

# Messenger and Visitor.

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**Trouble in the Transvaal** A startling episode in connection with the affairs of the Transvaal was the arrest on Tuesday last at Johannesburg, the great mining town of the Boer Republic, of eight men, alleged to be former British officers, on a charge of high treason against President Kruger's government. The prisoners were taken by special train to Pretoria, the capital of the Transvaal, and there lodged in jail. According to the account of the affair furnished by despatches from Pretoria, the arrests were effected by a detective who joined a movement which had been formed in Johannesburg for the purpose of enrolling men in order to cause an outbreak of rebellion. It is said that incriminating documents were found upon the prisoners and that other arrests will probably be made. This news has naturally created great excitement in Cape Colony and throughout South Africa, and has produced no small sensation in London, where there is much speculation as to the significance of the arrests. Mr. Cecil Rhodes disclaims all knowledge of the matter, and Mr. Chamberlain, Colonial Secretary, states that no information had reached him from South Africa which would explain or lead him to anticipate the arrests. It is charged against the men who are now the prisoners of the Boer Government that they were secretly engaged in enlisting men for the purpose of rebellion when they were ready to give the signal, and that the enlistment roster included 2,000 men. While 'The Times' and other London papers seem disposed to minimize the importance of the affair and to regard the persons arrested as representing only an insignificant party among the rougher element of the Uitlanders at Johannesburg, there seems to be grounds for apprehension that the matter is more serious. The feeling on the part of the Uitlanders against what is regarded as the injustice of Boer rule is intense. President Kruger has been apprehensive that the situation would lead to war with Great Britain, to whom the Uitlanders look for protection. He has accordingly greatly strengthened the defences of the country and made extensive preparations for war, and it is far from improbable that the Uitlanders have also secretly attempted, as far as possible, to put themselves in a condition of readiness to take part in a struggle for liberty. If the leading factors of the Uitlander population are concerned in this matter which has led to the arrests, they would seem to have played into the hands of the Boer Government and to have furnished President Kruger with another argument like that of the Jameson Raid to justify him in withholding from the Uitlanders the rights and privileges of citizenship. [Later despatches say that the men arrested have no standing as British officers and that the affair is not considered by President Kruger as sufficiently serious to interfere with the friendly relations existing between his Government and that of Great Britain.]

**France.** The relations of Great Britain and France, though less strained than they were a few months ago, can hardly yet be said to be cordial. A matter which threatens international complications has risen in the far East in connection with the attempted extension of French authority over the Kingdom of Siam. It appears that in France there continues to be strong popular feeling against Great Britain. "Never, during the long years that I have been in France," says the Paris correspondent of the 'New York Times,' "has the question of a possible invasion of England been more seriously agitated than it is today. The latest discovery of the French Chauvinists is that Dunkirk is the port from which the next expedition against

England might most effectively set sail. And the public has been appealed to by the 'Petit Journal' to bring sufficient pressure to bear upon the government to provide for new fortifications at Dunkirk and an enlargement of its harbor. The most competent English generals readily agree that English shores are by no means impregnable and that the landing of a hostile army might quite possibly be effected. There is a conviction, however, shared by many people both in and out of France, that the French have hopelessly ceased to be a military race and that the spirit of Napoleon is as dead in them as that of Don Quixote or the Cid in Spain." The moral effect of the Dreyfus case, this correspondent thinks, is to convince intelligent Frenchmen that armies are antiquated organizations and must henceforward be in secret opposition to the spirit of any modern nation. This is particularly the case with armies which are not engaged in active military operations. "The role of the soldier is an active one. He degenerates in time of peace. He ferments as it were and the result is corruption." A good many people think that an army is doing the devil's work when it is engaged in war. However that may be, it seems certain that Satan has found a good deal of mischief for the idle officers of the French army to do in time of peace. "The influence of an inactive army upon France has certainly been deplorable, for it has forced her out of the social and political role which she has sought to play ever since the Revolution. Instead of being the champion of truth, she sits at the feet of Caiaphas. She has dragged the banner of liberty at the feet of a Russian autocrat. She is the one free country in the world which still fosters imperial ambitions. Her punishment is the series of her self-deceptions and disillusionments. She thought that the whole world loved and applauded her. And even Russia, her natural ally, is beginning to treat her friendship as a negligible quantity. The recent convention between Russia and England with respect to China is one of the severest blows to her amour propre which France has received for a long time, and perhaps that is why she says so little about it."

**Newfoundland.** The Newfoundland Legislature is now in session. The references in the speech from the Throne to the industries of the colony indicate a fairly prosperous condition of affairs. The fisheries as a whole appear to have been more than usually remunerative during the past year. The herring fishery was especially good, and the cod and lobster fisheries have yielded fair returns, while the seal fishery has been excellent. The volume of business for the present year accordingly promises to be unusually large. Newfoundland possesses considerable forest wealth, which is attracting capital from outside the colony. The government is giving attention to agriculture with a view to obtaining information as to the agricultural resources of the island and giving encouragement to that industry. Renewed activity is expected in mining. The settlement of the French Shore difficulty, which has been for a long time a cause of exasperation to the people of Newfoundland and has interfered seriously with the prosecution of the fisheries upon their own coasts and other interests of the colony, is anticipated as near at hand, and the expectation that this long-standing grievance is to be removed, together with the present favorable conditions of trade and commerce, creates a general spirit of hopefulness which is reflected in the Governor's speech.

**Immigration.** The report of the Department of the Interior shows that sales of homesteads in the North-west have increased largely. In 1897 the number of homestead entries was 2,384, the number of acres sold 381,440, and the total num-

ber of sales 22,336. In 1898 the number of entries was 4,848, the number of acres disposed of 775,680, and the total number of sales 48,186. The number of homestead entries granted during the past year is the largest since 1883; it is over twice as large as the number granted in 1897, and over three times that of 1887. While there were 1,707 entries cancelled in 1892 and 1,294 in 1893, the number of cancellations has fallen this year to 155. This would appear to be a very good indication that the number of persons who formerly took up the land for other than farming purposes is gradually growing less, and that those now making entries are bona fide farmers, who intend to earn the title to their holdings by actual settlement and the performance of the duties prescribed. Similar results are to be seen in the statement of land sales by railway companies having Government lands, and by the Hudson Bay Company. In 1897 the number of acres sold by these organizations was 222,545, and the amount paid \$719,336, while in 1898 these figures increased to 473,789 and \$1,354,908. Highly favorable mention is made of the Doukhobor immigrants. Their physique and general appearance indicate a people well adapted to the conditions which they will find in the Canadian North-west. They are described as skilled agriculturists as well as thrifty and moral in character, and their coming to this country as pioneer settlers of its new lands is considered a matter for congratulation. The report makes mention of the Galician immigrants and speaks highly of the progress they have made since their arrival in Manitoba. They are comfortably housed, and the great majority seem to be in every way able to care for themselves, while there is every indication that before long they will prove to be successful farmers. As a result of the efforts of Mr. C. R. Devlin, Immigration Commissioner for Ireland, a considerable number of immigrants are expected during the year from the Emerald Isle.

**Redistribution.** The Redistribution Bill foreshadowed in the speech from the Throne at the opening of the Dominion Parliament is now before the House of Commons, having been introduced by Sir Wilfrid Laurier on Friday. This seems to indicate that the Government takes no stock in the popular superstition that Friday is an unlucky day for the launching of an important enterprise, for it is well understood that the tug of war for the session will come in connection with this Redistribution Bill. The measure is described by the Conservatives as a most infamous gerrymander, while the Liberals declare that it is intended simply to correct gerrymanders effected in 1882 and 1892 by the Conservatives. On the part of the present Government it is asserted that the Government led by Sir John Macdonald took unwarrantable liberties with the constituencies, disregarding municipal boundaries and cutting and carving constituencies, especially in Western Ontario, with a view to secure party advantage. The Conservatives, of course, deny the truth of these allegations. The present bill will affect principally Ontario. Few changes are proposed for Quebec, New Brunswick and P. E. Island, and none at all for Nova Scotia. To get at the history of redistribution legislation in Canada and its bearing upon the question of justice between the rival political parties would involve much study and enquiry. So far as regards the principle of redistribution two things seem evident. First, a gerrymander—that is any alteration of the bounds of electoral districts with the purpose of giving one political party an undue advantage over the other—is a political iniquity of the most flagrant character, entirely opposed to justice and liberty. Secondly, the alteration of the bounds of electoral divisions, when such change is necessary, should not take place under partisan auspices. It should not lie within the constitutional power of a party to cut and carve constituencies to suit its own ends and interests. Moreover, it is very evident that the gerrymander is a game which more than one party can play at. If a party adopts it as a convenient and effective weapon against their enemies, they may expect in turn to have it turned against themselves, and the result will be that, with every change of government we shall have a fresh gerrymander.

## Our Lord in the Valley of Humiliation.

BY C. H. SPURGEON.

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Philippians 2: 8

Paul wishes to unite the saints in Philippi in the holy bands of love. To do this he takes them to the cross. Beloved, there is a cure for every spiritual disease in the cross. There is food for every spiritual virtue in the Saviour. We never go to him too often. He is never a dry well, or a vine from which every cluster has been taken. We do not think enough of him. We are poor because we do not go to the gold country which lieth round the cross. We are often sad because we do not see the bright light that shines from the constellation of the cross. The beams from that constellation would give us instantaneous joy and rest, if we perceived them. If any lover of the souls of men would do for them the best possible service, he would constantly take them near to Christ. Paul is always doing so; and he is doing it here.

The apostle knew that, to create concord, you need first to beget lowliness of mind. Men do not quarrel when their ambitions have come to an end. When each one is willing to be least, when every one desires to place his fellows higher than himself there is an end to party spirit; schisms and divisions are all passed away. Now in order to create lowliness of mind, Paul, under the teaching of the Spirit of God, spoke about the lowliness of Christ. He would have us go down, and so he takes us to see our Master going down. He leads us to those steep stairs down which the Lord of glory took his lowly way, and he bids us stop while, in the words of our text, he points us to the lowly Christ: "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Before Paul thus wrote he had indicated in a word or two the height from which Jesus originally came. He says of him, "Who, being in the form of God, thought it not robbery to be equal with God." You and I can have no idea of how high an honor it is to be equal with God. How can we, therefore, measure the descent of Christ, when our highest thoughts cannot comprehend the height from which he came! The depth to which he descended is immeasurably below any point we have ever reached; and the height from which he came is inconceivably above our loftiest thought. Do not, however, forget the glory that Jesus laid aside for a while. Remember that he is very God of very God, and that he dwelt in the highest heaven with his Father: but, yet, though he was thus infinitely rich, for our sakes he became poor, that we, through his poverty, might be rich.

First of all, consider the facts of our Lord's humiliation.

Paul speaks first of the point from which he still descends: "Being found in fashion as a man, he humbled himself." My gracious Lord, thou hast come far enough already; dost thou not stop where thou art? In the form of God thou wast? in the form of man thou art? That is an unspeakable stoop. What thou still humble thyself? Yes, says the text, "Being found in fashion as a man, he humbled himself." Yet, surely one would have thought that he was low enough. He was the Creator, and we see him here on earth as a creature; the Creator, who made heaven and earth, without whom was not anything made that was made, and yet he lieth in the virgin's womb; he is born, and he is cradled where the horned oxen feed. The Creator is also a creature. The Son of God is the Son of Man. Strange combination! Could condescension go farther than for the infinite to be joined to the infant and the omnipotent to the feebleness of a new-born babe?

Yet, this is not all. If the Lord of life and glory must needs be married to a creature, and the high and mighty one must take upon himself the form of a created being, yet why does he assume the form of man? There were other creatures brighter than the stars, noble, spiritual beings, seraphim and cherubim, sons of the morning, presence-angels of the eternal throne; why did he not take their nature? If he must be in union with a creature, why not be joined to the angels? But, "He took not on him the nature of angels; but he took on him the seed of Abraham." A man is but a worm, a creature of many infirmities. On his brow death has written with his terrible finger. He is corruptible, and he must die. Will the Christ take the nature upon him, that he too, must suffer and die? It was even so; but when had he come so far we feel as if we must almost put ourselves in the way to stop him from going farther. Is not this stoop low enough? The text says that it was not, for, "Being found in fashion as a man, he humbled himself" even then.

What will not Christ do for us who have been given to him by his Father? There is no measure to his love; you cannot comprehend his grace. Oh, how we ought to love him and serve him! The lower he stoops to save us the higher we ought to lift him in our adoring reverence. Blessed be his name, he stoops, and stoops, and stoops, and, when he reaches our level and becomes man, he

still stoops, and stoops, and stoops lower and deeper yet: "Being found in fashion as a man he humbled himself."

But notice now the rule of his descent; it is worth noticing: "He humbled himself and became obedient." I have known persons try to humble themselves by will-worship. I have stood in the cell of a monk, when he has been out of it, and I have seen the whip with which he flagellated himself every night before he went to bed. I thought that it was quite possible that the man deserved all he suffered, and so I shed no tears over it. That was his way of humbling himself by administering a certain number of lashes. I have known persons practice voluntary humility. They have talked in very humble language, and have decryed themselves in words, though they have been as proud as Lucifer all the while. Our Lord's way of humbling himself was by obedience. "To obey is better than sacrifice, and to hearken than the fat of rams." To obey is better than to wear a special dress, or to clip your words in some peculiar form of supposed humility. Obedience is the best humility, laying yourself at the feet of Jesus, and making your will active only when you know what it is God's will for you to do. Thus I have shown you that Jesus did descend after he became man; and I have pointed out to you the way and the rule of his descending. Now let us look with awe and reverence at the abyss into which he descended. Where did he arrive, at length, in that dreadful descent? What was the bottom of the abyss? It was death: "He humbled himself and became obedient unto death, even the death of the cross." Our Lord died willingly. You and I, unless the Lord should come quickly, will die whether we are willing or not: "It is appointed unto men once to die." He needed not to die, yet he was willing to surrender his life. He said, "I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." He died willingly; but, at the same time, he did not die by his own hand; he did not take his own life as a suicide; he died obediently. He waited till his hour had come, when he was able to say, "It is finished," then he bowed his head and gave up the ghost. He humbled himself, so was willing to die.

He proved the obedience of his death also by the meekness of it, as Isaiah said, "As a sheep before her shearers is dumb, so he openeth not his mouth." He never spoke a bitter word to priest or scribe, Jewish governor or Roman soldier. When the women wept and bewailed he said to them, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." He was all gentleness; he had not a hard word even for his murderers. He gave himself up to be the sin-bearer without murmuring at his Father's will, or at the cruelty of his adversaries. How patient he was! If he says, "I thirst," it is not the petulant cry of a sick man in his fever; there is a royal dignity about Christ's utterance of the words. Even the "Eloi, Eloi, lama sabachthani," with the unutterable gall and bitterness it contains, has not a trace of impatience mingled with it. Oh, what a death Christ's was! He was obedient in it, obedient not only till he came to die, but obedient in the last dread act. His obedient life embraced the hour of his departure.

