

# Messenger and Visitor.

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No. 18.

The Plebiscite Act. The Prohibition Plebiscite Act, now before the Dominion Parliament, provides that there shall be submitted to the vote of the electors the following question:

Are you in favor of the passing of an Act prohibiting the importation, manufacture or sale of spirits, wines, ale, beer, cider and all other alcoholic liquors for use as a beverage?

The persons entitled to vote are all persons who would be entitled to vote at a Dominion election at the time at which the plebiscite shall be held. For the purpose of submitting the question to the electors and ascertaining the result of the vote, it is provided that the same proceedings, as nearly as may be, shall be had as in the case of a general Dominion election, and the Dominion Elections Act and the North West Territory Representation Act and their amendments, and the Franchise Act, 1898, shall, subject to the provisions of this Act, and of any regulations, orders or instructions, made or given by the Governor-in-Council thereunder, apply, 'mutatis mutandis,' to the conduct of such proceedings, and with respect to the powers to be exercised, and the duties to be performed by, and the rights, obligations, liabilities, qualifications and disqualifications of judges, officers, electors, and all other persons, and with respect to offences and the penalties which may be incurred.

It is provided that the ballot papers for the purpose of the plebiscite shall be in the following form:

	YES.	NO.
Are you in favor of the passing of an Act prohibiting the importation, manufacture or sale of spirits, wine, ale, beer, cider and all other alcoholic liquors for use as beverages?		

An affirmative vote on the question submitted shall be made by placing a cross (thus X) in the column headed 'Yes,' and a negative vote by placing a similar cross in the column headed 'No.'

The Montreal Witness thinks it might be better not to have a blank space above the question, and suggests that it should be used to tell the voters where to put their X, thus: 'If you wish for prohibition, put a cross (thus X) in the blank space under YES. If you oppose it put a cross in the blank space under NO.'

An Army for Cuba. President McKinley has called for 125,000 volunteers to make the army of the United States effective for the war in which the nation is now engaged. The Governors of all the States and Territories have been notified as to the number of men which each State and Territory is required to provide, and recruiting officers are at work all over the country. Preference is given to the members of the State militia, who possess the advantage of having had some militia training. It appears that members of the militia as individuals are permitted to enlist in the volunteer forces now called for, although the constitution does not permit the President to call out the States militia for the purpose of forming an army of invasion. When the recruits have been secured they will be assembled in the State encampments, organized into regiments, and, in cases where the number is sufficient, into brigades and divisions. Then they will be thoroughly drilled and equipped for the work of the campaign. It is reported to be the intention of the United States military authorities to send, as soon as possible, a force of about five

thousand regular troops to occupy some Cuban seaport and establish there under the protection of the fleet a base of operations through which the starving people of the island may be aided. However this may be, it is not probable that any very considerable army will be landed in Cuba for some months. To put raw recruits into Cuba now, at the beginning of the yellow fever season, to contend with the disciplined and seasoned troops of Spain, is hardly to be thought of. The policy of the United States will probably be to fight Spain upon the sea and to cut off supplies from the Spanish army in Cuba during the summer months. It seems inevitable that Spain shall find great difficulty in carrying on effective naval warfare in western waters for lack of coal. At the end of the summer the United States, with a large disciplined and well equipped army at command, will probably be able to undertake the invasion of Cuba under conditions that will make success comparatively easy.

The Philippines. As a result of the present war it is probable that Spain will lose the Philippine Islands as well as her West Indian possessions. The Philippines, the most northern group of the Indian Archipelago, are situated off the east coast of China, with the great Island of Formosa to the north. There are some twelve hundred islands in the group, most of them being merely bare rocks raised to the surface by volcanic action. Nine of the islands are of considerable size, ranging in area from 1,200 to 41,000 square miles. The largest and most populous island is Luzon, which has a larger population than the Dominion of Canada. The capital, Manila, is the chief city in the group. Next in population, but not in area, is Panay. The total area of the group is given as 120,000 square miles, with a population of 9,000,000. The islands possess great natural wealth. The soil is immensely fertile, the lakes and rivers abound in fish and the mineral and forest wealth of some of the islands is very great. The country has its drawbacks, however. It is of volcanic origin and subject to frequent and sometimes violent earthquakes. At certain seasons terrible hurricanes sweep over the islands, and the moisture and heat of the climate make it unhealthy for Europeans. As to the people of the Philippines and their conditions under Spanish rule, the Montreal Witness says:

"The Mohammedan inhabitants of the plains are an industrious, highly-skilled people. The negroes, or Papuans, of the mountain regions are little known savages. Tobacco is cultivated as a government monopoly by nearly a million impressed laborers, who are slaves in all but name. Besides these, every native in the settled districts is compelled to give forty days' labor every year on the public roads and bridges. Spanish officials sent out from Spain strive to acquire fortunes as rapidly as possible, and are quite unscrupulous in the methods they employ for that object. Hence the general disaffection and certainty of a furious uprising, as predicted, on the appearance of a fleet hostile to Spain. There are seven regiments of infantry and one of cavalry entirely composed of natives. The only Spanish troops are two brigades of artillery and a corps of engineers. The navy consists of a few old-fashioned ships and a number of feluccas employed as revenue cutters to prevent smuggling. A monopolistic and prohibitory trade policy has greatly retarded the development of the islands. In fact, the commerce is said to be little better now than it was in the sixteenth century, when the trade between China and the Spanish colonies of America was the richest in the world. A bad, greedy, fiscal system, restrictions on foreign shipping, discouragement of all enterprise, not under the patronage of a notoriously corrupt, incapable government, ecclesiastical control in temporal as well as spiritual affairs, the utter neglect of education, all combine to render these islands, prodigiously rich in all that should make a country great and prosperous, the most miserable and turbulent region on the face of the globe.

In spite of all, however, English and German and American merchants have established lucrative businesses, which, under happier auspices, would become of great importance. The best thing that could happen the islands would be to fall under the power of a nation that would know how to govern them and develop their wonderful resources."

The War. The war news during the greater part of the past week was not of a very important character. The Spanish fleet remained at the Cape Verde islands and the American fleet, in Cuban waters, occupied itself in maintaining a more or less effective blockade of Havana and Matanzas. About the middle of the week a report was published of an important engagement between three American warships and the Spanish fortifications at Matanzas, in which it was made to appear that the American vessels had succeeded, without the least loss to themselves, in practically destroying the forts, and probably inflicting serious loss of life upon the Spaniards. Later accounts, however, made it appear that the Matanzas battle was largely the creation of somebody's vivid imagination. A good deal of anxiety has been felt as to the destination of the Spanish fleet when it should leave Cape Verde Islands, and some alarm for the safety of American coast cities. It is known that the fleet left Cape Verde on Friday, but its destination is still a matter of conjecture. It is not probable, however, that the Spaniards will undertake the bombardment of American cities. What is, no doubt, by far the most important event of the war thus far, was a naval engagement which took place on Sunday in or near the harbor of Manila in the Philippines. At present writing it does not appear that any very definite intelligence has been received as to the character and results of the engagement. The telegraph lines from Manila are in the hands of the Spanish, and the American version of the battle is not yet at hand. From the accounts received, it is believed that the American Commander, Admiral Dewey, has won an important victory. Several Spanish vessels were disabled or destroyed. There appears to be no doubt therefore that the Spanish squadron has suffered a crushing defeat, but it is left uncertain to what extent the American ships are damaged or whether Admiral Dewey is in a position to continue the attack upon Manila, and, by cooperation with the insurgent troops, overcome the Spanish forces and obtain possession of the city. If this can be effected it will of course be a great victory for the United States and a correspondingly crushing blow to Spain. But if Admiral Dewey cannot take Manila, he is in rather an awkward position, since the lack of a base of supplies, and opportunities for refitting would in that case necessitate the return of his squadron to San Francisco.

Secretary Sherman Retires. After a year, during which he has been nominally at the head of the Foreign Office of the United States Government, Secretary Sherman has resigned. It is an open secret, however, that, owing to failing powers of mind, Mr. Sherman has not at any time been equal to the important duties of his office. The work of the office has been in the hands of the assistant secretary, Judge Day, of Ohio, who has now accepted appointment, as Mr. Sherman's successor. It seems unfortunate for Mr. Sherman, as well as for the country, that at the close of a long and honorable career he should have been placed in so important a position at so critical a time and when he was no longer able to render the services required. Mr. Sherman's successor came to the office without training in diplomatic service, but he has proved himself a prudent and painstaking under-secretary and it is believed that he will give a good account of himself as head of the department.

## From North Carolina.

No. IV.

The editor, like Oliver Twist, has asked for more. I can only hope his readers will not regret that, unlike poor Oliver's, the request succeeded.

A run of 70 miles south from Raleigh, on the Seaboard Air Line Railway, brings you to the heart of the long-leaf pine belt of North Carolina,—a rolling upland region of pine forest interspersed with sandy desert thinly covered with scattered pine, scrub-oak and the picturesque flowering dog-wood. The soil, for the most part, is pure sand, from ten to ninety feet in depth. This is the habitat of the yellow or pitch pine; a source of wealth to an otherwise barren section of the country. Seven miles west of Southern Pines, a town on the railway, and connected with it by a private electric road, lies the unique community of Pinehurst, a model New England village, built and owned by a Boston millionaire, manufacturer of soda water fountains; surrounded by a high fence which conveys to the outside world an intimation that all within is private property; a miniature town, possessed of an excellent hotel, conducted on Northern methods, a departmental store, circulating library, post office, reading rooms, village hall and church, newspaper, model cottages and apartment houses, perfect water supply and sewerage system, electric light and tramway, telephones, gymnasium, and amusements of all kinds for all ages of humanity. Here is a cosmopolitan population of about 400 health seekers, rest seekers and time killers, (besides what I call "the crew"), who find themselves in a little community almost as self-contained as a ship at sea. Outside the encircling fence your horizon includes only the undulating sand hills and pine tops; but "on board," so to speak, (or within the gates), as if by a miracle of landscape gardening, the desert has almost literally been made to "bloom as the rose." Here in our oasis, which might well pass in a dream for a bit of Fairyland, one can count thirty-eight different varieties of flowers blossoming in the open air during March. The poet who sighed for a "lodge in some vast wilderness," may here have his wish. Nature at her roughest and art at her best are here in vivid contrast. You may take your choice by the opening of a gate. You may lie out in the pine forest with the deer browsing at your feet, communing the while with the solemn owl, who blinks at you close by, or with the lazy buzzard who poises over you wondering if you are really dead and so ready for his society. Or, if it is activity, physical or intellectual, that you seek, you simply lift the latch and find it within the charmed enclosure which Mr. Tufts, like another Aladdin, has conjured from the desert. But Pinehurst is an exotic, and it behooves me to speak rather of the real North Carolina.

The forest and sand barrens of Moore County, surrounding Pinehurst, supply opportunities for observing the negro and the "cracker" (poor white) in their wretched "shacks," (sometimes a log cabin, sometimes a crazy board shanty), but the subject is not inviting. How they live is a mystery. One of our Yankee visitors remarked that the soil is so poor the natives could not "raise an umbrella." Yet their little patches of sand yield them a scant supply of sweet potatoes and corn, and the prolific, omnipresent razor-backed hog, who lives upon the most intimate terms with his owner, supplies enough animal food to keep body and soul together. The negro in his forest shack, removed from the civilizing touch of town or village life and the influences of education, is seen pretty much as he was forty or fifty years ago, or, rather, worse off than he was in the days of slavery, and tending to revert to a lower type. I am afraid the negro morals, under such circumstances, are as emancipated as they are said to be in the West Indies, since the restraints and wholesome tutelage of slavery were removed. I am not now speaking of the fanciful slavery of "Uncle Tom's Cabin" and that sort of thing, but of slavery as it was in North Carolina. In the region to which I now refer, the negro is more poorly fed, worse clothed and worse housed than when he was a slave. In the old days he had no care; he could literally take no thought for the morrow. In sickness, his great value to his master ensured him the benefit of the same medical attendance and skill that was bestowed upon members of his owner's family. In health, his master, if only from similar motives of self-interest, fed him and his family well, and surrounded him with the safe-guards, physical, moral and religious, which his peculiarly dependent nature (unaltered still) constantly required. Now, thrown on his own resources, entirely bereft of the guidance of a superior controlling intelligence, indispensable to him as you find him today, isolated in the forests of this desert region, his lot is sad enough. The alarming increase of insanity among the negro population of the State at large is said to be principally due to the stress and strain of a struggle for the mere existence of themselves and their large families. The ladies of our party have visited some neighboring shacks in the woods and tried to minister to the sick and neglected babes. Their report of their conversations with the negro women and of what they have seen, suggest the conclusion that, in too many instances, the mothers (to put it mildly) are not anxious to preserve the lives of their offspring. The

fathers, in such instances, are too various and too uncertain an element in the problem, to be considered. It is at least an open question whether emancipation has been, as yet, a blessing to all the children of the slave. In the end (which is not yet) it will no doubt prove such to the children of master and slave alike. Be it remembered, however, that I am now speaking of a stratum of negro life to which the various influences which make for elevation, referred to in my last letter, have not as yet penetrated to any appreciable extent.

Midway between Pinehurst and Southern Pines is an instance of what can be done in fruit culture by the application of scientific methods to the sandy part of this locality. Here is a peach orchard of over 650 acres, containing about 63,000 trees, besides thousands of apricot, plum and pear trees. About the middle of March, when the trees are in blossom, the sight is well nigh beyond the descriptive powers of our local newspaper editor, who, I can vouch, lacks neither adjectives nor imagination. The peach trees are only four years old, yet a yield of 28,000 crates last year was called only a quarter crop, because a late frost had damaged the trees. The crop this year promises to be enormous.

The long-leaf pine belt extends easterly from here, through the counties of Cumberland and Harnet, covering much of the Cape Fear district. Here, however, along the reaches of the Cape Fear River, and its tributaries from the west, and in the angles between these and the river, are wide tracts of gray, clayey, silty lands, and occasional strips of gum and cypress swamps. This Cape Fear country is an agricultural region, producing chiefly cotton, grain, Indian corn and tobacco. Pine lumber, with turpentine and the other pine products are staple exports.

I have spent a week touring through this section, chiefly travelling with horse and buggy. One day's drive of thirty-two miles took me through a magnificent forest of the pine for which this State is famous. To drive alone over the noiseless sand, carpeted with the fallen pine needles, in an atmosphere darkened by the density of the forest to a "dim religious light," threading one's way through long successive colonnades of massive, arrow-straight columns of a hundred feet, arched high over head by a vault of the long needle foliage, induces the sensation of driving through interminable cathedral aisles, and a feeling akin to awe. The forest roads are but poorly defined. You follow the line of least resistance. It was easy, therefore, to lose myself as I did, and be obliged to throw myself upon the mercy of a "Tar-heel" guide, who, for accompanying me several miles, wanted no reward but a heavy draft on my stock of information about Canada.

This is the land of the mocking-bird and the whip-poor-will. The sky coon peeps at you from the swamps as you wade your horse through water that flows to your buggy floor over long stretches of road where picturesque plank walks on stilts are provided for pedestrians at the road side. The wily possum and the saucy fox squirrel observe you warily as you climb the pine ridges, while over the scrub-oak barrens as you drive along, scamper droves of the razor-backed hogs with innumerable litters of their young, ever keeping you company, while they suggest the unflinching "hog and hominy" which await you at your journey's end.

The turpentine stills scattered through the woods are interesting to a Northerner. Those I saw had a capacity for producing 80 gallons of turpentine per day, worth from 20 to 30 cents a gallon at the nearest railway station, from fifteen to twenty miles away. After the turpentine is distilled from the exudation of the yellow or long-leafed pine tree, the residuum is resin, which sells for from \$1.50 to \$3.00 per barrel according to grade. With a day's production of 80 gallons of turpentine, the still would yield about 15 barrels of resin. The raw material is obtained by cutting the bark off the tree, on one side at a time, and cutting in the tree, near the bottom of the "scrape," a cavity or "box" to receive the flow of sap. Most of this hardens on the tree as it exudes and is scraped off. Three or four repetitions of this process kill the tree, so the turpentine area is continually receding and diminishing, the still relentlessly following so as to keep near the raw material. But new forests are springing up in the path of this devastation for the distillers of future generations.

The Cape Fear country was largely settled by a colony of Scottish Jacobites, who after the Forty-five and the battle of Culloden, and having endured for a time the brutalities of the Duke of Cumberland, were given by the government of George the Second the opportunity to emigrate to America, with a very unpleasant alternative suggestion which but few of these proscribed adherents of the Stuart cause cared to entertain. The leader of this colony, which is variously estimated at from 300 to 600 persons, was "Black" Neil McNeill, my great grandfather's great grandfather, who brought with him descendants of two, perhaps three, generations. With this colony came that heroine of Scottish romance, Flora (or, as she wrote her name) Florey McDonald. The colony settled at Cross Creek, now Fayetteville, where I have recently visited the site of Florey's home. Here the clansmen beat their claymores into ploughshares; but only to beat them out again in the Revolutionary

war, when they again took to wielding the broadsword, this time for the House of Brunswick. The descendants of this colony largely people Harnett county now. They retain to a remarkable degree their Scottish clanlikeness and pride of family, which continual intermarriage has done much to perpetuate. If they have any other characteristic as strong it is their tireless and genuine hospitality to strangers. Though mostly ruined by the war of secession, which was peculiarly devastating to their families, their homes and their property, they now uniformly present a realization of Agur's prayer or desire touching worldly prosperity as expressed in the Book of Proverbs. The large plantations of the days of slavery have been reduced somewhat in size. Side by side with the Scots has arisen a class of black peasant proprietors, their former slaves who have acquired small holdings of their late masters and are thriving, not only with the entire good will of their white neighbors, but also by their counsel and assistance. The negro of the Cape Fear region presents a more encouraging type than that found in the forest region of Moore county, because he has continued under the old influence. While emancipated in law he has in fact remained under the beneficent tutelage and guidance of his white landlord or neighbor from whom he has acquired his land, retaining thus, in effect, the advantages of the controlling intelligence superior to his own, of which emancipation in too many cases deprived his less fortunate fellow. This favored district is permeated too by the influence of the colored free schools. I met the intelligent young negro teacher of the McNeill's Ferry school, who is a worthy specimen of the educated negro youth turned out by such educational institutions as are referred to in my last letter.

A stranger cannot fail to observe in this section of the State the uniform politeness and good address of the negro, which he has derived from his environment. Like his white neighbors he always uses "sir" or "madam" in addressing you. Whether you know him or not, when he meets you he lifts his hat. If he approves your appearance he will likely address you as "captain" or "major" the next time he meets you, or perhaps promote you to a colonelcy. You rise in rank as you rise in his esteem. But, speaking seriously, I have met the patriarchal slave of forty years ago living still on the old family plantations along the Cape Fear, sages such as "Uncle Joshua" and "Uncle Ham," with more than a local reputation. I have mingled with their children to the third generation, and I can only concur with James Anthony Froude, who, in writing of the negro in certain of the West India Islands, remarks that there must have been something human and kindly about slavery when it left upon the character the marks of courtesy and good breeding. Froude sadly adds: "I wish I could say as much for the effect of modern ideas;" which is a touch of his Tory pessimism, of course.

It is curious how the New Testament idea of baptism persists among the negroes. Up at Raleigh, for example, in the Episcopal negro collegiate institution, the church authorities are obliged, by the demand for baptism by immersion, to maintain a baptistery below the altar of their chapel. Another instance I found in old "Uncle Jerry," near Raleigh, who, having been reared a slave in an Episcopalian family, deems it essential to be immersed at every recurring revival season, "to wash away de stain" (as he puts it) of his early training and associations.

It was my privilege to spend a Sabbath with the Scottish folk at a remote settlement upon a pine ridge overlooking the Cape Fear. The Methodists and Baptists are making inroads upon their Presbyterianism. Thus we had preaching by a Methodist itinerant and a Baptist lay preacher. In their church services I rejoiced in the hearty singing of the good old time-familiar hymns; but in their social services I discovered a tendency to lapse into the waltz music of the new time revivalist. This Sabbath experience was a welcome respite from the exotic Sabbath exercises of Massachusetts Unitarianism which have been transplanted in Pinehurst by its proprietor. This cult seems still the same impotent, pitiable substitute for a religion that it was in the old Bay State when I first encountered it there sixteen years ago. A volume of Spurgeon's sermons which I have with me I find valuable as a spiritual disinfectant. In my wanderings through the Cape Fear I was unable to find a house with a cellar under it. The houses are built on brick or wooden piers and are quite open beneath. The North Carolinian is an inveterate lover of fresh air. He lives with his doors wide open, but with roaring fires of "lightwood" (resinous pine) and "black-jack," as he calls the scrub-oak, blazing on and-irons in huge cavernous fire places. He does his cooking in out-buildings, and often you are taken out to dine in detached dining rooms across the "flower yard" or garden. The old Dutchman John O'Groat who settled at the extreme Northern point of Scotland, found difficulty in adjusting a "question of precedence among his numerous sons as to ingress and egress. To settle it he built a house with an external door to every son's room. The North Carolinians appear to have caught the idea, for they build their houses on the same principle. On one of the plantations where I spent a night, to reach my bedroom I was conducted out of doors, along a piazza, then up an open stairway to an upper gallery from which I entered my room. You retire for the night, if it is at all chilly, before a huge fire of lightwood which distills a layer of resin on your hearth stone. In a bedroom 25 feet square one enjoys the companionship of such a blaze.

I refrain from speaking here particularly of the unflinching kindness and hospitality of these sons and daughters of old Scotland to a denizen of the newer Scotia; for many of the people whom I visited on plantation and in village were my newly discovered kinsfolk. In discovering them I discovered that the old time Scot does not measure kinship by degrees.

