull ports). The grand sup work for the province, A. of N. division S. of of Hope with 700 me twenty day schools, superintendents, don aim is to commence at least 1,000 Bands and pledged against the us and profanity; Bands to each month at the close consent of parents and being first obtained). also serve as useful tr help along the general and therefore should no Glasgow division 17 anniversary, the mayor Scotch welcome to the member). After close C. superintendent visit eleven school depart also the three high scho ent, was introduced principal, and addresse gether. The eleven sch agreed to take up the w trustees gave their co is likely to be the first with graded schools in this grand youth tem When every school secti ed, it will not be many demand for liquor and reduced, for children us pledges more sacredly to persons do.

HALL Vegetable HAIR REN

Will restore gray hair ful color and beauty—the growth of the hair vent baldness, cure d all scalp diseases. A fi The best hair restora R. P. Hall & Co., Prop. Sold by all Drug

An Open Letter To Acadia's Associated Alumni.

DEAR MEMBERS,—Our year is drawing to its close and executive committee can only present a successful report next month by adding up your fees and subscriptions in the credit column of our cash book.

At this date out of our 322 members only 6 have paid their dues for this year while some 187 are still behind as to the last.

In June 1896 the deficit was left in the hands of the executive, of course to be wiped out by your contributions. We realize your good will and best wishes are with us; yet our creditors require more substantial payments.

The Alumni must have members and money—two noble forms of strength; our committee is canvassing for both. Surely you have a friend who could become more interested in "Acadia," this your solicitation: your efforts to induce him to join us will warm yourself. Acadia has done and is doing so much for us that we should show our gratitude and love for her—all fees and subscriptions are now due or long overdue; please send at once to the undersigned so that our June meeting may be doubly bright.

Yours anxiously and truly,

WM. R. PARSONS, Sec'y. Treas.
136 Creighton St., Halifax, May 7th.

Temperance Jottings from Nova Scotia.

DEAR EDITOR,—The Grand Division of N. S. held its 198 quarterly session in the town of New Glasgow the 4th and 5th inst. Mr. Kirkpatrick, M. P. P., G. W. P., presiding. The session was unusually interesting. Plebiscite and other important matters were carefully discussed (see reports). The grand superintendent of Y. P. work for the province, W. J. Gates, M. W. A. of N. division S. of T., reported 20 Bands of Hope with 700 members organized in twenty day schools, with the teachers as superintendents, done in two weeks. The aim is to commence A. D. 1900 with at least 1,000 Bands and 25,000 members pledged against the use of liquor, tobacco and profanity; Bands to meet once or twice each month at the close of the school, (the consent of parents and trustees, of course, being first obtained). These Bands will also serve as useful training societies and help along the general educational work, and therefore should not be opposed. New Glasgow division 17 also celebrated its 49th anniversary, the mayor extending a warm Scotch welcome to the town, etc., (he is a member). After close of G. Division the G. superintendent visited and addressed eleven school departments, 500 present, also the three high school rooms, 143 present, was introduced by Prof. Salson, principal, and addressed the scholars together. The eleven schools and teachers agreed to take up the work, if parents and trustees gave their consent. So this town is likely to be the first incorporated town with graded schools in N. S. to commence this grand youth temperance crusade. When every school section is thus organized, it will not be many years before the demand for liquor and tobacco is greatly reduced, for children usually regard their pledges more sacredly than many older persons do.

In view of the terrible curse of the liquor and tobacco habit. We earnestly ask the parents and trustees of our schools and educational boards to encourage and help along this really important movement for the young. Lend your aid to lessen the number (six thousand drunkards) who drop annually into Canadian graves by preparing the way to pledge and thus save the innocent little ones, from which class this doomed army of drunkards come. "No drunkard shall inherit the Kingdom of God," and "Prevention is better than cure." Save the young and you save the old.

Yours truly,
FAIR PLAY.

A Suggestion.

I have been to the Missionary Conference in Truro, and what an enjoyable time was spent. Bro. Adams and his people entertained right royally. Then the conference from the heathen of our own land to the heathen of India were the people carried. The blessing received by all will be lasting. There was no appeal for dollars and cents. There was no shortage in accounts. There was no tiresome, dry discussion to listen to. It was a feast of good things with an out-pouring of God's Holy Spirit. My suggestion I have talked with many who are going to "Old Orchard" this summer to get filled with the "Holy Ghost" as they say, and the thought came to me, have we to go so far to get this blessing. Whither shall I go from thy spirit! or whither shall I flee from thy presence. If I ascend up into heaven thou art there. If I make my bed in hell behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea! Even there shall thy hand lead me and thy right hand shall hold me, Ps. 139: 7-10. Why not the Baptists of N. B., P. E. I. and Nova Scotia meet once a year for nothing more or less than communion with God and fellowship with the Holy Spirit.

"Thou gavest also thy good spirit to instruct them and withholdest not thy manna from their mouth and gavest them water for their thirst," Neh. 9: 2. Do we come away from our associations and conventions feeling that our spirituality has been increased? I think not. There is always so much business to be done, discussions to come off, retiring president's address, etc., that the spirituality is not what we can expect. True the business of the denomination must be done but, friends, can't we have a convention when the subject will be the Holy Spirit. I am not in a position to write or even talk on this great subject but we have men who can—I want to hear from them. It is a subject that we have scarcely introduced in any of our meetings.

"He said unto them, have ye received the Holy Ghost since ye believed? and they said unto him, we have not so much as heard whether there be any Holy Ghost," Acts 19: 2.

Were some one to take up this subject I believe we could have a convention in Nova Scotia this summer which would be the means in God's hands of drawing us so close to the Father that we would return to our different fields of labor causing the people to marvel; for like Peter and John we would be filled with the Holy Ghost and show that we had been with Jesus. In His name.
May 6. FRED M. CLAY.

The contract for the re-construction of the Victoria bridge at Montreal, which will be an open truss steel structure of the most modern design, with double steam tracts, and facilities for foot passengers, vehicles and electric railway, has been let jointly to the Dominion Bridge Company, of Montreal, which has contracted for the full capacity of its works, and the Detroit Bridge and Iron Company, of Detroit, which takes the balance of the work. The whole will be done without interfering in any way with the operation of the trains over the bridge. The work will be commenced within the next sixty days and will be completed within eleven or twelve months. The contract will involve the expenditure of a sum of money something in the neighborhood of \$1,500,000 Carnegie & Co., of Pittsburgh, have secured the contract for 18,000 tons of steel to be used in widening Victoria Bridge.

AYER'S Sarsaparilla
Is the original Sarsaparilla, the standard of the world. Others have imitated the remedy. They can't imitate the record:
50 Years of Cures

Hard Study in School

BRINGS ON A SEVERE ATTACK OF ST. VITUS' DANCE.

A Young Girl's Life for a Time Made Miserable—Could not Use Her Hands and Found it Difficult to Walk—Health Restored.

From the Napa nee Express.

Nervousness is the frequent cause of much misery and suffering. One of the effects of this breaking up of the nerves, particularly young people, being chorea or St. Vitus dance. A correspondent tells of a young lady at Selby who was badly afflicted with this trouble. He says:—"I never saw anyone suffering so badly before from nervous disorder. She was violently jerking and twitching all the time, and could not use her right hand at all. Anything she would try to pick up with it would instantly fall. When she would attempt to walk, her limbs would twist and turn, the ankles often doubling down and throwing her. Lately I heard that she had been cured but doubted the truth of the statement and went out to see her. The statement proved quite true, and believing that a recital of the facts of the case would be of advantage to some one who might be similarly suffering, I asked permission to make them known, which was readily granted. The young lady is Miss H. M. Gonyou, a general favorite among her acquaintances, and it is thought that her trouble as is not infrequently the case, was



brought on by hard study in school." Miss Gonyou gave the following statement:—"All through the fall of 1894 I had been feeling unwell. I did not speak to anyone about it, for I was going to school and was afraid if I said anything about it to my parents they would keep me at home. I kept getting worse, and at last grew so nervous that I could not hold my pencil. My right side was affected most, though the trouble seemed to go through my

whole system. In January I was so bad that I had to discontinue going to school, and I was constantly growing worse. I could not use my hands, because I would let every thing drop, and frequently when I attempted to walk, I would fall. My brother had been ailing for a long time and was then using Dr. Williams' Pink Pills and getting better, so I thought as they were helping him so much they would be a good medicine for me. Before the first box was done I was feeling much better, and after using the Pink Pills for about a month, my health was fully restored. It is now more than a year since I discontinued the use of the pills, and I have not had the slightest trace of the malady since. I am satisfied Dr. Williams' Pink Pills saved me from a life of misery, and I would strongly recommend them for nervous troubles.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade-mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

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The Home.

Father at Play.

Such fun as we had one rainy day, When father was home and helped us play! We made a ship and hoisted sail. And crossed the sea in a fearful gale— But we hadn't sailed into London town When captain and crew and vessel went down.

Down, down in a jolly wreck, With the captain rolling under the deck. But he broke out again with a lion's roar, And we on two legs, he on four, Ran out of the parlor and up the stair, And frightened mamma and the baby there.

So mamma said she'd be policeman now, And tried to rest us. She didn't know how.

Then the lion laughed and forgot to roar; Till we chased him out of the nursery door!

And then he turned to a pony gay, And carried us all on his back away.

Whippity, lickity, hickity ho, If we hadn't fun, then I don't know! Till we tumbled off, and he cantered on, Never stopping to see if his load was gone.

And I couldn't tell any more than he Which was Charlie and which was me.

Or which was Towzer, for all in a mix, You'd think three people had turned into six.

Till Towzer's tail was caught in the door— He wouldn't hurrah with us any more.

And mamma came out the rumpus to quiet, And told us a story to break up the riot.

—The Standard.

A Few Quotations.