But as if death were not sufficiently humbling, the apostle adds, "even the death of the cross." That was the worst kind of death. It was a violent death. Jesus fell not asleep gently, as good men often do, whose end is peace. No, he died by murderous hands. Jews and gentiles combined, and with cruel hands took him, and crucified and slew him. It was, also, an extremely painful death of lingering agony. Those parts of the body in which the nerves were most numerous were pierced with rough iron nails. The weight of the body was made to hang upon the tenderest part of the frame. No doubt the nails tore their cruel way through his flesh while he was hanging on the tree. A cut in the hand has often resulted in lockjaw; yet Christ's hands were nailed to the cross. He died in pain most exquisite of body and of soul. It was, also, a death most shameful. Thieves were crucified with him; his adversaries stood and mocked him. The death of the cross was one reserved for slaves and the basest of felons; no Roman citizen could be put to death in such a way as that, hung up between earth and heaven, as if neither would have him, rejected of men and despised of God. It was, also, a penal death. He died, not like a hero in battle, nor as one who perishes while rescuing his fellow-men from fire or flood; he died as a criminal. Upon the cross of Calvary he was hung up. It was an accursed death, too. God himself had called it so: "Cursed is every one that hangeth on a tree." He was made a curse for us. His death was penal in the highest sense. He "bare our sins in his own body on the tree."

I have not the mental, nor the physical, nor the spiritual strength to speak to you aright on such a wonderful topic as that of our Lord in the Valley of Humiliation. There have been times with me when I have only wanted a child's finger to point me to the Christ, and I have found enough in a sight of him without any words of man. I hope that it is so with you tonight. I invite you too sit down and watch your Lord obedient unto death, even the death of the cross. All this he did that he might complete his own humiliation, he humbled himself even to the lowest of all, "unto death, even the death of the cross."

II. If you have this picture clearly before your eyes I want you, in the second place, to practically learn some lessons from our Lord's humiliation.

The first is, learn firmness of faith in the atoning sacrifice. If my Lord could stoop to become a man; and if, when he had come as low as that, he went still lower, and lower, and lower, until he became obedient unto death, even the death of the cross, I feel that there

must be a potency about that death which is all that I can require. Jesus by dying has vindicated law and justice. Look, brethren, if God can punish sin upon his own dear Son, it means far more than the sending of us to hell. Without shedding of blood, there is no remission of sin; but his blood was shed, so there is remission.

His wounds let out his life blood, one great gash opened the way to his heart; before that, his whole body had become a mass of dripping gore, when, in the garden, his sweat was as it were great drops of blood falling to the ground. My Lord when I study thy sacrifice I see how God can be "just, and the Justifier of him which believeth in Jesus." Faith is born at the cross of Christ. We not only bring faith to the cross, but we find it there. I cannot think of my God bearing all this grief in a human body, even to the death of the cross, and then doubt. Why, doubt becomes harder than faith when the cross is visible! When Christ is set forth evidently crucified among us, each one of us should cry, "Lord, I believe, for thy death has killed my unbelief."

The next lesson I would have you learn from Christ's humiliation is this, cultivate a great hatred of sin. Sin killed Christ; let Christ kill sin! Sin made him go down, down, down; then pull sin down, let it have no throne in your heart. If it will live in your heart, make it live in holes and corners, and never rest until it is utterly driven out. Seek to put your foot upon its neck, and utterly kill it. Christ was crucified; let your lusts be crucified; and let every wrong desire be nailed up, with Christ upon the felon's tree. If, with Paul, you can say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world;" with him you will also be able to exclaim, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus," Christ's branded slave is the Lord's freeman.

Learn another lesson, and that is, obedience. Beloved, if Christ humbled himself and became obedient, how obedient ought you and I to be! We ought to stop at nothing when we once know that it is the Lord's will. I marvel that you and I should ever raise a question or ask a moment's delay in our obedience to Christ. If it be the Lord's will let it be done, and done at once. Should it rend some fond connection, should it cause a flood of tears, let it be done. He humbled himself and became obedient. Would obedience humble me? Would it lower me in man's esteem? Would it make me the subject to ridicule? Would it bring contempt upon my honorable name? Should I be elbowed out of the society wherein I have been admired, if I were obedient to Christ? Lord, this is a question not worth the asking? I take up thy cross right joyfully, asking grace to be perfectly obedient, by the power of thy spirit.

I think we should also learn from our Lord's humiliation to have contempt for human glory. Suppose they come to you and say, "We will crown you king!" you may well say, "Will you? All the crown you had for my Master was a crown of thorns; I will not except a diadem from you." "We will praise you." "What, will you praise me, you who spat in his dear face? I want none of your praises." It is a greater honor to a Christian man to be maligned than to be applauded. Aye, I do not care where it comes from, I will say this; if he be slandered and abused for Christ's sake, no odors in his honor, no articles in his praise, can do him one-tenth the honor. This is to be a true knight of the cross, to have been wounded in the fray, to have come back adorned with scars for his dear sake. O despised one, look upon human glory as a thing that is tarnished, no longer golden; but corroded because it came not to your Lord.

And, O beloved, I think, when we have meditated on this story of Christ's humbling himself, we ought to feel our love to our Lord growing very vehement! We do not half love him as we ought. When I read the sentences of Bernard, I feel as if I had not begun to love my Lord; and when I turn over Rutherford's letters, and see the glow of his heart toward his divine Master, I could smite on my breast to think that I have such a heart of stone where there ought to be a heart of flesh. If you hear George Herbert sing his quaint, strange poetry, suffused with love for his dear Lord, you may well think that you are a tyro in the school of love. Aye, and if you ever drink in the spirit of McCheyne, you may go home and hide your head, and say, "I am not worthy to sing—"

"Jesus, lover of my soul,"

for I do not return his love as I ought to do." Come seek his wounds, and let your hearts be wounded. Come, look to his heart that poured out blood and water, and give your heart up to him. Put your whole being now among the sweet spices of his all-sufficient merit, set all on fire with burning affection, and let the fragrance of it go up like incense before the Lord.

Lastly, let us be inflamed with a strong desire to honor Christ. If he humbled himself, let us honor him. Every time that he seems to put away the crown, let us put it on his head. Every time we hear him slandered, and men continue to slander him still,—let us speak up for him manfully.

"Ye that are men, now serve him,  
Against unnumbered foes;  
Your courage rise with danger,  
And strength to strength oppose."

Do you not grow indignant, sometimes, when you see how Christ's professed church is treating him, and his truth? They are shutting him out still, till his head is wet with dew, and his locks with the drops of the night. Proclaim him King in the face of his false friends. Proclaim him, and say that his word is infallibly true, and that his precious blood alone can cleanse from sin. Stand out the braver because so many Judases seem to have leaped up from the bottomless pit to betray Christ again. Be you firm and steadfast, like granite walls, in the day when others turn their backs, and fly, like cravens.

The Lord help you to honor him who humbled himself, who became obedient unto death, even the death of the cross! May he accept these humble words of mine, and bless them to his people, and make them to be the means of leading some poor sinner to come and trust in him! Amen.

From the Great North West.

DEAR EDITOR.—Another word from me concerning the Lord's-work in this country will not be without interest to your readers. My last message was at the beginning of my work at Morden. Three week's work with Student Pastor Atwood on that field was richly blessed of God in the quickening of the spiritual life of the church, the removal of dead branches from the vine, the payment of old bills and the conversion and baptism of quite a number, (I forget how many.)

The work at Morden was followed by ten enjoyable days with Bro. Mellick at Emerson where he is doing a grand work for God and the denomination. These were not fruitless days.

The past four weeks were spent with Pastor Vincent in the Logan Avenue church in the city of Winnipeg. It was a great privilege to be permitted to co-operate with this dear brother in his God-given work. He has a magnificent field, and with a strong hand he holds it. He preaches at present to a congregation of about 1,200 people every Lord's day evening. In his ministry he is wise, industrious, strong, courageous and successful. His preaching is thoughtful, doctrinal, Scriptural, powerful. In the special meetings recently closed a very rich quickening came to the church and between eighty and a hundred souls professed to be converted. Pray that Bro. Vincent's hands may be kept strong by the arms of the mighty God of Jacob.

Pastor Hall is still at the "Emerson College of Oratory" in Boston seeking to increase his fitness for his life work. His people at Portage la Prairie love him and will not let him go permanently although he runs away frequently. I preached and baptized for his people on Wednesday evening last.

Dear Brethren in the east, your prayers for the Lord's work in the Great West are being answered and your contributions to its support are bringing glory to God.

Yours in Him,

Gladstone, May 10  
Permanent address Austin, Man.

D. G. M.

CONTRIBUTIONS RECEIVED FROM THE EAST TOWARD MY MISSION WORK IN MANITOBA AND THE NORTHWEST.

Sent direct to myself.—A Cape Breton friend, \$120; S A and W G Johnston, \$15; Robt H Bars, \$2; Reynolds Harrington, \$5; Sadie Harrington, \$5.

Sent through Bro. Mellick.—E M Sipprell, \$15; Mrs Knight, \$10; I E Robertson and wife, \$2; E A McPhee, 50c.; Alex Robertson, 50c.; Isa Wallace, \$5.

Received through Bro. Vincent, \$5.  
Sent through Bro. Hall.—B Y P U of Zion Baptist church, Yarmouth, \$4; B Y P U of Chegoggin Baptist church, \$4; B Y P U of Prince Street Baptist church, Truro, \$4; a Cape Breton friend, \$30, this amount is included in the \$120 from a C. B. friend above noted.

Will all the above friends receive my heartiest thanks and be assured of my prayers for their material and spiritual good.

Gratefully your representative in the mission field.  
D. G. M.

The Late Bundi Jogi Naidu of Kommanapalli.

GANJAM NEWS MARCH 1899.

Full many a gem of purest ray serene,  
The Dark unfathomed caves of ocean bear;

These beautiful lines of Gray are recalled to our memory as we read the interesting sketch of the life of the late Bundi Jogi Naidu of Kommanapalli in this taluq, contributed to the MESSENGER AND VISITOR (America), by the Rev. H. Y. Corey, the local Baptist Missionary.

Born of ignorant villagers, heir to what in his own village would be considered "wealth and station" the late Jogi Naidu did not allow himself to be spoiled as only too often, young men in his circumstances, in this country, do. But with the aid of his native intelligence, assisted by what little learning he picked up in the village school, when still a boy, he fights a brave battle—none the less brave because no loud trumpet blare was heard—against ignorance and prejudice and custom. His school master, a convert to Christianity, was the first to awaken in him a craving for a higher religion than the creed of cold ceremonies in which he was being reared. Long years afterwards, he becomes convinced of the truth of the Christian religion and is baptized. He patiently meets all persecution and by the sheer force of his goodness lives down all opposition. And if in his interesting sketch Mr. Corey is able to proudly say that "at the present time one can find, in the village, scarcely a man who will acknowledge that he is an idolator," we can well realise how much of this is due to Bundi Jogi's brave example. The Naidu died bequeathing about Rs. 4,500, one-fourth of his property, for the purpose of educating and evangelising the people of his own and the neighboring villages; and this, Mr. Corey tells us, is the first bequest from a native which has been given their work.

As Mr. Corey says: "The Hindus are a people of splendid natural talents. Their powers have been misdirected all too long. The light of modern life is beginning to dawn upon them. The great sleeping giant is beginning to move, and when fully roused will be a

force to be reckoned with in the disposition of the affairs of this world."

Yes, 'the giant' is beginning to move, and no better proof of it can be had than the life of the late Naidu of Kommanapalli, a simple villager. But how many others are there among us who will honestly dare keep 'the giant' within them moving and not lull it to rest the moment it shows the least signs of rousing? To how many other young men with far greater advantages of wealth, station and education has not the question: Conviction or Convenience, occurred and how many have not basely decided in favor of the latter? The Naidu's life furnishes a brave example well worth laying to heart by many in this country who look upon themselves as of a superior order to the late Bundi Jogi Naidu.  
P. V. K.

From Cocanada, India.

EDITOR MESSENGER AND VISITOR.—I am requested to furnish you with the enclosed resolution passed at the recent union conference of the two Canadian Baptist missions in the Telugu country for publication in the MESSENGER AND VISITOR.

"Resolved that we extend our hearty congratulations to the people of the home-land who have brought the prohibition plebiscite to such a triumphant issue in the election held last year, we would most earnestly urge them to vigorous and untiring effort to secure such legislation from the Dominion Parliament as will effectively accomplish the suppression and destruction of the liquor traffic. In answer to the objection frequently urged against the smallness of the majority in favor of prohibition as an indication that the public sentiment is not strong enough to make a prohibition legislation effective we would urge the following weighty consideration: that though the majority is small it is a decided majority upon the entire strength of the liquor interests which were all marshalled to protect themselves from extinction and that large sections of the people who did not go to the polls nor turn a hand to save the liquor traffic could be depended upon to stand by the party of law and order as good citizens in a vigorous effort to carry out any such prohibitory law as might be passed."

I am also enclosing a clipping from a little native paper published in English at Parlakimedi by the head master of the High School there in which a correspondent refers to Jogi Naidu the munsif of Kamanapilli. The letter is really a remarkable endorsement of your mission work. You have a grand mission up there and the men are laying foundations. The country is not nearly so well evangelized as these parts. But when it once gets as full of mission stations and workers as these parts there will be similar results.

Yours truly,

H. F. LAFLAMME.

N. B. There is an item I neglected in the body of my letter, but to which I wish to refer. We are hopeful of establishing a local Telugu weekly newspaper edited from a Christian standpoint. The project has the endorsement of our Union Conference. You know what a mighty power a newspaper is. We cannot hope to make this paper self-sustaining short of a circulation of 2,500. But the prospects are encouraging. I have laid the matter before the Lord and have said that if he would give me \$200 as a reserve against loss in floating it I should go ahead. 233 have been subscribed, without any solicitation. 100 subscribers have been promised just on the mention of the undertaking. It will be for the whole Telugu country and undenominational. I thought you might be interested in this plan and want to send a few metal or paper propellers in launching it. I am preparing a little appeal and want to send it to a few men in the newspaper business who are earnest Christians, irrespective of their denomination. I know so few that I am limited. Still we are not asking for much.

H. F. LAFLAMME.

From Morehead City, N. C.