The healthfulness of this section of the state is attested by the fact that here reside the oldest twins in the United States (as the New York "World" has recently declared in a biographical sketch of them,) Hugh and Hector McLean, who are 90 years of age. These young gentlemen drove twelve miles and crossed the Cape Fear in a high freshet, to return my call. Longevity here appears

to be a law of the land.

The ferries on the affairs. You drive across the current cable spanning the negroes with paddle when the tobacco w mule teams, both f was part of the gro but its glory is no

In Central North new railroads, then towns, such as Dun Sanford at the junct Cape Fear and Vadj junction of the Atl has doubled its pop factures are sprin Northern type are forces—water power proving to the sons fllowmen, that th "New South" is fa thing to be regrette is that the country did not, as a mea set by Great Brita principle of comp slave owner's right compact of Union, he had a stronger c had in the British W was swept away. P ple of the Northern the inevitable revol been accomplished blood and treasure, homes, which the of have been;" but t worth a trial before confiscation. I am I am a negrophile. slavery yesterday, at today, there might riddance. History party prejudice and and closing decades altogether blameless of some miscalle p -Pinehurst, N. C.,

## The Div

I plead for the rec as well as the divinit I would give tardy re to have been a sad because every child, father as well as a m fions based on sex, a distinctions there are the mother is a type has come into human as an inherent part of the end of creation, into human life thou benignity of governm tutored to respect an made to see that the but that it is centred father word of evolu thought of God, as lo Righteousness is the and if the hand of the if it needs at times o the child, it is God's child. Who of us wi the father as well as There should be, and and mother to the we cipline, sometimes p understand, unreason but for distinction let tion in the past and tribution of righteous we not bless this fa mother providence? the eternal love, then tion transfigured right justice of the universe The modern child i mother, but with too heightened by the sud the ban of convention of physical force. Le complimentary to her Woman is made of no panion, man, her fath own veins or her com and diviner spirit imp to her son. Crimes di I suspect the populatio population of hell will however the attendanc to predict such a differ in the home. With F Church, I say we need our homes, schools and to evoke and direct th them be reorganized. peculiarly the divinely that to them is especial spiritual destinies of the argument is based upon reversion of primitive c law of atavism, like the some people, or the res that can move the ear. The highest reaches responsibility and the d

to be a law of the locality. Men do not die; they just fade out.

The ferries on the Cape Fear are quaint and primitive affairs. You drive upon a "flat-boat" which is guided across the current by an attachment to an overhead cable spanning the river, the propelling power a crew of negroes with paddles. Before the war and railroads, when the tobacco was rolled in huge puncheons along the roads by slaves and the cotton bales were hauled in mule teams, both for great distances, McNeill's Ferry was part of the great highway to Raleigh and the North, but its glory is now departed.

In Central North Carolina, owing to the influence of new railroads, there are now many rapidly growing towns, such as Dunn on the Atlantic Coast Railway and Sanford at the junction of the Seaboard Air Line and the Cape Fear and Yadkin Valley Railroad. Selma, at the junction of the Atlantic Coast line and Southern Railway, has doubled its population in the last two years. Manufactures are springing into life, new industries of a Northern type are multiplying, and enslaved natural forces—water power, steam and electricity are rapidly proving to the sons of those who once enslaved their fellowmen, that there is a more excellent way. The "New South" is fast succeeding to the old. The only thing to be regretted about the abolition of slavery here is that the country at large, in decreeing emancipation, did not, as a measure of justice, follow the precedent set by Great Britain thirty years before and adopt the principle of compensation to the slave owner. The slave owner's right of property being guaranteed in the compact of Union, the constitution of the United States, he had a stronger case for compensation here than he had in the British West Indies when his slave property was swept away. Had this been recognized by the people of the Northern States there is reason to believe that the inevitable revolution in Southern society might have been accomplished without the terrible expenditure of blood and treasure, the awful wrecks of happiness and homes, which the other policy involved. I say "might have been;" but this measure of simple justice was worth a trial before resorting to simple brute force and confiscation. I am no more an advocate of slavery than I am a negrophile. I only suggest that in this matter of slavery yesterday, as in the case of some social evils of today, there might have been more than one way of riddance. History will have much to lay at the door of party prejudice and passion in the record of the middle and closing decades of this century; nor will she hold altogether blameless the unreasoning, goading fanaticism of some miscalled philanthropy.

Pinehurst, N. C., April 19.

W. F. PARKER.

The Divinity of Fatherhood.

I plead for the recognition of the divinity of fatherhood as well as the divinity of motherhood, not only because I would give tardy recognition to one who seems to me to have been a sadly neglected historic personage, but because every child, as well as the Christ-child, needs a father as well as a mother. I distrust the easy distinctions based on sex, and yet, in the order of development, distinctions there are, and we must recognize them. If the mother is a type of love, and through her tenderness has come into human life, and love has been discovered as an inherent part of the universe, as the quest of life, the end of creation, then through the father has come into human life thought of law, through him came the benignity of government, through him has the soul been tutored to respect authority, through him have we been made to see that the universe is not only cradled in love but that it is centred in justice. Righteousness is the father word of evolution. Righteousness is the father thought of God, as love is the mother thought of God. Righteousness is the father contribution to the home, and if the hand of the father is at times more heavy, aye, if it needs at times come with deliberate heaviness upon the child, it is God's way of making a man out of that child. Who of us will not bless the correcting hand of the father as well as the soothing hand of the mother? There should be, and there are, kisses from both father and mother to the well-bred child, and there will be discipline, sometimes prompt, and so far as the child can understand, unreasoning discipline in the hand of both, but for distinction let us recognize the father's contribution in the past and the present to the child life as a contribution of righteousness, of law, of stern equity. Shall we not bless this father providence as much as the mother providence? If in woman's eyes we first discover the eternal love, then let us in man's enkindled indignation transfused righteousness, first discover the eternal justice of the universe.

The modern child is threatened not with too much mother, but with too little father, and this danger is heightened by the sudden release of womanhood from the ban of conventionality and of the domineering power of physical force. Let her not too readily accept as complimentary to herself the church's adoration of Mary. Woman is made of no purer stuff than man, her companion, man, her father. She cannot transmit from her own veins or her companion's veins any purer life stuff, and diviner spirit impulse to her daughter than she does to her son. Crimes differ, as virtues differ, in form, but I suspect the population of heaven no more than the population of hell will be largely affected by the sex line, however the attendance at the modern church may seem to predict such a differentiation. We need more fathers in the home. With Father Spaulding of the Catholic Church, I say we need more men in our churches, and if our homes, schools and churches are not organized so as to evoke and direct this masculine investment, then let them be reorganized. It is not true that mothers are peculiarly the divinely appointed teachers of children, that to them is especially intrusted the intellectual or spiritual destinies of the young. As I said before, that argument is based upon the analogies of the past, it is a reversion of primitive conditions, an illustration of the law of atavism, like the return to six fingers and toes in some people, or the restoration in others of the muscle that can move the ear.

The highest reaches of evolution point to the double responsibility and the double potency. In the interest

of the child, then, let us lift him out of a mother rule into a father-mother rule. Let the home be girdled with masculine order as well as with feminine love. Let there be strength as well as tenderness. Let there be in it mind as well as heart, vigor as well as sympathy. All these are spiritual children which cannot be born except in the bi-sexual realm,—they must have a father and a mother. If you remind me that woman's hand can be strong, that she has disciplined children, controlled states and directed armies, I gladly concede the point and urge in response that men have carried children, in their bosoms, that David lamented over Absalom with sobs that have touched the heart of the ages; that the greathearted Mohammed was sorrow smitten when little Ibrahim, the child of his old age lay dying in his mother's arms, and when his followers would rebuke him, saying: "Have you not forbidden us to weep for thee, O master, when thou wilt depart?" he replied, "I have forbidden you to shriek and beat yourselves and rend your garments above your dead as pagans do, but tears shed at a calamity are as balm to the heart and are sent in mercy." And he exclaimed, "Ibrahim, O Ibrahim, my son Ibrahim, if it were not that this is the way to be trodden by all, and the last of us shall join the first, I would grieve for you with a deeper grief even than this." And as he spoke the child's struggle ceased, and little Ibrahim was dead. Then the great prophet of monotheism, the law-giver of Islam, laid his hand tenderly upon the sorrowing mother and said, "Rest assured the remainder of our Ibrahim's childhood and upbringing shall be in Paradise." And at the tomb he said, "My son, my son Ibrahim, when you enter Paradise say to the recording angel, 'God is my Lord. The prophet of God is my father and Islamism is my faith.'" Such tuition on earth is a benignant introduction to the highest paradise of heaven.

I once met a strange, shambling, uncultivated and unkempt hunter philosopher in the solitude of East Tennessee. On the heights of Big Smoky, by the weird light of a midnight fire, he mixed fragments of home-made philosophy with Socratic quotations and Emersonian epigrams which he read from a common-place book he carried in his coon-skin cap. Speaking pathetically of his own meagre rearing, he said, "I never had much chance, I was raised by a woman." You laugh as I laughed, but that receding voice goes with me through the years with an increasing pathos. Oh, how many children of luxury, of much training, many schools and wide travel, will some day come to the sad realization that they also "never had much chance," that they were raised by woman only. They had a male parent who assumed the responsibility of giving them being, but they never had a father who assumed the spiritual responsibility involved in the act. Their paternity stopped before it reached fatherhood, and I say there is no alternative, no adequate compensation, nothing to take the place of the God-given hand of a father. God, through Joseph, reveals himself in the spiritual realms of life as he does through Mary, and it is possible to break the connection, to turn aside the divine stream on the one hand as upon the other.

I have pled for the divinity of fatherhood for the sake of the child. Let me close by pleading for this doctrine in the interest of the father. He needs the mellowing touch of baby fingers. He needs the ameliorating smile of childhood. He needs the rejuvenation which children give. Had I time I could again appeal to the unquestioned analogies of the past. I have said that evolution has sought the development of the man child by increasing the tuition the soul can receive after birth, magnifying the bequest of environment, but the child educates the parent in the process. His love generates love, his worldlessness washes the worldliness out of parent hearts, his simplicity shames the father's duplicity, his thirst for comradeship peoples the father's heart with a comradeship that will not desert him.—(From a sermon by Jenkin Lloyd Jones, Chicago.)—The Christian Guardian.

The Bible in the Home.

Give the Bible the place it ought to occupy in your homes. Enshrine it in power. Let not the daily newspaper, nor the popular magazine, nor the most eminent standard author come between you and the daily reading of God's word. Some of you, I doubt not, have precious memories of home where the Bible was a revered and studied book. You can hear the tones of the father's voice as he read in the morning, and recall the awfulness with which the old prophetic periods were clothed, or the delight with which the precious promises fell upon your ear. You can see a beloved mother garnering strength and courage and consolation day by day from the Psalms and beatitudes. You know the words that were taught you then have clung to your memory, and will be part and parcel of you through all eternity. Now by all that is sacred in these recollections, by all the love you bear your little ones, by all the terrors of the judgment before which we must all appear and meet the record of our lives, I beseech you to be faithful in your own homes, faithful to God and to those whom God has committed to your care. It will soon be too late. When these children have grown up and gone into their life work, let it not be theirs to say: "I might have been made familiar with the Bible and its blessed teachings, and through the influences of truths thus learned, might perhaps have been led into an assured hope of eternal life in Christ; but my parents were not faithful, and the book divine had no honored place in my early home."

You may not be able to give your children wealth or the inheritance of a great name, or eminent social advantages; but you can leave them the results of fidelity and precious memories of devotion to the holy task of trying to make them know what God says to us in the Old and New Testaments, and what he wants us to believe and to do and to be.—Dr. Frederick Noble, in "The Divine Life of Man."

Love Makes Obedience Easy.

With a heart full of love to Christ, there could be no hardship in fulfilling the divine commands. They would no longer be a hard and irksome bondage, but they would become the very joy of life. What is greater happiness than to fulfil the desires of some beloved one? Is it not an infinitely greater happiness than to gratify one's own wishes? Nay, it is fulfilling one's own wishes, for there is no difference where love is. You are at one with the object of your love. Where is there a tenderer plea for obedience to God's laws than when the Saviour says, "If ye love me keep my commandments." That should be an irresistible plea. Faithfulness may be a strong compelling influence, but it dwindles into insignificance beside that of love. The expulsive and impulsive power of love is beyond computation, and our ability to love is the measure of our power of accomplishment.

Love is the spirit that animated Christ in his great gift of himself to the world. It was the spirit that made him gentle, patient, and full of tenderness and long-suffering to those who had refused and rejected him, who repelled his offers of mercy, and distrusted his purposes of salvation. Love is the very crown of Christ's attributes, the argument which brings men to the foot of the cross upon which love hung him that he might save others by his death.—Mrs. George A. Paull.

Origin of Strong Drink.

INTERESTING FACTS REGARDING ITS MANUFACTURE AND SALE.

Strong liquors are of modern invention, for the ancients knew of nothing more powerful than lightly fermented wines, and they have left many warnings of the abuse of them. Alcohol was not discovered until the seventh century, and the distillation of spirit from wine was not discovered until the twelfth century, while spirits did not come into common use until the fifteenth, sixteenth and seventeenth centuries. Prof. Arnoldus Villanova, in the fourteenth century, made a panacea of the "water of life," which was said to have the virtue of "giving sweet breath, fortifying the memory, besides being good for sore eyes, the toothache, gout," etc. Distilled spirits came into use in London in 1450, and had to be prohibited in 1494. Michael Savonarola produced a treatise on the making of "water of life" in the fifteenth century, which became a standard authority on the subject, and was followed by the work of Matthioli, of Sienna. These books gave an impetus to brandy-making in Italy, whence the trade extended to France. About 1520 the Irish usquebaugh began to acquire reputation in England. Before 1601 "brand wine" had begun to be distilled in the low countries from apples, pears and malt; and in that year an ordinance was passed at Tournay forbidding the sale of the liquor, except by apothecaries, "partly because of the dearthness of corn and partly because of the drunkenness which this cheap brandy wine caused, to the great prejudice not only of homes and lives, but to the extreme danger to the souls of its drinkers, many of whom had died without confession."—N. Y. Ledger.

Love and Faith.

Love and faith are inseparable. We trust before we love. We love and find it easy to trust. Faith is the open channel down which God's love passes into our nature, and love in its passage hollows out the channel down which it came. Like burnished mirrors that face each other, they flash the sunbeams to and fro. And thus as we live near God, we are filled with love, not ours—but his—his love reflected back on himself—his love flung forward to men. It is when there is perfect love between us and our fellow-believers that the grace of God can pass easily from one to another, through every busy point of supply, and through the working in due measure of every part. If we are out of fellowship with any, to that extent we cannot impart to them, nor they to us. But when love pervades the body as the genial spring warms the woodlands, there is an upbuilding and overflow ending in love. Each gives us another, and gets as he gives.—F. B. Meyer.

Danger in a Minister's Life.

Were we to sum up in one term that which forms the danger element in the life of the minister, it would be the danger of being something less than absolutely genuine. This is the temptation which leads some men to coquet with pastorless churches, write their own puffs for the denominational journals, seek honorary degrees from institutions of learning, conceal or mutilate the truth, and seek glowing statistics rather than souls.—The Standard.

Men ought to confess Christ on the ground that it is our duty to tell the truth. If he is the Truth, then it cannot be right to withhold him from others. One who should keep to himself a truth that he discovered in science or philosophy would bring upon himself the condemnation of the world. If Columbus had kept his discovery to himself he would not have been honored as he is today. How much more should one who has found Christ make him known to others!—Ex.

## Messenger and Visitor

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### Picture and Point of View.

The other day, while the Art Loan Exhibition was being held in St. John a few of us were standing together before that celebrated picture of Gabriel Max—The Raising of Jairus' Daughter—endeavoring to gather from it the idea which the painter had intended it should convey, questioning ourselves as to the impression made upon our minds and expressing our thought of it in a very modest and tentative way, for none of us were sufficiently versed in art's canons and mysteries to enable him to speak with the confidence or infallibility of the critic. Then one moved on a little, still intent upon the picture, and came back, saying eagerly, "Come and look at the Saviour's face from this other angle of vision: it is different, it gives a new idea." Following our friend, we found that what he had said was true. It was the same face, yet different. The face was seen in fuller and more expressive outline than from the other point of view; and so we were able to take another step toward the artist's ideal.

The words of our friend and the fact which he pointed out seemed somewhat richly suggestive. It is well for the student to understand that what one may see in a picture, and in other objects of study as well, depends to some considerable degree on the beholder's point of view. And the point of view is determined not merely by the spectator's position on the floor of the room in which the picture is hung, but much more by his intellectual and spiritual standpoint. To some the greatest work of art will be merely a big picture, not more—perhaps much less—attractive than any commonest daub would be. They come, they look and go away. They have been to see the picture which people talk about so much, "it is nice," or, "it is horrid," they tell you, and straightway they dismiss it from their minds. Others come and look, and are entranced as they study the thought of the artist in the picture. They enter into fellowship with the spirit in which, through travail of soul, he labored to express his great idea. They rejoice in the triumph which his genius has achieved in compelling the dumb canvases to utter thoughts for which human speech affords no adequate expression. They look long upon the picture, they come back and gaze again, until the artist's thought has become theirs; and when at last they go away the picture goes with them, a dearly hoarded possession of their memories and their hearts.

So also, as our friend's words suggested, men are regarding Christ himself from many points of view. And these points of view are determined chiefly by their own characters and experience. From the standpoint of many, indeed, there appears to be no beauty in the Son of Man that they should desire him. But even for those whose eyes are turned to the Christ in reverence and love, there are different standpoints. One disciple cannot yet see in him all that another, with more experience, has seen. We are not to despair if we cannot see in the great picture all that some of our brethren find there, nor on the other hand shall we do well to despise our fellow disciple if he cannot yet discern in the Christ all that which makes him so supremely great and precious to us. If he is indeed a true disciple, he will advance to other points of view from which he will gain an ever enlarging conception of what God has revealed to the world in Jesus Christ, his Son.

Sometimes a voice comes to us in invitation or command, bidding us move on, and it is with regret, perhaps, that we feel it necessary to leave the comfortable corner of religious thought and experience in which we had established ourselves. But presently we find that our moving on means for us a new angle of vision, a new and inspiring view of the Saviour's face. Is not this the true significance of affliction? The compensation for all dis-

turbance and loss is that from the point of our new experience, whatever it may be, we may see our Saviour's face and behold in it more than we had seen before? Doubtless it is much less important that our point of view should be comfortable than that it shall enable us to discern what God has revealed in the face of Jesus Christ.

### The Marriage Feast.

The parable which is before us in the Bible lesson for the current week belongs to the last days of our Lord's public ministry. Its purport will be the better understood if it is studied in connection with the two parables that precede. Jesus knows that the end is now very near. To him the cross stands full in view. All hope, if there had ever been any, that the leaders of the people would recognize him as the Christ, was gone. Their hatred of him had but become more bitter, their purpose to destroy him more determined. Our Lord on his part no longer avoids his enemies, nor shuns the inevitable conflict. They have heard his words, they have beheld his works, if they will not now believe in him, there is no hope for them. He declares his Messiahship, refutes their arguments confounds their subtleties and utters against them terrible condemnation. In the parable before us, the faithless and insolent attitude of the Jews toward their Messiah is set forth by the illustration of men who despise and reject the invitation of their King to the marriage feast of his son. We do not purpose to enter upon an exposition of this parable as applied to the Jewish leaders, but some of its teachings and suggestions are as applicable to the people of this country today as they were to the people to whom the parable was directly addressed.

The idea of the king's marriage feast as representing God's gracious purposes toward men is richly suggestive. The marriage of the king's son is of course an event of great importance. It signifies much when the royal invitations to the marriage feast are sent forth. On this great occasion the gladness and hope of the king's heart are to find expression and all his loyal subjects are expected to share in the king's joy, to do honor to his son and celebrate the glory of his kingdom. Thus this parable illustrates the joyous life, the infinite hope, the blessing, the glory which find expression in Christianity. To it belongs life in its utmost freshness and fulness. It gathers to itself all things beautiful and pure. When God invites men to the marriage supper of his Son, it means an invitation to share to the full in the highest, noblest joy of the Universe, to participate in the fullest life and the largest blessing that God's bounty can afford, to declare their loyalty to the King of kings and to rejoice in the glory of his kingdom.

The parable teaches the forbearing mercy of God. He suffers long and is kind. Even those who insolently refuse the invitation to all the bounty of his house he delays to punish, until he shall have sent them a second invitation. But the parable as surely teaches that men cannot neglect God's invitation with impunity. Those who despise the King's goodness invite his wrath, and the most terrible thing for men to meet is the wrath of God. Then again no folly or malice or insolence of men can thwart God's large purposes of grace. The king's subjects may despise his invitation to the marriage feast, but that does not hinder the marriage of the king's son or prevent the wedding being furnished with guests. The Jews might reject their Messiah, but that did not prevent the name of Jesus becoming the name which is above every name. Still men in wicked folly refuse the invitation to the marriage feast and choose for themselves the outer darkness, away from the presence of the king. But that will not prevent the realization of God's gracious purposes or overthrow his kingdom. The great corner stone of that new temple which God is building is the stone set at naught by the Jewish builders. It is by that one man, Jesus Christ, that God judges the world. Nations and individuals are justified or condemned according to their attitude toward him.