"The greatest genius God can give a man is the genius for hard work."

"Common-sense in an uncommon degree is what the world calls wisdom."

"A man may know his own mind and yet not know a great deal."

"For life, not for school, we learn."

"We can do more good by being good than in any other way."

"He has hard work who has nothing to do."

The most noble of all ambitions is that of promoting peace on earth, good will to men."

"Be not simply good, but be good for something."

"Who learns and learns, But acts not what he knows, Is one who ploughs and ploughs, But never sows."

"Do thy duty, that is best, Leave unto the Lord the rest."

—Wade Allen.

Daughters and Mothers.

It is a peculiar thing, but true, that the average girl finds it easier to appreciate her father than her mother. There is often an attitude of criticism on the part of the daughter toward the mother that is quite absent from the relations between daughter and father.

Have you never noticed how, in divorce cases, daughters usually side with the fathers, and sons with the mothers? What we wish to ask you girls to give, whatever else we do, is appreciation to that mother. The tie between you two ought to be the strongest, tenderest tie that heaven ever weaves. No one can do so much for you as your mother. In ninety-nine cases out of a hundred no one has done so much for you, or sacrificed so much.

Take care about those critical words. Wounded love is the deepest of agonies. Do not be ashamed of your mother's infidelities of speech. She had not your oppor-

tunities for education. Her very sacrifices, of which those grammatical mistakes are the proof, bought for you the power to wound her. Do not be ashamed of her faded, furrowed face. Once her cheeks were as fair and fresh as yours. The pallor and wrinkles came from what she suffered for her children.

So, I say, as you are tempted to wish she were more like such and such a cultured, beautiful matron of your acquaintance, remember what your mother has been to you, and instead of a breath of criticism, give to her such a wealth of appreciation as will bring new light to the eyes and new color to the cheeks of her who loves you as only a mother can.

Then give her a hand of help. I would not think this caution necessary had I not seen how some girls at League conventions were willing to see other girls' mothers burdened, without an effort to help.

Give your mother your presence in the kitchen or dining-room before breakfast. Give her some rest from the heavy burdens that are wearing out body and brain and heart for usefulness in the world, the sure index of which is preliminary usefulness in the home.—Rev. Wilbur F. Sheridan.

Is Cycling Healthy?

The lengthy correspondence which has recently appeared in the columns of a contemporary, has, as might have been expected, elicited a wonderful diversity of opinions. Some have nothing but good to say of the cycle; others record all sorts of aches, pains, and nervous affections coming on after a ride. One rider attributes these entirely to the use of the bicycle as apart from the tricycle, owing to the unconscious strain involved in keeping the former upright. The plain truth seems to us to rest upon a very simple basis. Cycling is not good for everybody, and if abused, is good for nobody. Within the last two years people of all ages have rushed into cycling in the most haphazard way. They have regarded neither age nor previous habits, nor their physical conditions. Small wonder, then, that many have found evil rather than good come from an exercise which inevitably demands a heavy expenditure both of nervous and muscular force. Probably just the same outcry would have arisen if the same class had suddenly taken to running or rowing, or mountain-climbing, without any previous preparation. It is easy to preach moderation, but it must be remembered that moderation is a term varying with the individual, and every one finds for himself how much he can do. With regard to the strain involved in keeping up a bicycle and keeping a lookout, it is probably no more than that involved in walking down the Strand without "cannoning" against others, but many of us have done the one from childhood, while the other is but a newly-acquired accomplishment.

There is no need to make a bicycle a very wheel of Ixion, especially with a "safety," for it is easy to get off and equally easy to remount; therefore the cry, "You must go on or you will fall" seems to us to ignore the fact that we are reasoning animals.—Lancet.

The Bible says quite plainly that we must not make provision for the flesh to fulfil the lusts thereof, and what is morally wrong can never be physically right.

The present is the seed-plot of the future state, and the harvest which we reap in eternity is the same in character and quality as that which now we sow. Every thought we think, every word we speak, every action we perform, every opportunity of service neglected or improved, is a seed sown by us, the fruit of which shall multiply untold miseries or myriad blessings in the eternity into which we go.—William M. Taylor.

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DARTMOUTH, Sept. 24th, 1895. MESSRS. C. GATES & Co., Middleton, N. B. This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your Bitters and Syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took eighteen bottles of your Bitters and Syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement. Yours very sincerely, HENRY ABOHIBALD.

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BIBLE LESSONS

Adapted from the Second Q. Lesson VIII.—May 23. THE CONFERENCE

[Read chapter 15, 1-35] GOLDEN

Through the grace of the we shall be saved, even if.

I. JEWISH LAW.

1. CERTAIN MEN—omitted, either on account of importance or out of context. See the description 2, 4. CAME DOWN—in terms "up" and "down" only to high localities, etc. These false teachers sent themselves as sent TAUGHT THE BROTHERHOOD teaching." Like a after their kind they die heathen, but, with the sought to proselytize their own narrow, bigoted sense MANNER OF MOSES—The "cision" used here stands particular rite, but for the law of Moses, just as John stands for the whole Baptist, and the cross for pel. CANNOT BE SAVED—This Pharisaic party had the Jewish religion was Circumcision was the badge. The existence of Judaism with Mosaic ritualism, national religion made the strong efforts to render this manent obligation. On the adopt this view would be to Gospel system and make ment a mere Hebrew sect.

2. PAUL AND BARNABAS heads of the church at Antioch. DETERMINED—This "they brethren mentioned in verse JERUSALEM—Being the Christendom and having soles still there. Christian higher authority. It is not the church at Jerusalem as ity over the other churches, a sort of pre-eminence a church. As the party which trouble at Antioch came from fitting to check the disturbance this way.

4. COME TO JERUSALEM—third visit to Jerusalem since sion. See Gal. 2, 1-10. What At a meeting held for the they had previously informed and John of the object of These private interviews an discussion settled Paul's equal DECLARED ALL THINGS—Se This was done in a congreg ing. The narrative would in statement of the trouble at Antioch to whether these were the s returned from Antioch, or cop dent in Jerusalem. The qu was too grave to be decided by ate vote; another meeting w to secure the deliberate judg church.

6. CAME TOGETHER—Luke of the apostles and elders as the assembly, but verses 12 a that the congregation was pres operated in deciding the que case in dispute was submitted eral judgment of all the believ salem.

II. CHRISTIAN LIBERTY. VER 22. THE APOSTLES AND ELI THE WHOLE CHURCH—Though possessed a divine authority, sought the counsel and judgm general membership. "The m present at the conference we the decision mentioned in verse which seemed good to the apost elders, with the whole church. reasonable to suppose that the lay men and women, had some voi legislation of the primitive —CHOSEN MEN OF THEIR O PANY—That the report of Barnabas might be verified by un messengers. JUDAS SURNAMED —Either the Barnabas mentioned 23, or his brother. SILAS— traveling companion of Paul, and ed in the epistles by his full nam us. CHERP MEN—Possessing infu endowed with the gift of proph

32. LETTERS—As possessing mo and designed for wider diffusion a

The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Second Quarter.

Lesson VIII.—May 23. Acts 15: 1-6, 22-29. THE CONFERENCE AT JERUSALEM. [Read chapter 15, 1-35 and Gal. 2, 1-10.]

GOLDEN TEXT.

Through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15, 11.

I. JEWISH LAW. VERSES 1-6.

1. CERTAIN MEN—Their names are omitted, either on account of their insignificance or out of contempt for their conduct. See the description of them in Gal. 2, 4. CAME DOWN—In ancient times the terms "up" and "down" were applied not only to high localities, but to great capitals. These false teachers may have represented themselves as sent by the apostles. TAUGHT THE BRETHREN—"Were continuously teaching." Like all other creatures after their kind they did not go to the heathen, but, with stealthy intrusion, sought to proselytize Christians to their own narrow, bigoted sectarianism. THE MANNER OF MOSES—The term "circumcision" used here stands not only for that particular rite, but for the whole ceremonial law of Moses, just as the baptism of John stands for the whole ministry of the Baptist, and the cross for the whole Gospel. CANNOT BE SAVED—From destruction. This Pharisaic party had a plausible plea. The Jewish religion was of divine origin. Circumcision was the badge of the covenant. The existence of Judaism was linked with Mosaic ritualism. Pride in their national religion made them put forth strong efforts to render this ritual of permanent obligation. On the other hand, to adopt this view would be to overthrow the Gospel system and make the new movement a mere Hebrew sect.

2. PAUL AND BARNABAS—Recognized heads of the church at Antioch. THEY DETERMINED—This "they" refers to the brethren mentioned in verse 1. UP TO JERUSALEM—Being the metropolis of all Christendom and having some of the apostles still there. Christians knew of no higher authority. It is not probable that the church at Jerusalem assumed authority over the other churches, but had rather a sort of pre-eminence as the mother church. As the party which had caused trouble at Antioch came from there it was fitting to check the disturbing influence in this way.

4. COME TO JERUSALEM—This was Paul's third visit to Jerusalem since his conversion. See Gal. 2, 1-10. WERE RECEIVED—At a meeting held for the purpose. But they had previously informed James, Peter and John of the object of their mission. These private interviews and the public discussion settled Paul's equal apostleship. DECLARED ALL THINGS—See Acts 14, 27. This was done in a congregational meeting. The narrative would include a plain statement of the trouble at Antioch.

5. ROSE UP CERTAIN—It is not clear as to whether these were the same men now returned from Antioch, or copartisans resident in Jerusalem. The question stated was too grave to be decided by an immediate vote; another meeting was necessary to secure the deliberate judgment of the church.

6. CAME TOGETHER—Luke speaks only of the apostles and elders as constituting the assembly, but verses 12 and 22 show that the congregation was present and cooperated in deciding the question. The case in dispute was submitted to the general judgment of all the believers in Jerusalem.