Some of the friends here expressed a desire to know something about the work in our own church. If the editor can spare the space I will do my best to gratify them. When I came here in January, 1898, we had about 225 names on the roll. Since that time about six have died and about thirty have received letters to unite with other churches at a distance. Among these have been some of our best workers and contributors. Twice we have held special meetings with the aid of two of the best pastors in our association, but only five have thus far been received to take the places of those who have left us. The entire sanctification craze, with its abnormal excitement, has been in the town and may have had something to do with the spiritual indifference of the un saved. Possibly laxity in discipline and the irreligious conduct of those who are church members have had quite as much to do with it. Very few of our members were affected by the entire sanctification craze, but the Southern Methodists lost many of their less intelligent and active members. The Mormon missionaries have been in the county and in a neighboring town. I have not heard that any of their leaflets have been distributed in this town, and no meetings have thus far been held, but it will be wonderful if we escape. Considering the losses through deaths

and removals, and the consequent tendency to discourage ment, the church has done pretty well. As the sanctification craze appears to have spent its force, and since the church has been re-organized for work with a more aggressive spirit, we hope that under the blessing of our Master we shall see more fruit. I believe it is the intention of the officers of the church to labor patiently and tenderly to reclaim the erring and the indifferent in and outside of the church.

Our Sunday School has about 140 names on the roll and an average attendance of about 90. Our great lack is that of intelligent and consecrated teachers. Almost all are content with asking the questions found in "the quarterlies" and having the answers read to them from the same. We have made two attempts to keep up a weekly teachers' meeting, but have not been very successful. However we offered some prizes for the best answers on the Gospel of John. Eleven papers were presented at the end of March, on the first ten chapters, by some of the youngest as well as by some of the oldest scholars, which were very creditable. Three prizes were awarded. At the end of June we expect to award two more to those who will give the best answers on the whole Gospel.

On Sunday afternoons Mrs. Lewis has been in charge of a Mission Band with about fifty members. The children answer to their names. Those who do so with a verse of Scripture receive a mark of honor, and those who bring a written answer to a question on some topic, such as the Life of Paul just completed, receive an additional mark of honor. At Christmas they held a "dolls' fair," and realized twelve dollars for State Missions. They also made some scrap books and dolls' clothing for the Christmas tree at the Orphanage.

Some of our young people have read and studied Wallace's Life of Christ and Vedder's Short History of the Baptists. The chief reason for selecting the latter in preference to Vedder's Dawn of Christianity was its cheapness. With all our efforts at simplifying its contents most felt it was "very dry and very deep." We have just begun to read the Pilgrim's Progress. When the hot weather is over we expect to have a few coppers to buy some copies of "The Dawn of Christianity" for winter reading. Even a dollar for the "Baptist Union" is out of the reach of many of our young people.

Our prayer meetings are well attended, but the pastor has to do all the talking and sometimes all the praying.

The Ladies' Aid Society meets at some home every Monday evening, and at the parsonage on the first Monday in each month. It has raised considerable money for building and furnishing the parsonage, as well as for paying off some other debts. To my mind it has too much of the material and too little of the spiritual. I have playfully called it "the gossip and grab" society, but the sisters are slow to see the need of having missionary intelligence, Scriptural knowledge and prayer in this society. If the pastor is present he is generally allowed to read a chapter and pray, but if he is not there none of the sisters are asked to read or pray. When the pastor's wife appeared, with Bible in hand, to act as "deputy chaplain" there was a wise discussion as to whether it was proper or not since one of the young men had accompanied one of the young ladies to the meeting. The "deputy chaplain" officiated that night, but has never hinted at it since.

We have also a "Willing Workers Society," composed of about fifty young women, who are now raising money for a new organ. These are divided into companies. Mrs. Lewis is president of the Society, but each company has its own captain. They make pies, cakes, ice cream, sing, etc. As most of the people are poor they have to work hard to get even a little. The church ratifies the election of the chief officer of each society, so that in the diversity of operation we have some unity.

I should have mentioned that our Missionary Society, composed of male and female, young and old, meets on Sunday afternoon once a month, and takes the place of the Mission Band. As yet there is very little room given in that for the dissemination of missionary information. We are planning some improvements, but our people are afraid of innovations even if they be good.

In most of our churches the Lord's Supper is observed only once every three months, and it is the same with us. Our churches are as free from ritualistic tendencies as those of the Maritime Provinces, if not more so, and our services are about the same length. During the hottest weather and when it is extremely cold the service is seldom longer than an hour. When the weather is mild we often remain an hour and fifteen minutes. Some of our good Baptists can shout better than any Methodists I ever met. One of the sisters that was taken home some time ago broke out the very last time she was permitted to worship with us. "Aunt Sally" Willis is often ready to shout, but it is only now and then she completely fails to control herself. She then claps her hands and shouts and weeps for joy. I believe all have full confidence in her sincerity. She is known as "Aunt Sally" by all the inhabitants. "Even the 'niggers' call me Aunt Sally," she says, "but when THEY do I do not appreciate it."

JOHN LEWIS.

P. S.—I have just learned through "The Biblical Record" that Miss E. K. Patten, of Hebron, is to uphold the honor of Acadia Seminary on the staff of our new Female University. She is to be Professor of Greek and Moral Philosophy. I am glad to know that my letters to the MESSENGER AND VISITOR have been of some service.  
J. L.

## Messenger and Visitor

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### The Baptist Union of Great Britain and Ireland.

At the anniversary meetings of the Baptist Union recently held in London the sermons and addresses on missionary and other subjects appear to have been marked by that high degree of excellence which is characteristic of those meetings, and the discussions excited at least the ordinary degree of interest. The death of Dr. James Spurgeon, who would have presided over the meetings of the Union, made it necessary to elect a president, and Dr. John Clifford was chosen to that office.

As usual in these meetings, the subject of Missions was given the place of first prominence. In connection with the 107th report of the Missionary Society, Mr. A. H. Baynes said: "It is impossible to read it without feeling devoutly thankful. There are large additions to the native churches, additions to the number of 1,400; the fields are wider; the number of English and native agents has been increased; there is large extension in the elementary day schools, Sunday Schools and Christian Endeavor Societies, and there is enlarged liberality in the church at home." Special reference was made to the success which has attended the work of the Society in the Congo Country, where, after twenty years, five unwritten languages have been reduced to character, and portions of the Scriptures have been printed in them, and eight native evangelists are supported by native Christians, not a few of whom were Cannibals before their conversion. It is hoped that the effort to raise the annual income of the Society to £100,000 will be successful.

It is interesting to note that one of the largest and most enthusiastic meetings of the week was that of the Total Abstinence Society. The twenty-fifth annual report of the society shows that—

"Seventy-five ministers have become members of the association during the year. The total ministerial membership is now 1,735. The returns from our Colleges show that about 99 per cent. of the students are total abstainers. Thirteen societies have either been commenced or re-started, and the number of adult pledges taken have been 1,297. Returns have been received showing that 167 new Bands of Hope have been formed during the year, bringing the total of Baptist Societies of which we have information up to 1,652. As many as 378 churches report that they have no temperance organizations at all. One hundred and ninety-nine churches have adopted unfermented wine at the Lord's Table during the year, bringing our total up to 1,544. As many as 498 churches report that they still use an alcoholic wine."

Among the speakers at this meeting were Sir Wilfrid Lawson and Dr. Clifford. Sir Wilfrid quoted Lord Wolsely as saying in reference to the enemies of the country: "We have one worse than all the rest put together, and that is strong drink." We pay £50,000,000 annually to keep the others out, but, nothing to keep the drink out; but how much do we pay for what the drink does in promoting crime, misery and pauperism? And you great fools pay the money for all that. But the bishops are coming round to our way of thinking, and after that what may we not expect? When Archbishop Temple was Bishop of London he went down to a meeting in Exeter, and in the course of his speech said, 'I was never drunk in my life,' and the next morning on the posters appeared, 'Startling statement by a bishop.'

Dr. Clifford felt that in view of the work accomplished by the Society and the position it had come to occupy in connection with the Union, it was a time for rejoicing and thanksgiving. But many things seemed to indicate that the forces with which teetotalers had to contend were for the time being in the ascendant. Notwithstanding the growing numbers and influence of total abstainers—the drink bill of the country was increasing; excluding

teetotalers, the drink bill was now £5 a head, higher than it had ever been in the history of the nation. Dr. Clifford quoted from leading public men and influential newspapers strong statements in reference to the drink traffic:

"Mr. Chamberlain had described the trade as a swollen tyranny. Sir Wilfrid Lawson had said that it was one of the most portentous features of the time. Lord Rosebery had remarked, 'Unless the State controls the liquor traffic, the liquor traffic will control the State.' It was indeed doing so now. Lord Rosebery's opinion was not that of a misguided total abstainer. The drink traffic was the great factor in our political life, and the controller of the policy of the country. It had been reported that three hundred and eighty members of Parliament were prepared to vote for almost anything that might be asked for by the traders in drink. In such a situation temperance men must unquestionably take to their heart lamentation and mourning, but out of the lamentation there ought to come quickened consecration to the fight to which God summoned them against this terrific evil. 'A priest-ridden country,' said Mr. Chamberlain, 'was very much to be pitied. A publican-ridden country was very much to be despised.' And Mr. Chamberlain further said that he looked forward to the time when a political party should proclaim 'war to the knife' against this swollen tyranny. Such a party already existed. The temperance party had declared war to the knife against the traffic, and they would not cease to strike their blows until that traffic was underneath their feet."

Dr. Clifford spoke of the money made by the liquor business as "stained through and through with the blood of men." In conclusion he spoke eloquently of what the Anglo-Saxon had accomplished in the cause of human liberty. They had fought and struck effective blows against crowned and mitred tyrannies under Oliver Cromwell and men of his stamp, and they now had upon them the responsibility of leadership in emancipating men everywhere from the tyranny of drink.

The scheme for raising a Twentieth Century Fund of £250,000 was discussed at the meeting of the Union and the work was entered upon with so much heartiness that before the meeting closed one-eighth of the fund had been already subscribed. The following scheme shows the purposes to which the fund is to be devoted:

£125,000 For (1) Evangelization in the country districts and church extension in the cities, towns and villages.

£30,000 For (2) The assistance of the weaker churches in the maintenance of their pastors.

£30,000 For (3) The Annuity Fund for aged ministers and the widows of ministers.

£6,000 For (4) The establishment of Scholarships to be held at some seat of learning, open to any students in our Colleges who intend to enter the home ministry. It shall be distinctly provided that if at any time a Baptist College is established at Oxford or Cambridge these Scholarships may be transferred to it.

Not exceeding £34,000 For (5) The erection of a Baptist Church House.

£25,000 For (6) Educational and other objects, which, in the judgment of the Council, may appear to be desirable in the interests of the denomination.

Total £250,000.

### Christ before Pilate.

BY WAYLAND HOYT, D. D.\*

"And they themselves entered not into the palace, that they might not be defiled, but might eat the passover" (v. 28). Mr. Motley tells how Philip II of Spain was as regular at mass and vespers and sermons as a monk, yet at the same time was grossly licentious, fiendishly cruel, as to his promises utterly untrustworthy. He was like those punctilious Jews who would murder Jesus, but for fear of ceremonial defilement, would not enter Pilate's palace. Beware of thinking that scrupulosity of ritual observance can atone for or excuse any wrong feeling or wrong doing.

"What accusation bring ye against this man?" (v. 29). Put Pilate's question to yourself. What accusation can you bring against Jesus Christ? What reason can you offer yourself for standing against him, with these hostile Jews, and refusing to accept him as your Saviour and your Lord? His character,—ought not that to win you? His sacrifice,—ought not that to break your heart? His promises,—ought not they to lure you? His tender invitations,—ought not they to charm you? His help,—do you not need it? His limitless forgiveness,—dare you front the eternities without it? Said Dr. Wayland long ago, to a company of students in Brown University, "Go by yourselves, and give one-half hour to honest thought as to why you should not become Christians." One young man did. He could find no reason why he should

not, but every reason why he should. He gave himself to Christ. Take you one-half hour, and ask yourself why you should longer stand with these hostile Jews against Christ. I am sure, if you will be honest with yourself, you can find no reason.

"That the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die" (v. 32). It was for blasphemy the Jews had condemned Jesus to death. But the penalty for that was stoning. That was not a Roman penalty, and the Jews were, under the Roman rule, powerless to execute it, except in lawless and mob fashion, as in the case of Stephen. But Christ had said he was to die by crucifixion. And only the Romans could execute that penalty. And, through the vacillation and injustice of Pilate, his case was forced over into Roman hands. They crucified him, and so Christ's word about himself was fulfilled exactly. As this word, so every other word, of Christ shall be fulfilled exactly. Nothing in the universe can stand against a word of Christ's. You cannot. Oh! I beseech you, adjust yourself with Christ's—words. Repent, believe, accept. Do not presumptuously attempt to stand against them. With Christ, the forces of the universe are on your side. Apart from Christ, you are helpless as a withered leaf in the November blast.

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king" (v. 37). The emphasis is on the "thou" of Pilate's, Thou,—a prisoner, with no armies, wreathed with suffering instead of royalty. But Christ is King, even the King of kings,—king by birth, character, divine destiny. Therefore he is to be obeyed; therefore we may not play fast and loose with his commands; therefore the deciding question concerning this or that is, Does the King order it? The rule for a true, strong, shining life is, swift obedience to the King.

"Pilate saith unto him, What is truth?" (v. 37). The answer to Pilate's question is Christ himself. Truth incarnate stood before Pilate. Thus does Christ stand before you. Hunt not other where. Vainly hope for no other and further revelation. What is the truth concerning God, man, destiny, sin, forgiveness, heaven, hell, concerning any of the great questions with which men perplex themselves? Christ. Riding once through Leadville with a young mining engineer, who was telling me of his doubts, I asked him, "To whom would you go for the best information about this mineral region?" "To the best expert," he said. "Then go with your religious questionings to Christ," I answered. "He is the truth, the expert in morals and religion."

"I find no crime in him" (v. 38). Christ's character challenges investigation. And investigation will declare that he is the one sinless. That has been the answer of the ages,—no crime, no sin, in Christ. Therefore what Christ declares must be the truth. It is contradiction to suppose that the sinless one would tell us falsely.

Not this man, but Barabbas (v. 40). You marvel at such choice. But is your choice less strange when you prefer to Christ your own stained morality, your darling sin, your pet bad ambition? I urged a man to yield a habit he knew was robbing him of his manhood, and take Christ's forgiveness and Christ's help in overcoming it. He would not. Did he not essentially choose Barabbas instead of Christ?

### Editorial Notes

—The May anniversary meetings of the great Mission and Education Societies of the United States Baptists are held this year in San Francisco. "The Baptist Anniversary train" left Boston on Monday of last week, and, according to programme, should reach San Francisco on Tuesday of this week, after having spent Sunday in Salt Lake City. The trip and the visit to the Pacific Coast at this season should be, for those who are privileged to go, a very pleasant experience, to say nothing of the inspiration of the meetings.