The incident of the man without a wedding garment is a warning against presumption. Some had brought upon themselves the king's wrath by openly scorning his invitation, but here is one who insults the king to his face by appearing at the marriage feast without the kind of garment in which according to Oriental etiquette, it was necessary that each guest should be clothed. This man

is in no true sense a guest. He desires to feast on the royal bounty, but he has no reverence or respect for the king. It is to be feared that this insolent visitor stands as the representative of a great number who flatter themselves that they can enjoy the benefits of Christianity while having no fellowship with Christ. The invitation of the king in the parable, it is evident, meant something more than merely a permission to enter the royal palace and to feast at the royal table. Any invitation worthy of acceptance must mean more than that. This king of the parable had invited his subjects, not merely to gorge themselves upon his provisions, but to share in the gladness of a supreme event in his life and to rejoice with him in all the forces of his kingdom, in all the hope of his prosperity. So the gospel of Christ does not mean merely that God desires to save men from the darkness and the pains of hell. It means rather that he is calling them to enter into fellowship with himself and with his Son Jesus Christ. He is calling them to forsake the old self-centred life for a life whose centre is Christ, to put off the old man and to put on the new, that they may participate in the life and the joy and the glory of the kingdom of God. Unless we can in some degree appreciate the meaning of the King's invitation, it is impossible for us to find a welcome as his guests.

—The anniversary meetings of the great Baptist societies of the United States are to be held this year in Rochester, N. Y., May 17-23. Arrangements are being made for the usual New England Baptist train, by which New England delegates will be conveyed to Rochester and returned at reduced rates. As the place of meeting is central, the attendance is likely to be large and representative and the meetings will doubtless possess not less than their usual interest. The trip to Rochester will be a pleasant thing in itself, apart from the attractions which the meetings will present. If any of our Maritime Baptists desire to attend, they will no doubt be able to join the New England party at Boston. Any information desired may be obtained by writing to Mr. W. W. Main, Room 701, Tremont Temple, Boston.

—A correspondent asks why it has come to pass that so many of our Baptist people have of late years dropped the Scripture name of "Elder," when speaking or writing of our ministers, and used the title "Reverend" instead. It is certain that what our correspondent points out is the fact,—it is comparatively seldom now a days that one hears a Baptist minister spoken of as an "Elder," and the title "Rev." as a prefix to the minister's name, is almost universal. There are, we suppose, several things which have had influence in causing the change, but whether or not they justify it, is of course another question. The modern minister does not exactly correspond to the elder of the apostolic times. The Elders were men appointed from the membership of the churches, as they were organized, to care for the spiritual interests of the church, and, in a general way, to exercise leadership in its affairs. They would naturally be men of mature age and character, and were appropriately called Elders. But most people have a sense of incongruity in applying the appellation "Elder" to a young man just entering upon his ministry, and we have no doubt that this fact has had something to do in causing the change which has been pointed out. A more influential reason, however, we suppose to be the general practice of other denominations, and the convenience of having some short title to indicate that a man is an ordained minister. Some Baptist ministers apparently do not feel any objection to being called "Reverend." There are a few who have decided objections and, so far as they can, avoid conforming to the prevalent custom, because it applies to man a title which in the Bible is applied only to God, and because it tends to establish an unapostolic distinction in the church, between "clergy" and "laity." Many others—the large majority of our ministers we suppose—while recognizing more or less the force of these objections, feel that the use of the title is a matter of form, and that as their individual protest would avail but little, it does not seem worth while to stand out against a custom which has become almost universal among Christian denominations. Whatever position one may take for himself in this matter, he cannot but respect the sturdy courage of those who are willing to incur the odium of appearing singular rather than give any countenance to a custom which their conscience does not approve.

CAMPING ON THE  
DEAR EDITOR.—  
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Palestine.

CAMPING ON THE RUINS OF ANCIENT JERICHO.

DEAR EDITOR.—I some expected when saying good-bye to you that I would be able to write the MESSENGER AND VISITOR quite frequently during my absence, but touring is different and harder work than I anticipated. Really I have no time to write, and what I do has to be so hurriedly done that I am ashamed of every letter that thus far I've written to my friends. Our Atlantic voyage was quite pleasant for those who were able to enjoy themselves on deck,—but some of us spent the most of the time in quiet reflection in our state-rooms, and the memories of those days we would gladly forget. From Gibraltar to Naples, Genoa, and thence to Alexandria, the trip was as delightful as could be. The Mediterranean Sea was smooth—every day fine, air growing warmer; so before Egypt was reached we were able to sit on deck without our overcoats. Our party, numbering over twenty, were not long in making each others acquaintances, and on shipboard we formed a select circle of our own. The three Sundays on the water we had services in the saloon in the morning, and Bible readings in the afternoons.

We were in Egypt—that most interesting land—for more than a week, and tried to improve every moment of the time. We visited places of interest in the cities of Alexandria and Cairo,—were out to the Pyramids and the Sphinx at Gizeh, also the museums of Gizeh and Alexandria,—went up the Nile as far as the site of old Memphis and saw the statues that once stood in the gateway of some temple there, statues of Rameses II., the Pharaoh of the Oppression. And these are all that remain to tell the traveller of that once great city. We went on to what was the graveyard of Memphis' kings, her illustrious citizens and sacred bulls—the necropolis of Sakkara. Here Egyptologists have, within the past half century, uncovered from the desert sands these wonders of thousands and thousands of years ago, and down in deep subterranean depths, by the light of candles, we wander amid tombs cut out of solid rock and behold the immense granite sarcophagi, within which the kings and the sacred bulls, along with costly gifts, were sealed, and which for centuries were visited as sacred spots by pilgrims and then forgotten and lost sight of for many, many hundreds of years. The carvings, writings, paintings on these tombs—all now deciphered—give us the history of Egypt of three, four and more thousands of years since. I became so intensely interested in Egypt that it was with reluctance I left, turning my face towards Palestine.

The trip from Cairo to Joppa was pleasant. The railway ride to Port Said interesting, especially from Ismalia, as we were in sight of the Suez Canal most of the way and saw good large steamers going to or coming from the Red Sea. We pass Tel-el-Kebir, of recent historic fame and where Arabi's forces were so signally defeated. See in the midst of desert sands the little, neatly-kept graveyard, where lie the bodies of the brave fellows who lost their lives in stormy Tel-el-Kebir. We sighted Joppa early in the morning, and soon were at anchor about half a mile from the shore, and no sooner is the steamer anchored than we are surrounded by a crowd of Arabian boatmen, clamoring at such a rate that confusion was surely confounded. Thanks to Mr. Clark, under whose agency our party is being conducted, himself going with us, we have no concern as to how we shall land or what shall be done with our baggage. His men at every place take all this responsibility, and so we enjoy the frantic efforts of those who have no such agency, as they try to keep their luggage from being torn in pieces by these vociferous boatmen.

I cannot now tell you of our experiences thus far in Palestine. I had been reading for some time in regard to this land and I was prepared to see a land stripped of all its glory of former times—even as to its natural scenery; but I am happily disappointed. The Vale of Sharon, through which we passed, gives every indication of a fertility for which it has for ages been renowned, and now and again we see hill sides terraced and vine and olive covered as in the past.

Of course Jerusalem is our Mecca. What can I say. I've been through and through it. Have been all around it. Have viewed it from the north, south, east and west. Have stood on the heights of the surrounding hills and looked down—have stood in the valleys of Hinnom, Jehosaphat and Kidron and looked up—have climbed to the roofs of buildings and looked around—and met what experience? There are passages of the Psalms that come to me. Standing on the summits of the Mount of Olives, I said, yes "beautiful for situation." Looking at the narrow streets I thought of "Jerusalem is builded as a city that is compact together," and noting, for this is Easter week, the crowds of pilgrims flocking thither, I remembered the Psalmist said, "Whither the tribes go up."

It was a great treat to stand on Mt. Moriah and study, under a guide familiar with past history, the location of the temple of Solomon and the courts of the Gentiles, and places where Jesus once taught the people. Not forgetting, however, in many parts that debris to the extent of 20 to 70 feet cover the identical spot marked by

his feet. Of course we visited the church of the Holy Sepulchre, with its chapels marking with precision according to beliefs of Roman Catholics, Greek and Armenian Christians, where the cross stood—where Mary stood—where Christ's body was laid, preparatory for burial, but was not so deeply moved as I expected to be, for I think, before entering that church, I had stood on the knoll, skull shaped, not far from Damascus gate, where that crucifixion scene was really enacted, and there in the quiet of the evening hours I had kneeled amid Mohammedan graves and given myself anew to Him who I believed on that spot paid the price of my redemption with his own blood. This site of Calvary, called "New Calvary," I hope at some time to write you my reasons for accepting rather than the place marked by the "Church of the Holy Sepulchre."

JERICHO.

How came we here on this site of ancient Jericho? Your readers know there have been three Jericho's—the one of the days of Joshua, where our tents are now pitched; the one of Herod's day, and in and out of which Jesus passed, and modern Jericho, about two miles from here. We came here yesterday on horseback. I know that it is correct to say "down to Jerico." We are more than 3000 feet below Jerusalem. We rode here under a suu that made the thermometer register at least 100°, while in the shade it was about 90°. Wonder not, then, Mr. Editor, if we were worn out when we reached here, or that we saw our white tents, while yet in the distance, with feelings of gladness. Nor do not think we exaggerate when we say that the cups of hot tea our cook had all ready on our arrival was pronounced on all hands "the best we have had since leaving America."

Today we have been down to the Dead Sea, tried its bitter, briny water; up to the fords of Jordan, lunched at the monastery of "St. John Baptist" in this wilderness; and now, once more, are back to our tents. Like Abraham of old, I am sitting at the tent door. Just in front of me is the fountain, the bitter waters of which good Elisha long ago sweetened, and I can testify by real experience he did his work well, and we enjoy draughts from this fountain. To the rear of our tents are the bare, barren, frowning, lonely hills where 'tis said our Lord endured the temptation experience recorded in the Gospel. Every day since arriving in Gibraltar until now has been fine, though tonight it looks as if we would have rain to ride in tomorrow back to Jerusalem. On Thursday we expect to start on horseback for Damascus, via Bethel, Samaria, Galilee. May our Heavenly Father give us His protection. Cordially yours,

April 5. G. O. GATES.

To the Alumnae of Acadia.

In a few weeks June the month of flowers will be upon us, with all its summer sweetness. Anniversaries of "Acadia" come around very quickly. The Reunions and hand clasps of friends long parted mean more in the sunshine of our Alma Mater. We cannot buy with gold the old associations but we can re-live many of them by joining the band who yearly return so ardently to Wolfville at this season when a warm welcome awaits Acadia's sons and daughters. Though a goodly number gather at each Commencement time, there are many more who by absenting themselves are the poorer thereby, for no one can spend three or four days at this seat of learning amid delightful scenery and happy faces without partaking of the wisdom, sweetness and inspiration.

Of the "Alumnae" permit me to speak. Not all who have attended the Seminary are members of this Association. Out of the fulness of the heart do my words come. The gain of your joining us will be two fold; we shall be encouraged by your presence, helped by your ideas and aided financially by the small annual fee; you will gain in social and intellectual power and in the consciousness of more intimate connection with higher education. The stone you shape will touch and polish others and they in turn will polish and brighten more, thereby the enduring edifices for time and eternity will be greatly increased and beautified. The time has come when women are expected to work more publicly in life's vineyard. There are so many people needing a woman's sympathy and guidance; so many institutions requiring her aid and advocacy. There is no excuse for anyone to devote herself to idly moaning "There is nothing I can do."

All who have ever attended the older or more recent Seminaries are eligible to membership in our Alumnae; are entitled to a voice at our business meetings and a place in our Reunion—a most delightful occasion. It is held the Monday evening of Anniversary week in Alumnae Hall. The entertainment consists of poems, music and addresses by members of the Society, after which refreshments are served and a social time enjoyed. Thus the early students become acquainted with the later and a warm feeling of kinship is established. All who attend our meetings are eager to return and we promise the new comers a cordial welcome. Acadia is a tie which binds us wondrously together. We never want the time spent at College or Seminary to be referred to as the dead days of long ago. By attending these lovely

Anniversaries, all the delights of school life are recalled and the pleasures become real again. Please think this over and try to be one of us at the coming Reunion when we all join hands and sing the old but never worn "For the sake of Auld Lang Syne, my dear."

MABEL H. PARSONS.

Halifax, April 26.

Pres. of Alumnae.

Reconstruction.

It has come to my notice that the efforts of the committee, appointed last year by the N. S. Eastern Association to secure a place for its next meeting, have thus far failed, and that they are not at all hopeful of finding a place in time to insure the success of the gathering. This fact has brought up again the question of the utility of our association, as now held, and I wish to propose a plan for a reconstruction of our denominational gatherings which seems to be demanded by the conditions of the problem with which we are face to face. No claim is made for originality respecting the main features of the plan suggested. My object will be to endeavor to put into practical shape the theories, which from time to time have been advanced.

THE PLAN PROPOSED.

Let the district meetings, which are doing effective work in many sections at the present time, be multiplied, until the whole field is thoroughly worked through them. Let the associations, as now held, be discontinued and provincial associations, corresponding to the N. B. Convention, be held annually at central points in the respective provinces. Let the Maritime Convention be composed of delegates appointed by the district meetings in the proportion of say one for every six hundred church members, or fraction thereof, in the district.

BENEFITS OF THE PLAN.

- 1. More importance would be attached to district work. The district meetings can be held in the more remote localities, bringing to them the fraternal benefits of an association, and affording opportunity for obtaining a knowledge of the needs of the weaker interests, such as the more unwieldy body has never done nor ever can do.
2. The question of entertainment, which is coming to be a serious one, would be settled. The association and convention, as now constituted, make unreasonable demands on the hospitality of the churches, and a great deal of unbrotherly feeling is liable to be engendered in consequence. For a part of the delegates to pay their own way is to increase rather than to diminish the friction.
3. A more equitable division of labor would result. Under the existing order the convention has too much on its hands. For important business to be railroaded through in the small hours of the night by a handful of delegates is not only undignified, it is actually unsafe. On the other hand, the associations have too little to do.
4. The friction, which has resulted from the organization of the N. B. Convention, would be removed. The brethren who are using this body as an agency through which to do Home Mission work in that province, are not likely to be satisfied to go back to the old plan, and in view of the congested condition of the Maritime Convention they cannot be blamed.

OBJECTIONS ANSWERED.

- 1. The Baptist principle of local church independence would be interfered with, if the Maritime Convention were composed of delegates appointed by the district meetings.
Answer.—The theory of responsible representation would be upheld, and the action of the convention would be more truly representative than much of its action in the past has been.
2. The convention plan for raising money would be broken up.
Answer.—Not necessarily; but if so, it has only been a partial success. Many of our most devoted workers have, for some time, desired a change. And it is more than likely that a way of more intelligently and effectively developing the benevolence of our churches would result.
I am deeply interested in the welfare of the Baptist denomination in these provinces, and am prepared to work with my brethren under the present or any system which may be adopted. But I cannot escape the conviction that there is a more excellent way.

Canso, April 25.

F. H. BRATS.

The month of April, 1898, has taken its place in American history by the side of the memorable Aprils of '61 and '65. April indeed has been an eventful month, this year, and nowhere have its dramatic incidents been more ably set forth than in the editorial departments of the American Monthly Review of Reviews for May. The diplomatic, financial, political, and military phases of the Cuban situation are exhaustively reviewed in the illustrated "Progress of the World" and "Record of Current Events" down to the outbreak of hostilities between the United States and Spain, while "The War Question in Cartoons" and "Leading Articles of the Month" throw important side-lights on the discussion.

## The Story Page.

### A Pneumatic Boy.

"What is that," asked Ned's father looking up from the newspaper, "that you are saying about Tom Roderick's 'bike'?"

"Why, you see," answered Ned, edging up to his father, so as to get into short-distance communication with him, "it has a pneumatic—"

"Didn't I get you the latest pattern of tire that was made?" his father broke in upon the explanation. "I cannot afford to throw away a brand new wheel just because some inventor has come out with an improvement on it."

"It's not the tire, papa," broke in Ned, eagerly, "my tire is all right." But, you see, it's a pneumatic seat that Tom Roderick has on his, and that's ever so much better than the old fashioned steel spring leather seat."

"A pneumatic seat!" echoed Mr. Wilson. "Well, I wonder what in the world is coming next. There is just one thing more somebody ought to invent," he mused, with half a smile upon his lips, "that is a pneumatic boy to ride the pneumatic tire safely with a pneumatic seat. I think in this age of the world, when everybody seems to be trying to avoid jars and shakes in every other way, that it would be a fine thing to have a boy about the house built on that plan. I'll see about your pneumatic boy to sit on it. I don't think it's fair that one member of the family should have all the smooth riding, and his baby brother, mother and the rest be continually jolted and jarred by his ill temper and poor memory."

Ned knew it was of no use to argue the matter, and so went away doubting as to whether his appeal had done any good, yet with a half formed idea in his mind that his father had meant that he would swap a pneumatic seat for his safety for a pneumatic boy, whatever that meant. The more he thought about it, the plainer it became to his mind that this was the situation of affairs.

The figure of speech, in which father had likened him to a safety, stuck in his fancy.

"I guess I am a little rough and crusty sometimes," he admitted to himself in an undertone. "Maybe I do make some jolts about the house. I guess papa must have heard me snapping at baby Dick this morning for scratching my school slate. I did make pretty rough riding for the little fellow—that's a fact. And mamma says I come home from school every night as cross as a bear."

Ned sat still on the porch settee for five minutes without even whistling or whittling at a stick, and that was something unusual for him. Presently he heard steps coming through the library. He pricked up his ears in an instant, and then said to himself:

"There's mamma coming to remind me about that errand down the street. I'll slip right off before she gets a chance to tell me a second time."

I suppose it does worry her to have to keep jogging my memory." And with an "I's going, mamma; I didn't forget," he scampered off as fast as his legs would carry him.

His mother thrust her head through the partly open door, and watched him disappear in a half surprised way, and then remarked aside to Mr. Wilson:

"That's encouraging, I didn't suppose Ned could possibly remember to do anything from being told once."

"Ah!" responded Ned's father, "maybe he's trying to relieve your mind of some of the jolting his forgetfulness gives it. I shouldn't be surprised if he'd taken the hint I gave him, and you had pretty easy times—for a day or two at least."

Mrs. Wilson didn't understand, and so she had further occasion to be mystified over Ned's unusual thoughtfulness and generosity before the day was gone.

He came home bringing a stick of candy.

"Here," he said, holding out the larger half to baby Dick.

This was quite an innovation on his usual procedure. Ordinarily, the baby teased, and the mother coaxed, and finally commanded, and then Ned acquiesced in a division by grasping three fourths of the stick in his hand and requiring the baby to break the short end off.

"That's a great deal nicer," approved the mother, "than letting your brother worry and cry over it."

"I guess it does ride smoother than the other way," agreed Ned within himself. I am going to see how still I can go up stairs now, and hang up the clothes I left scattered around my room."

Down in the library Ned's papa smiled to himself as he noted the whole proceeding, even though he kept busily at work. "I think," he said, casting his eye over a catalogue of bicycle dealers' supplies which Ned had with a good deal of forethought left at his elbow, "that the price of that pneumatic seat may prove one of the best investments I ever made."

Something in his father's scanning the catalogue encouraged Ned wonderfully, and it was not long before he mustered up courage to approach his father's elbow, and demurely suggest: "I guess it's been a little smoother around here lately, ain't it, papa?"

"Don't know but it has," answered the father. "It seems to me that I haven't heard Dick fretting quite so much as usual, and I know your mother has been saved quite a number of steps, and your grandmother a great deal of worry, while I haven't been—"

"Jolted" prompted Ned. "That's what I call it. You see, I've been playing to myself that I am a pneumatic boy, and it was my business to keep people from being jolted. That's what a pneumatic seat is for," he shrewdly concluded.

"I see," answered the father. "You've shown me how much easier riding with a pneumatic seat is, and I guess we'll have to order one tomorrow for your safety. We're willing to be partners with you in this matter of smooth riding. That's a great deal fairer than to have all the smooth riding on one side, don't you think?"

"Course," assented Ned.—Freedman.

### The Story of a Dog.

BY A. R. E. NESBIT.

Many of my little readers are studying geography, and to them I want to say something about a beautiful city, before I tell them of a little boy who once lived there.

The city is Buffalo, and if you will get your map of New York, you will soon find it on the shore of Lake Erie; it is a lovely place, with wide, shady streets, and such lawns and gardens!

The houses, grand and large, are built of gray or brown stone or of brick, and have broad steps at the entrance; there are flowers everywhere. The ivy, clematis, and moon vine, both white and purple, run and cling, as if they just loved to grow and make things beautiful; window boxes, rustic stands, hanging baskets and foliage plants make lovely the porches and verandahs, while fountains and statuary dot the lawns.

They have a park on the lake, and another on the outskirts of the city. This park is divided by a creek, the Conjockity, (called after an Indian chieftain).

Many of the wide streets are named after Indian tribes, as are also some of the hotels,—the Niagara, Genesee, Iroquois, Seneca and Chippewa.

On one of these beautiful streets lived a gentle, little boy, named John, who had for his constant companion a spaniel named Spot. This little brown dog took care of his master in their rambles, and loved him dearly.

One day John fell sick; Spot stretched himself out by his master's bed and watched him with his soft, brown eyes. The doctor came and said that Spot must go out of the room, but the dog looked up into the face of John's papa, and almost asked to stay, so they let him stay. John grew worse; was in such pain that his poor mamma and papa were sad to see him; then one night when the sun had gone to rest, and the stars were coming out in the darkening sky, little Johnny closed his eyes and went home to his dear Father in Heaven, where there is no more pain or sorrow.

His mamma, papa and all who had loved little John now went out of the room, all but Spot, who laid his face down on his paws, and could not be coaxed or driven out.