II. CHRISTIAN LIBERTY. VERSES 22-29.

22. THE APOSTLES AND ELDERS, WITH THE WHOLE CHURCH—Though the apostles possessed a divine authority, yet they sought the counsel and judgment of the general membership. "The multitude is present at the conference (verse 12), and the decision mentioned in verse 22 is that which seemed good to the apostles and the elders, with the whole church. It is most reasonable to suppose that the lay members, men and women, had some voice in this legislation of the primitive church." —CHOSEN MEN OF THEIR OWN COMPANY—That the report of Paul and Barnabas might be verified by unprejudiced messengers. JUDAS SURNAMED BARSABAS—Either the Barsabas mentioned in Acts 1, 23, or his brother, SILAS—Afterward traveling companion of Paul, and mentioned in the epistles by his full name, Silvanus. CHIEF MEN—Possessing influence and endowed with the gift of prophecy (verse 32.)

23. LETTERS—As possessing more weight and designed for wider diffusion and great

er permanence than a verbal message. THE APOSTLES AND ELDERS AND BRETHREN—The Authorized Version reads "the apostles and elders and brethren;" but the second "and" is not found in the oldest manuscripts. The best rendering of the passage is that preferred by the American revisers, "the apostles and the elders, brethren," etc. It is a message from brethren to brethren. GREETING—The usual form of salutation, expressing "to wish peace and joy." BRETHREN WHICH ARE OF THE GENTILES—Though Gentiles, yet brethren. A noble step upward from Jewish intolerance. An example of large-hearted charity. The nearer to Christ, the warmer the brotherly love toward all Christians. ANTIOCH—There were sixteen cities of this name in Asia Minor, all founded by one monarch, Seleucus. This was the one in Syria; the greatest of all, the city from which Barnabas and Paul started.

24. CERTAIN WHICH WENT—Without being sent. TROUBLED YOU WITH WORDS—How much harm a word may work! SUBVERTING—Literally, unsettling, disturbing. It signifies the breaking down and destruction of a building. THE LAW—Not God's moral law, but the rituals and formalities of the Mosaic law, once valuable, but, now that Christ has come, passed away.

26. HAZARDED THEIR LIVES—Proved their fidelity by placing their lives in peril. This was a courteous reference to the narratives given by the two apostles of their missionary journeys.

28. TO THE HOLY GHOST, AND TO US—They claimed no authority coordinate with the Holy Ghost, but were conscious of His divine direction. NECESSARY THINGS—Partly from the nature of things, partly from circumstances, to avoid suspicion of idolatry from without, and to promote cordial and lasting union within the fold.

29. MEATS OFFERED TO IDOLS—At every idol sacrifice a portion of meat was reserved for eating by the worshipper at home or in public feasts. Christians were forbidden to partake of these feasts, partly to avoid unnecessary offense to Jewish scruples, but more especially lest they might unconsciously give countenance to idolatry. BLOOD—A prohibition as old as the deluge. THINGS STRANGLER—Because such would contain the blood. The Jews have in all the large cities butchers who are careful to prepare meat by bleeding the victim, not by knocking in the head. Over these stalls, or on the windows, will be seen the Hebrew word kosher, or "lawful," which means that all the requisites have been observed to present the meat ceremonially clean. There would be no rabbit that had been snared; and these meat stalls are often patronized by others than Jews, because of the care in selecting the animals, as well as in preparing them. FORNICATION—A crime fearfully prevalent among the Gentiles, not deemed wicked, but even applauded by some of the greatest heathen moralists. To abstain from idolatry and fornication was a duty they owed to God; to abstain from things strangled and from blood was a duty prescribed by fraternal love. IF YE KEEP YOURSELVES, YE SHALL DO WELL—So far as outward purity is concerned. Not that these were all, but all the points in dispute. Even when they mention these points which they deem necessary they employ very moderate terms as compared with the violent threats of the others. The difference between the true and false was very observable.

Life, like war, is a series of mistakes; and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—P. W. Robertson.

Japanese Poultry.

Among domesticated birds the Japanese silver pheasant easily takes the first rank. Although a small bird, not larger than a bantam rooster, the tail feathers, as well as the end feathers of the wings, grow to a length of from 18 to 20 feet on the male birds. This bird, which in Japan is called Katsuraito-no-Chabo, is domesticated there like any ordinary chicken. The hens are good egg producers and hatchers, but in order to keep them small in size the Japanese will not allow them to hatch until late in the year. The birds are very game and proud and form the pride of the Japanese poultry raiser. The longer the tail is the more valuable the bird is considered to be.

In 1597 the people demanded plays; in 1897 they demand novels.

Two-thirds wheat and one-third cornmeal wet with skim milk and fed warm makes a good morning ration, especially for the laying hens. It is much better than cornmeal alone.

When closely confined, hens should have meat in some form to take the place of bugs and worms they get during the summer.

A FLAT CONTRADICTION.

The Oft-Repeated Statements by Physicians that Chronic Rheumatism Cannot be Cured Refuted by Sworn Statements.

There never was a time when people were so sceptical in reference to medicine as the present; 'tis no wonder, for their credulity has been played upon by the unreliable claims of advertised cure-alls until doubt is converted into a belief that all announcements are imaginary pen pictures. Rheumatic sufferers are of the class whose intense suffering has led them to try first one thing, then another, until repeated failures convince them "there is no help for them." They hear about the startling cures made by Kootenay, but cannot overcome the suspicion that 'tis like all the rest. They do not know of the hidden power in "The new ingredient" peculiar to this preparation, that banishes rheumatism—of how it enabled George Ball blacksmith, residing corner Sanford Avenue and Haron Streets, Hamilton, to arise from a helpless condition and take up work in the City Quarries at hard labor, discharged from the hospital with the assurance "they could do nothing for him, his system was so full of rheumatism no power on earth could drive it out;" then lying at his home for weeks unable to lift hand to mouth, having to be fed by his wife, when the King's Daughters of Hamilton brought him Kootenay. Three bottles effected a complete cure. This is not more strange than the story told by Mrs. Guy, wife of Mail Carrier Robt. Guy, Brant Ave., Hamilton, whose mother love breathes thanks for the restoration of their seven year old Willie. His lower limbs were so swollen with inflammatory rheumatism he could not put his feet to the floor, the slightest touch causing intense pain, growing gradually worse, until his condition was pitiful; it seemed they were going to lose him, when Kootenay was used and three bottles completely cured him, so that he is going to school. The detailed sworn statements of above cures, with hundreds of others, can be obtained by addressing The Ryekman Medicine Co., Hamilton, Ont. If Kootenay is not obtainable of your dealer, sent charges prepaid on receipt of price, \$1.50 per bottle. Send for Chart Book, mailed free.

One bottle lasts over a month



The papers are full of deaths from

Heart Failure

Of course

the heart fails to act when a man dies,

but "Heart Failure," so called, nine times out of ten is caused by Uric Acid in the blood which the Kidneys fail to remove, and which corrodes the heart until it becomes unable to perform its functions.

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A Medicine with 20 Years of Success behind it

will remove the poisonous Uric Acid by putting the Kidneys in a healthy condition so that they will naturally eliminate it.

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From the Churches.

WINDSOR, N. S.—On Sunday afternoon April 25th, eleven candidates were baptized at Nearstock, one of our out stations, and on May 2nd seven were baptized at Windsor. AVERY A. SHAW, May 3rd.

TRYON, P. E. I.—I baptized eight of our young people yesterday May 2nd, in the Tryon river, in the presence of multitudes of people. As many more have given themselves to the Lord. They are all associates of B. V. P. U. D. PRICE.

BURLINGTON, KINGS CO., N. S.—Since our last report we have twice visited the baptismal waters. On Easter Sunday, Rev. D. W. Simpson came over and baptized nine for us. On May 2nd, Bro. Marple baptized ten more happy believers. We expect to baptize again next Lord's day. GEORGE L. BISHOP.

ST. JOHN, BRUSSELS STREET.—The prayer meetings last week were very impressive. The presence of the Spirit was manifest in supplication and testimony. At the young peoples' meeting one dear soul decided for Christ and requested Baptism and membership. Others are expected soon to follow. Brethren pray for the prosperity of our Zion. COM.

BILLTOWN.—The church had a roll-call on the 22nd ult. A goodly number were present to answer to their names. About fifty were heard from, who could not be present on the occasion. The reunion of brethren and sisters was greatly enjoyed, and we are hoping for good results in the future. PASTOR.

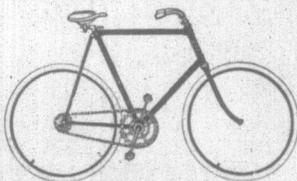
LIVERPOOL.—On Sunday afternoon I baptized nine candidates at Brooklyn, a branch of this church. They went down into and came up out of the water rejoicing. One was received by letter, making ten who received the right hand of fellowship. This is the largest number ever added at once to this noble little band, and Sunday was their largest communion service. Z. L. PASH.

HANTSFORD.—The blessing of the Lord continues with us. Our social services are uniformly excellent. Last week we held a special afternoon conference so that the old people could be present. It was a most blessed season. On Sunday last we baptized two sisters in the Avon river. One of them comes from a Roman Catholic family. Our church is doing well financially. At last Friday evening's conference a free-will offering for extra church expenses was taken, amounting to about fifty dollars. We are happy in the work of the Lord. D. E. HATT.

NORTH SYDNEY.—Five received the hand of fellowship last Lord's day, and eight others rose for prayer. Our excellent church clerk, Brother Daley has left us for New York, and Brother John E. Lewis has been appointed in his stead. Correspondents to the church will please take note

\$85.00. \$85.00.

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of the change of name. We are having some excellent accessions to membership in whose consecration to Lord's work we greatly rejoice. D. G. M.