—Dr. Gunsauls, who having recovered from a severe illness, has been called to succeed Dr. Hillis at the Central Music Hall, Chicago, is quoted by 'The Advance' as saying: "Before my sickness I spoke of boats and rigging and ropes. As I lay suffering terrible pain I resolved that if ever again I had charge of a life-saving station I would use the boats and the rigging. It is time for work and not for theory. If I become pastor of that church, I intend to make it a warm place, a life-saving station."

\*In the S. S. Times—on John 18: 28-40.

—The Watchman remarks that the discontinuance this year of some of the summer schools that for several seasons have been popular, suggests that the summer school movement may have reached its height. And the tendency among those that continue is to seek for endowment that they may be put upon a permanent basis.

—The resignation of Dr. Whitsitt as President and Professor of Church History in the Southern Baptist Seminary, at Louisville, Ky., has been accepted. Whether the removal of Dr. Whitsitt, around whose name and opinions so fierce a battle has raged for some time past, will bring peace to the Seminary and to the denomination, remains to be seen. It seems evident that there are elements among the Baptists of the South which do not coalesce readily, and it may be found that the Whitsitt controversy was quite as much a symptom as a source of trouble.

—A brave, and it is to be hoped it may be a successful, fight is being made against the Sunday newspaper, or, as it is called, seven day journalism, in England. There are very influential factors in the metropolis and throughout the country strongly opposed to the Sunday newspaper, and an earnest endeavor is being made to unite those factors against the demoralizing innovation. The boycott, which is the only kind of argument which the publishers of the Sunday papers seem able to appreciate, is being applied, but whether or not the argument can be made strong enough to be effective still remains to be seen.

—The much talked-of Peace Conference, called upon the Czar's initiation, has been in session at The Hague since Thursday last. As the sessions are to be secret, the public will not receive any report of the proceedings, which can be regarded as authentic until the close of the Conference. So far as we can gather, the general feeling in regard to the outcome of the Conference is not very optimistic. Certainly it cannot be said that the course pursued by European nations, including Russia, during the past six months, indicates any desire for disarmament. Still it seems reasonable to hope that some good will come out of the Conference, and that the result will be to inspire more confidence in the mutual good faith of the nations and a deeper aversion to devoting the hard-won wealth of the people to the building of armaments and the establishment of great armies, which are in themselves a large tax upon the nation's resources and a menace to its highest interests.

Rev. G. M. W. Carey, D. D.

Less than two months ago, Dr. Carey preached his farewell sermon to the Brussels Street congregation in St. John after a pastorate of some five and a half years. No one who saw and heard him on that Easter Sunday and in the farewell meeting in the church on the evening of April 3rd, could have anticipated that, within a few weeks, he would be called away from earth and all earthly labors. On that last Sunday here he had gone through, and apparently without great fatigue, labors which would have taxed severely the strength of a young man. And, as he said himself at the farewell meeting on Monday evening, though his head had grown white, his eye had not become dim nor was his natural force abated. His step seemed as elastic, his mind as vigorous, his memory as retentive and his powers of expression as great and as facile as of old. The news, therefore, of Dr. Carey's death, which reached St. John on Tuesday of last week, came as a sudden and painful shock to his many friends in the city, and especially to those who so recently had been associated with him in church fellowship and Christian work.

Dr. Carey died at the home of his daughter, Mrs. Tyrrel, in Ottawa, on Tuesday morning. Suffering from an attack of what was believed to be acute indigestion, he had lain down and was supposed to be sleeping, and it was not until he had been sometime dead that it was discovered that his sleep was that which knows no waking. Thus suddenly, peacefully, and so quietly that no one knew of what was taking place, the servant of the Lord, having finished his work, fell asleep.

Dr. Carey was born in or near Belfast, Ireland, March, 1829, and had therefore completed seventy years of life. When but a lad he came with his parents to Canada. His academical and theological education were received at Rochester, N. Y. He received the M. A. degree in course from his Alma Mater and was admitted *ad eundem* at Acadia College and McMaster. He also received the degree of D. D. from Acadia in 1894. In advanced life Dr. Carey became greatly interested in the study of Hebrew, and held from President Harper, of Chicago, the certificate for having completed an advanced course of study in that language.

The date of Dr. Carey's ordination was 1856. His first pastorate we believe was at St. Catharines, Ont. Subsequently, for 15 years, he was pastor of the Germain St. church, St. John, closing his labors there in 1880 or 1881 and going to Liverpool, England, in response to a call to minister to the congregation at the Princess Gate chapel. Returning to Canada after about four years, Dr. Carey held pastorates at Brantford, Ont., and in Ottawa, and in the summer of 1893 returned to St. John to become pastor of the Brussels St. church, in which service, as



REV. G. M. W. CAREY, D. D.

we have said, he continued until a few weeks ago. Thus it will be seen that nearly half of the 42 or 43 years of Dr. Carey's ministry was spent in St. John. Here, accordingly, and throughout these provinces his acquaintanceship was very large, and he enjoyed the warm friendship of many outside the bounds of his own denomination.

Dr. Carey was a man of an attractive personality and of remarkable ability in certain directions. He was a man of kindly and sensitive spirit, who desired, so far as possible, to live on good terms with all his fellow-men. While he held firmly to certain lines of belief, his disposition toward those who differed from him was conciliatory rather than aggressive. As a pastor he was sympathetic and attentive to the needs of his people, but his talent for organization and practical detail was much less conspicuous than his ability as a student and expounder of religious truth. Dr. Carey's acquaintanceship with men and things was large. He had travelled some and was widely read. What he had learned he held in the grasp of a most retentive memory, and the great stores of information he possessed he was able to impart with almost unequalled facility. He possessed in very generous measure the gifts which go to the making of the orator, and in the pulpit and on the platform he was recognized as a man of remarkable power. His preaching was for the most part biblical in character. He expounded the old themes and the old doctrines with effect, enlivening his discussion by illustrations gathered in the course of his experience and stored in his capacious memory. Dr. Carey was blessed with a fine physique and exuberant vitality. His intensely active mind, his geniality and kindness of heart, his vast fund of humorous anecdote and reminiscence and his wonderfully, ready power of expression made him a brilliant conversationalist. Dr. Carey was a pure-minded man; always a gentleman in conduct, kindly in his feelings toward others, upright and honorable in his dealings with his fellowmen. His name is unsullied by any breath of scandal.

A memorial service of an interesting and impressive character was held on Sunday afternoon in the Brussels Street Church; though the day was very unpleasant, the church was filled. Addresses were delivered by Revs. J. W. Manning, G. O. Gates, M. C. Higgins, J. W. Clarke (F. Baptist), and J. Shenton (Methodist), Rev. A. H. C. Morse, the acting pastor of the church, Rev. Ira Smith, of Leinster Street, and Rev. J. L. Shaw also took part in the service. Very appropriate music was rendered by the choir.

There are in St. John a very large number of persons who have a keen sense of personal bereavement in the death of Dr. Carey, and much sympathy is expressed for Mrs. Carey and the other members of the bereaved family in their deep affliction.

From Halifax.

The telegram from Ottawa published in this morning's papers giving an account of the sudden death of Rev. Dr. Carey gave a shock to his friends in Halifax, as it doubtless has done to his numerous friends in many other places, for Dr. Carey has hosts of friends on both sides of the Atlantic. He has lived in peace with all men, and the blessing of the peace-maker will help to make a sacred memory more sacred. His widow and children will have a flood of sympathy which will help alleviate the anguish of heart caused by this sudden bereavement. Dr. Carey has of late written confidentially to your correspondent about his future. As all know he has always loved to preach. When on his way to

England, to take charge of a church at Liverpool, the steamer was detained over the Sabbath at Halifax. Just as the Sunday morning service began I saw him near the door. I lost no time in going down to him, and asked him to preach his farewell sermon to the Granville Street church. Being assured that being in his travelling clothes was no reason why he should not appear in the pulpit, he readily complied and gave us a good sermon much enjoyed by the entire congregation.

Dr. Carey felt that he should give up the pastorate, but planned to preach as far as he was able to do so. But a short rest with his friends at Ottawa was an introduction to his eternal rest with his friends, happier and more numerous than those on earth, and above all with that Friend who sticketh closer than a brother. Pleasant indeed will be the memory of Dr. Carey to all who knew and loved him.

Rev. W. E. Hall spent about a fortnight at River Hebert and Shulee with Rev. J. M. Parker, preached once every day except Sunday, on which day he preached three times. He baptized five at Shulee for Mr. Parker.

The congregation of the West End church gave Rev. G. A. Lawson a farewell meeting on Monday evening, the 15th. All the Baptist ministers in the city and Dartmouth, except Rev. A. C. Chute, were present. Mr. Chute being unable to attend, sent a letter which was read to the meeting. Its sentiments were in harmony with the harmonious expression of all assembled. Rev. Robert Murray, editor of the Presbyterian Witness, represented other denominations. Deacon Foster presided with tact and grace. An address was given by each one of the ministers present. All spoke in the highest terms of Mr. Lawson. He has the respect, esteem and love of all his friends. The B. Y. P. U. presented him with a copy of Dr. Strong's Theology. The Society had commissioned Miss Norton to express their esteem for Mr. Norton in connection with the presentation. A handsome clock was also presented to Mr. Lawson by the chairman on behalf of the church. Mr. Lawson replied with deep feeling, both for himself and Mrs. Lawson, who had been kindly mentioned by the speakers. They leave on the 18th by steamer for Isaacs Harbor.

Rev. F. O. Weeks, after retiring from his charge in Ontario, has been resting for a few weeks past with his friend, Mr. Wylie Smith, of the firm of A. & W. Smith, of Halifax. The West End church has extended to him a unanimous call to become the successor of Mr. Lawson. Mr. Weeks has not accepted the call but is considering the matter. In the meantime he will begin to preach for the church next Sunday, and further on will give a final reply to the call he has received. Mr. Weeks has earned for himself the reputation of an able and attractive preacher of the gospel.

A number of candidates stand ready in the Preston district for baptism. They were gathered in by the labors of Rev. Mr. Dixon, who held some meetings in that place during the winter.

Mr. Lawson baptized one believer on the last Sunday evening. Mr. Fash also had baptism that evening.

Rev. J. F. Robinson informs your correspondent that he is on the seventh hundred dollars of the \$1,400 which he has undertaken to raise to remove the mortgage from the Cornwallis Street church. He has just returned from St. John and Amherst. At St. John he arranged with Rev. J. A. Gordon for Dr. Lorimer to lecture in Main Street church on the 13th of June, and in the Amherst church on the 14th, and in Halifax on the 15th. He says Rev. Mr. Gordon and people were most cordial and generous in their co-operation. He says the same of Rev. J. H. McDonald and his people, and mentions especially the kind offices of Mr. N. A. Rhodes, of Amherst. Dr. Robinson continues to draw large congregations at Cornwallis Street. REPORTER.

Clarke's Theology.\*

BY REV. A. C. CRUTE.

This is a strong and striking book. He who begins to read it will want to "give his days and nights" to it until the whole has been gone over. It is eminently thoughtful and devotional, and its style is the very clearest. Seldom is there furnished us a more suggestive volume. The reader again and again finds himself pausing to think and to pray. There is noteworthy absence of scholastic terms and old-time definitions. Works on theology are usually overburdened with divisions and sub-divisions, with objections and quotations, with theories and explanations, so that consecutive reading of chapter after chapter is not thought of. But dip into Clarke anywhere and there comes the desire to go back and to go forward. There is not a single dull page. A well-known writer of books has told us of the heaps of authorities, illustrations, clippings, etc., that lay scattered about him in the room where one of his works was produced. Dr. Clarke has made no compilation. He has had his abundance in himself, gathered and assimilated through years of patient endeavor; and out of his well-taught self he has written.

But in the saying of all this it must not be supposed that the book will please everybody. If it did it would be useless. The reader who accepts it all without qualification or abatement is not true to himself. Some will not agree with the teaching upon inspiration or upon things to come, but they will be more intelligent upon these matters if they have duly wrestled with the author. It is well that we should be moved to fresh examination of our old ground. The last word in theology will not be uttered for a great while, and it becomes us to hear with candor and docility what is spoken by a devout and faithful student of God's revealed will.

But it is not my purpose to review this fresh and exhilarating volume. It is the design to have a paper read upon it at our next Baptist Institute in August by one of our honored brethren. Indeed we may have two papers, one from the view-point of a younger man and the other from the view-point of a senior. Meanwhile let younger ministers and older obtain the book, and "read, mark and inwardly digest." Laymen may show appreciation of their pastors by securing it for them. It contains about 500 pages and costs about \$2.50. This amount would purchase a number of small volumes certainly but they must needs be very choice to come up to this in worth. In these book-making days there must be special concern for quality. Get Clarke if you possibly can.

\*An Outline of Christian Theology, by William Newton Clarke, D. D. New York: Charles Scribner's Sons.



they started across the water. But when they had gone about half way he began to fear that perhaps there might be some hidden danger. It seemed so odd to be fetched suddenly in that way by a stranger. So he said to the Jellyfish:

"What made you think of coming for me?"

The Jellyfish answered:

"My master, the King of the Dragons, wants you in order to cut out your liver and give it as medicine to his wife, the Queen, who is sick."

"Oh, that is your little game—is it?" thought the monkey. But he kept his thoughts to himself, and only said:

"Nothing could please me better than to be of service to their majesties. But it so happens that I left my liver hanging upon a branch of that big chestnut tree which you found me skipping about on. A liver is a thing that weighs a good deal. So I generally take it out and play about without it. We must go back for it."

The Jellyfish agreed that there was nothing else to be done under the circumstances. For—silly creature that he was—he did not see that the monkey was telling a story in order to avoid getting killed and having his liver used for a medicine for the fanciful young Dragon Queen.

When they reached the shore of Monkey-Land again the monkey bounded off the Jellyfish's back and up to the topmost branch of the chestnut tree in less than no time. Then he said: "I do not see my liver here. Perhaps somebody has taken it away. But I will look for it. You, in the meantime, had better go back and tell your master what has happened. He might be anxious about you if you did not get home before dark."

So the Jellyfish started off a second time, and when he got home he told the Dragon King everything just as it had happened. But the King flew into a passion with him for his stupidity, and cried to his officers, saying: "Away with this fellow! Take him and beat him to a jelly. Don't let a single bone remain unbroken in his body."

So the officers seized him and beat him, as the King had commanded. That is the reason why, to this very day, jellyfish have no bones, but are nothing more than a mass of pulp.—The Home Magazine.

A Reputation Easily Made.