When they had put John in his little white casket, Spot still remained there and ran beside the hearse when they were taking John to the quiet graveyard.

They laid him down "under the daisies" and went away. Spot stayed all night, and the next day the poor, tired little dog came home for a short time, then went away again. This he did for many days, till finally there came a night when he did not return, and John's papa thought he would hunt him, and, do you know, by the side of little John poor Spot had made a hole in the ground and buried John's playthings which he had been carrying away one at a time; he had stretched himself over the place, put his face down on his paws and died.

Poor, loving, faithful little dog! John's papa said: "I cannot separate them;" so buried Spot beside John, and over the grave put up a stone, with this inscription, "Spot is dead."

I think we can say "they were lovely and pleasant in their lives, and in their death they were not divided." These two little graves may be seen in the beautiful Forest Lawn Cemetery in Buffalo.

Mildred, the little brown eyed maiden who told me this sad tale, said: "It is a true story, for it is about my own Uncle John."—Presbyterian.

### The Old Scotchman's Prayer.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman, who, many years ago, was on his way to a meeting of the people of God, held in a tent, or some such temporary structure.

The old pilgrim was poor and ill-clad, and partly deaf, but he trusted in the Lord whom he served, and rejoiced in his kind providence. On his way to the meeting he fell in with another Christian brother, a young man,

bound on the same errand, and they travelled on together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside behind the hedge and have a little prayer before they entered the meeting. They did so, and the old man who had learned "in everything to let his requests be made known unto God," presented his case in language like the following:

"Lord, ye ken weel enough that I'm deaf, and I want a seat on the first bench, if ye ken let me have it, so that I can hear thy word. And ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its forms of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "and I'm weel acquainted with him, and he's weel acquainted with me, and I take great liberties with him." The old man stood for awhile in the rear of the congregation, making an ear-trumpet of his hand to catch words, until some one near the pulpit noticed him, and, beckoning him forward, gave him a good seat upon the front bench.

During the prayer the old man knelt down, and after he rose a lady, who had noticed his shoes, said to him:

"Are they the best shoes you have?"

"Yes," said he; "but I expect my Father will get me a new pair very soon."

"Come with me after the meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman as they went along.

"I would, but I'm a stranger in the place, and have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that he had given him all the three things he had asked for; and, while the young brother's reverence for the Lord was right and proper, he might learn that there is a reverence which reaches higher than the forms and conventionalities of human taste, and which leads the believer to "come boldly to the throne of grace" to find all needed help in every trying hour.—Baptist Weekly.

### What Helen Kellar Did for Tommy Stringer.

Everybody who has been interested in the wonderful life of Helen Kellar ought to read the story told by William Ellis in the October St. Nicholas, and as some of our readers do not see this magazine, we quote the following from it:

"A little child lived in black silence. There never was midnight so dense as the darkness that enveloped his mind. Sight and hearing were gone utterly and forever. The child knew absolutely nothing, except that sometimes from somewhere something put food into his mouth, and moved him about when necessary. His world was limited by as much of his little crib as he could feel with his hands, and by the touch of something that cared for his wants. The merest baby knows the sunlight and its mother's voice and face.

Five years had passed over this little boy as he lay on his hospital cot, but he knew less than a month old infant—less, indeed, than the beasts of the field. Since the terrible sickness that had come to him in infancy, little Tommy Stringer had laid thus among strangers. His mother was dead; his father could not help him. From his birth place in Washington, Penn., the helpless sufferer had been removed to a hospital in Allegheny. But no institution wanted this troublesome charge, who would require the constant attention of a teacher. So the almshouse seemed the only haven for Tommy. There at least he could find shelter.

It was during the summer of 1890 that the news of Tommy's sad plight came to Helen Kellar. The sensitive soul of this ten year old girl was deeply affected. She, if no one else, would save the poor boy. Therefore Tommy became the burden of Helen's thought and conversation. She talked about him to her friends; she wrote letter after letter asking aid for him. At this time occurred a pathetic incident that was the means of turning toward the little blind boy the kindly interest and generous gifts that accomplished his rescue. The pet and playmate of Helen when she was at home was a beautiful Newfoundland dog. Through a foolish blunder

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Great Thoughts.

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The Young People

this animal was shot by a policeman. When the news came to Helen, she had no word to reproach, but simply said with beautiful charity:

"I am sure they never could have done it if they had only known what a dear good dog Lioness was."

The story of her love was published widely, and from far and near—even from across the ocean—came to Helen offers of money for another dog. The little girl had only one answer to all these kind expressions; she was grateful, but she did not care for another dog to take the place of Lioness. Nevertheless, the gift would be accepted if the donor so desired, on behalf of a little deaf and dumb and blind boy, for whom she was trying to raise money enough to bring him to Boston to be educated. In every direction Helen sent this message. For a long time these letters averaged eight a day, and a marvelously versatile and eloquent little pleader Helen showed herself. She also wrote newspaper articles addressed to children. Helen instituted for herself a rigorous course of self-denial (abstinence from soda water and other prized luxuries), that she might save money for her one great object. The result of all her efforts was the securing of sufficient funds to insure Tommy at least two years of education at the Kindergarten for the Blind, Jamaica Plain, Mass.

George's Doll.

"O—O!" cried Kitty, running into the barn, "O, dear, I am so frightened!"

Jack was making willow whistles, but he looked up. "What's the matter?" he asked.

"O!" said Kitty, again; "I was coming across the cornfield, and there was a horrid man there, and he tried to catch me."

"A man?" said Jack.

"O, yes. A great, horrid, ugly man, like a tramp, and all rags."

"Don't you be frightened, Kitty," said Jack, who was a brave little fellow. Father and George are over in the east meadow getting hay, and I'm here and I'll go and see what he wants."

Kitty begged him not to, for fear the man might hurt him; but Jack said, stoutly:

"He might be after the chickens or the new calf, and I must look after things when father is not here. I'll take Towser."

He whistled to Towser, and ran off to the cornfield. Kitty was afraid to stay alone, and so she followed him, but at safe distance. Baby Dick trotted at her heels. Just as they were getting under the fence they heard a ringing shout from Jack, who was in the middle of the field; and when they came in sight, they found him shaking the arm of the "tramp."

"O, Kit, you goose!" he cried. "It's only the scarecrow George made yesterday to keep the birds away from the corn."

"Why," said baby Dick, "he's nuffin but a drate big dolly."

"Yes, that's what he is," said Jack. "He's George's doll."

George's doll stood in the field all summer, and the children went often to see him.

And so, when great things frighten you, if you can only be brave like little Jack, and go right up and look at them, you will very often find them only scarecrows.—Great Thoughts.

Imaginary Troubles.

PENALTY OF A HIGH ENDOWMENT—COMMON SENSE TO THE RESCUE.

Most people, when they come to think of it, will be surprised to find out how large a proportion of their troubles are purely imaginary. We keep forecasting all sorts of possibilities, making all sorts of combinations that will work out disaster, and, before we know it, we have come to believe that some one of these will conform to the facts, and we worry over imaginary issues as though it had really come to pass. It is not certain that anything but experience will relieve people from the pains of these imaginary troubles. They have to learn that they cannot forecast the future, and that as a rule it is the unexpected that happens. By and by, after a sufficient number of experiences of this kind, common sense comes to the rescue, and they learn the futility of worrying about anything that has not come to pass. It is not your stolid and rather stupid man who is the victim of these agonies. Bless you, he has no imagination to project himself a day ahead, or to believe anything that he cannot see or touch or eat; but it is the fine-grained, sensitive, intuitive spirit that is subject to these tortures. It is the penalty of a high endowment; but that is no reason why common sense should not come to the rescue, and deliver these choice spirits from the defects of their own qualities.—Boston Watchman.

Choice and service—these were demanded of the Israelites, these are demanded of you, these only. Choice and service—in these are the whole of life.—Mark Hopkins, D. D.

EDITORS, J. D. FREEMAN, G. R. WHITE. Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

B. Y. P. U. Prayer Meeting Topic—May 8.

"The cleansing blood." Heb. 9: 13, 14; 10: 1-7. "The coming good things" spoken of as verified to believers, in Christ are: complete salvation, remission of sins, conformity and nearness to God. Of these blessings, the law had but the shadow, the gospel is the very image. The relation of the Jewish ritual to the unseen and spiritual good things is that of the shadow to the reality. The law represents these things in faint outline, the Gospel brings them home in glorious fruition. To vindicate the truth of this, a comparison is given I. An argument from the less to the greater. The sacrifice in the one case is declared to be insufficient. The blood of bulls and goats could not be efficacious to wipe out and obliterate sin. "For it is not possible for the blood of bulls and of goats to take away sin." (v. 4). A concession is made to the value of these Old Testament sacrifices to do a certain work. (v. 13). They served their time and place as types and shadows. But they had no merit in themselves to eradicate evil from the human heart. They but cleansed the outward, while "the blood of Christ purges the conscience from dead works to serve the living God." (vs. 13, 14).

II. Ceremonial cleansing inadequate. Outward forms and ceremonies are all unavailing. There must be something more effectual, something that will go down to the root of the trouble and make "all things new." This the blood of Jesus Christ will do. So we have it as the all-sufficient sacrifice. It does not change a few of the surface errors, but energizes the entire mind, purifies the whole life and accomplishes a thorough work. It is not like a hurried house-cleaning, a few of the general rooms, but every corner from the attic to the cellar is purified by the process. It means a renovating of the whole being. "The blood of Jesus Christ, his son cleanseth us from all sin." In the old economy, there remained the consciousness of defilement. They could not make the "comers thereunto perfect" as pertaining to the conscience there would be constantly recurring the remembrance of sin. But one drop of the blood of Jesus Christ is more than equivalent to atone for the crimes of the universe, one sacrifice for sins forever. There is in the blood of Christ power to cleanse the deepest defilement of the human heart. "He is able to save unto the uttermost all who come unto God by him."

III. It is the cleansing blood that renders our service acceptable. It is not by works of righteousness, which we have done but according to his mercy he saved "us." But only, that service which proceeds from a purified life can be acceptable to God. The works of the unregenerate heart are dead works. It is the blood of Christ poured out so freely and so efficaciously, that can purify our hearts to serve acceptably the living God. Pure service will necessarily be the outcome of the heart purified by blood. "For as much, as we have not been redeemed by corruptible things" it is the delight of the redeemed soul to say, "Thy will not mine be done."

Halifax, N. S.

The District B. Y. P. U. of Halifax and Dartmouth met with the Cornwallis St. Union on Friday evening, April 22nd. The choir of the church rendered excellent music, also Pastor Robinson sang the favorite hymn, "Saved by Grace" in a very pleasing manner before the exercises of the evening commenced. The chair was then taken by District President D. G. Whidden. An opening hymn was heartily sung by all. Prayer was offered by Rev. G. A. Lawson, invoking God's blessing and the Holy Spirit's help on the exercises of the hour. Our District President was appointed delegate to the Associational Union to be held in June. We know that he will bring us a good report of the various sessions. An excellent address was delivered by Pastor Z. L. Fash. Subject, "Open Doors."

1st. Make the most of yourself. It is aspiration and inspiration that makes true manhood. Make the most of your time and talents. The Lord God offers to the members of the district the open door of "Opportunity." The speaker urged upon all to "enter in," accept Christ, and serve him with all the mind, soul and spirit, that God has endowed upon us. Accepting opportunities of doing work for Christ's sake as God given privileges to be used for his service.

When we join the Union we sign the pledge, or promise to adhere to our motto. Loyalty to Christ, this is an open door. Another door of opportunity is speaking or taking our part in the social services, thus making our Union a soul saving organization.

2nd. Make the most of others. This is the scientific of others. We are men-makers and men-menders. We world is called the struggle for life. Our life is a double process, viz., the struggle for life, and also for the life

must not only work and pray for ourselves, but strive to help others, and in so doing we ourselves will receive a blessing. Our motto, first, second and last is, the salvation of souls, our first and greatest work.

3rd. Obtaining heaven. Jesus opened this door and it is still swinging widely open. Enter thou in. God wants the best of our lives. He also wants prayerful, self-sacrificing young people. Enter in and follow the star of Bethlehem, and the same star will lead you into the blessed light and knowledge of Christ himself. At the close of this address the pastors of the various churches were called upon. Pastor Robinson expressed his thoughts in the words of a hymn, "Trust and Obey," which was very heartily sung by all. Pastors Chute, Bates and Lawson then gave us some excellent thoughts bearing upon the subject, "Open doors." The Presidents of the various Unions responded, bearing and holding up the banner of King Emmanuel, and urging all to enter in and accept the opportunity and enlist in our King's service. A short devotional service was then enjoyed, after which the hymn "God be with you till we meet again," was sung. We went away from that meeting feeling that we were helped and benefited by our meeting together, and praying with God's help to enter the open door and do what God wanted us to do.

M. M. HUBLEY.

New Harbor B. Y. P. U.

We have been very much encouraged of late, in seeing so many of our young people coming to Christ. Since our last report we have had an addition of twenty members, eight of whom are associate. We feel that God has blessed our feeble efforts. The young people are scattered about for their summer's work, but we hope to keep our Union alive. Pray for us sister, Unions.

G. M. SANGSTER, Cor.-Sec'y.

Our Juniors.

The Secret of Happiness.

Are you almost disgusted With life, little man? I will tell you a wonderful trick, That will bring you contentment If anything can— Do something for somebody, quick! Do something for somebody, quick!

Are you awful tired With play, little girl? Weary, discouraged, and sick? I'll tell you the loveliest Game in the world— Do something for somebody, quick! Do something for somebody, quick!

Though it rains like the rain Of the flood, little man, And the clouds are forbidding and thick, You can make the sun shine In your soul, little man— Do something for somebody, quick! Do something for somebody, quick!

Though the skies are like brass Overhead, little girl, And the walk like a well-heated brick; And all earthly affairs In a terrible whirl, Do something for somebody, quick! Do something for somebody, quick!

Baptist Unions would profit if they could each send a delegate to Buffalo. To pay the way is a task which they fear to undertake. The way is open for a majority of our larger Unions to send their representative and pay the fare, without a dollar of expense. Further particulars will be given, here, next week and the week after, and the week after that. If you wish to learn how you must watch this space.

## Foreign Missions.

### W. B. M. U.

MOTTO FOR THE YEAR:

*"We are laborers together with God."*

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

#### PRAYER TOPIC FOR MAY.

For Mr. Sanford also Mr. and Mrs. Gullison that their hearts may be made to rejoice by seeing the heathen brought to Christ.

This letter from Miss Newcombe was written to the Mission Band in N. B. called by her name. Thinking it would be equally interesting to all our Bands we gladly publish it.

In Tent, Near Polepilly.

MY DEAR FRIENDS—I see by a recent number of the MESSENGER AND VISITOR that you have organized a Mission Band and have given it my name. I am very glad you have a Mission Band and I trust you will all be most interested in it, and in helping to give the gospel to these children who know not of our dear Saviour. Instead of being taught in early childhood to love and pray to Jesus, as we are, they are taught to bow down before and pray to idols made of wood and stone and oh! so ugly.

I hardly know what to tell you of first there are so many things you will want to know, I think, if this is the first Mission Band you have had. I think perhaps if I tell you of a conversation I have had with my munshi, that is my Telugu teacher, the past day or two you will then understand how very, very, foolish is their belief; how deluded and deceived they are, and then I know you will pray that their blind eyes may be opened that they may see God in all his glory and beauty.

I was reading with my munshi "The Incarnations of Vishnu." Vishnu is the name of one of their many idols, whom they call gods, and they think him one of the most powerful. They say he has already come to earth and been born nine times and will come again. It is about these ten births I have been reading and as I read of how he was born each time, I would ask my munshi to tell me the story, as they believe it, of the cause of his coming to earth and what advantage they will or have received from it. It has been such a sad revelation to me how a man endowed with common sense could sit there and tell me all these things and tell me he believed them.

The first time Vishnu was born it was in the form of a fish and he entered the ocean and wandered about there. Think of their idea of God! I did not ask munshi the story of this, why he did thus and what he did, so cannot tell you.

The second time he came in the form of a turtle or tortoise. How many of you have read of Olympus in Greece and of how the Greeks believed that the gods made their home in this mountain? In India there is a mountain called Mandara which in the same way is supposed to be the home of gods who first churned the ocean with this mount. When Vishnu took upon himself the form of a turtle he went to this mountain, they say, and picking it up held it. I now asked him what he had gained by this. He looked rather foolish and as if he wished I were not quite so inquisitive, but he told me in this way Vishnu killed all the demons and added, though not able to hide his confusion, "was this not a gain?" "I said, "have you ever in all your life told a lie?" "Yes," he replied. "Who tempted you to tell that lie?" "no answer, "Is it right or wrong to lie?" "It is sin," he said. "Did God tempt you to sin then?" "No." "Who did?" "Satan," came the answer. "Then there must be a devil in the world still," I said. He tried to answer but I have forgotten what he said, it did not amount to anything. All the time we talked, my heart was lifted up in prayer to God that he would give me "a mouth and wisdom," and help this man to see the down-right foolishness and emptiness of his belief; and from his manner I felt he did, though not for a moment would he confess it. The third time Vishnu came to earth, it was in the form of a wild bear. The story runs that a certain demon, who has such a strange name I thought I would never get it right in Telugu. Well this demon folded up the earth like a mat which of course made the people suffer, especially Brahmins, hermits and other greatly religious people. These appealed to Vishnu and to deliver them he came to earth in the form of this bear and with his tusk killed the demon; then he spread out the earth again as it was before. I said, "well what gain was there in that?" "Oh," he replied "that demon is dead and can trouble us no more."

Now for the fourth incarnation. The younger brother of this last demon, was very angry because Vishnu had killed his brother and determined to have revenge by killing Vishnu himself. So he persecuted Brahmins, hermits and all believers in Vishnu, in every way he could, destroying their temples, occupying their lands, and even going so far as to kill some of their gods.

Just think what an idea to have of God. Could you have faith in one you thought could be conquered by a devil to deliver you from the power of Satan and to save you? But thanks be unto God we believe in Him who is all powerful and who ever giveth us the victory through Jesus Christ. We can say "If God be for us who can be against us." When you pray today thank God that you were born in a Christian land. When matters stood thus a son was born to the demon, and this little boy became a believer in Vishnu. His father was very angry and forbade his following Vishnu but he would not obey him and continued to believe in this great god. Then his father asked him to tell where Vishnu lived, saying, "If I could but find him, I would kill him in a minute." His son replied, "We cannot say he is in one place and not in another, wherever you go he is there." Then the demon took his son and cast him into a great fire but he was not burned. He cast him into the sea but he did not drown. He beat him cruelly but it gave him no pain, neither did ridges appear. At another time, as nearly as I could understand the munshi, for all our conversation was in Telugu, this demon followed by his son and many people went to the pillar of Vishnu. He kicked the pillar, when lo, it fell to pieces and Vishnu came out in the form of a man with a head like a lion. With the exception of the demon's son, all the people were afraid and ran away, but the son worshipped Vishnu. The demon thinking his opportunity to kill Vishnu had come ran toward him with some weapon in his hand, and attempted to kill him, but Vishnu caught the demon and putting him on his lap, tore him to pieces with his claws.

Before this however, the demon had gone to another God and prayed him that he might not be killed either during the day or night, neither by man nor beast, nor yet by anything that hath life or hath not life. The god whose name was Sira granted his prayer and this was why Vishnu came as a man with a lion's head for then he was neither man nor beast. He killed him in the twilight, neither day nor night and with his claws which, as the munshi said, we could not say had or had not life. Would you not be afraid to ask such a god as that for anything for fear he might answer you in some such way? What an awful idea of God! Oh how blind they are and how dark are their minds. Truly they grope "in ignorance darker than night."

I have not finished all the incarnations yet so cannot write you of them all. But I am sure these are quite enough to teach you of how little these people know of Christ. Just think of men having good sense saying they believe in such things! I can't believe they really do in their hearts, but simply try to make themselves think they do. I told my munshi this but he said "yes, I do." I can't believe it however. He looked so foolish and uncomfortable all the time he was talking and every now and again would give a little half laugh. One time I asked him how many gods he believed there were in the world, and he said "Oh should I tell you, you would laugh," I told him I would not and he said 330,000,000. Not long after this while telling me something particularly silly he laughed, and I said "I am not laughing, why do you?" He replied, "Oh, I can't help it because you do not laugh." He seemed to realize that the foolishness of it all deserved a laugh and was surprised because I did not do so.

Do you see how the foolish hearts of these millions of people are darkened so they believe a lie and are trusting in a lie for salvation?

Please have a little prayer time now, asking God to make this man and all these people willing to see the truth and believe in Him. How can we thank God enough that he has placed us in a Christian land! It is not because we merited it any more than these people, but only through His great grace.

I think it very kind of you to give my name to your band, and now I want to write you quite often and also hope you may write me. I am very fond of Mission Band work, and love to receive letters from them. I hope you will ask me many questions and then I know my letters will be interesting to you because in answer to your questions.

God bless each officer and member of your band in the prayer of,  
Your loving friend and namesake,  
IDA M. NEWCOMBE.

Mar. 7.

Amounts Received by the Treasurer of the W. B. M. U.  
from April 12th to April 26th.