CHURCHES ORGANIZED AT SISSON RIDGE AND NORTHAMPTON.—Rev. J. W. S. Young writes that since writing the MESSENGER AND VISITOR he has been engaged quite constantly in the Master's work. He visited Victoria county, and found that on the Tobique river the Baptist cause had been neglected. Some meetings were held, mostly at Sisson Ridge, where a people were found who desired to be organized into a church. A council was accordingly called and a church organized with eleven members, nine others to be gathered in. Bro. Young attended the quarterly meeting in Carleton county, and held some meetings at Northampton. Some were baptized and a church organized with thirteen members. This church is on the river between Queensbury and Hartland and is about seven miles below Woodstock. Rev. T. Todd is pastor. Some meetings were also held at Lower Woodstock in which Bro. Young was assisted by Pastor Rutledge. Some have been baptized there also.

NEW GLASGOW.—At our communion yesterday we gave the right hand of fellowship to three young girls.—Amy Graham, Florence McKay, and Eva Brown, making twenty received into the church since the opening of the new building. At the regular business meeting, the following resolutions were passed: Requesting the clerk to convey the hearty and sincere thanks of the New Glasgow Baptist church, and congregation to the following persons.

1. To J. W. Rhuland, Esq., Halifax for the beautiful window presented to the church.
2. To Mrs. Freeman, for the memorial tablet placed in the church to the memory of Rev. David Freeman, her late husband, the founder and first pastor of this church.
3. To D. W. Karn & Co., Woodstock, Ont., and their Agents, Miller Brothers, Halifax, for their gift of an excellent organ for the Sunday School, and to express to them our high appreciation of the musical qualities of the organ purchased from them for the audience room of the church.
4. To J. H. Potter, Esq., for his untiring interest taken in our welfare since the fire.

G. P. RAYMOND.

WOLFVILLE, N. S.—On Sunday May 2nd the following persons were welcomed into the Wolfville church:—By letter, Mr. and Mrs. C. E. Starr, Geo. L. Starr, Fred B. Starr, Mrs. C. R. H. Starr, Mr. and Mrs. William A. Chipman, James Knowles. By baptism, C. R. H. Starr, Gussie Starr, Mr. and Mrs. D. D. Lyman, Frances A. Godfrey, Margaret Coldwell, Carrie Rogers, Alice J. Knowles, Harry C. Johnson, Mira Wakeham, Mary Miles. There were also received by baptism:—From Acadia Seminary, Ethel Emerson; From Horton Academy, Marshall S. Richardson, Frank Starr, from Acadia college, Chesley D. Schurman, Churchill L. Freeman, W. Reginald Morse, Max A. Bowlby, Frank B. A. Chipman, Arthur H. Chipman, Roland G. D. Richardson, Charles Crandall, W. Shipp, Wallace D. Farris, Ernest C. Harper, E. Raymond Freeman. The following persons have been received for baptism:—Evelyn Bishop, F. M. Logan, Aubrey V. Rand, Walter T. Bishop, Grace E. Bishop, Cora Lantz and Mary Delap. The last two are students at Acadia Seminary. Rev. John Williams, Pastor of the Gaspereaux church, baptized five persons on May 2nd. Mr. Williams is doing faithful and efficient work in his large field. During the college year students from Acadia render valuable assistance at a number of the stations of the Gaspereaux church.

2ND HILLSBORO.—As it is some time since I have written anything for the MESSENGER AND VISITOR, I think it but right to send a short note now, that the readers of the church news may know something of our condition. We find ourselves settled among a very kind and generous people, and have received many tokens of their respect and esteem. A few weeks ago about seventy of our friends met at the parsonage and after spending a very pleasant evening, in which music and song were a principal feature, the company dispersed, leaving with us tangible evidence of their generosity. This with a good supply of wood, which was sawed up into stove length, by Mr. R. Dawson & Son, assisted by others, makes us feel that we have true

friends in this settlement. As to our church work, we have nothing special to report. My health has not permitted me to hold any special services this winter; but our congregations are good at preaching services. Our prayer meetings are not what we would desire, but we are hoping and praying for better days. We have a very interesting Bible class every Tuesday evening, attended by a large number of young people and a number of the old members of the church. We expect to hold some special services in the churches on this field in the near future, and we are hoping for good results. We have some devoted, earnest workers in each of the churches, who are ready to hold up our hands and help us in the work. It is but right to say that previous to our coming here, these churches had been without a regular pastor for over a year, and were somewhat scattered, and there has been so much sickness during the winter, there has been but little opportunity for building up. But there are some indications of a better condition. We humbly crave an interest in the prayers of our brethren, that God's blessing may rest upon us. S. W. KRISTEAD, Dawsonville, April 30th.

Acknowledgement.

At the close of the last regular monthly meeting of the Avandale W. M. A. S. of the Newport church, Mrs. Chute, in behalf of that society, presented me with a handsome, all wool quilt, (log cabin). May the Lord's richest blessing rest upon these dear sisters as they labor to extend His kingdom at home and abroad. Newport, May 5. MRS. W. W. REES.

Denominational Funds for N. S. from April 14 to April 30, 1897.

East Jeddore church, \$2; Jordan Falls church, \$1.50; Bridgetown church, \$32.12; Digby church, \$7; Digby church, special, \$7; Wolfville church, \$5.57; "Sunshine" Mission Band, Westport, \$20; Liverpool church, \$21.57; Wilnot Mountain church, \$8.05; Wilnot Mountain church, special, \$1.95; W. M. A. S., New Germany, \$5; Immanuel church, Truro, \$45; Hantsport church, \$17; Brazil Lake S. S. Mite Boxes, \$9; Cambridge, Y. P. S. C. E., \$10; Weymouth church per quarterly meeting, \$2; J. G. Nowlan, New Tusket, for himself and his late wife, \$2; Chelsea church, \$7.12; Cambridge church, \$12.30; Cambridge church, special, \$2; Indian Harbor S. S., \$3.67; DeBert church, \$11; Friend, Middleton, \$3; Nictaux section, \$18.15; Torbrook section, \$4.81; Torbrook section, special, \$4.81; Margaree church, \$4; H. T. Boy, New Annap, per Rev. J. T. D., \$2—\$269.62. Before reported, \$5,651.23. Total, \$5,920.85.

A. COHOON, Treas. Den. Funds, N. S. Wolfville, N. S., May 3.

Notices.

The next session of the Western N. B. Association will be held with the Range church, (2nd Grand Lake), beginning on the fourth Friday in June, 25th, at 10 a. m. The churches are requested to send their letters at least a week in advance to the clerk, Brother Carey N. Barton, Millville, York county. W. E. MCINTYRE, Moderator.

The next session of the N. B. Eastern Association, will convene with the Baptist church at Albert, Albert Co., on Friday, July 16th, at 10 a. m. H. H. SAUNDERS, Moderator. H. G. ESTABROOK, Clerk. Petitcodiac, May 5th.

The next Quarterly meeting of Pictou and Colchester counties will meet with the church at Bass River May 17th and 18th. The special subject for consideration will be the work of the Holy Spirit. A sermon will be preached Monday evening on the Advent of the Spirit, and on Tuesday evening on the Strivings of the Spirit. Tuesday morning and afternoon will be given to the discussion of other phases of the subject. It is hoped that all the churches of these counties will be represented at the meeting. O. N. CHIPMAN, Sec'y.

The Associational letter blanks are sent forward to clerks of the churches in the Convention. They are to be filled up and sent to the clerks of various associations. Those from the Nova Scotia Central Baptist Association will be mailed to Rev. E. O. Read, Waterville, Kings Co., Nova Scotia. GEO. A. McDONALD, Halifax.



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Personal.

Rev. W. J. Blakney has removed to Jemseg, Queens Co., N. B., and wishes his correspondents to observe the change in his address.

The Student's Conference of Colby University was recently addressed by Professor William Elder on the subject: "The Natural Law and Miracles." The lecture is spoken of as a very scholarly explanation of the relations between science and religion. The Waterville Mail says that Professor Elder is one of the most eminent of Colby professors and his address was listened to by the large body of students present with much interest.

We were pleased to have a call on Monday from Rev. A. E. Ingram, of St. Margaret's Bay, N. S. Mr. Ingram spent Sunday in the city and preached in the evening to the congregation at the Tabernacle, his former charge in this city. Mr. Ingram's family are about moving from their late residence in Maine to Nova Scotia.

Rev. I. E. Bill having resigned his charge at Poplar Hill, Ont., and removed to Toronto, wishes correspondents to address him at 7 Czar St., Toronto, Ont. Before leaving Poplar Hill Mr. Bill was presented by the members of the B. Y. P. U., organized during his pastorate, with an address expressive of their loving appreciation. The address was accompanied by the gift of a handsome gold-headed cane. We regret to learn that Mr. Bill's health makes it necessary for him to rest for a time from pastoral labors.

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Bind Your Papers!

DR. WITT.—At April 11th, to Mr. a son.

MARRIAGE

BOYD-SPLAN.—At inst., by Rev. J. J. of Musquash, Pleasant Point.

RICHARDSON.—On the 6th inst., John W. Richardson Johnson, Queens Co.

HAMILTON.—MAT Truro, April 30th Hamilton, of Lower Mattattal, of Majitar

FARRISH-WOOD.—Co., N. S., April 28 Freeman, Frank E. daughter of Daniel W.

PALMER-FOSTER.—N. S., 5th inst., by Francis E. Palmer, Station, and Alice I. Almira and the late North Kingston.

DEATH

COLLINS.—At New April, of paralysis, Geo years. Bro. Collins, alder of the church, prof hope in the Saviour.

CHANDLER.—At the Mt. Denison, Hants Co. Mrs. Lucy Chandler, rel Chandler, aged 77 years eternal home. She was many years and death relief. We trust that she Paradise.