To look wise and nod assent is sometimes enough to give a man a reputation for being profound, even though he may be in total ignorance of the particular subject under discussion; as in this case:

Professor Moses Stuart Phelps used to tell a story about himself which proves that a reputation for wisdom is sometimes very easily acquired. In the days when he was a graduate student at New Haven, he took a walk one morning with Professor Newton, who lives in the world of mathematics. Professor Newton, as is his habit, started off on the discussion of an abstruse problem. As the professor went deeper and deeper, Mr. Phelps's mind wandered farther and farther from what was being said. At last Mr. Phelps's attention was called back to his companion by the professor winding up with, "Which, you see, gives us 'x.'" "Does it?" asked Mr. Phelps, thinking that in politeness he ought to reply something. "Why, doesn't it?" excitedly exclaimed the professor, alarmed at the possibility that a flaw had been detected in his calculations. Quickly his mind ran back over his work. There had indeed been a mistake. "You are right, Mr. Phelps, you are right," almost shouted the professor. "It doesn't give us 'x.' It gives us 'y.'" And from that hour Professor Newton looked upon Mr. Phelps as a mathematical prodigy. He was the first man who had ever caught the professor tripping. "And so," Mr. Phelps used often to add, with his own peculiar smile in telling the story, "I achieved a reputation for knowing a thing I know nothing about.—Ex.

Bismarck's Favorite Number.

During all his life Prince Bismarck had the greatest veneration for the number three. He served three masters, fought in three wars which he brought about, signed three treaties of peace, arranged the meeting of the three Emperors, and established the Triple Alliance.

He had three horses killed under him during the Franco-Prussian War; he had three names, Bismarck, Schonhausen and Laurenberg, and three titles, Count, Prince and Duke. The armorial bearings of his family were a clover leaf and three oak leaves, and the motto of the Vidames of Halberstadt, from whom he was descended, is, "In Trinitate robur"—"Strength in Trinity."

He had three children—Herbert, William and Marie; and finally, three political parties were ranged under his domination: the Conservatives, the National Liberals and the Ultramontanes.

All the caricatures of Bismarck, whether in Germany or elsewhere, represented him with three hairs upon the top of his bald head.—Saturday Evening Post.

The Young People

EDITOR,

J. B. MORGAN.

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

Prayer Meeting Topic—May 28th.

Established in Heart, Rom, 1:11-12. Psalm, 112:1-10. With us the heart stands for the affections. In the Bible it has a wider signification. It often includes the intellectual, spiritual and emotional. All these are included in the established heart of this lesson.

Psalm 112 is similar to the first Psalm. It sets forth the happiness of the man who trusts in the Lord and delights in His service. "His seed shall be mighty," "His generation shall be blessed." He shall have wealth and riches, etc. The wicked on the other hand shall perish.

The New Testament lesson is Paul's desire to impart "Spiritual gifts" to the Roman brethren that they may be established.

1. There is great need that we be established in Christian character. Nothing is so valuable to us as strong stalwart manhood. It gives us power over temptation. It is a continual source of joy. It makes us mighty in influence for good. "It crowns us kings among our fellows. It is that which no one can take from us. It is the only possession we can take with us into the other life.

2. There is need also that we be established in our faith. We ought not to allow doubts and fears to worry us. If we do his will "we shall know of the doctrine." Jesus tells us that "if we keep his commandments we shall abide in his love." To doubt him is a grievous sin. To trust him implicitly is to honor him. He wants us to trust and not be afraid. His word is yea and amen. He himself is infinitely trustworthy. We may have the fullest evidence of our acceptance with him.

3. There is great need to be established in sound doctrine. We should find the truth, love it, and be loyal to it. All revealed truth is important. There are no non-essentials among the commands of Jesus. One church is not as good as another. Baptists stand for several important Bible doctrines ignored or used in a changed form by other denominations. We are responsible to our Master to keep these doctrines before the Christian world in their true form. It is of the utmost importance that we be thoroughly established in all sound doctrine.

4. Then we should be established in service. If we are saved by grace we are not our own. We belong to Jesus, and he has called us into service. We are saved to serve. Every Christian young or old has like Paul, but one thing to do in this world; to serve in the kingdom of Jesus. His heart must be set upon winning souls. This must be first, all other things secondary. All the business, social engagements, friendships, vocation in life, must be selected and followed with this idea of service as the guiding principle.

5. Finally our hearts should be established in patient waiting on the Lord. We must wait for answers to prayer. Delays are not denials. Prayer cannot be unanswered. But God's time may not always be ours. We must wait for distinct and unmistakable directions in his service. It will not do to run before we are sent. We must wait for results in our Christian work. Sometimes the reaping follows hard on the sowing. But not always. But the reaping time will come though it be after many days.

Never was their such need of Christians who are established in heart as now. It is an age of doubt, of unrest, of worldliness, of multitudinous evil forces. Would that to all of us might come afresh the inspiring words of Paul, "Finally my brethren be strong in the Lord and in the power of his might." D. H. SIMPSON.

Editorial Notes.

SOCIETY DUES.

Has your Society contributed anything this year to the funds of the Maritime Union? Remember that our honor is pledged to the general work, and in this, as in all else earthly, "money makes the mare go." The address of our Sec'y-Treas., Rev. G. A. Lawson, is now Isaac's Harbor, Guysboro Co., N. S. He will be pleased to hear from 150 societies in the next thirty days.

OFFICERS NAMES.

Please bear in mind that it is important that our Maritime Secretary should have the names of your newly elected officers, in order that he may know with whom to communicate on matters pertaining to your interests. Make sure that he at least has the addresses of your President and Corresponding Secretary.

THOSE JUNIORS.

We have heard nothing for some time from the Junior Unions. Hello, there, little ones! let us hear your cheery voices. We know you are making your influence for good felt in your several communities. Tell others through our columns what you are doing and attempting, and thereby encourage and inspire them to like endeavor. Let us have some message from every Junior Union, in the three provinces before another month ends. Don't be over-modest but speak right up.

RICHMOND, '99

Preparations are well advanced toward making Richmond, '99 "the best yet." In an advance bulletin issued by the Press Committee, our General Secretary, Rev. E. E. Chivers, D.D., writes: "Our great International Conventions take us out of our narrow, local surroundings and make us feel the pulse-beat of a larger life. These annual meetings are the largest gathering of our Baptist family in the world. They bring together representatives from nearly every State and Territory in the Union, and from the great Dominion of Canada. Leaders of the thought and activities of our denomination are there, bringing their best for the instruction and inspiration of our young people. They rightly deem the occasions worthy of their best. The high order of excellence established will be fully maintained in our Ninth International Convention in Richmond. If possible, it will be surpassed. We count ourselves fortunate in our place of meeting. Virginia holds a place of high honor, not only in the sisterhood of States, but also in Baptist history. Richmond is the pride of Virginia. It is a city in which Baptists never feel lonely, for there are so many. It is rich in historic associations. It is more than generous in its hospitality. The programme will abound in good things. The key word of the Convention—"Discipleship"—furnishes a most fruitful theme. It will be treated in its various aspects by men whom it will be a privilege to hear. Make your plans to be there. Talk the matter up, so as to quicken the interest of others. Let us make our Ninth Convention the best of the series, and move 'on to Richmond' with an enthusiasm that shall equal the welcome that awaits us there."

Among the Societies.

FAIRVILLE, B. V. P. U.

Since our Society was last heard from, a goodly number has joined us both as Associate and Active. Our Society numbers now at the present 54 Active and 6 Associate. During the month of January and part of February on account of revival meetings the lessons in the C. C. C. were not taken up for a time, but have since been covered by special effort. We very much enjoy the work of our leader in the lessons. He has done excellent work with the lessons, and best of all in drawing many into the work, who would otherwise not have attended. Our Motto is Onward and Upward unto perfection.

Yours in the "Master's Work"

May 15th.

JESSIE R. FOWLER.

FALKLAND RIDGE, ANNAPOLIS CO., N. S.

This is the first time we have reported through your columns. Our Union numbers 50 Active and 4 Associate members, although many of that number cannot attend. We hold our meetings weekly and have a Roll Call quarterly. The work depends almost wholly on the young people. We are looking forward for a revival of our members who have not been attending our meetings, and we ask your prayers that God's blessing may reward our efforts.

STELLA HUNT, Cor.-Sec'y.

AYLESFORD, N. S.

On Sunday evening, April 30th, we held our first missionary meeting for the year. We had a very interesting and profitable meeting on Burma. The programme consisted of papers on the races of Burma. The customs of the Burman religion and an original paper, addressed especially to the young people, also some recitations and special music. Our collections at these meetings are for missions. In the future we hope to have these missionary meetings at least once in three months. The officers for the year are: Pres., Clara Palmer; 1st vice pres., Bertie Taylor; 2nd vice pres., Mrs. W. T. Chute; treas., Louisa Davidson; Sec'y., Ethel M. Eaton. E. M. E.

May 18th.

"You didn't fasten your essay with a blue ribbon, as you usually do," said the editor of the magazine. "No," answered the contributor. "My sense of harmony wouldn't permit it. This is an article on 'The Management of the War.' I tied it with red tape."—Washington Star.

## Foreign Missions.

## W. B. M. U.

"We are laborers together with God."

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

## PRAYER TOPIC FOR MAY.

For Mr. Sanford and the workers at Vizianagram that their hearts may be made to rejoice this year in seeing multitudes coming to Christ.

On the evening of May 8th the W. M. A. S., of the 1st Sable River church, celebrated their 15th Anniversary. After opening exercises the Annual Reports of Sec'y and Treas. were read, and an interesting programme was then carried out consisting of readings, recitations, exercises, interspersed with missionary songs. Our Pastor, Bro. G. H. Baker, gave an earnest and stirring address on the work and we trust his words may result in much good to all. At the close a collection of \$1.85 was taken for Home Missions. We have no Mission Band organized as yet but our young people and children prove very helpful to us entering actively and cheerfully in all the exercises of our public meetings. Thus we hope an interest in the work may be sustained among them. One regular meeting of the society has been held since we entered the new year with a larger attendance than any of the previous year. Therefore while we thank our Heavenly Father for all the blessings that have crowned our meetings together in the past we rejoice in brighter prospects for the future. We are praying that our zeal may not grow cold but that we may be faithful servants of the dear Master who gave himself for us and by His blessing on our feeble efforts some darkened soul may be lifted out of the depths into the light of the knowledge of Jesus and His love.

May 16th.

The London Independent gives a brief account, by one of its representatives, of Dr. Fairbairn's travels while in India and particularly his impressions of missionaries and their work here. After naming many Societies by whose representatives they were entertained, he is reported to have said: "in all cases we have been extraordinarily impressed with the single-mindedness, the devotion and the efficiency of missionary work. Its many-sidedness is surprising. The zeal with which it is trying to adapt itself to the multitudinous demands of a most complex state of society and thought, the ungrudging labor of its members in their respective fields, and the way in which they have conquered the respect of the Hindu community are very impressive indeed. It seems to me impossible that any open-minded and clear-eyed man could visit the mission stations of India without feeling that they were accomplishing a work which in every respect deserves to stand alongside the best of the work accomplished by England in India; and that in chivalry of will and nobleness of aim, in power to mould the Native mind, even where it seemed most resistant, they may be said to represent the greatest feat achieved by the British people in India." Of the Hindus, after referring to their courtesy and patience he said, "Their interests are more intellectual than historical. Speculation has a stronger attraction and a higher significance for them than history. They love what is true rather than value what is real, and the truth they love comes through the imagination rather than through either the speculative or the practical reason. . . . It may be a curious fact, but it is a true one, that I found more appreciation of the good things in Hindu men and in the Hindu religion among the missionaries than in any other class of the European community. It is possible that the missionary does more to reconcile the Hindu to the British regime than any other single Western element operating in India."

From the Treasurer.

In April Tidings I gave a statement of our finances, which I then hoped would make a more public statement unnecessary notwithstanding the situation at the present date such as demands the attention of the societies. I regret having to report this department of our work behind in its receipts for the present year. We are all ready to say this ought not so to be, but the fact that it is so remains the same, and in order to remedy it the important question for each to ask is, has my part of the work been done, or given, as faithfully for the cause this year as in previous years? Have I withheld prayer, works or gifts from the Master? Some where there must have been withholding or else the present condition would be different; there would be advance instead of decrease. With the growth of membership in our churches each year, there should be

enlarged membership in our societies which would mean larger gifts. It must be that those now enlisted are not doing their work faithfully as unto the Lord. One thought has impressed me during the year, as the remittances from the societies have come in, viz: How few report money raised from special effort, such as holding public meetings, etc. Other years the money raised outside of regular dues has been much larger. There are exceptions, some Societies and Mission Bands have done much more in this way than ever before, but taking the Union as a whole, I believe less extra work has been done than heretofore. I would suggest that the societies be asked to pledge themselves to hold two public meetings during the year, for these much help could be gotten from our Bureau of Literature and the effort would not be great if hands and hearts were willing.

Our receipts for the present year are for F. M., \$384.40, which amount is \$226.37 less than at this date last year. Amount pledged, as per estimates \$7500. For Home Missions \$935.93 have been received, an increase of \$39.14 over last year. This increased amount for H. M. represents the response to all the appeals, extra work, etc., which has come from our H. M. Committee.

Now, the facts are before you, and each one of us may quickly see what is required of us individually. A very little more than one half of our F. M. money has been raised; not one half of our Home Mission. Let every Christian woman before thinking or planning for vacation, seaside, etc., consider what part in this deficiency belongs to her, and how much is overdue the Master; it may be gifts, talents, prayer or interest and help that have been withheld. Let us see that all arrearages are paid in full before July 31st. MRS. MARY SMITH, Treas. W. B. M. U.

## Monies Received by the Treasurer of the W. B. M. U. from April 25th to May 11th

Point de Bute, \$4.50; Clementsvale, \$8; Lower Aylesford, \$5.70; Meadowvale, Mission Band, \$2; Harmony, Mission Band, Mr Gullison's salary, \$3.80; Winifred B Reid, Boston, \$5; Tryon, \$16, Mission Band, \$9; Tusket, \$2; Diligent River, \$1.50; Liverpool, \$4.85; Argyle Head, \$5.45; 2nd St Margarets Bay, \$3.50; Rust Point, Mission Band, \$5; Bedford, Mission Band, \$4; Bridgetown, \$11, Mission Band, support of child in Mrs Churchills school, \$5; Halifax, Tabernacle church, \$23.25; Halifax, 1st church, \$50; Halifax, North church, \$30; Summerville, \$5; East Onslow, \$2; Cambridge, Narrows, \$6.75, Sunday School, Mr Morse's salary, \$6.25; St John, Germain St, \$15; Kingston, \$5; Milton, \$7, Sunday School, \$55; New Germany, \$3; Amherst, \$29.75; 2nd Chipman, \$4.93; Centreville, \$6.50; Gavelston, \$2.45; Lewis Head, \$2; Chelsea, \$1; Annandale, \$1.03; Pugwash, Mission Band, \$8.92; Forbes Point, \$3.50, Mission Band, \$3.50; Aylesford, \$10.25; North Temple, \$11.08; Ohio, \$7.82; Deep Brook, Mission Band, toward Miss Newcombes' salary, \$5.