Cumberland Bay, F M, \$5, Reports, 15c; Little Bras D'or, F M, \$2.25, H M, \$1, G L M, 25c, Reports, 10c, proceeds of an "at Home" for building at Tekkali, \$12.40; Belmont, Mission Band, toward Mr. Morse's salary, \$7; Albert, F M, \$13.80; Hantsport, F M, \$1.75, H M, \$1.25; Halifax, North church, F M, \$32.25; Eldon, F M, \$8.66; East Point, F M, \$8, Mite Society, H M, \$8.30; Liverpool, F M, \$8.50; St. George, F M, \$10; Surrey, F M, \$5; Brookfield and Forest Glen, F M, \$5.55; Tidings, 25c, Reports, 20c; New Castle, Tidings, 25c; New Glasgow, F M, \$6, H M, \$1; Upper Steviacke, F M, \$2.70, H M, 4.30; McKenzie Corner, N B, H M, \$4, Tidings, 25c; Lower, Aylesford, F M, \$14, H M, \$5.45; Greenwood, Mission Band, F M, \$5; Harmony, Mission

Band, F M, \$2.75; Meadowvale Mission Band, F M, \$2; 2nd St. Margaret's Bay, F M, \$2.75, H M, 92c, Tidings 25c; Greenville, F M, \$5, Reports, 20c; Dartmouth Mission Band toward building at Tekkali, \$10.35; Hopewell Hill, Sunday School, support of a child in India, \$8; Falkland Ridge, F M, \$3.75 Cavendish, F M, \$5.91, H M, \$1, N W M, \$1; Alberton, F M, \$2.75, H M, 60c, Tidings, 25c, Reports, 15c; Carleton, F M, \$2, N W M, \$1.25, G L M, \$1.25; N B Convention, \$1.25; Billtown, F M, \$11.25, H M, \$1.25; Woodville, Sunday School, building at Tekkali, \$1; Portapique and Upper Economy, F M, \$8, H M, \$3.50, Thank-offering, to building at Tekkali, \$2.70, Reports, 30c; Argyle Head, proceeds of mite boxes, F M, \$4.75, H M, \$2.25, Tidings, 25c; Hebron, F M, \$1.50, mite boxes, H M, \$9.34, special offering, H M, \$1.25; New Germany, F M, \$8.25, Reports, 50c, Tidings, 25c; Brookville, Hants Co, F M, \$1; H M, \$4.20, Tidings, 25c; East Onslow, F M, 50c, H M, \$2.50; Bonshaw, F M, \$6; Billtown, Mrs. M P Freeman, Tekkali building, \$1; Chelsea, F M, \$1; Diligent River, F M, \$1; Mrs Louise Bishop and Miss Mabel Bishop, South Williamston, Tidings 50c; Centerville, Car. Co, F M, \$2.50, H M, \$2.50; Port Greenville, F M, \$2, H M, 50c.  
MARY SMITH,  
Amherst, N. S., P. O. B., 513. Treas. W. B. M. U.

### Foreign Mission Board.

NOTES BY THE SECRETARY.

The object of Christian missions is the establishment of the Kingdom of God. Said Archbishop Temple at the annual meeting of the great church missionary society, "The very purpose for which the church exists is the evangelization of the world." Yes, that is it. "The establishment of the kingdom of God on earth" depends upon its evangelization. In no other way is this to be done as far as we know, and the world is to be evangelized by those who have heard and received the truth themselves. Angels could be commissioned and sent to do this work, but this has not been done. To redeemed men and women has this honor been given. They are the heralds of salvation to their fellows. The trust committed to them is a most sacred one. "All nations," "every creature," to hear the glad message of "redeeming grace and dying love." And there are so many who are yet in the dark, after "the Light" has come for nearly 2000 years. My friends—are you doing what you can for this work? Pray for it. Give to it. Think of it. Plan for it! Somebody is in need and wants what I have. Shall I try to give it to him, or shall I withhold and let somebody else do what I ought to do myself? Suppose that had been done to you—what then?

## A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the Blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get

## Hood's Sarsaparilla

The One True Blood Purifier. All druggists. \$1; six for \$5. Be sure to get Hood's and only Hood's.

Hood's Pills are purely vegetable, reliable, beneficial. Price 25 cents.

## BAPTIST BOOK ROOM, Halifax, N. S.

The following Sets of Books for Baptist Sunday Schools are recommended, viz.:

Crescent Library—50 volumes—Fully Illustrated. Guaranteed first-class.

Royal Library—50 volumes. The choice of 200 volumes. Guaranteed first-class.

Star Library—50 volumes. The Star Library shines for all.

Primary Class—No. 1—50 volumes. Profusely Illustrated. Mrs. Bradley, Wilbur and Kennedy are the writers. Grand.

Primary Class—No. 2—50 volumes. Contains 443 pictures. These, too, are grand.

The Crown Series—6 volumes. "Each volume is brimful of pure, elevating thoughts and inspirations"—Central Baptist.

Also a number of small Sets of Primary Books by Fanny. Constantly in stock Religious Tract Society Books. When ordering, please enclose a list of books you have, and this will aid us in any selection we may make for you.

GEO. A. McDONALD,  
Sec'y-Treas.

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# Ayer's Asthma Cure

better known as Ayer's Cherry Pectoral, has made a record for its remarkable cures of asthma. Cases that have been considered beyond hope or help have been cured by this remedy. We give two examples of such cures out of the many on record:-

"My mother has been a great sufferer from asthma for the past ten years, and her recovery is almost without a parallel. On account of her advanced age—over seventy—we had but little hopes of ever seeing her well again; but we are sincerely grateful to inform you that she has been entirely cured by the use of Ayer's Cherry Pectoral."

INGLIS BANKS, Tar Brook, N.S.

"I was a sufferer for a long time from asthma, vainly endeavoring to procure relief in the use of ordinary remedies. At length I was induced to try a bottle of Ayer's Cherry Pectoral. The first bottle afforded me so much benefit that I continued the use of the remedy until entirely cured."

JOSEPH KLONZ, Charlotte, N.C.

# Ayer's Cherry Pectoral

Best medical advice free. All diseases. Address Medical Dept., J. C. AYER CO., Lowell, Mass.

## Ontario Letter.

REV. P. K. DAYFOOT.

Although this is yet April, the sound of the lawn mower is heard as I write. The season here is three weeks ahead of last year. Vegetation is advancing rapidly, and this region is daily adding to its beauty. The one topic among us is

### THE WAR.

It is a harvest time for the newspapers and the news boys. The Ontario press, is without exception in sympathy with the States, so far. The Ontario people are like-minded. I have yet to hear the first word spoken in behalf of Spain. In some places, they have gone so far as to pass resolutions in church, on the Lord's Day. At the same time, there is a strong feeling that in some way the jingoes ought to have a lesson before this affair closes. It seems to be a foregone conclusion that the Americans will sweep Cuba, when they land their forces; but there is almost a hope among some that the navy about which so much bragging has been done, may be put on its mettle severely. This scribe read at prayer meeting the letter you published this week from Diaz, and the people were intensely interested. We deplore the need for strife. It is a horrible waste of money and life. It arouses the worst passions of men. It is absolutely opposed to the spirit of the Prince of Peace.

### OBITER.

On Tuesday evening, March 1, Dr. Strong, of Rochester Seminary, lectured for the Theological Society of McMaster University, Toronto, on Evolution. Rev. A. B. Reekie set out as our pioneer missionary to Bolivia, South America, on Friday, March 4. A large number of McMaster University students went to the station to bid him farewell. The College Street church, Toronto, observed the twenty-fifth anniversary of its organization on Sunday, March 6. The preacher was Dr. Kerfoot, of the Southern Theological Seminary of Louisville, Ky. This church grew from an open air service held in 1871, on what was then a vacant lot in the northwest section of the city. In 1873 a church was organized with thirty-four members. The membership is now 413. The church worships in the second building which cost \$56,000, and on which there rests a debt of \$26,000. The pastor, Rev. S. S. Bates, has just entered upon his twelfth year, and was never more beloved by the people than now. Rev. E. Grigg and wife, who have been sojourning in Chatham and Guelph the past eighteen months, have returned to

Burma to re-enter the mission work there.

From the Toronto Globe the following interesting report is taken: The 69th annual meeting of the Jarvis Street Baptist church was held last evening. The pastor, Dr. Thomas, occupied the chair. Very encouraging reports of the work during the year were read. The clerk's report stated that the services were all largely attended. The utmost harmony prevailed. Dr. Thomas has been pastor for nearly sixteen years, and the mutual esteem and confidence between pastor and people was unabated. The church carries on very successfully two missions, one at Chester and one on Queen street east. The care of the poor and destitute is a prominent feature of the work of the church. Besides the money expended, hundreds of articles are distributed by the Dorcas Society. The treasurer reported that \$15,841 had been raised for all purposes during the year. Of this \$2,231 went to home missions, \$2,106 to foreign missions, \$578 to Manitoba and the Northwest, \$384 to Grande Ligne, \$162 to ministerial education, \$708 to evangelistic and city mission work, \$595 to the poor funds, \$884 to other denominational and benevolent objects, \$1,155 to local and general city taxes, and the balance to general expenses connected with the church and Sunday school.

### \* \* \*

In honor of the four hundredth anniversary of Savonarola, the Martyred Friar of Florence, the Missionary Review of the World for May gives a leading article of exceptional interest on the subject of his life and times. The author, Rev. George H. Giddins, of London, portrays this marvelously strong and attractive character with great vividness and vigor, and shows a clear insight into the trend of the times. Numerous illustrations add much to the attractiveness of the article. The Editor-in-Chief writes a pathetic but forceful article on "Mission Work for the Lepers," picturing graphically and powerfully the misery and loathsome condition of the unfortunate sufferers, and the Christ-like heroism and self-sacrifice of the men and women who are devoting their lives to relieve their bodies and save their souls. John G. Paton, the noted veteran Missionary to the New Hebrides, contributes an interesting article on his work there, and Dr. H. Gratton Guinness, of London, gives a sketch of "The Malay of Archipelago" and its Missions. A valuable article is also contributed by Dr. J. C. R. Ewing, of India, on "Preparations for Missionary Service." Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

## Notices.

The St. John and Kings County Quarterly Meeting convenes, D. V., in the edifice of Penobscot Baptist church on the evening of May 6th. Churches will please send delegates.

F. A. LEONARD, Sec'y.

The next session of the Quarterly Meeting of the Baptist churches of Queens Co., N. S., will convene at Liverpool on May 9th and 10th next. Meetings open Monday evening at 7.30 with a B. Y. P. U. session and continue until Tuesday evening. Rev. J. W. Manning, F. M. Secretary will be present and address the meeting.

F. M. CHRISTOPHER, Sec'y.

### \* \* \*

## GREENS IN DEMAND.

The Rush for Diamond Dye Greens is Marvellous.

Green in all shades have come to stay for a considerable time. The facts is fully established by statements in the most reliable fashion journals, and the present marvellous rush for Diamond Dye Fast Greens confirms the belief that greens will be in favor for months to come.

Economical women and girls may now dye over their soiled, dingy and faded dresses that they have laid aside, at a cost of from ten to twenty cents.

The Diamond Dye Fast Greens for wool, silk or cotton give magnificent results in lovely, rich and full colors, equalling the colors produced by the best professional dyers in Europe.

Owing to the fact that there are poor and deceptive package dyes on the market, sold by some dealers who prize large profits above the grand purpose of giving their customers satisfaction and value, ladies are warned to beware of all imitation and soap grease dyes that only cause dissatisfaction and destruction of goods. Ask for the Diamond Dyes and take no others; every package is warranted.

Send to Wells & Richardson Co., Montreal, P. Q., for book of directions and sample card of 48 colors; sent free to any address.

The large six story brick building, Boston, occupied by the architectural and engineering departments of the Institute of Technology, was badly damaged by fire on Wednesday. Loss about \$15,000.

On March 31 in a hamlet near Taipei, China, a gang of more than twenty robbers entered a house and murdered Yang Kin Sahn, his wife, his mother and children, and servants, fifteen persons in all.

## THE REAL THING

Don't get angry because you have been disappointed with ready-made clothing.

It's only lately that ready-to-wear garments have reached the top notch of perfection.

Those stylish spring overcoats and suits you see on your friends are Fit-Reform garments.

Try again.

Look into the matter.

Go into some store that keeps Fit-Reform and investigate.

Ask to see the correct cloth overcoat at \$10, satin lined at \$12.

Examine the \$10 suits--the cloth the linings, the finish, compare them with the \$20 suit you have on.

Try it on and satisfy yourself as to fit.

And you'll know then where to get your next one.

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## DOHERTY ORGANS

WE TAKE PLEASURE in informing the public that we have the agency for the above mentioned Organs, which have been so long and favorably known.

It is an acknowledged fact that the TONE and ACTION of the Doherty Organs are superior to any manufactured in the Dominion, while the mechanical part is as near perfection as possible, and the appearance pleasing beyond description. Catalogues sent free on application. Terms and prices are sure to suit. Church Organs a Specialty.

JAS. A. GATES & CO., Middleton, N. S.

F. M., \$2; Tidings 25c; Mission Sewell Hill, \$8; Falk- H. M., \$1; oc, Tidings, M., \$1.25; own, F. M.; ol, building; omy, F. M.; at Tekkali, is of mite; c; Hebron, al offering; sports, 50c; \$1; H. M., 50c; H. M., M. P. Free- it; Diligent Miss Mabel Centerville, lle, F. M., SMITH. B. M. U.

Establishment temple at the ary society, exists in the a it. "The h" depends is this to be evangelized truth them- sent to do To redeemed. They are the trust com- nations," of "redem- o many who as come for ng what you. Think of wants what I withhold do myself? men?

ite al strength, and impure, ty and the a wonderful and giving enriches the organs and health and to get sa- parilla sts. \$1; six d's. ole, reliable, cents.

ROOM, nday Schools llustrated. 200 volumes. and Kennedy es. are grand. ing thoughts ist. ooks by Pansy- ety Books. of books you we may make ALD, y-Treas.

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Is especially true of Hood's Pills, for no medicine ever contained so great curative power in so small space. They are a whole medicine.

# Hood's Pills

cheat, always ready, always efficient, always satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. 30c. The only Pills to take with Hood's Sarsaparilla.

## IMPURE BLOOD

is the cause of nearly all diseases. As the blood supplies every bone, nerve, muscle and tissue in the body, these parts will be in the same condition as the blood.

Unless the blood is absolutely pure the body will be in an unhealthy condition and sickness will be sure to arise. To keep well the blood must be kept pure by using the great blood purifiers,

### GATES'

**LIFE OF MAN BITTERS** and **SYRUP**, which have been tested for the last 60 years, curing many cases of Dropsy, Liver Complaint, Humors and all Blood Diseases.

If you want proof write us for testimonials of those who have been cured by them in the provinces.

Sold everywhere at 50c. per bottle; \$5.50 per dozen, and at wholesale by

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T. B. BAKER & SONS, St. John.  
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**Beauty without Health is impossible.**

**LAXA-LIVER PILLS**

Bring Health, then Beauty follows. They clear the muddy complexion, chase away Sick Headaches and Bilious Spells, cure Dyspepsia and remove all poisonous matter from the System.

Mrs. Addie Theriault, of Brunswick Street, St. John, N. B., says: "Laxa-Liver Pills cured me of Constipation, Indigestion and Bilious Headaches. They have corrected the irregularities of Liver and Stomach, and restored my entire system to healthy natural action."

## The Home

### The Best Food.

It is the fashion of some well-meaning people to look suspiciously upon all food that is especially tempting to the appetite. They seem to regard the taste as naturally depraved and liable to lead those who are guided by it into all varieties of danger. Nothing could be more absurd than such a fancy. The taste of a person who is not in health, whether man or child, is the best guide it can have in the selection of food.

The mother who ignores the taste of her children by compelling them to eat that which she considers good for them is doing a cruel, as well as a dangerous, thing. She is attempting to supplant the Heavengiven guide which man, as well as the poor brute of the fields, possesses to enable him to distinguish between that which is good and wholesome and that which is poisonous. A poison is not necessarily a thing which is fatal to life. Strictly defined, it is anything which in itself or in any of the products of its chemical transformation in the body shall be injurious to the structure or action of any organ.

Oatmeal porridge, in this sense, may be a poison, for every intelligent person ought to know that this "simple grain food" sometimes acts very injuriously on the digestive organs. The mother who forces a little child to eat oatmeal when it is repugnant to its taste is acting in a tyrannous manner and probably endangering its health. One of the inalienable rights of all human beings, even of children, is that the food be enjoyable and agreeable to the taste, as God intended it should be.

The human organs of taste are very complicated. When food is taken into the mouth it passes before three sets of nerves before it can be swallowed. Nearly all virulent poisons have so acid a quality that they are rejected at once by the taste. This is especially true of vegetable poisons which, for the protection of man and animals, are made especially bitter and distasteful. The sense of odor assists the taste. A great many things which we call tastes are perceived by the sense of odor. This is true of pepper and most spices.

This combination of the nerves of taste and smell, which is the only protection of the animal, should also be the highest guide of man in his selection of food. The idea of food theorists change with each generation. The favorite foods of one generation are condemned by the theorists of the next. Meantime that God-given guide, the taste, remains, and after all the ages has changed but little. Essentially the same kind of leavened bread and the same meats and vegetables are eaten to-day as were served on the tables of the Pharaoh of the Exodus. The best guide to the best food is given in the simple lines of one of England's greatest poets: "That which is not good is not delicious to a well-governed appetite."

\* \* \*

### Collops of Meat.

The term collop is applied to pieces of meat cut in shapely circular form from cold roast or boiled beef and warmed over in some species of sharp or piquant sauce. The Monday before Ash Wednesday was formerly known as Collop Monday, and was a season when collops of spiced or salted meat were served in very much the same spirit of fun and feasting that pancakes were served on Shrove Tuesday.

Properly prepared, a collop is a very delicious and wholesome dish, and it offers one solution to the question, "What shall we do with cold roast beef?" Cut rather thin slices from cold roast or boiled beef or mutton. Prepare a rich sauce and heat the collops of meat slowly for about fifteen minutes in the boiling sauce without letting it boil. After cooking them this length of time in the sauce let it boil up once and they are ready. Serve the collops piled in an even pile on a hot platter, and strain the sauce over them. Any rich, highly-seasoned acid sauce is good for the purpose. A piquant or sharp sauce is especially nice.

To prepare this sauce fry a teaspoonful

of white onion minced fine in a tablespoonful of butter, add four tablespoonfuls of good vinegar and let the vinegar cook until it is nearly absorbed. Use a porcelain-lined or granite saucepan for this cooking. Now stir in an even tablespoonful of flour and pour in a pint of broth or brown gravy. Let the sauce boil very slowly for half an hour. Add the collops of cold meat and cook them as directed before. Just before pouring the sauce over the collops on the platter add a tablespoonful of minced cucumber pickles.

### The Drawing of Tea.

In spite of much discussion and much practice in the drawing of tea, the entire process still seems to be a mooted question with many housekeepers. There are fewer persons who boil tea now than there were about twenty years ago, when the crusade against boiled tea and tannic acid began. There are still, however, a great many cooks to-day who allow tea to boil and excuse themselves on the plea that while green tea can be drawn without boiling black tea needs a few moments' boiling.

While upon this subject let it be stated now plainly that there is no variety of tea that is not injured by boiling. Black tea does not require boiling any more than Japanese tea or green tea.

It is essential to the preparation of a good cup of tea that the water used be fresh water, which has been brought to the boiling point and boiled for only two minutes. That is, the water has been heated to the point where it bubbles in the centre of the kettle for at least this time. Water in a kettle that merely steams at the spout is not always boiling. Moderately soft water is better for tea, oolong or ordinary black tea, young hyson or green tea, and Japanese tea are all made about the same way and used in the same quantity. Allow a teaspoonful of tea to each cup of water used. Put the tea in a pot that is perfectly dry and hot. The teapot should be made of earthenware and not of metal, not even of silver. As delicious tea as ever was made is brewed in those old-fashioned brown teapots still decorated, as they were in our grandmothers' days, with a Scriptural relief of "Rebecca at the Well." These teapots are thicker, and for that reason better than the lighter ones of shining brown ware that have to some extent superseded them in the shops. There are a great many excellent Oriental teapots now sold in china shops. The cheapest and most picturesque of these are made of the same stoneware as the familiar ginger jar, and are decorated in the same manner. There are a great many expensive brands of tea now in the market, which are much stronger than the ordinary brands mentioned, and must be used in smaller quantities. They depend for their superior strength on the manner in which they are handled and prepared for market. There is only one species of the tea plant, of which there are only three varieties known.

\* \* \*

There is rather a good story told about Pasteur. He was dining with his daughter, her husband, and their family one evening in their country residence in Burgundy. Cherries formed part of the dessert; and the savant ate a good many, taking care, however, to dip the fruit well in a glass of water, and then to wipe it thoroughly dry before putting it to his mouth. His scrupulous care caused mild laughter at the table, whereupon Pasteur gently rebuked his relatives for their indifference to the fact that the exteriors of the cherries were covered with infinitesimal and invisible microbes. He then launched forth into a long argument to prove the existence of the unseen animalculae, and wound up by advising his hearers never to touch fruit without washing it. A few moments afterward the savant, who had fallen into one of his fits of abstraction, suddenly seized the glass in which he had washed the cherries, and drank the water, and the microbes contained therein in a single draught!



and K. D. C. Pills the Great Twin Remedies for Indigestion and Dyspepsia. Free sample to any address. K. D. C. Company, Ltd., New Glasgow, N. S., and 127 State St., Boston, Mass.



COMMUNION WARE—Guaranteed Best Quality. Flagon, 10 inches high \$10. Plates, 10 inches diameter, \$4. Goblet, gold lined, \$4.50 each. Individual Goblet 50 cents each.

We have sold these goods for over 25 years and they give perfect satisfaction. When ordering for use of churches deduct 25 per cent. cash discount.

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Wholesale and Retail Jewellers, HALIFAX, N. S.