McLEAN.—At Clyde Friday, April 23rd, of la McLean in the 53rd year four young girls now bere and mother. It was ind and much sympathy was those so sorely bereave made a profession of reli ago and died, we trust, promises of the Saviour. all a mifort sustain the sor

WARNE.—At Hill Gro April 25th, after a short 32 years, beloved wife of H leaving a kind husband an ter two years old. She v Rev. J. A. Blakney, and be of the Hill Grove church approached her hope was by faith in what Christ ha could calmly bid all that wer good-bye and to meet her in home. "Precious in the sig is the death of his saints."

WHEATON.—At Upper Sa April 23rd, Lona Wheaton, Bro. Wheaton professed reli of forty years ago, during revival, conducted by Revs. Wm. Colman. For a number was deacon of the 2nd Bapt Sackville, and helped to sust with his presence and his mer isted the strongest love for close. A widow, five son daughters are left to moun kind husband and father. R memory was shown by the larg at his funeral.

WHELTON.—At Union Queens Co., N. B., on Wedn 28th, William Whelton, ag For some years our brother w the Waterboro' Baptist church man much beloved. Two day departure the present writ and found him quite prepar pending change. While physic distress his mind was serene at peace. He said, "I am n die." His confidence resulte ash presumption, but from sim Jesus. He could say with the "Yea, though I walk throug of the shadow of death I will fe for thou art with me, thy rod an they comfort me." The dep never married but leaves be brothers and three sisters to l lose.

PRIDE.—At Sonora, April 3 residence of her son, Willia Martha, relict of the late William Sonora, in the 90th year of her ag Pride was highly respected by all her in the community where she for nearly half a century. She to every one and fully devotee family. A large number of rela

BIRTH.

DEWITT.—At Jamaica Plain, Mass., April 11th, to Mr. and Mrs. B. S. DeWitt, a son.

MARRIAGES.

BOYD-SPLAN.—At St. John, on the 5th inst., by Rev. J. A. Gordon, John J. Boyd of Musquash, and Amelia J. Splan of Pleasant Point.

RICHARDSON-BURLETT.—At St. John, on the 6th inst., by Rev. J. A. Gordon, John W. Richardson and Mabel Burlett, of Johnson, Queens Co.

HAMILTON-MATTATALL.—Married at Truro, April 30th, Samuel Thompson Hamilton, of Lower Onslow, to Alias Maud Mattatall, of Maitland, Hants Co.

FARRISH-WOOD.—At Woodville, Kings Co., N. S., April 28th, by Pastor M. P. Freeman, Frank E. Farrish to Grace L., daughter of Daniel Wood, Esq.

PALMER-FOSTER.—At North Kingston, N. S., 5th inst., by Rev. I. S. Coffin, Francis E. Palmer, Esq., of Kingston Station, and Alice E. daughter of Mrs. Almira and the late George Foster, of North Kingston.

DEATHS.

COLLINS.—At New Ross on the 18th of April, of paralysis, George Collins, aged 76 years. Bro. Collins, although not a member of the church, professed to have a good hope in the Saviour.

CHANDLER.—At the home of her son, Mt. Denison, Hants Co., N. S., May 1st, Mrs. Lucy Chandler, relict of the late John Chandler, aged 77 years passed away to her eternal home. She was a great sufferer for many years and death came as a happy relief. We trust that she is with Christ in Paradise.

MCLEAN.—At Clyde River, P. E. I., on Friday, April 23rd, of la grippe, Duncan McLean in the 53rd year of his age, leaving four young girls now bereft of both father and mother. It was indeed a sad home and much sympathy was felt by all for those so sorely bereaved. Our brother made a profession of religion some years ago and died, we trust, resting on the promises of the Saviour. May the God of all comfort sustain the sorrowing ones.

WARNE.—At Hill Grove, Digby Co., April 25th, after a short sickness Ida, aged 32 years, beloved wife of H. Tupper Warne, leaving a kind husband and a little daughter two years old. She was baptized by Rev. J. A. Blakney, and became a member of the Hill Grove church. As the end approached her hope was unshaken, and by faith in what Christ had done for her could calmly bid all that were there a happy good-bye and to meet her in that heavenly home. "Precious in the sight of the Lord is the death of his saints."

WHEATON.—At Upper Sackville, N. B., April 23rd, Lora Wheaton, aged 73 years. Bro. Wheaton professed religion upwards of forty years ago, during an extensive revival, conducted by Revs. J. Francis and Wm. Colman. For a number of years he was deacon of the 2nd Baptist church of Sackville, and helped to sustain its interest with his presence and his means, and cherished the strongest love for it until the close. A widow, five sons and three daughters are left to mourn the loss of a kind husband and father. Respect to his memory was shown by the large attendance at his funeral.

WHELTON.—At Union Settlement, Queens Co., N. B., on Wednesday, April 28th, William Whelton, aged 65 years. For some years our brother was deacon of the Waterboro' Baptist church. He was a man much beloved. Two days before his departure the present writer visited him and found him quite prepared for the impending change. While physically in much distress his mind was serene and his heart at peace. He said, "I am not afraid to die." His confidence resulted not from rash presumption, but from simple trust in Jesus. He could say with the Psalmist, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." The departed was never married but leaves behind two brothers and three sisters to mourn his loss.

PRIDE.—At Sonora, April 3rd, at the residence of her son, William Pride, Martha, relict of the late William Pride, of Sonora, in the 90th year of her age. Sister Pride was highly respected by all who knew her in the community where she had lived for nearly half a century. She was kind to every one and fully devoted to her family. A large number of relatives and

and sympathizing friends attended the funeral, and many hearts were sad indeed at leaving the dear remains in the silent grave. May all who loved her here meet her in the blessed home over there. Two sons and two daughters with a large number of grandchildren and great-children mourn their loss. Appropriate funeral services were conducted by Pastor R. B. Kinlay.

ILLSBY.—Miss Annie Illsby, of Weston, daughter of Mr. and Mrs. Clark Illsby, died April 8th, aged 20 years, after a brief illness. Miss Illsby had been for nearly two years living with her brother, Rev. J. M. Illsby, of Winham, Mass., and had pursued a course of study in stenography and type-writing in Salem, Mass., graduating a short time before she came home. Finding her health gradually failing she returned home, reaching her father's house only ten days before her death. She was buried in Berwick cemetery Sunday afternoon, April 11th, Rev. D. H. Simpson conducting the funeral services. Miss Illsby was an amiable young lady, quiet and reserved in manner. She died trusting fully in the Lord Jesus.

GOUDEV.—On April 17th, Easter eve, Sarah B., beloved wife of Captain W. F. Goudey, of Everett, Mass., entered into rest. About two years ago the family removed to Massachusetts from Port Maitland, N. S. Mrs. Goudey's last illness, which was protracted over three years, was attended with great pain, yet was borne with great fortitude and patience. On her birthday, which would have been the 53rd, she was laid to rest in Glenwood cemetery. Rev. Dr. Lorimer, her pastor, of Tremont temple, conducted an impressive funeral service. At the early age of 16 Mrs. Goudey was converted and baptized by the late Rev. J. A. Slubbert into the fellowship of the Lake George church, N. S. At her death she was a consistent and devoted member of the Tremont temple church, Boston. She was married in 1864 to Captain W. F. Goudey, who with four daughters survive her. The eldest daughter is the wife of Rev. D. H. Simpson, of Berwick, N. S. Her children "rise up and call her blessed." Mrs. G. was a woman of great strength of character, and was highly esteemed by all who knew her. She was a loving, patient, faithful wife and mother. "She being dead yet speaketh." Her family "mourn not as those who have no hope."

The Kings Co., District Meeting.

Was held at Waterville April 13th, a gospel service was conducted on the previous evening by Pastor Ried, M. P. Freeman was the preacher on that occasion. Encouraging reports came from Crafton, Burlington, Kentville and Aylesford. Nearly 60 baptisms were reported from these churches and others are awaiting that ordinance. The following report was presented by D. M. Simpson, and adopted. The committee on the appointment of a student missionary, for the country recommend the Home Missionary Board to secure a suitable man for the work, and that the pastors of the county make the necessary arrangement, and, as far as possible, cooperate with the brother in his work, and that the churches take collections to help defray expenses. An address on, Christian obligation was delivered by Pastor Simpson, founded on 2 Cor. 6: 2. The discussion was continued by other brethren, after which Secretary Coloon spoke on the subject assigned to him, "What are our churches doing for the Convention Fund. He showed that there has been a considerable advance since the adoption of the present method. In 1887 not quite \$6,000 were raised for the Convention Fund. In 1896 nearly \$11,000 were raised. In the first year, the W. M. A. society raised \$977. In the latter year, the sum of \$5,423 was received from that society. The missionary service in the evening was especially interesting. It was under the management of the Waterville, B. Y. P. U., Miss Jessie Young, President of the society in the chair. Addresses were delivered by Mrs. W. V. Higgins, W. V. Higgins, and H. G. Mellick, superintendent of Missions in the North West. M. P. F.

Quarterly Meeting.

St. John and King's Co., Quarterly convened with the Collina Baptist church, April 30th at 7.45 o'clock. Opening sermon by Rev. S. D. Ervine, Text Isa. 62: 1, followed by social service.

Saturday p. m. session devoted to religious exercises and the transaction of business.

P. M. A very inspiring religious Conference led by Rev. E. K. Ganong, was participated in by nearly all present. On Saturday evening a very inspiring and instructive sermon was preached by Rev. E.

K. Ganong. Testimonies were also given by a goodly number.

Sunday a. m. 10 o'clock, prayer service led by Bro. Leonard. Quarterly sermon, Rev. E. K. Ganong, text 1 Cor., 3: 9. "Ye are God's building."