MRS. MARY SMITH, Treas. W. B. M. U. AUBERST, P. O. Box 513.

## Foreign Mission Board.

NOTES BY THE SECRETARY.

The time is near, if not already at hand, when the Board must face the questions, "Who is to be sent to India this coming autumn? Will there be any new recruits? How many of those on furlough wish to be returned?" These questions are just now giving the Board great concern. It is known that Mr. and Mrs. Churchill are home on furlough. The year will soon expire, then what? If they are ready to go back to their work and desire to do so, the Board ought to send them. Then Miss Gray is in this country. It was fully expected that she was to return last year, but when the time came to go, it was found that she could not do so. Her strength would not permit, if ready to go now—she ought to be sent there can be no doubt in that point, then Miss Blackadar has been accepted by the Board, and is under appointment, to be sent as soon as the Board is in possession of the funds—The W. B. M. U. have promised to supply these. Miss Blackadar is expecting to be sent out next autumn—and this the Board hopes to do. Mrs. Sanford the wife of our veteran missionary, who has done such faithful service since his return to India, has expressed to the Board her desire to join her husband as soon as possible—if she is able to do so, she ought to be sent, Miss Wright who on account of failing health withdrew from the service of the Board, because she felt that she could not live and work in India, now feels that she is so strong that she wants to engage in the work again, and is asking for an appointment—and she, too, if well enough, ought to be sent since she has the language, and can go to work as soon as she arrives in the country. All these with another whom the Board would like to send if possible to do so, and which would give another home to be a center of life and light, and looking to the Board and expecting a favorable answer to their strong desires. But what can the Board do? It is just as much as they can do to meet the present demands. The past year has been most trying and sometimes most embarrassing, more than \$3500 are required each quarter for the work and workers on the field. There has never been as much as that received any quarter since the year began. How are these good people to be sent? Remember! the sending of them will involve an additional expense, say, \$3000 next year. The missionaries on appealing for two additional families. The news of the work demand more laborers. The pitifulness of the whole business is that our people are abundantly able to send them, if they only thought

so. Yes! who are going to India this autumn? That is a live question. It will depend very largely upon the condition of the treasury at the end of the year. Our gifts for sending the gospel to those who are living without it ought to be doubled, and this right away, and they would be doubled if pastors and leaders in our churches could only be made to look upon this work through the eye of Him who died for these people. Thank God for what has been done, for what you have done. Seek to interest others, until all God's people shall have a hand in the work.

Christianity among the Chinese is spreading with wonderful rapidity. The missionaries of the various denominations report great accessions to their ranks.

Protestantism is on the increase in Rome. The recent census shows 62,000 Protestants among the 31,000,000 inhabitants. The Waldenses number 27,000 souls in forty-eight churches and forty-five missions. There are now not less than fifteen Protestant churches in the city of Rome, while before 1870 there were none.

## Dreadful Misery

"My wife was a terrible sufferer from dyspepsia. The dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman."

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# The Falling Leaves

## Give Warning of Winter

So the falling of the hair tells of the approach of age and declining power.

No matter how barren the tree nor how leafless it may seem, you confidently expect leaves again. And why?

Because there is life at the roots.

So you need not worry about the falling of your hair, the threatened departure of youth and beauty. And why?

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will arouse it into healthy activity. The hair ceases to come out; it begins to grow; and the glory of your youth is restored to you.

We have a book on the Hair and its Diseases. It is free.

### The Best Advice Free.

If you do not obtain all the benefits you expect from the use of the Vigor, write the doctor about it. Probably there is some difficulty with your general system, which may be easily removed. Address: DR. J. C. AYER, Lowell, Mass.

There is a feast of good things in The Missionary Review of the World for June. Maps and illustrations are numerous and valuable and the articles are exceedingly interesting and timely. The number is opened by a description of the "Sudan and the Sudanese" by C. T. Wilson, M. A., an Englishman who has visited the country and made a thorough study of the people. An excellent map and two illustrations from photographs accompany it. "Samoa—Its People and Missions" by James M. Alexander, the author of "The Islands of the Pacific" is an up-to-date account (with map and illustrations) of the religious and political affairs in these islands which are now so prominently before us. "The Present Center of the Slave Trade" is a first-class article by Samuel M. Zwemer, F. R. G. S., the well known missionary and Arabian explorer, showing the extent of the traffic in human flesh on the Arabian Coast. The mere mention of other contributions will indicate their interest and importance: "The Problems of City Evangelization" by Arthur T. Pierson; "Reflections After a Winter Tour in India" by Rev. F. B. Meyer; "The Church Missionary Society Centenary" by Rev. A. R. Buckland; "Wonderful Housaland" (with Map) by Rev. James Johnston; "A Revival of Slavery in America," "Remarkable Events in China," "The Black Continent," etc. In the International Department there is a Symposium on the "Young Men of the Orient" by Francis E. Clark, Henry Blodgett of China, I. H. Correll of Japan, Horace Crane of India, and J. L. Fowle of Turkey. Published monthly by Funk & Wagnalls Co., 30 Lafayette place, New York. \$2.50 a year.

McClure's Magazine for June will contain an account of Marconi's latest and most marvelous experiments in telegraphing without wires (especially in telegraphing across the English Channel) prepared by Cleveland Moffett with Mr. Marconi's own assistance. It will describe popularly all the apparatus and methods employed, and will be fully illustrated from photographs taken expressly for McClure's.

### Notices.

The 47th annual session of the Nova Scotia Central Baptist Association will meet with the church at Pereaux, Kings County, on Friday, June 23rd, at 2 p. m. Clerks of churches in the Association will please forward the associational letter and statistical blanks, properly filled out, to the clerk of the Association at Wolfville not later than June 15th.  
J. HOWARD BARSS, Clerk.

The associational letter blanks have gone forward to clerks of churches, also year book statistical blanks to clerks of associations.  
GEO. A. McDONALD.

Will all stockholders of the Baptist Book and Tract Society kindly return the circular signed, early as possible.  
GEO. A. McDONALD, Sec'y Treas.

There will be, D. V., a meeting of the Board of Governors of Acadia University in the chapel of the College, on Tuesday the 6th of June, at 7 30 p. m. The Board will be in session also on Thursday the 8th, in the library of the College.  
S. B. KEMPTON, Sec'y Board.

Dartmouth, May 17.

On Saturday, June 3rd, at 10 a. m., the Queens County Quarterly meeting will convene with the Upper Newcastle church, (Hardwood Ridge.) On the afternoon and evening of the day preceding, the Queens County Baptist Sunday School Convention meet at the same place.  
F. W. PATTERSON, Sec'y.

### Travelling Arrangements for Acadia Anniversaries.

The Dominion Atlantic Ry. will issue return tickets for one first class fare from all stations including St. John and Parrboro on June 3rd, 5th, 6th, and 7th, good to return till June 10th. Tickets from Boston will be issued on June 4th for D. A. R. steamer leaving on that date good to return till the 13th.

The Intercolonial Ry. will give free return tickets to all who get standard certificate when purchasing their tickets and present such duly signed by the undersigned to the agent at Wolfville or Windsor Junction. The Central Ry., will return tickets on days named above at one first class fare. A. COHOON, Secy. Ex. Com.  
May 17th.

### Alumnae Association of Acadia Seminary.

The annual business meeting of the Alumnae Association of Acadia Seminary will be held in Class-room A., Acadia Seminary, on Monday, June 5th, at 2 30 p. m. The annual reunion of the Association will take place in Alumnae Hall, on Monday, June 5th, at 7 30 p. m.  
LAURA M. SAWYER,  
President of Alumnae Association.

Delegates expecting to attend the Western Baptist Association to meet at Margareville, May 17, will send their names to Capt. Simeon Harris, Margareville, Annapolis County, on or before the 10th of June. Kindly state whether you will come by train or team. Those coming by train will find teams at Station Middleton on Thursday, Friday and Saturday on arrival of the east bound train, which will, for a nominal sum, convey to Margareville and return when desired. The distance is about seven miles.  
H. N. PARRY, Pastor.

### Programme of Anniversary Exercises at Wolfville, June 4th to June 7th.

Sunday, June 4, 10 a. m.—Baccalaureate Sermon, Rev. J. H. McDonald, B. A., Amherst.

Sunday, June 4, 7 p. m.—Address before College Y. M. C. A., Rev. G. O. Gates, M. A., St. John.

Monday, June 5, 7 30 p. m.—Annual Address before the Senate of the University, James Hannay, M. A., St. John.

Tuesday, June 6, 10 30 a. m.—Class Exercises of Graduating Class.

Tuesday, June 6, 2 p. m.—Closing Exercises of Horton Academy.

Tuesday, June 6, 7 30 p. m.—Closing Exercises of Acadia Seminary.

Wednesday, June 7, 10 15 a. m.—Commencement Exercises of the College.

Wednesday, June 7, 7 30 p. m.—Conversation in College Hall.

Notices respecting the business meetings of the Board of Governors, the Senate and the Alumni Association will be made by the secretaries of the respective bodies.

After a year of strenuous work the anniversary exercises are anticipated at Wolfville with the usual zest. Among the constituency we trust the same zest of anticipation will prevail. Large numbers of pilgrims will doubtless make their annual visit; and we shall be glad if many of our friends throughout the country, who have never visited Wolfville, will make the opportunity to come this year.  
T. TROTTER, President.

Wolfville, May 13th.

The Nova Scotia Western Association will meet in 40th annual session with the Margareville Baptist church, Annapolis County, on June 17 next, at 10 o'clock, a. m.

The church letters and statistical forms should be mailed to the clerk of the Association, at Milton, Queens Co., N. S., during the first week of June. It is important that church letters reach the clerk's P. O. address not later than June 10th.  
J. W. BROWN, Moderator.  
W. L. ARCHIBALD, Clerk.

The N. B. Western Baptist Association will hold its annual sessions with the Macnaquac Baptist church, York County, on Friday, June 23rd, 2 30 p. m. The churches are requested to send their letters accompanied by an offering on or before June 12th to enable the clerk to prepare a digest according to the resolution of 1898.  
C. N. BARTON, Clerk.

Benton, Carleton Co., May 13th.

The next quarterly session of the Hants County Baptist Convention will be held at Summerville on Tuesday and Wednesday, May 30th and 31st. All churches and societies are requested to send delegates.  
A. A. SHAW, Sec'y.

The Albert County Quarterly meeting will convene with the 1st Elgin church on the 6th day of June. The first session opens at 2 o'clock. We would like a delegation from every church. Make it a point to be present brethren.  
F. D. DAVIDSON, Sec'y-Treas.

The next session of the Albert Co. Baptist Sunday School Convention will be held at Elgin on Wednesday, June 7, at 2 o'clock p. m. The statistical blanks have been sent out. If any School has not received one will the secretary please notify me at once.  
W. T. COLPITTS, Sec'y.  
Mapleton, Albert Co., N. B.

## A Serious Time.

### A QUEBEC FARMER SUFFERED FOR NEARLY TEN YEARS.

Had the Best of Medical Treatment, and Tried Hot Springs Without Receiving Benefit—Dr. Williams' Pink Pills Cured Him.

Mr. John Story, of Maryland, Pontiac Co., Que., is well known to all the residents of that section, and his cure from an unusually severe attack of rheumatism by the use of Dr. Williams' Pink Pills, after all other remedies had failed, has, if possible, added to the popularity of this favorite medicine. Mr. Story gives the following statement of his suffering and cure. He says:—"Some ten years ago I was engaged in railroading on the Lake Superior section of the C. P. R. I was exposed to all kinds of weather, and as a result sustained a severe attack of rheumatism, which all but crippled me, and from which I suffered much agony. I spent more than a hundred dollars on doctors and for medicine, but was gradually getting worse and finally had to quit work. At this juncture the doctor told me that he did not think medicine could cure me, and advised me to go to some hot springs. I took his advice and went to the Harriston Hot Springs, in British Columbia, where I remained for eight weeks under the care of the house physician, but I experienced no benefit. I then went over to Tacoma, and took a course at the Green River Hot Springs, but with no better result. Completely discouraged I returned to my home in Quebec, and went to farming, but the rheumatism bothered me so much that I could scarcely do my work. Dr. Williams' Pink Pills were recommended to me and I decided to give them a trial. After taking a few boxes I found they were helping me and I continued their use until I had taken sixteen boxes, by which time every vestige of the trouble which had bothered me for years, and had cost me so much money, had disappeared. It is now more than a year and a half since I discontinued the use of the pills and during that time I have not had the slightest symptom of the trouble, which I regard as the very best evidence that the cure is permanent.

Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood or a shattered condition of the nervous forces, such as St. Vitus' dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

Protect yourself against imitations by insisting that every box you purchase bears the full name Dr. Williams' Pink Pills for Pale People. If your dealer does not have them they will be sent, post paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

# FROST & WOOD Cultivators!

THESE CULTIVATORS are made of the best material, light, strong, well designed, up-to-date with all improvements, adjustable to every requirement and unequalled for efficiency in the weeding, hilling, horse-hoeing, etc., of all kinds of cultivated crops.



For sale by all Frost & Wood Agents

Manufactured by THE FROST & WOOD CO., Limited.  
St. John Branch 93 Germain Street, Saint John, N. B. }  
Truro Branch Esplanade Place, Truro, N. S.

One Dose

Tells the story. When your head aches, and you feel bilious, constipated, and out of tone, with your stomach sour and no appetite, just buy a package of

Hood's Pills

And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work, cure your headache and biliousness, rouse the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

GATES' MEDICINES OUR FAMILY DOCTOR FOR 20 YEARS.

The following letter voices the sentiments expressed by hundreds of people throughout the provinces:

Forbesville, Cum. Co., January 27, 1899.

C. Gates, Son & Co. Gentlemen—I bought the first of your medicines sold in this locality 25 years ago. I never regretted it, I raised three children and never employed a doctor for my family or myself.

Gates' Life of Man Bitters, Invigorating Syrup, Nerve Ointment, Acadian Liniment, and Vegetable Plaster

was our family doctor for over 20 years—and never failed to cure. My children are married and living in Boston and they think that Gates' medicines are the best that they can get today.

Yours respectfully, MRS. JOHN FORBES.