## "Whoever Hath, to Him Shall be Given"

That is Scripture, and its truthfulness is verified by every-day experience. It is true of those having a thorough business training as of those holding any other possessions. This is proved by the fact that our graduates hold almost every leading position in Saint John, and comprise a large percentage of our most capable business men.

TWENTY (20) students already, March 26, in good situations this year.



Catalogues of our Business Course, and of the Isaac Pitman Shorthand, mailed to any address.

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DEAR SIR,—It affords me a great deal of pleasure in stating that the "Little Beauty Hammock Cot" purchased from you has been very satisfactory, and I consider it one of the greatest conveniences we have, as it is so popular with the children, who seem to take to it at once. It takes up very little room and can be easily moved from place to place as required. I would not be without it under any circumstances, and can recommend it as a very useful and convenient article.  
Yours Respectfully  
MRS. W. F. MONTAGUE.  
Write for Baby's Letter, giving full particulars. Manufactured by  
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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter.

WATCHFULNESS.

Lesson VII. May 15.—Matt. 24:42-51. Read chapters 23, 24 and Romans 14:1-13. Commit Verses 44-46.

GOLDEN TEXT.

Watch therefore; for ye know not what hour your Lord doth come, Matt. 24:42.

EXPLANATORY.

I. THE DUTY OF THE HOUR.—TO WATCH.—V. 42. WATCH THEREFORE. In view of the things which Jesus had just been telling them, as he sat with them on the brow of Olivet, overlooking the beautiful city so soon to be destroyed.

To watch is to be awake, to be on guard, to be ready for every emergency, every danger and every event. It is the opposite of carelessness and indifference. It expresses not a mere act, but a state of wakefulness and watching.

II. REASONS FOR WATCHING. A PARABLE.—Vs. 42-44. 42. YE KNOW NOT WHAT HOUR. The revised text has "on what day, in what kind of a day, whether a near or a remote one." YOUR LORD DOETH COME. The hour of his coming is kept secret because it is best for all that it should be so.

43. BUT KNOW THIS. You do not know the hour, but what is most necessary you can know. IF THE GOODMAN OF THE HOUSE. HAD KNOWN IN WHAT WATCH THE THIEF WOULD COME, or was coming. The night was divided into watches, or periods, during each of which one division of the guards kept watch. It is said that our pocket timepieces are called watches because originally they measured the periods of watching. TO BE BROKEN UP, or through. Literally it is to-be-dug-through, a graphic word, appropriate to describe the action that would be required to get into a house whose walls consisted in a great measure of mud.

44. THEREFORE. For the same reason that the owner of a house would be prepared against robbers. FOR IN SUCH AN HOUR AS YE THINK NOT THE SON OF MAN COMETH. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night," 1 Thes. 5:2; see also 2 Pet. 3:10. The comings of the Lord are ever unexpected to us,—his coming at death, his coming to judge the world, his coming in the crisis of our lives, his coming with opportunities and open doors, his coming with the power of the Holy Spirit.

III. HOW TO WATCH; AND THE REWARD. A PORTRAIT.—Vs. 45-47. 45. WHO THEN IS A FAITHFUL AND WISE SERVANT, or steward, who was generally a slave whom his master had chosen, on account of his trustworthiness and intelligence, to be the steward of his estate. WHOM HIS LORD HATH MADE RULER OVER HIS HOUSEHOLD. While he himself went abroad. This power was conferred on account of previous faithfulness and ability. TO GIVE THEM MEAT. Food at regular hours. He attends to his duties, every day and every hour, just as he would do if he knew that his lord would return that very day, or in that very hour. He only is faithful to his lord. He only is prudent and wise for himself.

46. BLESSED. He possesses the beatitudes. SHALL FIND SO DOING. We see by this illustration of Christ what he means by watching; not gazing up into the heaven for signs, but faithful performance of duty, with hope and joy in the thought of his coming. We are to be wide awake in his service, with eyes open to the signs of the times, and to every new opening and possibility. We are to be on our guard against every evil of the devil, every insidious attack, every fierce temptation; chiefly by faithfulness, and discipline and love, and all the fruits of the Spirit, which become like a fortress wall of defense.

47. SHALL MAKE HIM RULER (or set him) OVER ALL HIS GOODS. Over all his property of every kind, and not simply over his body of domestics.

IV. FAILURE TO WATCH; AND ITS CONSEQUENCES.—A PICTURE.—Vs. 48-51. 48. IF THAT EVIL SERVANT SHALL SAY IN HIS HEART. He would be ashamed to say it openly. Many an evil lurks in the heart which would appall us if spoken. But the wickedness of the heart soon manifests itself in the conduct. MY LORD DELAYETH HIS COMING. And so will have no knowledge of his servant's conduct.

49. AND SHALL BEGIN TO SMITE HIS FELLOW SERVANTS. "Not only neglecting their interests, but actually abusing them in the spirit of a petty tyrant." These were the faithful servants, and they were abused because they were faithful. AND TO EAT AND DRINK WITH THE DRUNKEN. Carousing at his master's expense, instead of keeping the household in order, and exercising a prudent economy. So the

unfaithful minister or Christian takes the very means God has put in his hands for the aid of his cause, and the blessing of men, and misappropriates them to selfish uses.

50. THE LORD . . . SHALL COME. Not expecting his coming will not prevent his coming. IN A DAY WHEN HE LOOKETH NOT FOR HIM. For he is looking elsewhere, and his interest is absorbed in other things.

Temperance.

Archbishop Ireland, in a recent publication, wrestles with the question of poverty in America. Pauperism, he claims, ought not to exist here. No other country is so rich in resources; nowhere else are toil and talents so liberally rewarded. The prime source of this want and misery that exists in all our cities he ascribes to the liquor traffic. The saloon, he charges, is the real source of this pauperism and its attendant social evils. To the saloon the laborer and the mechanic bring their hard-earned dollars, only to find themselves penniless when the demand for work slackens. There fortunes are wrecked, the ruin of which precipitates embezzlements and fraudulent bankruptcies. There energy is paralyzed and idleness is consecrated. There men toss off their money to purchase shame, while their wives and children at home cry for bread; and when the wretches have been killed by the poisonous draughts, the doors of the county poor-house or of the orphan asylum must open to save their families from the blasts of winter and the pangs of hunger.—Selected.

"Now, Bennie, here's the medicine, and here's the dime papa left to pay you for taking it." "All right, mamma, if you take it and don't tell, I'll give you half."

"Yes," she sighed, "for many years I've suffered from dyspepsia." "And don't you take anything for it?" her friend asked. "You look healthy enough." "Oh," she replied, "it's my husband that has it."—Chicago News.

His Idea.—"Papa," said Sammy Snaggs, "what does a candidate mean when he says he has burned his bridges behind him?" "He means," replied Mr. Snaggs, "that he has begun a hot campaign."—Pittsburgh Chronicle-Telegraph.

An Aggrieved Class.—"I suppose," said Mr. Frankstown, as he handed a dime to a tramp, "that you find people more willing to give now than they were a year ago, when times were much harder?" "Well, sir," replied the tramp, "you will scarcely believe it, but the return of prosperity is very hard on us." "How can that be?" "They offer us work now. A year ago they didn't."—[Pittsburgh Chronicle-Telegraph.

DEAR SIRS.—This is to certify that I have been troubled with a lame back for fifteen years.

I have used three bottles of your MILDARD'S LINIMENT and am completely cured.

It gives me great pleasure to recommend it and you are at liberty to use this in any way to further the use of your valuable medicine. ROBERT KOSS. Two Rivers.

Sea Foam Floats A Pure White Soap Made of the Finest Grade of Vegetable Oils. Best For Toilet and Bath. Saint Cross Soap Company, Saint Stephen, N. B.

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has been reached in the paint that covers most, looks best, wears longest and is most economical. The paint that saves money in the beginning because it covers the most surface; saves money in the end because it lasts the longest, is

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THE BEST MOUTH TONIC IN THE WORLD. Odorama THE PERFECT TOOTH POWDER. IMPARTS Beauty to the teeth, Fragrance to the breath, And that rosy, healthful color to the gums. THE PERFECT TOOTH POWDER.

"THOUGHT MY HEAD WOULD BURST." A Fredericton Lady's Terrible Suffering. Mrs. G. DOHERTY tells the following remarkable story of relief from suffering and restoration to health, which should



clear away all doubts as to the efficacy of Milburn's Heart and Nerve Pills from the minds of the most skeptical. "For several years I have been a constant sufferer from nervous headache, and the pain was so intense that sometimes I was almost crazy. I really thought that my head would burst. I consulted a number of physicians, and took many remedies, but without effect. I noticed Milburn's Heart and Nerve Pills advertised, and as they seemed to suit my case. I got a box and began their use. Before taking them I was very weak and debilitated, and would sometimes wake out of my sleep with a distressed, smothering feeling, and I was frequently seized with agonizing pains in the region of the heart, and often could scarcely muster up courage to keep up the struggle for life. In this wretched condition Milburn's Heart and Nerve Pills came to the rescue, and to-day I state, with gratitude, that I am vigorous and strong, and all this improvement is due to this wonderful remedy.

Sir Michael Hicks-Beach, Chancellor of the Exchequer, delivered the British budget speech. Britain is prospering, has reduced the national debt, enjoys a surplus and contemplates a material reduction in taxation.

DIABETES FLOUR. The result of years of endeavor to produce a palatable, bread flour which is perfectly adapted to the Diabetic. The testimony to its purity from this country and abroad is remarkable.

\$200! \$200! Wanted to Purchase Until December 13, 1898. WOODILL'S GERMAN BAKING POWDER WRAPPERS. Each package must have been purchased this year, its contents used only in the family and none in making articles for sale. Names will not be published, but a list will be kept, open to all. My signature must be on each package. W. M. D. FEARMAN.

Shippers of Country Produce Find it to their advantage to Consign Pork, Poultry, Butter, Eggs, etc. TO D. G. WHIDDEN COMMISSION MERCHANT HALIFAX, Nova Scotia And Buyers of Oranges find it pays to drop him a card for prices.

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From the Churches.

**ROCKLAND, CARLTON CO. N. B.**—The good work of the Lord has gone on, some 35 have been baptized and yet there is room and more to follow. J. W. B. YOUNG.

**CHARLOTTETOWN.**—Baptized five more Sunday, April 24. Others will follow soon. The special services have opened the way to the formation of a Junior Union. It will be organized this week. April 27. C. W. CORRY.

**DIGBY, N. S.**—The Digby Joggins African Baptist church is the scene of a gracious revival, under the labors of Delbert Everett, Lic. Over 30 have professed faith in Jesus Christ. Since last reporting I have baptized five converts at this place, including the wife of one of the deacons. God has done great things for Digby county this year. B. H. THOMAS.

**WOODS HARBOR, SHELburne CO. N. S.** Since last reporting four have been received into the church by baptism, all heads of families. We are glad to report growth in all departments of the work. A new organ has been secured through the efforts of the B. Y. P. U. which adds greatly to our services. HENRY QUICK.

**FREEMAN, N. S.**—On April 3rd Mrs. Nelson Thurber was baptized into the fellowship of the Freeport church, making 35 received in all, of which 31 were received by baptism. I was ably assisted for two weeks at Tiverton by Rev. C. E. Pineo of Westport, whose sermons were highly appreciated by all. The church was revived and strengthened and sinners converted. Two have been received for baptism. L. J. TINGLEY.

**HEBRON, N. S.**—Since our last report two more have been baptized and added to our number; also a beautiful two manual pipe organ has been put into our church. This instrument was manufactured by R. S. Williams & Co., Toronto, Ont., and is perfectly satisfactory in all respects. We heartily recommend this firm to any church desiring an organ, and we feel assured that all who patronize it will experience entire satisfaction. J. W. TINGLEY.

**SURREY, ALBERT CO.**—We have been holding five weeks of special services with this section of our field and the Lord has blessed us. Some who had backslidden for a number of years have returned to the Father's house, others who were lukewarm in the cause have been awakened to a sense of their responsibilities and the entire membership has been more or less quickened. The following persons were immersed in the Petawick river on the 24th inst.: Richard Price, Mrs. Price, Walter Steeves, Mrs. Samuel Reynolds, Louie McPharlan. J. M.

**WINDSOR, N. S.**—Large numbers of young men from all over the provinces are in Windsor at work of various kinds, many of these are from Baptist homes and members of Baptist churches. We are anxious look up all such and do all we can to make it pleasant for them here. The parents and pastors of these friends can assist us greatly by dropping me a card giving the name, what work they are doing and, when possible, the contractor for whom they are working. I shall be very glad to render any assistance in my power to any who may be thinking of coming, e. g., in securing work, a boarding place, etc. A. A. SHAW.

**MIDDLETON, N. S.**—At a large and representative meeting of the church, held April 16th, for the purpose of considering Pastor Locke's resignation, a resolution was adopted accepting the resignation of Mr. Locke, who has accepted a call to the pastorate of another church, and placing on record the church's grateful recognition of his earnest and faithful labors during the years of his pastorate, in which he has shown himself an earnest and acceptable preacher of the Word of God, a kind and obliging friend and neighbor, a patriotic and public spirited citizen, ready and willing at all times and under all circumstances to do his duty as pastor, friend and citizen in promoting the spiritual and moral welfare of his people and his fellowmen. His brethren pray that heaven's choicest blessing may follow him and his to his new field of labor.

**SEAL HARBOR.**—We have organized a B. Y. P. U. here. The officers were elected, President, Emma Burke; Vice-President, Eddie O. Fanning; Secretary,

Whitfield Burke; Corresponding Secretary, Bartha Langley; Treasurer, Charles Hudgson. We cannot tell how many members we will have as we only had two meetings on account of stormy weather and they were not very largely attended but we hope to have many. We will not forget to thank our Pastor A. G. Colburne for his kind interest in our B. Y. P. U. and also his successful labors as pastor of our church. We hope God helping us, to make our B. Y. P. U. a success and do a good work for the Master in the coming three months. April 18. BARTHA LANGLEY, Cor. Sec'y.

**WEST JEDDORE, N. S.**—It is now about five weeks since we began labor with the churches on this field. The field is an important one. There is much work to be done. We are doing what we can for the Master. The congregations are large and attentive. Difficulties that heretofore existed are vanishing. A B. Y. P. U. was organized on the eighteenth inst., with an active membership of twenty-six. The W. M. A. Society is being made stronger. A successful public meeting was held on Thursday evening. The Lord is in his holy temple waiting to bless. Let all the people wait before him. C. S. STRAENS.

**P. S.**—My address for the coming year is West Jeddore, Halifax Co., N. S. It has hitherto been Ingram River. Please notice change.

Quarterly Meeting.

The Quarterly Meeting of Pictou and Colchester counties was held, April 25th and 26th, with the church at DeBert. Pastors Adams, Raymond, J. W. Spidell, Clark and Chipman, Rev. A. Cohoon, Home Mission Sec'y., Bro. Onslow Nelson (Lic.) and delegates from Onslow, Great Village and Upper Economy were in attendance. On Monday evening Pastor Clark preached an excellent sermon from Ps. 45, the king, the king's enemies, the king's daughters, the king's palace. Tuesday morning was devoted to a conference of pastors and the presentation of reports from the churches. On Tuesday afternoon an interesting and profitable meeting was spent in the discussion of the attitude of the Bible toward intemperance, worldly amusements and covetousness. The discussions on these three subjects were opened by Brethren Spidell, Raymond and Cohoon, respectively. The evening meeting was devoted to Home Missions. Pastor Adams spoke on The Fathers of the ministry in Colchester County. Sec'y. Cohoon followed with an instructive address on Why churches should contribute toward Home Mission work. O. N. CHIPMAN, Sec'y.

For Denominational Work From April 1st to May 1st, 1898.

NEW BRUNSWICK.

Leinster street church, F M, \$10; Valley church Sunday School, F M, \$1.85; Avondale church, per Mrs Albert Plummer, F M, \$1.50; Jacksonville church, F M, 1.00; Cardwell, South Branch sec, Sunday School, F M, \$3.25; Hillsboro 2nd church (F M), \$7; Sunday School, F M, \$1.25; John McKinnon, F M, \$5; Harvey church Sunday School (special), \$1.46, regular, \$8.40, a friend, 25c) F M, \$10.11; Campbellton church Mission Band, F M, \$10; Fredericton church, D W, \$178.40; Gibson church, D W, \$16.21; Jackson town church, F M, 50c. Total, \$246.07. Before reported, \$1452.81. Total to May 1st, \$1698.88.

PRINCE EDWARD ISLAND.

Cavendish church, F M, \$7; Charlottetown church, D W, \$15.55; Eastpoint church (coll, D W, \$8.50, James Bruce, F M, \$1, Alex Robertson, F M, 50c, N W M, 25c, Gr Lig, 25c, Mrs John E Robertson, Gr Lig, \$1. For Tekkall building, Mrs. John Robertson, \$1, Hattie Robertson, 50c, Rev E A McPhee, 75c, Daniel Minn, 25c) \$14; Belmont Mission Band, F M, \$5.20; Hazelbrook church Sunday School, F M, \$5.00; Annandale church Sunday School, F M, \$2; Dundas church (per Wm Dunbar and wife, \$3, Jos A Dunbar, \$1, Addie Dunbar, \$1, David Dunbar, 50c, James Dunbar, 50c, Benj Dunbar, \$1, H and F M) \$6.45; Murray River church, D W, \$10. Total, \$64.12. Before reported, \$239.97. Total to May 1st, \$304.09. Total N B and P E I to May 1st, \$2002.97. J. W. MANNING, Treas. N. B. and P. E. I. St. John, May 2nd.

Windsor Baptist Rebuilding Fund.

Freeman Brothers, Halifax, \$20; Germain Street Baptist church, \$15; Hebron do., \$8.41; Great Village do., \$7.93; Rev. J. C. Archibald and wife, India, \$12.64; Rev. E. E. Gates, Bennett, N. Y., \$5; Mrs. John A. Dickson, Truro, \$2; Oliver Jones, Moncton, \$10; "Prairie," Truro, 50c.; East Corinth, Me., Baptist church, Mrs. Isaac Huntley, Avonport, Frank Phinney, Sackville, Mrs. J. H. Croscup, Truro, Miss Mina Reid, do., Isaac Jordan, Ellsworth, Me., C. S. McLean, do., each \$1; Clara Snowdon and mother, Sackville, 75c.; Rev. R. E. Gullison, India, \$10; Mrs. John Harris, Brantford, Ont., \$50; Wm. Craig, Esq., Port Hope, Ont., \$20. A. A. SHAW, A. P. SHAND.

Personal.

In another column we announce the marriage of Rev. S. D. Irvine, pastor of the churches in Springfield, N. B. We learn that the marriage took place in the house of worship at Hatfield's Point, that the attendance was very large, that the people rejoice with their esteemed pastor in all his happiness and wish for him and his bride the best blessings of life. In this wish the MESSENGER AND VISITOR joins. Bro. Irvine is one of our most valued ministers and his wife is a worthy graduate of Acadia Seminary.

President Trotter occupied the Germain Street pulpit last Lord's day, speaking in the morning in reference to the Educational work at Wolfville and the Forward-Movement Fund. He is spending a part of the week in the city in the interests of the work he represents.

We are pleased to be able to publish in this issue an interesting letter from Rev. G. O. Gates. Mr. Gates' many friends will be glad to learn that, when last heard from, he was in good health and enjoying his trip. He intimates, however, that touring in Palestine is not any easier work than preaching at home.

—One of our thoughtful pastors sends as a postscript to a personal note, the following, indicating his view of some of the matters which are engaging the attention of the world: "When Spain, having failed to pacify the Cubans, undertook to exterminate them by starvation at the hands of Weyler, it became necessary for someone to order her out of Cuba. The wicked, murderous thing, called the Concert of Europe, would gladly have ordered the United States to stand off while Spain finished the Cubans, thus repeating the Armenian horror. But England having had enough of the Concert abomination forbade its repetition in Cuba. God bless Great Britain and Greater Britain."

Art Loan Exhibition at Acadia.

The collegiate year of Acadia University is drawing to a close and will terminate by the Commencement exercises from May 29th to June 2nd, inclusive. Dr. Buller, President of Colby University, will preach the baccalaureate sermon before the graduating class on Sunday, May 29th.

The year of '97-'98 has been one of the most successful in the history of the College. The Board of Governors have made no mistake in the selection of their new president, Dr. Trotter. It would be difficult, indeed, to find a man who would fill the position better. Dr. Trotter has just returned from a most successful three weeks trip. Primarily he went to attend the meeting of the N. E. Alumni at Boston, and incidentally visited New York and other side places in the interests of the Forward-Movement, which is the raising the sum of \$75,000 for the several institutions at Wolfville. Already he has secured pledges to the amount of nearly \$30,000, and there is strong hope that the full

THE LIFE OF J. M. Cramp, D.D.

Late President Acadia College

—BY—

REV. T. A. HIGGINS, D. D.

A handsome volume of nearly four hundred pages. This two dollar book will be sent to any address in Canada for the small sum of sixty-two cents; and to the United States for seventy-two cents.

Address: REV. A. C. CHUTE, Halifax, Nova Scotia.



amount will be raised before very long.

Among the many attractions at the University during the month of May will be a lecture on the evening of May 11th by Dr. Lorimer, pastor of Tremont Temple, Boston. It is expected that many will come into Wolfville from a distance to hear this eminent preacher and lecturer. The student body congratulate themselves upon being able to secure the great divine for this occasion.

Another, and in some respects one of the most important, feature of the week of graduation exercises will be an Art Loan Exhibition. It will be held in Alumni Hall of Acadia Seminary and will be open both morning and afternoon from May 27 to June 1. The exhibition will be under the direction of an executive committee, consisting of H. H. Roach, Dr. DeWitt, Irad Hardy, Miss E. M. Freeman, Mr. Herbin and Miss Annie Cohoon. This committee expect to bring together, for the benefit of the students and general public, one of the finest collections of loaned paintings ever exhibited in the provinces.