The preacher dealt with the subject in a manner that revealed himself to be a workman that needs not to be ashamed of his calling and ability. The p. m. session 2.30 o'clock, addresses on Missions and Sunday School work were given by O. P. Brown, pastor, Rev. S. D. Ervine, Deacons Francis Keirstead, and Brother Greg. F. C. B. In the evening sermon preached by Rev. S. D. Ervine, text Acts 10: 34, to a very large and attentive audience, sermon followed by testimonies from a large portion of the congregation.

The following appointments were made: To preach opening sermon, Rev. S. D. Ervine. Quarterly sermon, O. P. Brown, alternate Rev. J. H. Hughes. Missionary sermon, Rev. J. W. Manning. Rev. S. H. Cornwall, Sister Edith Keirstead, T. A. Leonard prepare papers on subjects of their own choosing, for presentation at next meeting, which is to be held at Rotheray the last Friday in July. Collections, \$5.35, to be divided equally among Home and Foreign Missions.

T. H. LEONARD, Sec'y. Treas.

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, 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.

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

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

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Intercolonial Railway.

ON AND AFTER MONDAY, the 12th Oct. 1896, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax.....	7.00
Express for Halifax.....	12.10
Express for Sussex.....	12.35
Express for Quebec and Montreal.....	17.10

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Moncton, at 10.10 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex.....	8.30
Express from Montreal and Quebec (Monday excepted).....	10.30
Express from Moncton (daily).....	10.30
Express from Halifax.....	16.00
Express from Halifax, Pictou and Campbellton.....	18.30
Accommodation from Moncton.....	24.30

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News Summary.

John Sylvester and a young son were drowned at Vinal Haven, Me., Sunday, their boat capsizing while engaged in lobster fishing. Sylvester leaves a wife and six children.

Governor Black, on Wednesday, signed the Greater New York charter bill. The first mayor will be elected on Nov. 2 next for a term of four years at a salary of \$15,000 per annum.

Ernest Sherwood, a four-year-old son of Levi Sherwood, of Avondale, Carleton county, was killed Sunday evening while playing near Burpee's mills under a pile of boards, which gave way and crushed him.

H. E. Chan Yin Huan, Chinese ambassador to the Queen's Diamond Jubilee celebration, left Vancouver for England Wednesday. U. S. Idal, attorney general of Fiji, also left for England to represent that colony at the celebration.

Charles Stearns, a druggist of Maywood, N. J., met a horrible death Wednesday. While mixing flash-light chemicals in his laboratory an explosion occurred, and Stearns was blown to pieces. The explosion wrecked the building.

It is stated on good authority that Mayor Fleming will, on the plea that he is a man of the people and a follower of Gladstone, decline the title which is almost certain to be bestowed upon the Mayor of Toronto this jubilee year.

Crop reports are beginning to come into the Ontario department of agriculture, and so far are very satisfactory. Fall wheat stood the weather well and prospects are good. So far there has not been too much rain, but any more will do harm.

The U. S. Senate, Wednesday, by a vote of 43 to 26, refused to ratify the general arbitration treaty between the United States and Great Britain, negotiated by Secretary Olney and Sir Julian Pauncefote. The rules of the senate require a two-thirds majority for the ratification of treaties.

The Athens correspondent of the London Daily Telegraph, under date of Wednesday, says:

The official despatch from Major Pellis, chief of staff of the Greek forces in Thessaly, describing the fight at Pharsalos: The Turks attacked our advance posts at 2 o'clock. Our advance posts retreated, as they were fighting against very much superior numbers, and took up a position in front of our right wing. An artillery duel ensued along the extensive line. The enemy's infantry advanced in perfect order at three points and in large numbers, but they were speedily checked by our infantry. The respective losses are as yet unknown. The crown prince took a very active part in the combat, and advanced within range of the Turkish fire, greatly inspiring the men. We maintain all our positions intact. The engagement will certainly be continued tomorrow.

The late Hon. W. W. Thomas left \$1,000 to the Maine W. C. T. U. conditionally, that it be applied towards paying for the property in Free Street, Portland, purchased by the society as its headquarters five years ago, and that the full amount required to make the payment be raised prior to May 1. The sum, \$7,550, was secured and the legacy paid Saturday.

The high-water excitement, as far as the season of 1897 is concerned, is now certainly over, and Winnipeg has escaped without the slightest loss—indeed, hardly suffered even inconvenience. It is now demonstrated that the floods at Emerson, Morris and other points were due to other conditions. The water continues to fall at all points.

The Charlottetown Guardian says: The sad news has reached the Island of the loss of the ship Samaria, Captain Martin McRae, with all hands on board. The Samaria left Seattle about the middle of March, coal laden for San Francisco, in company with two other vessels which left Seattle on the same day as the Samaria and turned up at their destination all right after a lapse of eleven days. All hope is now given up for the safety of Captain McRae, as pieces of the wreck have been found washed ashore. The captain was accompanied on his trip by his wife and two children and it is particularly painful to record the loss of an entire family. Capt. McRae was a native of Point Prim. He was married to a daughter of Wm. Ross, of Flat River. The captain's brother John was lost some years ago off the coast of Formosa, while another brother was suddenly killed while working on a large bridge at Seattle some years ago. One of his sisters the late Mrs. (Rev.) D. McD. Campbell, also died quite suddenly not long since. His widowed mother with one brother and a sister still reside on the homestead at Point Prim.

Show Them up to the Public.

As the public—particularly the ladies—are so often swindled by profit-loving merchants and dealers, it is well that people should have an example of what is done in the sale of certain package dyes for home dyeing.

The makers of common and adulterated package dyes sell their crude colors to the retail merchants at a cost of four cents per packet, and the public who buy these deception dyes are made to pay ten cents for them. A handsome profit indeed for Mr. Storekeeper! No wonder he uses every endeavor to sell and substitute his poor dyes for the famous and reliable Diamond Dyes.

The Diamond Dyes, that all live and honorable dealers in Canada handle and sell, cost a good deal more money, yet the public get them for ten cents, which only allows the dealer a fair profit.

But mark the difference, ladies! The cheap dyes are really worthless, and are made for the profit of the manufacturer and the dealer, while Diamond Dyes are made for the profit, pleasure and blessing of every home dyer.

H. W. Lyons, a veteran of the civil war, died at Houlton, Me., last Friday, aged about 85 years. He was born in Miramichi, N. B., but has spent most of his life in Maine.

THE ONLY ONE.

Dodd's Kidney Pills Cure where all other Remedies Fail.

BRIGHT'S DISEASE NOT INCURABLE.

But There is Only One Cure in the World, and that We have Named.—Hundreds Testify to Cures.—Never a Failure Recorded.

It used to be said, "If you have Bright's Disease, it won't be long before people are walking slow behind you."

Bright's Disease affects brainy men particularly. The brainier and more active a man, the more liable he is to Bright's Disease. Bright's Disease is a disease of the Kidneys. It is the name given to the fatty degeneration of those organs. It is caused by excessive use of alcoholic drinks. It is caused by excessive eating of rich food. It may be caused by exposure to cold and moisture. It may be caused by improper living.

But it's not with the cause we have to deal. It is with the cure.

It used to be thought that Bright's Disease was incurable. We know better now. Restore the kidneys to health, and you may eat what you like, drink what you like, work as hard or be as active as you like, and bid defiance to death-dealing Bright's Disease.

But woe to the man who doesn't take care of his Kidneys! When they cease to filter the blood, the blood reeks with poison. Urine actually flows in the veins. You die a lingering death. The spine and extremities first; the brain last. Dying at the bottom while living at the top!

Bright's Disease may be cured by DODD'S KIDNEY PILLS, which restore the Kidneys, making them filter the blood properly. DODD'S KIDNEY PILLS are the only specific for Bright's Disease. They were compounded just for that purpose. They have cured hundreds of cases. They will cure your Kidneys. Try them. Fifty cents a box. For sale at all druggists.

WM. G. WADE, 960 Queen East, Toronto, says:—"I have used thirty-six boxes of Dodd's Kidney Pills and am cured of Bright's Disease after all else had failed."

T. E. CRAIG, 769 Queen East, Toronto, says:—"Never expecting a cure of Bright's Disease, I have been agreeably disappointed by a few boxes of Dodd's Kidney Pills."

MISS MAUDE COTTERELL, Belleville, Ont., says:—"I have used two boxes of Dodd's Kidney Pills and have been cured of what the doctor said was Bright's Disease."

MR. JAMES WENT, Orillia, Ont., says:—"I began to use Dodd's Kidney Pills about six weeks ago, have taken three boxes which have cured me perfectly of Bright's Disease."

Make No Mistake!

DO NOT DESPAIR Until You Have Tried What SMITH'S...

Chamomile Pills

Can Do for You!

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy load upon the stomach? Sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clammy? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms Use

Smith's Chamomile Pills

FOR SALE BY ALL DRUGGISTS. FRANK SMITH, DRUGGIST, ST. STEPHEN, N.B. and CALAIS, Me.

PRICE 25 CENTS. FIVE BOXES \$1.00.

If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

In fifteen years the number of Christians under the care of the Rhenish Missionary society has trebled.

"Cheapest and Best."

NEVER WAS A GREATER TRUTH THAN WHEN SAID OF DR. AGNEW'S LIVER PILLS, 20c. a Vial.

Little priced, little doses, but little terrors to drive out impurities and leave you a clear brain and a bright eye.

Do you suffer from Constipation or other disorder arising from this cause? Dr. Agnew's Liver Pills are a safe and pleasant cure. At all druggists, 40 doses in a vial.

The only railroad in Persia runs six miles out of the capital, Teheran.

Life Was a Burden.

Four Years of Agony and Misery.

A Marvellous Cure by Paine's Celery Compound.

Three Bottles Suffice to Make Mr. Finter Well and Strong.

The hopeless, despairing, and all who imagine they are lost, because the doctors have failed, should rejoice to know that Paine's Celery Compound fully meets the worst cases, and never fails to restore lost health.