We want it to be distinctly understood that the excellence of Gates' Medicines are strictly maintained, and that the curative value is greater than it was 60 years ago, that we do not profess to cure chronic diseases in a few days, nor with two or three bottles of medicine.

C. GATES & CO, Middleton, N. S.

MONT. McDONALD

BARRISTER, Etc.

Princess St. St. John

PUTTNER'S EMULSION

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

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

TOO WEAK TO SEW...

An Ottawa Lady Relates Her Experience for Benefit of Others.

Mrs. William A. Holmes, 530 Concession St., Ottawa, Ont., testifies as follows: "For some years past I was greatly troubled with weakness both of the nerves and heart. My heart would beat very irregularly, sometimes throbbing, and at other times seeming to go up into my throat, thus causing a terrible smothering sensation. Finally I grew so weak that I could not sew. Although I tried many remedies I could obtain no relief, and was almost in despair of a cure."

"One day, however, I heard of Millburn's Heart and Nerve Pills and began to use them, and am now better than I have been for years. I work right along now, and the pains and palpitation have left me, much to my relief. My blood seems to be enriched and full of vitality, and my entire system is in a healthy and vigorous state."

The Home

Frightening Children.

Little Arthur R., while visiting his grandmamma, came screaming from the yard where he was playing, and throwing himself into grandmamma's arms, sobbed out: "Please don't let him have me, grandmamma."

"What do you mean, dear? What has frightened you so?" and grandmamma held the quivering child close to her bosom, fearing he would go into spasms with fright.

"Oh grandmamma, the old black dog has come for me; mamma said he would if I was bad, and I broke your plate this morning. Oh, don't let him take me; please, don't."

"No, no, darling, he shan't have you I will hold you tight. Where is he?"

"Out in the yard, quite close to me when I run to you."

"Well, we will shut the doors and keep him out, and then you can come to the window and show him to me."

Arthur suffered himself to be led to the window, but the sight of the small black dog running around the yard renewed his terror, and grandmamma had to quiet him by assuring him again and again that the dog could not get in while the doors were shut.

After he had slept off some of the effects of his fright, and the dog had been driven out of sight, grandmamma tried to undo the evil wrought by his thoughtless young mother, by telling Arthur the dog was too small to carry off such a big three-year-old boy. But it was several days before his nervousness wore away enough to allow him to enjoy a play in the yard unless someone went with him to keep off the black dog.

How many children, like little Arthur R., suffer from the dread of bugbears of every kind that can be imagined by their thoughtless mothers and nurses! Their nerves are injured, and, what is far worse, they lose the sweet faith and trust which is childhood's heritage, as soon as they learn they have been deceived. Would it not be much better to retain their loving confidence at any cost? It may take more time and trouble to secure obedience by firm and loving discipline, yet it is much better for both child and parent.—Aunt Jean, in Christian Observer.

Fillets of Fish

It is a fortunate thing for the health of the community that at a season when a light fish diet is especially desirable to replace the heavier meats of the winter table, the markets are filled with shad. The American shad is a fish in which we may take national pride. Our sole fish may be inferior to the English sole, and as yet the Briton may boast of British turbot, but our shad is acknowledged to be a superior fish to any shad that swims in English rivers.

The greatest objection to this fish, its bones, ought to deter no one, for any intelligent cook can learn to remove these bones, so that they may be lifted out in a spiral whorl around the backbone. It is strange how few cooks do this. After boning the shad, removing the head and tail, the sides should be cut into pieces. These pieces are fillets. When the skin is coarse it is removed, but if it is tender, as it is in the shad it should be left on, as it assists to hold together the flesh, which is torn a little by the removal of the numerous bones. Dip the slices of fish in flour, after seasoning them with salt and pepper, and lay them in a deep spider, in enough lard to immerse them. The lard must be steaming hot and the pieces fried a rich golden brown. Drain them carefully, and serve them hot, with a few drops of lemon juice over each one. Fillets of flounders or any fresh fish are cooked in the same way.

A Roast of Veal.

About nine people out of ten if asked to name the best roasting piece in a calf will name the loin; but excellent as the loin is,

the average New-York epicure orders a different cut for a roast. It is the rack, a cut little known outside of the great market, as none of the small retail butchers make such a cut, which leaves on their hands so much inferior meat. An eleven-rib rack of veal, the choicest part, includes the same portion of the fore-quarters of veal that the prime ribs of beef include in the fore-quarters of beef. These ribs or racks of veal are a sweeter, more perfectly flavored portion of meat than any other part of the animal. It is more like the cutlet or prime portion of the hind leg of veal, which is, however, not so juicy, and therefore not so good for a roast.

When the rack or ribs of the fore-quarter of veal are taken out, there remains the breast, which makes a delicious braise stuffed with a forcemeat made of some of the lean meat of the neck and foreleg, with bread and seasoning. A recipe for this stuffing was given in a recent number of The Tribune, and full directions for preparing a veal braise. The remainder of the fore-quarter, after the rack and breast are used, makes an excellent potpie. Separate the neck and shinbones from the fat and lean. Cut the lean into small portions; reject all surplus fat. Brown the pieces of lean in a pot, add the bones and cover the whole with water, and add salt and pepper. Simmer the meat until it is tender. Take out the bones. The meat will require about an hour and a half of slow browning and simmering. When it is delicate and tender and a rich brown, and there is only enough gravy for the meat to rest in, lay dumplings over it, so they are not immersed. Cover the kettle containing the dumplings for ten minutes. A Scotch kettle is one of the best for this purpose, because it is broad and shallow, and will hold sufficient dumplings without allowing them to be piled over one another, which would certainly make them heavy.—N. Y. Tribune.

On Waterproof Garments.

The final success in waterproof garments became assured when cloth of various kinds became by manufacture impervious to water. The rubber garment in itself was never oramental, and no effort of manufacture could make it. Yet to-day these rubber waterproofs are the most inexpensive of any garments, and for that reason must continue to be used. A correspondent asks if there is any process by which the natural decay of the vegetable matter of which the rubber is composed is successfully arrested. There is such a process, called "steam vulcanization." By this means the material for gossamers, waterproofs and mackintoshes is cured at a steam heat of from 240 to 260 degrees, at which temperature the sulphur mixed into the rubber melts and assimilates with it. Waterproof garments made of material steam galvanized in this way will not decay, but that treated by cheaper processes is liable to become rotten and fall apart with age, owing to the natural disintegration of the rubber, for the same reason that a potato or any moist vegetable matter decays.—(For A. R. R.)

If there is a history of weak lungs in your family, take Scott's Emulsion.

It nourishes and invigorates.

It enables you to resist the disease. Even if your lungs are already affected, and if besides the cough you have fever and emaciation, there is still a strong probability of a cure.

The oil in the Emulsion feeds; the hypophosphites give power to the nerves; and the glycerine soothes and heals.

100 and 500, all druggists. SCOTT & BOWNE, Chemists, Toronto.

Without a Rival!

Paine's Celery Compound as a Blood Purifier and Health Giver Ranks First in Every Civilized Land.

Professional men, members of parliament, bankers, business men, mechanics and our farmers, after happy results and experiences with Paine's Celery Compound, emphatically assert the great medicine has no rival.

As a blood purifier, disease banisher and health giver, it has won the admiration and praise of those in position and affluence, and people in humbler circumstances have largely added to its extended reputation.

The vast army of sick and weakly people restored to health and vigor by Paine's Celery Compound have done more for the present world-wide sale of the great health-builder than all the press notices ever published.

Under such happy auspices, the proprietors of Paine's Celery Compound with full and honest confidence urge the use of this noblest and best of medicines at this present season.

The work of purifying the blood, cleansing the system, regulating the nerves, is an imperative one, and should not be delayed a moment, if ailing people would have perfect health.

Men and women distressed by headache, nervousness, sleeplessness, dyspepsia, neuralgia, rheumatism and liver and kidney complaints, cannot afford to treat their troubles with indifference. Serious and fatal results follow delays. This is the time for the taking on of new strength and true vitality, and Paine's Celery Compound will never disappoint the sick and afflicted.

The old motto of Paine's Celery Compound "Makes sick people well," is as true to-day as it was years ago.

CANADIAN PACIFIC RY.

TRAVEL IN COMFORT -BY- TOURIST SLEEPERS

leaving Montreal every THURSDAY at 11 a. m. for the PACIFIC COAST, accommodating second class passengers for all points in Canadian North West, British Columbia, etc.

Table with 2 columns: Route and Rate. Rows include Montreal to Winnipeg (\$4.00), Montreal to Calgary (\$6.50), Montreal to Revelstoke (7.00), Montreal to Vancouver (8.00), Montreal to Seattle (8.00).

For Passage Rates to all Points in CANADA, WESTERN STATES and to JAPAN, CHINA, INDIA, HAWAIIAN ISLANDS, AUSTRALIA and MANILA, and also for descriptive advertising matter and maps, write to

A. H. NOTMAN, Asst. Genl. Pass. Agt., St. John, N. B.

FARM FOR SALE

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

JOHN KILLAM, North Kingston, N. S.

Advertisement for MENTHOL D & L PLASTER. Includes text: 'FOR SCIATICA, PLEURISY, STITCHES, CRICKS, NEURALGIA, RHEUMATISM, LAME BACK'. 'THE BEST ANTI-RHEUMATIC PLASTER MADE'. 'EACH PLASTER IN ENAMELED TIN BOX PRICE 25¢ ALSO 50¢ PER DOZEN'. 'DAVIS & LAWRENCE CO. LTD. MANUFACTURERS MONTREAL'.

BIG BARGAIN BUDGET I. To satisfy the demand for a cheap and reliable medicine, we have prepared a special medicine for the relief of all the ailments mentioned above. It is a powerful and reliable medicine, and is sold in small bottles for 25¢ each. It is a great bargain for the money. Write to us for a free trial bottle. All druggists sell it.



From the Churches.

Denominational Funds.

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

GIBSON.—Three more were baptized into church fellowship last Sunday.

May 19. J. B. CHAMPION.

LAWRENCE TOWN.—Baptized eight on May 7th and received three by letter.

LHW WALLACE.

ST. STEPHEN, N. B.—Baptized six candidates on Sunday evening, May 14th. Others are trusting Christ, whom we expect soon to receive into membership.

W. C. GOUCHER.

SUSSEX, N. B.—Baptized two ladies at Ward's Creek last Sunday and received one sister by letter the Sunday before. Our work is encouraging. We will soon begin to make preparations for the Southern Association which meets here in July.

W. CAMP.

HALIFAX, N. S., NORTH CHURCH.—Sunday evening, May 14, 3 believers were buried with our Lord in baptism. There is a deep interest in all our regular services. Strangers and the unconverted are attracted in large numbers by the spiritual life of our membership. The church is praying and working for "a revival the year round." That is the best kind. Z. L. P.

TOBIQUE VALLEY CHURCH.—Our special meetings are proving a great blessing, the Good Shepherd has been leading wanderers back to the fold. Last Sabbath Bro. C. H. Henderson baptized two happy believers in the Lord's chosen way, one being an old man eighty years old. Many others are looking forward and we are praying that ere the work closes many more may be born again. Brethren pray for us.

PASTOR D. F. MILLIN.

May 16.

NEW ANNAN.—As in River John Bro. Baker's labors in this place have been wonderfully blessed. Almost every evening during the service our hearts were made glad as we witnessed sinners arising and asking an interest in the prayers of God's people. Strong men were heard expressing their determination to leave the ranks of Satan and henceforth follow the Lord Jesus. Three have been baptized. Others are coming.

River John, May 15.

GERMAIN STREET.—Pastor Gates baptized three on Sunday last. A good interest is manifested in the services, which are well attended on week evenings as well as on the Lord's Day. The young men of the church and congregation are looking toward increased accommodation for general work. A lot adjoining the church property has been bought with this end in view. It is not their intention to proceed further for sometime; meanwhile they have a definite object towards which effort will be put forth.

UPPER WICKHAM, QUEBENS CO., N. B.—We felt drawn to visit this place of late where we had labored for almost ten years sorrowing and rejoicing. Accordingly we left our present field of labor and journeyed thence Monday, May 1st. Found the people without a pastor but holding on to the Word of God and continuing instant in prayer. Held service each night with them and at the close of the meeting Friday afternoon eleven happy converts were buried with Christ in baptism. Then after another meeting and the right hand of fellowship to these in the evening we turned homeward again wearied in body but rejoicing in spirit. J. D. WETMORE.

TORBROOK, N. S.—A rich blessing has fallen upon us at Torbrook. The church is revived. Many who had wandered away have entered the vineyard anew. Many who had not taken upon themselves the vows of discipleship have humbly bowed at the cross, obtained pardon, and are going on their way rejoicing. On Sunday, May 14, seventeen followed Christ in the ordinance of baptism, and with three others received by letter, received the hand of fellowship. Others also profess to have been born anew and others are still seeking. Bro. Corey of Middleton officiated at the baptism, as we were prevented from doing so by a sprained wrist. We recognize most clearly the Holy Spirit's influence in this work of grace. J. W. BROWN.

Nictaux, Falls, May 19.

HALIFAX, N. S., WEST END.—Your correspondent, "Reporter," in a recent issue mentioned the need we are in of a new church building. This was exemplified more than ever on Sunday, 14th inst., when Bro. Lawson preached his farewell addresses. In the morning he preached especially to the juniors, with whom he has been most peculiarly successful, from Eccl 12:1. The house was well filled. In the evening we could not accommodate the congregation, several standing, and others having to go away owing to lack of room. Bro. Lawson spoke from Hebrews 12:1, leaving it as his parting message to the church. In closing he referred very briefly and unostentatiously to the time spent with this church, charging us to rally around his successor whomsoever he might be. At the beginning of evening service Miss Jessie Blakeney followed the Lord in His own appointed way. Bro. W. E. Hall was present and assisted in the services. Bro. Lawson leaves the church in a much stronger position than he found it. We trust the Lord may bless him in his new field of service. We have called Bro. F. O. Weeks to the pastorate and are strongly hoping for his acceptance and a plentiful growth under his ministrations. A building committee has been appointed to devise ways and means to obtain the wherewithal to erect the new edifice so much needed. J. E. D.