Among the special attractions will be a large work by Robert Reid, the artist who painted the famous panels known as the "Five Senses" in the Congressional Library at Washington. Mr. Reid was also one of the famous staff of artists who did the fresco decoration at the World's Fair. Mr. W. O'Key, of Kentville, has kindly consented to loan part of his famous collection by the Old Masters, including paintings by Turner, Rembrandt and others. This will be a rare opportunity to see paintings by some of the world's greatest artists.

Correction.

In my article under the caption "Baptized for the Dead," in MESSENGER AND VISITOR of April 20, three or four typographical errors appear, which obscure my meaning to the reader. In the first two places, and in the last place that the word "immersion" occur, read *emersion*, and for "national law" read *natural law*.

P. R. MACINTYRE.

Lime Hill, C. B.

A west bound Southern Pacific passenger train was taken in charge by four masked men at Comstock, Texas, at midnight Thursday night. The robbers wrecked the safe in the express car and took the entire money contents, amounting to \$20,000.

SPRING GOODS

Have all arrived, and the mild weather of March started spring trade in good style. Good qualities are in demand. We observed this all last year. Customers bought good suits and overcoats, said they had experimented in cheap stuffs long enough. We keep good clothes and trimmings because we have experience in buying—employ skilled tailors—possess every facility for fine tailoring—and our prices are moderate. Send a card for our new booklet.

A. GILMOUR, Tailor.

68 King St. St. John.

**BROWN-B.** the bride, Coombes, Barton, all Co., N. B. **STODDARD** of April at Harbor, Sh Ernest Qu place, to Yarmouth C **ERVINE** Kings Co., E. M. Keirst to Edith A. Keirstead, E **SMITH-D** of Mr. Arth the 27th ult. George T. Sn Dukeshire, o

**HAINES.**—James Haines had been for Freeport Bap his saviour.

**MORRELL.** 20th, of consa rell, in the 2 Morrell was Baptist church Christian wal child and a friends to mo

**BISHOP.**—A B., on the 20th ness, Priscilla 43 years. Th 1st Chipman Jesus. She is infant.

**SAMFORD.**—erly Miss Jan away on April field, North Our dear sist the communit their loss at children, and circle of relat (St. Jo

**BAKER.**—D S., April 18 Baker, of Tor young brother Gullison, three worthy of th last sickness manifested gr There is hope

**STEVENS.**— life on the 15 Our sister was Hugh Steeves 1st Hillsborou Hillsborough organization and were hon day of their d Our sister had ing the last v tackled with t very prevalen past winter, f She has left a their loss. M parted them. Sunday aftern by Pastor d discourse was John 16: 2, die in the Lot

DONAT

The readers Christian Visi VISITOR have from time acknowledged from John Be ago Mr. Bew's and settled an tance from A were the last died a few y brother, John About nine Breton, and money for m visit him at h his sister livin by his father. \$1,000 for the tion that the on it as long a live. Then th property of th invested on re Bew has been the amount, year gain. La

MARRIAGES.

BROWN-BARTON.—At the residence of the bride, on the 28th ult., by Rev. J. Coombes, Frank L. Brown to Alice M. Barton, all of Cumberland Bay, Queens Co., N. B.

STODDARD-MURPHY.—On the 6th day of April at the Baptist church, Wood's Harbor, Shelburne Co. N. S., by Rev. Ernest Quick, Desmond Stoddard, of that place, to Eva L. Murphy, of Argyle Sound, Yarmouth Co. N. S.

ERVINE-KEIRSTEAD.—At Springfield, Kings Co., N. B., April 25th, by the Rev. E. M. Keirstead, D. D., Rev. S. D. Ervine to Edith A. Keirstead, daughter of J. A. S. Keirstead, Esq.

SMITH-DUKESHIRE.—At the residence of Mr. Arthur Brown, Lawrence town, on the 27th ult., by Rev. Lewis F. Wallace, George T. Smith, of Kingston, to Mrs. A. Dukeshire, of Lawrence town.

DEATHS.

HAINES.—At Freeport, N. S., April 17th, James Haines, aged 78 years. Bro. Haines had been for many years a member of the Freeport Baptist church and died trusting his Saviour.

MORRELL.—At Freeport, N. S., April 20th, of consumption, Mrs. Fenwick Morrell, in the 26th year of her age. Sister Morrell was a member of the Freeport Baptist church and maintained a consistent Christian walk. She leaves a husband, one child and a large circle of relatives and friends to mourn her departure.

BISHOP.—At Gasperaux, Chipman, N. B., on the 20th inst., after a lingering illness, Priscilla, wife of Wm. Bishop, aged 43 years. The deceased was a member of 1st Chipman church, and died trusting in Jesus. She leaves eight children, one an infant.

BAMFORD.—Mrs. Enoch Bamford (formerly Miss Janet Strong) passed peacefully away on April 8th, from her home in Blissfield, North Id Co., to her heavenly home. Our dear sister will be greatly missed in the community. She left to deeply mourn their loss an affectionate husband, four children, and two brothers, with a large circle of relatives and friends.

BAKER.—Died at Tremont, Kings Co., N. S., April 10th, Emory, son of W. O. Baker, of Torbrook, aged 14 years. Our young brother was baptized by Rev. R. E. Gullison, three years ago, and ever walked worthy of the high calling. During his last sickness of four weeks' duration he manifested great patience and trust in God. There is hope in his death.

STEVENS.—Jane C. Steeves departed this life on the 15th of April, aged 75 years. Our sister was the wife of the late Deacon Hugh Steeves. She was baptized into the 1st Hillsborough church, and when the 3rd Hillsborough church became a separate organization she and her husband joined it and were honored members of it until the day of their departure to be with Christ. Our sister had been in failing health during the last twelve months and was attacked with typhoid fever, which has been very prevalent in this locality during the past winter, from which she never rallied. She has left sons and daughters to mourn their loss. May the divine comfort be imparted them. The funeral took place on Sunday afternoon. The service was conducted by Pastor J. Miles when a suitable discourse was delivered in the church from John 16 : 2, 3. "Blessed are the dead who die in the Lord."

ANNUITY FUND.

DONATIONS, REQUESTS, ETC.

The readers of the Christian Messenger, Christian Visitor and the MESSENGER AND VISITOR have seen for many years past, from time to time, in these papers acknowledgements of donations to missions from John Bew, of Arichat. Many years ago Mr. Bew's father came from England and settled among the French a short distance from Arichat. John and his sister were the last of his children. The sister died a few years ago, and that left the brother, John, alone on the homestead.

About nine years since, being in Cape Breton, and Mr. John Bew having sent money for mission to me, I took pains to visit him at his home. I found him and his sister living alone in the house built by his father. Before I left he gave me \$1,000 for the Annuity fund on the condition that the Board should pay him interest on it as long as he and his sister should live. Then the \$1,000 would become the property of the Board. The money was invested on real estate security, and Mr. Bew has been paid \$40 a year interest on the amount. This gave the Board \$20 a year gain. Last autumn Mr. Bew wrote

me that he would not require the Board to pay any more interest. Shortly after this he was taken with a severe illness from which he never recovered. On my first visit to him I wrote his will by which he left his property to the Annuity Board. He accepted my advice and made Clement H. Whitman, Esq., of Canso his executor. So soon as Mr. Whitman heard that Mr. Bew was sick he and the Rev. F. H. Beals visited him and did all they could for his comfort. He engaged Mr. Beals to write another will for him by which he left his money and personal property to the Annuity Board and his farm to Home Missions, Foreign Missions and the Canso church, each to have an equal share.

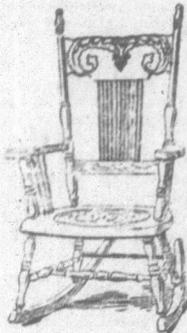
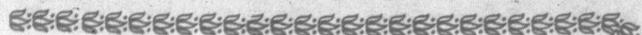
The Rev. Mr. Beals and Bro. Whitleyman did all in their power for the lonely man. They took charge of the funeral and spared no pains to have everything done that the occasion required.

Mr. Whitman is carefully looking after the estate. He has sent to the Annuity Board \$2,000 and will remit the balance as soon as he can legally close the business. The Home and Foreign Missions and the Canso church will get their portions as soon as the farm can be sold. Reckoning on the \$1,000 given nine years ago, the Annuity Board will get about \$5,500. The Board has been able to place the \$2,000 received from Mr. Whitman on mortgage.

Mr. Bew and his sister lived retired and solitary lives, and practiced self-denial to a very extreme degree. They were kind, harmless and strongly religious, although they never made public profession of religion. Mr. Bew had a gentle nature and a strong intellect. He was about eighty years old when he died. He was a good man and highly esteemed by his neighbors.

Today I received an express order for \$50 from J. W. Ingraham, Esq., of North Sydney, executor of the estate of the late Thomas F. Moore, of Leitches Creek, on the Sydney Bay. I had not the pleasure of Mr. Moore's acquaintance, but here we have proof that he held God's servants in such high esteem that he left a part of his earnings for the needy among them.

Evidences are multiplying that God is putting it into the hearts of his servants to remember ministers, their widows and orphans. Soon there will be enough to meet their wants, and the time will end when these servants of God will not know from whence will come their food, shelter and clothing. Some who read this account may wish to contribute to this object while they live—even now. Well, send to the treasurer, E. M. Saunders, Halifax, whatever you may decide to give. But if you decide to put something in your wills leave it to "The Ministers Annuity Fund of the Mar-



No. 524 -- Our Special Cobbler Seat Rocker with embossed Leather seat, Golden Birch, Oak or Mohoganzed Frames at \$2.25.

This Chair is very superior in make, design and finish and is the Greatest Value in Canada.

No. 524.

We show a great variety of Cobbler Seat Rockers, Handsome Designs, in Oak, Curly Birch, Mahogany Finish and Bird's-Eye-Maple at \$3.50, \$4.75, \$5.25, \$6.50, \$6.75, \$7 and upwards.

Manchester Robertson & Allison

time Provinces." There is need of \$50,000. I hope we shall be able to report \$12,000 to the next convention, beside the M. Relief and Aid Fund.

Now is the time for the ministers to unite with the fund. Send to the Sec'y-Treas. for the Constitution.

E. M. SAUNDERS, Sec'y-Treas.

\* \* \*

To the Baptist Ministers of the Convention.

Circulars have been sent this week to all the ministers whose churches have not taken up the yearly collection. In the autumn circulars were sent to the clerks of the churches. A little over \$150 have been sent to the treasurer. Five hundred dollars additional are needed. The Board appeals to the ministers to take the matter up and put the Board in a position to give the maximum amount in making the next appropriation. All are thanked most kindly for what has been done. Some of the annuants depend on their claims for the bare necessities of life. Please take collections as soon as possible. Remit to the treasurer, E. M. Saunders, Halifax.

E. M. SAUNDERS, Sec'y-Treas.

Disordered Kidneys.

Perhaps they're the source of your ill health and you don't know it. Here's how you can tell -- If you have Back Ache or Lame Back. If you have Puffiness under the Eyes or Swelling of the Feet. If your Urine contains Sediment of any kind or is High Colored and Scanty. If you have Coated Tongue and Nasty Taste in the Mouth. If you have Dizzy Spells, Headaches, Bad Dreams, -- Feel Dull, Drowsy, Weak and Nervous. Then you have Kidney Complaint.

The sooner you start taking DOAN'S KIDNEY PILLS the more quickly will your health return. They've cured thousands of cases of kidney trouble during the past year. If you are a sufferer they can cure you. Book that tells all about Doan's Kidney Pills sent free to any address. The Doan Kidney Pill Co., Toronto, Ont.



A PROMINENT SCHOOL TEACHERS EXPERIENCE

Paine's Celery Compound Does a Marvellous Work for Him.

HIS LONG YEARS OF SUFFERING ARE ENDED.

Neuralgia is Banished and a Shattered Nervous System made Strong and Vigorous.

All who have made use of Paine's Celery Compound have experienced its wondrous strengthening effects upon the nervous system. This disease-curing medicine acts directly and promptly on the blood, taking away every trace of poison from the clogged and vitiated life stream. Thus, when the blood is pure and flowing freshly and freely, and the nerves braced and in good condition, neuralgia and all kindred diseases take their flight never to return. This is the month to banish nervousness, headache, insomnia, kidney and liver troubles. This is the time when the neuralgic and rheumatic should get rid of their misery and pain, so that they may fit themselves for work and enjoyment during the summer season. Paine's Celery Com-

ound is the only medicine that can effectually rid the system of all unhealthy conditions; it is beyond all question the surest and best medicine that ailing people can use. Mr. Leverett A. Belyea, Hamstead, N. B., writes as follows: WELLS & RICHARDSON CO., GENTLEMEN:--In the winter of 1884 I was taken with a severe attack of neuralgia in the head and shoulders. Since then it became seated, and I gave up the idea of ever being cured. Have taken medicine prescribed by different physicians, but all to no avail. Some three months ago I was induced to try a bottle of Paine's Celery Compound. Before I had taken half of it I began to feel better. Sleep, which in my early days

appeared so refreshing, has in these years of affliction been made up of frightful dreams; but not so now, as the medicine began to have a telling effect on my nerves. I have taken three bottles of this glorious medicine, and to-day I can say that it is the first time in eleven years that I have felt none of those piercing pains to which I had once been a victim. Let me say to any person who may read this testimonial, in this province or elsewhere, that if you discredit this statement, just write me and I will only be too glad to inform you of what has cured me of neuralgia and a shattered nervous system. Yours respectfully, LEVERETT A. BELYEA, Hamstead, N. B.

News Summary.

Flour has advanced 25 cents a hundred at London owing to wheat being held for speculation.

The Earl of Stradbroke will be the commander of the volunteer artillery team that will visit Canada this year.

A Montreal horse dealer has received an order from the United States government for 2,500 horses for army purposes.

The Council of the Toronto Board of Trade has passed a resolution favoring an export duty on nickel-copper ores and matte.

Mayor Gillis, of Annapolis, while at Perotte last week had one of his ribs broken by his horse starting as he was getting into the carriage.

Guillemain the alleged murderer who escaped from St. Hyacinthe jail, Que., on Monday night, was captured on Wednesday afternoon.

The Senate on Tuesday without any delay confirmed the nomination of Judge Day to be secretary of state in succession to Secretary Sherman.

By an explosion in the California Powder Works at Santa Cruz, Cal., on Tuesday at least seven lives were lost. The disaster was caused by the explosion of the cotton plant.

Mr. Joseph Chamberlain has announced that the Alaska boundary dispute would be referred to arbitration. He added that in the meantime a modus vivendi may be agreed upon.

The A. Christie Wood Working Co., have received the contract for fitting up a large drug store at North Sydney, Cape Breton. The fittings are to be of cherry and are said to be very fine.

The cruiser Minneapolis dropped anchor in Eastport harbor on Wednesday afternoon. It is said that she with the Columbia has been assigned the duty of patrolling the New England coast.

Early Wednesday morning a barn on Royal Road, York county, owned by Mr. Isaac Ashfield, was burned. A horse, fifty tons of hay, a lot of grain and farming implements were destroyed.

The citizens of Wolfville have empowered the town council to offer the municipality of Kings a sum not to exceed twenty-five thousand dollars for a site and the cost of erection of the county buildings, provided they are located in Wolfville.

Monday evening a number of friends of Premier Emmerson invaded his home at Dorchester and through Mr. C. C. Hamilton, of Shediac, presented him with a congratulatory address and a solid silver tea service. The presentation took the Premier completely by surprise and he feelingly expressed his thanks.

The will of Miss Antoinette Nordbeck was probated at Halifax Monday. She leaves \$500 to Robie street Methodist church, and \$250 to the superannuation fund of the Nova Scotia Methodist conference. The rest of the estate, estimated to be worth \$60,000, is bequeathed to the four children of Rev. Robert Murray, editor of the Presbyterian Witness.

The Spanish mail steamer Montserrat has reached Cienfuegos, breaking the blockade. She was bound to Havana, and on nearing the port the American ships fired at her. The mail steamer, after firing twice, went away from the blockade to the southern coast. She brought 1,000 soldiers, \$6,000,000 and 15 guns of great calibre.

United States Minister Clayton has communicated to the government of Mexico the resolution of Congress declaring war with Spain. Minister Mariscal, of the foreign department, has replied lamenting the war and hoping for its speedy termination. He assures the American minister on the authority of President Diaz that Mexico will maintain the strictest neutrality.

At the convocation of Queen's University, Kingston, on Wednesday, degrees of D. D. were conferred on Rev. Canon Low, of Almonte, Ont., and Prof. Ross, of Montreal. Sir Wilfrid Laurier was named for LL. D., and he will attend the autumn convocation to receive it. The university has been presented with \$1,000 by N. K. O'Loughlin, of New York, a former resident of Kingston.

A Key West despatch of April 28th says: The large Spanish steamer Guido, bound from Corunna for Havana with a large cargo of provisions and money for the Spanish troops, was captured early yesterday morning by the United States Monitor Terror. The Spanish steamer Guido, Capt. Armarechia, is a vessel of 2,065 tons net, owned by the Navigation Company, of Bilbao. She was built at Belfast in 1883 and is 360 feet long.

Moncton Transcript: Little Master Walter Gallagher, of Dorchester, returned today from St. John with a new 98 Crescent bicycle, the result of his own earnings. Two years ago at the age of ten years he determined to have a bicycle. At that time he commenced selling the evening

Transcript at Dorchester, after school hours, and at the end of each month deposited his earnings in the Savings Bank with the result that he went to St. John, made his own selection of a wheel and bought at the very lowest price and paid his own cash for it, which was an honorable and independent way for any little boy to get a wheel.

The New York Voice not long ago sent out the following questions to judges of police courts of large cities in various parts of the United States: "First,—What proportion of the business which comes to your court arises from the use of intoxicating liquor? Second,—What do you think would be the effect, as far as the work of the police magistrates is concerned, if all the saloons of your city were closed, and liquor selling and drinking should stop?" None of the police justices who sent replies were Prohibitionists, and yet their testimony against alcohol as the great promoter of criminal offences was in substantial agreement. The average of the replies sent in declared that seventy-seven per cent. of the business brought into the police courts is due to the use of alcoholic liquors. The total of the fines collected by police justices provides for only a small part of the expense of dealing with men who are prompted to break the law by the unruly demon of drink; and if the liquor

Gained 39 Pounds.

THE EXPERIENCE OF MISS FLORA FERGUSON, OF SYDNEY, N. S.

For Five Years She Was an Almost Helpless Invalid — Used Many Medicines Without Benefit — Dr. Williams' Pink Pills Restore Her Health.

From the Sydney, N. S., Reporter.

Many of our Cape Breton readers, especially those residing in Sydney and vicinity, will remember the subject of this article, and also knew Miss Ferguson when residing at her home on Hardwood Hill, just on the borders of the town. From 1890 to 1895 sickness preyed upon Miss Ferguson, and from a bright and healthy girl she became an invalid, completely given up to weakness and despondency. In the spring of 1895 she left her home and went to the States, where she had a sister and other friends, thinking that a change of climate might benefit her. While there she was attended by medical men, but without any improvement, in fact she gradually grew worse, until she used to spend the greater part of every day on the lounge at her sister's. Friends came to see her, only to go away with the sympathetic remark, "Poor Flora, she is not long for this world." From the beginning of her sickness up to the time when the first box of Dr. Williams' Pink Pills was taken, she had tried upwards of twenty different kinds of medicine—some from doctors and some of the many patent drugs for sale at druggists. Hearing from a friend of the value of Dr. Williams' Pink Pills, Miss Ferguson resolved to give them a trial, and requested her sister to get her a box. Following the directions carefully she began to take them. As day by day went by she began to feel lighter and her spirits to return, and in the course of a few weeks she walked a mile to the post office and home again. Miss Ferguson continued taking the pills until she had used eight boxes, when she was completely restored to health and happiness. She was again strong and healthy. While ill she had greatly run down in weight, and at the time she began using Dr. Williams' Pink Pills, was reduced to 102 pounds, and when she had completed the eighth box her weight had increased to 141 pounds. Only one month ago she called at the home of the editor of this paper to leave her address to have the Reporter forwarded to her at Arlington, Mass. During the women's conversation with her the above facts were told to Mr. W. A. Richardson, the editor, and with beaming countenance Miss Ferguson willingly agreed to have him tell the people "How Dr. Williams' Pink Pills brought her from the gates of death to the enjoyments of health." He was astonished, as being well acquainted with her when in Sydney, knowing how ill she was and seeing her physically changed person, was enough to cause anyone to be amazed at the change.

The above facts can be verified by writing Miss Ferguson, at No. 16 Henderson street, Arlington, Mass.; or the editor of the Island Reporter, Sydney, C. B., or any one of the intimate friends of Miss Ferguson, Hardwood Hill, Sydney.

traffic were suppressed, the immense cost of courts, jails and other expenses connected with crime would be greatly lessened.

Nature makes the cures after all.

Now and then she gets into a tight place and needs helping out.

Things get started in the wrong direction.

Something is needed to check disease and start the system in the right direction toward health.

Scott's Emulsion of Cod-liver Oil with hypophosphites can do just this

It strengthens the nerves, feeds famished tissues, and makes rich blood.

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

EQUITY SALE.