It is no vain or idle boast when the declaration is made that Paine's Celery Compound cures when all other means fail. To-day a grand army of men and women in our own Canada can vouch for the truth of the statement made.

As a proof that Paine's Celery Compound cures in the darkest times of disease and misery we give the testimony of Mr. F. Finter, of Ottawa, Ont., who was saved at almost the eleventh hour. He says:

"I consider it a duty to acknowledge the great good that I derived from your valuable remedy, Paine's Celery Compound. For four years I endured terrible agony and misery owing to pains in my head and chest. Life was a burden to me, and no living mortal could describe my sufferings. I was treated by doctors, and used many patent medicines, but nothing gave me relief until I used your Paine's Celery Compound. I thank God for the day it was brought to my notice in the Ottawa papers. I have taken three bottles of the medicine, and to-day I can truly say that I feel like a new man. I feel certain that if the suffering people of Canada would only try Paine's Celery Compound they would be cured. I will recommend the remedy whenever I have the opportunity, as it is the best ever given to sufferers."

Gooseb

Under good cultivation proceed well on a variety of the currant, the berries on a strong, rather loose loam. Thoroughly should be given.

As a commercial crop often grown between orchards, as they do shade. In ordinary rows should be set five feet in rows six feet apart distant in the row.

ed both in the tree form. Ordinarily the first three or four back the strong new few of the less vigorous pose of developing fru canes. The latter t annually removing a and checking growth bushes within bounds

The gooseberry may tings, as is the currant ering. By this method headed back to indu strong new shoots near ground. Late in June a new wood has become a mound of earth is mad the earth being about deep above the bases of fall the earth is remov shoots are cut off and well-prepared soil, or th bundles and treated as following spring. If car ing shoots during the w from the same plants ma itely from year to year.

The American variety have been developed species, and are of com origin; for it is but a few berry growing came to th dustry in this country.

varieties are very large, a vantage of a great vari They are, however, suscep Downy, Smith's Imp Red are the most valua varieties. Downing is m the others in size and qu quite as prolific as Hought is much more attractive a is the variety most popula of the European sorts, Indu smith lead.—Professor W before the Maine Pomologi

Preparing Seed for

It is very important to seed, whether wheat, oats sowing. Usually as these gr the threshing machine, they best condition for the purpo be some foul stuff and light the first of which is undes last useless or unprofitabl years I have used a fannin mill with good success. The that at best would produce b unprofitable growth, go into and the heavy, well-filled one while the chaffy stuff is blow work has been done principa with the results excellent. T screened is all of the best and a uniform and strong growth.

There is freedom from weed after it is well headed, looks ver the ground, owing to the stro the seed sown, as well as in general appearance. The crop thus treated is cleaner, plump er than otherwise, while the proving from year to year. does away with the necessity o ity of frequently changing se satisfactory and should work e

The Farm.

Gooseberry Culture.

Under good culture gooseberries will succeed well on a variety of soils, but as with the currant, the best results are obtained on a strong, rather moist, well-drained, clay loam. Thorough, but shallow, cultivation should be given.

As a commercial crop gooseberries are often grown between the trees in young orchards, as they do fairly well in partial shade. In ordinary field culture the plants should be set five feet apart each way, or in rows six feet apart and four or five feet distant in the row. Gooseberries are trained both in the tree form and in the bush form. Ordinarily the latter is preferable.

As a rule, pruning is not required during the first three or four years, except to head back the strong new shoots and remove a few of the less vigorous ones for the purpose of developing fruit spurs all along the canes. The latter treatment consists in annually removing superfluous branches and checking growth sufficient to keep the bushes within bounds.

The gooseberry may be grown from cuttings, as is the currant, or by mound layering. By this method the old plants are headed back to induce the formation of strong new shoots near the surface of the ground. Late in June or in July, when the new wood has become somewhat hardened, a mound of earth is made about the "stool" the earth being about four or five inches deep above the bases of the shoots. In the fall the earth is removed and the rooted shoots are cut off and planted at once in well-prepared soil, or they may be tied in bundles and treated as cuttings until the following spring. If care is used in removing shoots during the winter, propagation from the same plants may proceed indefinitely from year to year.

The American varieties are those which have been developed from our native species, and are of comparatively recent origin, for it is but a few years since gooseberry growing came to be a profitable industry in this country. The European varieties are very large, and have the advantage of a great variety of coloring. They are, however, susceptible to mildew.

Downing, Smith's Improved and Pale Red are the most valuable of the native varieties. Downing is much superior to the others in size and quality. It is not quite as prolific as Houghton, but the fruit is much more attractive and, therefore, it is the variety most popular in the market. Of the European sorts, Industry and White-Smith lead.—Professor W. M. Munson, before the Maine Pomological Society.

Preparing Seed for Sowing.

It is very important to have clean, plump seed, whether wheat, oats or barley, for sowing. Usually as these grains come from the threshing machine, they are not in the best condition for the purpose. There may be some foul stuff and light chaffy grains, the first of which is undesirable and the last useless or unprofitable as seed. For years I have used a fanning and grading mill with good success. The lighter grains, that at best would produce but a feeble and unprofitable growth, go into one receptacle and the heavy, well-filled ones into another, while the chaffy stuff is blown away. This work has been done principally with oats, with the results excellent. The grain thus screened is all of the best and will produce a uniform and strong growth.

There is freedom from weeds, and a field, after it is well headed, looks very fine even on the ground, owing to the strong vitality of the seed sown, as well as in height and general appearance. The crop from seed thus treated is cleaner, plumper and heavier than otherwise, while the yield is improving from year to year. This process does away with the necessity or desirability of frequently changing seed, is more satisfactory and should work equally well

with other kinds of grain, as the arrangements are calculated for this purpose. We have a neighborhood mill, and I calculate that its use saves its cost each year to the owners, from the increased value of the crops from seed thus prepared.—E. R. Toule in American Agriculturist.

Poultry Notes.

The Black Spanish chickens are great layers and do not much care to waste time in brooding. Their eggs are very white and well flavored and quite large for the size of the birds. The black Langshans are extra large and will attract attention in any show. So also for a little variety we may name the silver and gold lace, Hamburgs. These are also classed as good layers.

Children in families which can afford to keep pet stock take great delight in guinea pigs and rabbits, and really there is no more innocent or attractive pleasure for the little ones.

There are three distinct breeds of chickens which are almost of a feather and which make a most unique and beautiful show when only these and no others are in sight. These are the Partridge Cochins, the Brown Leghorns and the Black Breasted Red Bantams. These last are as pugnacious and as audacious as the best games and do not hesitate to tackle the largest of the Asiatics.

The best turkeys for breeding are those 2 years old. If yearling stock is used, the earliest hatched hens and toms should be selected.

Round Silos.

We have frequently been asked the last winter whether a round silo carried an advantage over those built in the usual square or rectangular form sufficient to compensate for its extra cost. Our answer is emphatically, no! In fact there are objections to the round silo aside from increased cost. The most important objection perhaps, and certainly enough to condemn it, is the waste of room. In constructing a silo inside of a barn—and no sensible farmer would locate one anywhere else—the round silo can only utilize the space measured by the circle that can be drawn in the section of the barn to be taken for the purpose. All space outside the circle must necessarily be left as waste room. With the rectangular silo all the space can be utilized. This alone is enough to give the preference to the latter, hence we trouble to give no others.

The only advantage ever claimed for the round silo over the square is that the labor and care involved in keeping the corners of the latter properly filled while the fodder is being put in are avoided in the case of a silo that has no corners. This matter is so insignificant as to be of trifling account. A square silo can, by exercising proper care, be filled so that the material will be as well preserved as that in the circular silo. This has been proved by wide experience.

The circular silo, then, on the whole, cannot be commended above those as commonly constructed, and it is not readily seen why it should have claimed the attention it has received.—Maine Farmer.

Why buy imitations of doubtful merit when the Genuine can be purchased as easily? The proprietors of MINARD'S LINIMENT inform us that their sales the past year still entitle their preparation to be considered the BEST, and FIRST in the hearts of their countrymen.



OGILVIE'S HUNGARIAN FLOUR.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat. ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used. THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water. FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough. IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

J. S. HARDING, St. John, N. B., Agent for the Maritime Provinces.



IN some parts of the world fire is yet produced in this difficult and arduous way.

In Canada the people produce fire by the use of

E. B. Eddy's Matches.

THE GREAT CHURCH LIGHT

For electric, gas or oil, give the most powerful, the softest, cleanest and best light known for Churches, Halls and Public Buildings. Send also of room. Book of light and estimate free. L. P. FRANK, 601 Pearl St., New York.



People of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON Company, Ltd., 157 Granville Street, Corner Buckingham Halifax.



IT PAYS

to insure in the CONFEDERATION LIFE ASSOCIATION, because of its sound financial position, its moderate premium rates and its unexcelled profits to policy-holders—Policies unconditional—Guaranteed extended Insurance, paid up and cash surrender values—All claims paid immediately upon receipt of proof of death.

S. A. McLEOD, Agent at St. John. G. W. PARKER, General Agent.



After....

Taking

a course of Ayer's Pills the system is set in good working order and a man begins to feel that life is worth living. He who has become the gradual prey of constipation, does not realize the friction under which he labors, until the burden is lifted from him. Then his mountains sink into mole-hills, his moroseness gives place to jollity, he is a happy man again. If life does not seem worth living to you, you may take a very different view of it after taking

Ayer's Cathartic Pills.

William Stephenson, of New York, was robbed in a railway depot at Hartford, Conn., Thursday, of \$5,000 by a gang of thieves who jostled him in a crowd and snatched his pocket book, from his inside vest pocket.

During a fire in a coal storage warehouse on Chambers street, New York, Thursday night, one fireman lost his life and fifty or more, some of whom are in a serious condition, were overcome by the fumes of ammonia and heavy smoke. Loss \$500,000.

The quarries from which the ancient Greeks obtained the highly prized Thessalian or veat marble, were lost for nearly 1,000 years, but were recently rediscovered and are now being worked by an English company. They are near Larissa.

A young man named Harvey Kinsman committed suicide by shooting on Thursday afternoon at Ladner's Landing, on Fraser River, twelve miles from New Westminster. Deceased was twenty-four years of age and was employed at the Wellington Farm Creamery. The only reason for the deed, as far as known, is that the deceased had had some trouble with the machinery at the creamery.

The U. S. Senate Thursday agreed to an amendment to the Sundry Civil bill, revoking the order of President Cleveland made on Feb. 22, last, establishing forest reservation aggregating 17,000,000 acres. The debate brought out much criticism of Mr. Cleveland's order. The Sundry Civil bill was passed late in the day. It carries an aggregate of \$53,000,000. As a sequel to the defeat of the Anglo-American treaty of arbitration Senator Bacon, of Georgia, introduced a joint resolution deprecating war and announcing the policy of the government as favorable to arbitration. The resolution was referred to the committee on foreign relations. Senator Frye, of Maine, reported the bill providing regulations for the avoidance of collision in inland harbors in accordance with the agreement of the marine congress. The bill was passed.

Wolfville Real Estate Agency.

Desirable Residences and Building Lots for sale in the town of Wolfville, N. S. Also a number of Farms in the vicinity. Properties secured for persons wishing to purchase or rent.

Address: AVARD V. PINCO, Barrister, Real Estate Agent, &c. Wolfville, N. S.

News Summary.

R. G. Dunn & Co., report 36 Canadian failures this week, against 24 in the corresponding week last year.

The plague continues to diminish in Bombay, having fallen to fifteen cases daily. The cases have been too few for Dr. Yersin to continue his experiments.

The office of assistant general manager of the Canadian Pacific has been abolished and Thos. Tait has been appointed manager of the company's lines east of Port Williams.

Lorenzo W. Barnes was found guilty of murder in the first degree at Lowell, Mass., Friday in causing the death of Farmer John Deane, of Maynard, on the 17th of last December.

In the address at the opening of the Anglican Synod at Winnipeg the Archbishop of Rupert's Land suggested that the Protestant denominations take steps to secure joint religious instruction in the public schools.

The pact of the powers constituting the triple alliance was renewed Thursday for a period of six years. Germany persuaded Italy not to withdraw from the alliance, the time for retirement expiring on May 6th in accordance with the terms of the original agreement.

Six years ago a shortage of \$20,000 was discovered in the accounts of Thomas H. Stout, a confidential clerk in a Wall street brokerage house. He fled to England, but on Friday he returned to New York and surrendered himself to the authorities. He came from England by way of St. John and Boston.

There is a movement on foot at Melbourne, Victoria, to send twenty thousand sheep and five thousand bullocks to England in connection with the dinner which the Princess of Wales is promoting for the poor of the slums of London upon the occasion of the celebration of the Queen's Diamond Jubilee, June 22.

Lord Salisbury is spoken of as being so busy that he has not even time to walk to his work, but must be whirled to his office in a swift carriage. During the Cretan trouble he has even foregone his short walk in St. James park or along the embankment. At no time does he care for sport or sports. He has played a few strokes at golf to humor Mr. Balfour, but it is only in his chemical laboratory that he finds any congenial recreation.

The farewell banquet given Friday evening by the American society in London to Mr. Bayard, former ambassador of the United States, was attended by 270 guests. During the presentation of the Loving Cup, which is in the form of a pumpkin surmounted by a bust of Mr. Bayard, Mr. and Mrs. Bayard were visibly affected. Mr. Bayard, in a speech, insisted eloquently that there was no cause of quarrel between the two nations.

James R. Currey, of Gagetown, barrister-at-law, etc., died Saturday morning at 4 o'clock, aged 82 years, after an illness of a few days of pneumonia. Mr. Currey held the office of registrar of probate, also clerk of county court for a number of years. A widow, one son—L. A. Currey, barrister, etc., St. John, and three daughters—Miss Eliza and Maude and Mrs. T. H. Gilbert, survive him. The funeral will take place on Monday at 2 o'clock and the remains will be interred at Upper Gagetown.

Yang Yu, former minister of China to the United States, and now special representative from China to the court of St. Petersburg, planted a tree on Friday in the ground in Riverside Park, New York, under which the casket of Gen. Grant lay for twelve years, as a tribute to Li Hung Chang to the memory of the great soldier. The tree is called Ginkgobiloban by Chinese and Japanese botanists; in Latin it is the Gallastrum Adiantifolia. It is often called the "leaves of maiden hair."

A very sad and distressing accident happened some miles from Mount Forest, Ont., in Proton township, by which Mrs. Dean, a widow, met her death. It appears that while visiting Mrs. Jacks, a neighbor, the subject of how to dispose of traps was being discussed, when Mr. Jacks said, bringing a revolver, "this is how we do it," and in answer to Mrs. Dean's request to take that out of her sight, said it was not loaded. Mrs. Dean finally proceeded to examine it, and as it was pointed toward her, and being a self cocker, in some way exploded, sending the bullet into her body. She jumped to her feet and exclaimed, "I am shot!" and running to the door fell dead. The sad affair has cast a gloom over the entire neighborhood, and much sympathy is felt for both the Jacks and the families of the victim.

Is It Right

to say that \$15 can grow into \$75 in a few months?

It depends on the facts. What are the facts?

Too many to print here. Our prospectus which we send free will tell you more about it.

We are taking partners. You can take a large or small interest just as you like. 100 shares for \$15 if you take them now;

as soon as the season opens look out for a rise. The best measure of what we expect to do is what has been done in this very section. Rossland—everybody has heard of the big dividends paid there and we have 150 acres right in the rich sections. The Le Roi mine was sold recently for \$5,000,000 and yet a

short time ago these same shares were selling for 10 cents a share: now they are listed at \$7.50 a share: but no one wants to sell.

Name another place where such profits have been made in so short a time—it doesn't exist. The working expenses have been enormous, but when they get railway connection, will be bigger still. Now is the time to buy low.

Here is a few of those interested in this Company:

Hon. L. E. Baker, Yarmouth. T. R. Black, Esq., Amherst. Hon. G. H. Murray, Premier Nova Scotia.

D. C. Black, Esq., Sec. Truro. And many others.

THE MARITIME MINING AND DEVELOPING COMPANY, LIMITED, TRURO, N. S.

Church Furniture.

Reading Desks, Pulpits, Communion Tables, Chancel Chairs, Lecterns, In Ash, Oak or Walnut, made to order. Chairs and Seats for Churches & Halls. Designs and Estimates furnished.

J. & J. D. HOWE,

Furniture Manufacturers, Factory: East end of Union Street, ST. JOHN, N. B.

Settees for Sale.

About fifty, in Black Walnut and Ash, with Iron Frames: Half of them have reversible backs. They seat six or seven adults and are now in good repair. These Settees are suitable for a Church, Vestry or Public Hall.

Will sell in whole or in part.

ALFRED SEELEY,

St. John, N. B.

Best Value in the Market.

An extra fine all-wool blue or black serge suit for \$7.00. Send breast-measure to

FRASER, FRASER & CO.

Cheapside.

40 and 42 King Street.

SAINT JOHN, N. B.

Saint John Sunday-School Book Room

HEADQUARTERS FOR

SUNDAY-SCHOOL LIBRARIES

And other Sunday-School Requisites.

Libraries sent to Schools on approval. Write for Catalogues and Prices.

AMONG OUR SPECIALTIES PLEASE NOTE THE FOLLOWING:

Peloubet's Notes on S.S. Lessons. Hurlbut's Illustrated Notes. Hurlbut's Revised Normal Lessons. Collection Envelopes. Blackboard Cloth.

We keep the Supply Department of the N. B. Sunday-School Association

E. G. NELSON & CO., - - - - - SAINT JOHN, N. B.

Corner KING and CHARLOTTE Sts.

Lieut. Kloss, the grandson of President Kruger, who was recently suspended for using insulting language regarding Queen Victoria, has been reinstated and appointed chief lieutenant of the Pretoria police. Even the semi-official newspapers express disapproval of the reinstatement and promotion of the lieutenant.

H. Elderkin & Co. of Port Greville intend building a pole railway to bring their logs to the mill during the summer months. This firm launched from their shipyard last week a schooner named the Ocean of about 60 tons register. They will also launch a scow in a few weeks.

THE CHRISTIAN VOL. XIII.

EDITORIAL. Paragraphs. The Jerusalem and the Sabbath. The Old and the New. Notes. CONTRIBUTED. Rev. J. R. South. Baptism. (E. M. Women and The Mind of the (D. A. S.). Acadia Seminary STORY PAGE. One Woman's Work. Some Hints about The Young Pro...

Liquor Men and Plebiscite.

representatives of provinces of the and other minist anti-prohibition. sentations of the

(1.) That the de the Government, t a Dominion measu that vote before th the Dominion vote peating vote struct of all the electors o be required before troduce a measure That when submit Government also st you in favor of dire deficit, which will brought into effect, to those who will b hibition.

Mr. Haversam, tation, of course revenue. The De rived eight milli provinces two mil held that the tariff cy must be made Laurier intimated believed that the taking of a plebisc plank in the Lib of the delegation give no definite an ed was open to the for a special case adoption of prohibi tion. This, he sa government for ma tion would create. prehend, and it wo ernment in framing the conclusive vote not prepared to say tive, must be staua subject was greatly government, howe will of the people, the law must be compensation Mr. I stated that the Ple the Senate by Sir C present week.

The Quebec Elections.

Government and a Liberal party, led by of Nova Scotia, the parties in the conte and his party claim had no expectation