There will be sold at Public Auction at Chubb's Corner, in the City of Saint John, in the City and County of Saint John, and Province of New Brunswick, on Thursday, May Fifth next, at Twelve O'clock, noon, pursuant to the directions of a certain Decreeal Order of the Supreme Court in Equity made on the seventeenth Day of February, A. D. 1898, in a certain cause therein pending wherein the Foreign Mission Board of the Baptist Convention of the Maritime Provinces are Plaintiffs and Charles Campbell and Elizabeth Brown Campbell, his wife, are Defendants, with the appointment of the undersigned Receiver, the Mortgagee premises described in the Plaintiff's Bill and said Decreeal Order, as follows: "All the lot of land and premises fronting on Burke street, formerly Morris street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, known and distinguished on the Map of the said City as Lot Number Eight, Hundred and sixty (860), having a front of forty feet on the said street and extending back another one hundred feet, together with all the buildings and improvements thereon and the privileges and appurtenances thereto belonging or in anywise appertaining."

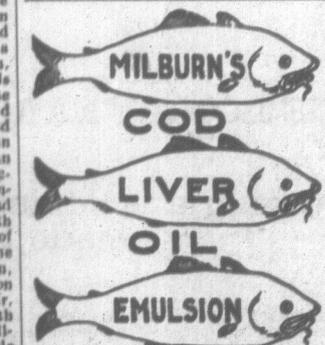
For terms of sale and other particulars apply to Mont McDonald, Plaintiff's Solicitor, Saint John, N. B. Dated this Twenty-sixth Day of February, A. D. 1898.

MONT McDONALD, THOMAS F. REGAN, Plaintiff's Solicitor. Referre in Equity. GEO. W. MORROW, Auctioneer.

DOORS

All standard sizes in stock. Well made. Bottom Prices. Send for new catalogue.

A. CHRISTIE WOOD WORKING Co. CITY ROAD, ST. JOHN, N. B.



If you've tried other Emulsions and find they don't agree with you, just get a bottle of MILBURN'S. It is pleasant to take, and won't turn the weakest stomach. It has combined with it Wild Cherry Bark and the Hypophosphites of Lime, Soda, and Manganese, and has wonderful restorative and flesh forming properties. For Bronchitis, Consumption, Scrofula, Rickets and similar diseases it has no equal.

Price 50c. and \$1.00 a bottle at all dealers.

Agents Wanted AT ONCE

For the "AUTHORIZED MEMORIAL VOLUME OF THE LIFE OF FRANCES E. WILLARD," prepared by Anna A. Gordon, Miss Willard's private Secretary, assisted by the ablest talent in England and America. Among the contributors are Joseph Cook, Dr. Lyman Abbott, Bishop Vincent, D. L. Moody, Theodore L. Cyler, Archbishop Farrar, Canon Wilberforce, Frances E. Clark, Lady Henry Somerset, Margaret Bottomie, Mrs. L. M. N. Stevens, President of the W. C. T. U., Mrs. Mary A. Livermore and Dr. C. H. Parkhurst. This book is one of surpassing interest and cannot fail to sell rapidly. It is low priced, authentic, profusely illustrated. It is the only authorized life of Miss Willard that will be issued, and will bear the stamp of the official Publishing House of the W. C. T. U. on the title page.

We are prepared to supply this book to agents at our usual liberal discounts, and desire to have a canvasser to act in every locality without delay. Terms will be mailed on application. A complete outfit, including sample prospectus copy, etc., will be sent with full particulars on receipt of 50 cents in postage stamps. Address R. A. H. MORROW, Publisher, 59 Garden Street, St. John, N. B.

Spring Purification.

The clogged-up machinery of the system requires cleaning out after the wear and tear of the winter's work. Nothing will do this so thoroughly and perfectly as the old reliable

Burdock Blood Bitters.

It cures Constipation, Sick Headaches, Feeling of Tiredness, and all the evidences of Sluggish Liver and Impure Blood, which are so prevalent in the spring. It makes rich, red blood and gives buoyancy and strength to the entire system.

THE RAVAGES OF CONSUMPTION.

The White Plague on the Increase.

The remarkable increase of deaths from Consumption (tuberculosis) within the last few years is now attracting the attention and earnest consideration and study of the leading medical authorities of Europe and America. And the most strenuous efforts are being made to check its further development. Many eminent men suppose that Consumption cannot be cured; but not so with that great scientist and chemist, Dr. T. A. Bloom, who asserts that this terrible malady has never been thoroughly studied in its various bearings; and says that consumptives are constantly being sent to sanatoriums, with the hope of prolonging life for a short time, rather than for the purpose of effecting a cure. Dr. Bloom has made consumption a lifelong study; and he claims that not only can life be prolonged, but a complete cure can be effected, even in the last stages. The Bloom Cure is not an experimental remedy, but is the result of laborious study and practice, each ingredient in its composition having been selected for a special and powerful bearing upon the cause of this dreadful disease. If his remedies (The Bloom Cure) are persisted in for a reasonable time, a permanent and a permanent cure can be effected.

If the reader is a consumptive, or has lung or throat trouble, general debility or wasting away, do not despair, but send your name, post office and nearest express office to The Bloom Chemical Co., Limited, 18 Adelaide Street West, Toronto, when three large sample bottles (The Bloom Cure) will be sent you free. Don't delay until it's too late—but send at once for these free samples; and be convinced of the efficacy of this great remedy. When writing for samples say you saw this free offer in the Messenger and Visitor.

NOTICE OF MEETING.

Notice is hereby given that the Annual General Meeting of the Shareholders of The S. Hayward Company will be held at the Office of the Company, Corner of King and Canterbury Streets, St. John, N. B., on Wednesday, May 11, 1898, at 3 o'clock, p. m., for the election of Directors and the transaction of such other business as shall legally come before the meeting. S. HAYWARD, President. Dated at St. John, April 27, 1898.

Crude Oil "In the winter Valley, a small oil line and a good road," says the snow was there for about one year was spread over horses and the distance of in this valley as dusty in dry weather and it's no unusual 3 to 6 inches deep in the snow. "This bit of referred to have since, for when and 'dusty roads' of every one year rods of road were well kept brick shower when the dirt was as dry. The writer has seen to many observers the cause. At the of three summer to be seen the preserving of accepting the truth, it is not so for a solution of tions has a nuclear hope?

"In the employment good roads no old mode of construction. The roadbed shows with machinery working and for is loose and best of oil the oil shows manner of spraying of oil to the determined by tests. The writer observation, is that three rods of road the writer has no oil to the depth Current price of will determine of road."

Grain It used to be had fine pastures was annually over could fatten better than on grain, according to Am says:

The pasture has sowed, for the fast still has the advantages pasture without labor, grown and harvested requires much labor cheaper feed. Little beef now grows pasture alone. region of Kentucky used to supplement are still fattened probably no richer the Kentucky beef ever, identical with northern states, and especially fattened, it is no nutritive value than smaller grains. great deal of nut stalks. This is an ern farmers would before. It is the feed that has done else to make corn means for fattening

Feminine Farmers that feed their animals alive day.

The Farm.

Crude Oil on Dirt Roads.

In the winter of 1894, near Grand Valley, a small plug was forced out of an oil line and a quantity of oil spurted on the road.

This bit of road and the crude oil referred to have attracted my attention ever since, for when the dry weather returned and 'dusty roads' was the hailing salutation of every one you met this particular four rods of road were as free from dust as a well kept brick paved street, and after a shower, when the dusty roads were converted into beds of mud, this section of road was as dry as if no rain had fallen.

In the employment of crude oil for good roads no change need be made in the mode of construction now in general use. The roadbed should be properly shaped with machinery, and immediately after working and forming and while the earth is loose and best adapted for the absorption of oil the oil should be applied after the manner of sprinkling streets.

Grain Versus Pasture.

It used to be common for farmers who had fine pastures, especially on land that was annually overflowed, to boast that they could fatten beves more cheaply on grass than on grain.

The pasture has not been wholly superseded, for the farmer who has good pasture still has the advantage, provided he supplements pasture with grain. In spite of the fact that the pasture supplies food without labor, while the corn crop, if grown and harvested as it should be, requires much labor, the later is much the cheaper feed.

Feminine Dairy Wisdom.

Farmers that feed just enough to keep their animals alive are losing money every day.

The market in most places is not properly supplied with freshly made butter during the winter months.

One-half pound prints are very neat and a convenient size to use.

Fold each print in parchment paper or new cheesecloth. Be sure and give full weight.

If you supply a dealer see to it that he keeps your prints in proper place, i. e., not mixed up with cheese, bad butter, and all sorts of contaminating articles.

Handle your product so well that when your name is seen on a package it will be a guarantee of perfection. If you do this, and you can, your fortune is made.

Keep the dairy cattle in a stable by themselves. The heifers should never be put off in a dark, cold stable.

Remember that in winter cows eat more dry feed than in summer and consequently need more water. It should be accessible at all times: pure, fresh, but not too cold.

Never employ an ignorant lunkhead of a man to care for cows.

The cattle will soon tell you of their treatment in your absence if you are a little observing.

The milker should be clean, and should not use tobacco.

Milk with dry hands always.

Do not leave the milk standing in the stable until the "chores" are all done, but take it at once to the dairy-room and strain it.

Never mix fresh, warm milk with that which has been cooled.

Never close a can tightly which contains fresh, warm milk or cream. It should first be aerated.

Never use old and rusty cans or pails. It is an economy to throw them away and get fresh bright ones.—(Dorothy Tucker, in Farm Journal).

Wheat and Corn for Pigs.

After feeding corn alone, dry wheat alone, wheat soaked alone, and equal parts of dry corn and wheat, the Indiana experiment station finds that pigs fed exclusively on shelled corn in cold weather made a gain of 1.16 pounds per day; those fed on whole dry wheat made a gain of 1.02. The great difference, however, in these feeds is apparent when it is shown that it cost 1 1/2 cents to produce live pork with whole shelled corn, but with whole wheat it cost 4 1/2 cents, and a little over 4 1/2 cents with whole wheat soaked. To produce a pound of gain with the mixture of wheat and corn it costs almost 3 cents. It was found that the influence of food on the organs and fleshy parts of the body did not seem to be materially different with the different grains. Where corn was fed alone, the bones were somewhat softer than when wheat was fed alone, or where wheat and corn were fed together. [American Agriculture.

Black Walnut Trees.

Black-walnut trees may be safely planted either in spring or fall, though spring is preferred north of New York. A safe size to plant is from four to six feet. Larger than this they need more care in transplanting than an ordinary planter would be apt to give them. In their wild state these trees are mostly found in rather low, deep ground, but in cultivation it makes little difference where planted, as they do well in all situations. Looking for profit from timber as well as nuts, you could plant as close as in squares of four feet, thinning out from time to time, as the trees evidently required it. Foresters prefer this plan for another reason—close planting promotes rapid upright growth, and prevents the making of side branches to any extent. The quicker a tree intended for timber makes height, the fewer knots there will be in it. The prevention of side branches of large size is a step in the same direction. When a large branch dies or is cut off, a scar forms, which depreciates the value of the lumber. A dead branch left on does worse than this. New wood forms over it annually, leaving a line of dead wood in the body of the tree. For this reason a good forester never permits a dead limb to remain on the tree.—[Country Gentleman.



Don't work: let SURPRISE SOAP do the labor for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.

Home Work for Families. WE WANT the services of a numbers families to do work for us knitting Seamless Bicycle Stockings, Woodmen's Socks, and Motormen's Mittens. WE FURNISH machine and material under contract to Reliable Families Only. Yarn is very light, and by sending it out and having it returned by parcel post as finished, we are enabled to employ a larger number of people, and thereby save taxes, insurance, and interest on money. STEADY WORK and GOOD PAY for those who make prompt returns. For particulars ready to commence send name and address: THE CO-OPERATIVE KNITTING CO., Georgetown, Ont.

Vapo-Cresolene. Cures While You Sleep Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh. During recent years an important change has taken place in the treatment of certain diseases of the air passages. While formerly it was the custom to rely almost entirely on internal medications in this treatment, the importance of direct applications of medicines to the diseased parts is becoming more and more generally recognized. Of this method of treatment, Cresolene is the most largely used, the most successful in its results, and the most convenient way of medicating the air passages. Descriptive booklet, with testimonials, free. For sale by all druggists, United States and Canada. VAPO-CRESOLENE CO., 69 Wall Street, New York. Leming, Miles & Co., Montreal, Canadian Agents.

PEOPLE WHO CALL ON US. To inspect our Stock of PIANOS, ORGANS and SEWING MACHINES and see the values we offer at the different prices, the EXCEPTIONALLY easy TERMS by which they can make a Piano, Organ or Sewing Machine their own, don't USUALLY buy ELSEWHERE on INSTALLMENTS that the process of paying kills all the pleasure that might come out of the possession. GIVE US A CHANCE. DON'T KEEP back because you cannot pay more than \$10 per month on a PIANO, \$2.00 on an ORGAN, or \$1.00 on a SEWING MACHINE. I WILL pay you to inquire of us or our AGENTS in some way before buying elsewhere. MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

People of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 137 Granville Street, Corner of Buckingham, Halifax.

"Made in Canada" THE E. D. EDDY CO., LIMITED. When you buy wooden pails and tubs see they bear a reliable and well-known name, and see that no foreign or inferior make is palmed off on you.

# The Thing

"AYER'S SASSAPARILLA has been a household companion in our family for years. I take it every Spring, beginning in April. It tones up my system, gives me an excellent appetite and I sleep like a top."

H. R. WILDEY, Philadelphia, Pa.

# For Spring

## THE VALUE

Is really more than one may think. For instance: It aids the Publisher in his work of addressing; it aids the Postmaster; it tells a Subscriber that the paper he gets is his own paper; and, what is equally important, it gives him each week a definite statement of his account. It's a small bit of paper—the "tab"—is—but it has a mission, and it should be read and appreciated.

## OF

The men who see it, and read it, and take in its meaning, the number is, not as large as it should be. When it says '93 (January is understood), or May '92, or June '94, or Oct. '95, or Feb. '96, or something else, it means, "That is the date to which the Subscription for this Paper is PAID," and it is a gentle reminder, each week, fifty-two times per year, that a Subscriber's account is Paid or is Not Paid.

## THE

Truth of the matter is that attention to the Label would prevent many mistakes that annoy. It gets wrong sometimes, but it can always be made right. And the burdensome account would never roll up if the "tab" read to some date "in advance." Neglecting it won't make the burden any less. It is better to face it and lift it than to worry over its growth:

## LABEL

And "tab," in this circular refer to the same thing; viz., that little piece of colored paper stuck to the first page of your MESSENGER AND VISITOR. The one on this circular is "make up," of course. It is a good object lesson, though, and it shows the reading each label should give.

## AND HOW DOES YOURS READ?

### News Summary.

Seventy-five men have been laid off at the Hillsboro Plaster Works as a result of the war.

There were sixteen failures in Canada this week, against forty in the corresponding week last year.

English sentiment, according to some London despatches, is veering round in favor of Spain to some extent.

The steamer Servia was burned on Lake Superior. The crew was rescued by the C. P. R. Steamer Alberta.

John Y. McKane, the former Coney Island political leader, is again a free man, his term in Sing Sing prison having expired.

Enthusiastic volunteering goes on all over the Union. The number is reported to have reached already 600,000, of which New York contributes a third.

Andrew Nelson and wife, aged respectively 71 and 56, were murdered Thursday night at their home near Blackearth, Wis. The robbers are supposed to have secured \$400.

By an explosion in the Atlantic Powder Co.'s works at Dover, N. J., on Thursday, six workmen were killed and the plant was completely ruined.

The big four-masted American sailing ship Shenandoah, which was reported to have been captured by the Spaniards, has arrived safely at Liverpool.

A protest is likely to be made against the proposed heavy increase in tonnage dues called for by the United States war revenue measure, the great burden of which would fall on other than American ships.

The steamship Andrew Carnegie, Chicago, brought 200,000 bushels of corn to Owen Sound. This is said to be the largest cargo of corn ever floated on fresh water.

Advices received by mail from England state that 27,000 coal miners are on strike in Bristol channel, and that the trouble was not expected to be over in less than three months.

Rumor has it that a rich mineral containing gold has been found near Bathurst, and that a six-mile square lease has been obtained by a gentleman who will prospect and operate it.

The May magazines—all of them seemingly—are on sale at the old and well known Colonial Book store, corner Germain and King, and "In His steps"—the book that has reached a sale of 150,000 copies in six months, is offered at this store. Paper 25c, cloth 50c.

Washington authorities have reason to believe that southern California includes in its Spanish population several nests of conspirators. The Post-office Department seized a letter from a California resident addressed to Spanish Premier Sagasta giving treasonable information.

Rev. T. H. White, D. D., of Shelburne, died there Thursday night. He was the oldest clergyman in Canada, 92 years and one month, for over sixty years he was rector of Shelburne. N. W. White, ex-M. P., is a son of deceased.

Upwards of fifty French Acadicians passed through Moncton east on Thursday afternoon's express for their homes. One of them in conversation with a Transcript representative said: "We are not scared of war, but only on a visit to our homes." Each of them had a trunk.

Mr. W. K. Reynolds will shortly begin the publication of a New Brunswick magazine to be issued monthly, dealing with the history of the city of St. John and the province at large. Events, places and people of note will be treated in an interesting way. The magazine will contain at least 48 pages of reading and the price will be \$1.50 per annum.

Mauzer Parent, of Canterbury, York county, was accidentally drowned while stream driving on Black river for Gilman Bros. & Burden. He was about forty years old, and leaves a widow and family at Bear Island.

A man's remains, wrapped in a costly shroud, and enclosed in three coffins, was unearthed at a depth of fourteen feet while excavating near the castle walls at Windsor. The spot where the coffin was found is thought to have been beneath the cellar of an ancient inn. It is thought by some to have been the body of King Edward VI., who died in 1553, in the sixteenth year of his age.

The Queen, it is said, is very fond of the French peasants. She likes their cheerfulness, tidiness, nice manners and tact. As the Queen frequently passed a poor-looking cottage an aged woman always came to the door and respectfully saluted her. The Queen caused inquiries to be made. While passing on Sunday the Queen's carriage halted at the door of the cottage. The Queen thanked the old lady for her kindly recognitions, and asked her acceptance of a parcel of clothing which the Queen had ordered to be made up for her and the grandchildren she was bringing up.

A day or two ago, when cleaning the massive oak woodwork over the door in Westminster Abbey, it was found to be riddled with bullets and shot. The wood work is supposed to be five hundred years old.

The Haytian republic has donated \$1,000 towards the erection of a monument by the citizens of Rochester, N. Y., in that city to the memory of the late Frederick Douglas, at one time minister resident and consul general to Hayti.

## Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A.  
The Oldest and Largest Manufacturers of



## PURE, HIGH GRADE Cocoas and Chocolates

on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.

## Samples of New Spring Dress Goods

Are now ready to be sent out. We will gladly forward them to any address on receipt of request. When writing for samples please state near the price wanted, and if you have decided on the color, also the color. We ask you to do this because our stock is so large and varied that it is almost impossible to send a sample of everything in stock.

We have Fancy Goods from 14c. a yard to \$1.65.  
Black Goods from 21 1/2c. a yard to \$1.70.  
Plain Colored Goods from 21 1/2c. a yard to \$1.50.

## FRED A. DYKEMAN & CO.

97 King Street, St. John, N. B.

## STOP AT HOME

If you are busy and do not feel like leaving. Possibly you need a suit of clothes. Send us breast and waist measure, also measure of inside seam of pant leg, and any of the following amounts enclosed: \$3.75, \$5.50, \$7.50, \$9.50, \$10—mention dark or light goods—and we'll send you a suit that you can return again if you are not perfectly well pleased.

### FRASER, FRASER & CO.

40 and 42 King Street,  
St. John, N. B.

CHRAPSIDE.

## WANTED.

A Christian man to take charge of a Manufacturing Business and invest two thousand dollars on good security. Permanent position and fair wages.

### ELECTRIC WOOLEN MILL

Worcester,  
Mass.

### MARRIAGE CERTIFICATES

Printed on Heavy Linen Paper, 8 x 11 inches at 30c. per dozen.

For sale by  
PATERSON & CO.,  
Printers.

92 Germain Street St. John, N. B.

## All the Reasons

Are strongly in favor of using

Our  
EMBOSSED  
METAL  
PLATES



For Ceilings and Walls

One of many designs

They make a handsome finish that is enduringly beautiful—doesn't need renewing—and is equally well suited for private houses and public buildings.

Let us have an outline showing the shape and measurement of your ceilings and walls and we will send you an estimate with full information.

Progressive people everywhere are delighted with this finish.

Metallic Roofing Co., Limited,  
1196 King Street West, Toronto.

THE CHRISTIAN VOLUNTEER

Vol. XIV.

The Province of Shan-Si

warships, its ocean passenger steamers, its countless factories, its demand for order, its wonder that though long this can go on, its supply of fuel, not of course certain on evolving power, its cumbersome fashion, its wit of man will, its world's machinery, its fuel than is required, its may be, the bottom in sight yet. No Europe and America power, there are in British enterprise. It is stated that the for a British syndicate working the coal province of Shan-Si general developing of Shan-Si province in the world, covering thousand square miles enough coal to supply the rate of consumption. A large proportion of anthracite, the hundred and thirty much bituminous coal, ing coke. In close abundance of the petroleum also abundant on the Yellow River, iters from floods. It is natural as well as resources of modern problems which the that means may be from floods, and the connection with China, ant, will doubtless trade.

The British Post-Office in the Far East. By reference to its policy, Mr. George Harcourt's arraignment of China policy, is des parts angry, but as the position of the strong feeling in cement party as well as Salisbury has conceded Russia, but it is quite understood better the situation, and that as some of them London correspondent Post intimates that the far East is far from "England has many retained control of the an absolute lien over which the extended British Hai-Wei preserves her