PARADISE AND CLARENCE.—On Monday, May 1st, this church held its annual meeting at Paradise at 3 p. m. The different branches of the field were well represented. Reports were received from all the officers of the church showing the financial and spiritual condition of the church of a most encouraging nature. The pastor's report showed 728 meetings including Sunday School sessions had been held during the year and over 400 pastoral visits made. The clerk's report stated that 26 had been received by baptism, 6 by letter and 3 on experience, making an increase of 34. Present membership about 325 resident and 75 non-resident. The W. M. A. Societies, represented by Mrs. Armstrong of Clarence, and Mrs. D. Freeman of Paradise, gave very encouraging reports and reported over \$100 raised. The Unions reported through their presidents, Miss Edith Balcom for Paradise, and Mr. Amon Ramsey for Clarence. These Societies won the Western Association prize banner for last year for superiority in C. C. work. Miss Kitty Rice reported for the Mission Band, Mrs. Joseph Morse for the Mite Society. The finances were never in a better condition. Pastor's salary nearly all paid, amount allotted for denominational work progressing well and all the business transacted in the most harmonious way. Perhaps the best proof the high esteem in which our pastor is held is the fact that it was the unanimous decision of the church to advance the salary \$100 for the next year. Pastor Steeves has entered on his third year's work under very encouraging circumstances and it is safe to say the relation of pastor and people never was stronger and better in the history of the church. At 6.30 tables were spread in the vestry laden with all the luxuries that our good sisters are so capable of providing, about 200 members and guests sat down to these tables, and it was indeed a social tea party. At 8 p. m. the evening session opened by singing and prayer. The roll of the church was called by the clerk to which over 200 responded in person or by letter. Music was interspersed and the meeting was of deep interest to all present. We feel to thank God for rich blessings bestowed during the past year and pray for grace and strength to go forward and do better work for Him next year.

P. N. JACKSON, Church Clerk.

May 15.

The Maritime Convention.

Circumstances seem to render it necessary for the committee, appointed at Amherst to determine the place of meeting of the Convention in 1899, to publish a statement at the present time. We desire to explain two things—the apparent delay in making known the place, and the arrangement made concerning delegates.

The committee consists of the president and secretary of Convention. In the month of January, the church at Charlottetown, P. E. I., was asked to consider the question of holding the meeting in that city. In the latter part of February the reply came to me that the Charlottetown church felt unable to entertain the body this year. At the earliest opportu-

ity thereafter (March 3rd) the same question was introduced at a business meeting of the Fredericton church; and a week later it was discussed at some length, when the prevailing opinion seemed to be—(1st,) that the burden of entertaining so large a number of persons as now attend the Convention was greater than they could undertake, and (2nd,) that it was not yet Fredericton's turn, as the body had met in this place three times in thirty years, and the last time only ten years ago. No vote was taken, however.

At this point let me say that the committee had previously reached the conclusion that, if there were any difficulty in locating the Convention in P. E. Island or New Brunswick, they would be quite justified in seeking a place in Nova Scotia, although the unwritten law has been to alternate between the two former provinces and the latter. The alternation has long ago ceased to be equitable and right. There are many more places in Nova Scotia that can entertain the gathering than there are in the other two provinces. Looking back over the record as far as 1898, eight annual meetings in New Brunswick take us to only three towns; while in Nova Scotia we must go to six towns for eight annual meetings.

Acting on this judgment, I wrote, on the 12th of February, to the pastor of one of the strongest churches in Nova Scotia, proposing that his church, with or without the assistance of neighboring churches, should take care of the Convention this year. An answer was received on the 7th of April to the effect that it was not thought wise to depart from the established custom at present. The next day I mailed a letter to the pastor of one of the largest churches in New Brunswick, where the Convention was once assembled, suggesting that they make their village our Mecca in this present year of grace. But their reply, received a week later, gave a very good reason why such a thing was out of the question. In the meantime, the matter had been again under consideration in the Fredericton church, and I had communicated with President Spurr regarding our subsequent action. Immediately upon obtaining his approval, I proposed to the church in this city that they receive the Convention in August next, and provide entertainment for only a limited number of delegates, outlining to them one or two methods of limitation. The church decided to accept the proposal of the committee, and to invite the Convention here this year, with the following understanding:

They will furnish free entertainment for no more than 2 regular delegates from each church (including pastors and other ordained ministers) together with the delegates from the Associations. This means that if more than two persons come from any church, only those two whose names have been first received by the Secretary of the Convention as accredited delegates will be provided with free entertainment. Ministers or others desiring to share the hospitality of the church must come as delegates and be duly reported as such.

This explanation is given on behalf of the committee, because the committee is responsible for the plan of restricting the number of persons to be provided for, which plan was proposed in order to lessen the difficulty felt by the Fredericton church in regard to the entertainment of three or four hundred persons. It is hoped that the arrangement will be understood, and that everybody concerned will kindly accept it and act accordingly.

HERBERT C. CREED, Sec'y of Con. Fredericton, May 19th.

Quarterly Meeting.

The Annapolis Co. Conference of Baptist churches met at Port Lorne, May 15, 16. At the opening session, Sec'y Man-

**ROYAL**  
Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menaces to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

ning delivered a helpful address on Foreign Missions.

Tuesday morning Pastor Kinley led a social service. In the absence of Pres. Eaton, Pastor Coldwell took the chair and called on Bro. Perry to lead in prayer.

Minutes of Springfield meeting were read and approved. A large number of the pastors of the county were present and Revs J. W. Manning, Kinley, and Layton were invited to a seat in the Conference.

An invitation was accepted from the church at Mariners Section to hold the July session with them. The morning was spent in discussing matters of business and listening to reports from the churches. All the churches in the county have shared in great blessing, many have been added to the churches. Chairman asked the Conference to sing, "Praise God from whom all blessings flow." Meeting closed with prayer by Pastor Parry.

The afternoon was occupied with the programme as previously arranged. Past r Parry, spoke on Membership in the church; Pastor Brown, spoke on Officers of the church; Pastor Young, spoke on Ordinances of the church; Pastor Waite, spoke on The Work of the church. All of these subjects were well handled to the profit of all present. Tuesday evening a large crowd assembled at which time Pastor Parry preached a powerful sermon from Luke 24:39. A short after-meeting was conducted by Pastor Coldwell, and five stood up asking for prayer. The beautiful weather, the large number present, the splendid programme, the encouraging reports from the churches and the kindness of the people all conspired to make this the most profitable session held for a long time. Collection for Foreign Missions \$3. L. F. W. Sec'y.

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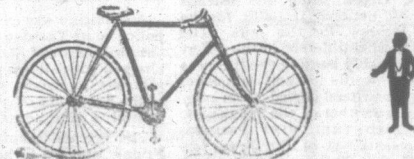
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**MARRIAGES.**

**WADMAN-WILSON.**—At Summerside, P. E. I., May 16th, by Pastor E. J. Grant, Alvin H. Wadman to Melvina Wilson, both of Summerside.

**CRANDALL-GRAHAM.**—At Riverside, N. B., May 10th, by Rev. I. B. Colwell, Robert W. Crandall, of Elgin, to Bessie J. Graham, of Albert.

**COCHRANE-ETTER.**—At the Baptist parsonage, Newport, May 10th, by Pastor Wm. W. Rees, Arthur Cochrane, of Brooklyn, to Maggie L. Etter, of Mount Uniacke, Hants Co., N. S.

**TRENHOLM-OUTTEN.**—At Amherst, by Rev. A. F. Newcomb, Winslow Trenholm to Vice Renah Outten.

**PETTIGREW-WEEKS.**—At Brookdale, by Rev. A. F. Newcomb, April 29th, Thomas Pettigrew, of West Brook, to Olive Weeks, daughter of James Weeks, Esq., of Brookdale, Cumberland Co.

**NANGLER-BEALS.**—At Inglisville, March 31st, by Rev. Lewis F. Wallace, Fred Nangler and Rose Beals, both of Inglisville.

**DURLAND-GREEN.**—At Bricton, May 10th, by Rev. Lewis F. Wallace, Lindley Durland and Augusta Green, all of Bricton.

**DEATHS.**

**HARTT.**—At Quigley, Montana, Archelus H. Hartt, formerly of York Co., N. B., entered into rest, aged 61 years.

**WANAMAKER.**—From her home in Hillsdale, N. B., May 12th, into her heavenly home, entered Sister Celia Wanmaker, aged 27 years. To Christ, his church and all its interests she was faithful unto death. A widowed mother, seven sisters and three brothers sorrow for time separation. All are resting in Jesus Christ and know there awaits them eternal reunion and everlasting blessedness.

**RICE.**—At Deep Brook, Annapolis County, N. S., May 15th, Mrs. Margaret Rice, in the 64th year of her age, passed on, leaving a son and daughter with many relatives and friends to mourn their loss. Sister Rice was for years a very great sufferer from rheumatism but her faith was firm and her peace abiding, for the Lord wonderfully sustained her. Her home was attractive and everything done that could be to make her stay pleasant and her days happy, yet she welcomed the message that called her to the heavenly home. "Forever with the Lord," Amen.

**In Memoriam.**

**Dr. Carey—Minister, Scholar, Gentleman.**

"It is safe to say he had not a single enemy." So said the daily papers, and we take it for granted that what they said was true. The writer will not soon forget, if ever, the splendid exhibition of true and original genius, combined with the finest efforts of the born tactician, at the Educational session of the New Brunswick convention held at Gibson. The Convention had listened patiently to the different speakers, but there came an awkward pause, two of the chief speakers had not arrived, Gov. McClellan and Premier Emmerson and it was fast wearing ten o'clock. Telegrams continued to arrive, announcing the progress of the belated ones, but also, the time was flying and the audience fast becoming restless and uneasy. Said the President, "Dr. Carey will occupy the time until the arrival of the speakers," and the doctor stepped to the front and for one hour held the audience with a masterhand, not with a set speech, but with many speeches,—he rang, so to speak, a peal of bells, at the moment the audience

would be moved to the highest pitch of patriotic enthusiasm at the next, would literally roar with laughter, as the versatile genius recounted a story connected with the St. John of years ago, and the next all would be hushed and silent. Dr. Carey, like so many of his countrymen was an orator, but not of the order described by the late Earl of Beaconsfield, and misapplied in its original reference, as "men carried away by the exuberant eloquence of their own verbosity"—for the foundation so to speak, of Dr. Carey's eloquence was his knowledge, and we venture to say, that when, at last, a movement at the doors betokened the arrival of the Hon. H. R. Emmerson, not one in the congregation realized that over an hour had passed away since he commenced to speak, and not many would have been sorry had he continued as long again.

But the Word he loved so well, and to the proclamation of which he had devoted his life, came true in his case, as it will, some day of us all. "Tis given unto all men (preachers and people alike) once to die," and also, "In such an hour as ye think not the Son of Man cometh."

FREDERICK T. SNELL.

**Personal.**

Rev. P. O. Rees, late of Zealand Station, York Co., N. B., has gone to reside in Milford, Mass., and desires that his correspondents note his changed address.

Rev. Henry Alford Porter, formerly pastor at Kentville, N. S., was one of the speakers representing the graduating class of 1899 at Rochester Theological Seminary. Mr. Porter's theme was "Jesus as a preacher."

Rev. J. A. Gordon went to Alma, Albert Co., to assist Rev. Milton Addison, pastor of the Alma church, in the opening of the house of worship on Sunday last. The Main St. pulpit was supplied by Rev. J. W. Manning.

Rev. W. B. Bezanson, who graduates from Newton Theological Institution in the class of '99, and who is held in very high esteem by all his fellow students, and many friends in the churches where he has preached during his seminary course, has accepted a call to the pastorate of Baptist church Mahone Bay, Nova Scotia, where he expects to begin his labors in June. May the Lord bless both pastor and people in their co-labor for the advancement of His Kingdom.

A correspondent of the Recorder, a Baptist paper of North Carolina, writes of Pastor John Lewis now of Moorehead City, N. C., and formerly of Sydney C. B. "Pastor Lewis is doing a safe, thorough and conscientious work at Moorehead City. He has one of the very best working libraries in the State. The choicest of the religious papers keep him abreast of the times. In Mrs. Lewis, who is a native of Nova Scotia, he has a most active, competent and sympathetic assistant in every good work. The Baptists of North Carolina are indebted to Moorehead City for adding brother Lewis to the list of our preachers."

Rev. Frederick T. Snell is about closing his pastorate at Havelock, N. B. He has given the church faithful service and a blessing has rested upon his labors. Mr. Snell came from England a few years ago, where he had been for some time engaged in the work of the ministry. In 1890 the late Rev. C. H. Spurgeon wrote of Mr. Snell as, "a hard-working, zealous minister who can initiate work and carry it forward well... I can recommend him without reserve."—Evidence of Mr. Snell's ability may be found in his contributions to the MESSENGER AND VISITOR during the past few months. We hope that some one of our vacant churches may secure his service.

Rev. Ira Smith lately pastor of the Talbot Street church London, Ont., arrived in St. John with his family during the past week, and on Sunday Mr. Smith entered upon his new duties as pastor of the Leinster St. church. We regard Mr. Smith as a valuable acquisition to the

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ministerial force of the denomination in the city and province. His sermons Sunday were of a kind to win and to deserve appreciation. We desire to extend to Mr. Smith and his family a hearty welcome to St. John and to the Meritimes and we hope they may be very happy with us. It is interesting to know that in coming to New Brunswick Mr. Smith is coming back to the home of his fathers. Over 70 years ago his father, with his parents, left York County for Upper Canada and settled in Binbrook township, near Hamilton, Ont.

ing their pledges so promptly. If this movement is complete success it will be necessary to have every dollar that is promised. Will all subscribers kindly keep this in mind. If there is any failure let it not be on your account.

WM. E. HALL, 93 North St., Halifax, May 17.

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We are very thankful to all who are pay-



### The Farm.

#### Change of Opinion as to Fertilizers.

One of the most noticeable things connected with the last winter's work of the farmers' institutes has been the change of opinion regarding commercial fertilizers and their application. Some of the teachers—and scientific men at that—said that, as ordinarily purchased, no man could get his money back out of mixed goods. This is not confined to any one State. The director of the Geneva station is already strongly inclined to the belief that phosphoric acid was in the main about all the fertility it was necessary to buy direct, something to fill out the kernels of grain, growing the needed nitrogen in the forms of legumes, and liberating some of the tons of potash already in the soil by better breaking and fining the ground, and by the dissolving effect of the decay of vegetable material ploughed under to supply humus to the soil. Humus is really the greatest want in supplying fertility to our lands.

That the fertilizer rates high in nitrogen and other elements is not to say that these elements are available to the plant or will promote its growth. The different elements in a phosphate sack may be in a combination so locked up that they are no more available than the like elements already in the soil, of which there are tons; and it is folly for a man to buy more things of which he has an oversupply already. Leather scrap, wool waste, hoofs, hair, etc., are all rich in nitrogen, but its disintegration is so slow that the plant dies before it can have its needs satisfied. It is now clearly proved that all nitrogen in the soil came from the air through plant life, and the contents of a fertilizer sack is only "dead horse" once built up from plant life. Why should not the farmer resort to nature's processes to restore the carried off often wasted nitrogen by employing the agency of clover, peas and legumes generally, and get it at first cost, rather than pay 18 cents a pound for nitrogen of very doubtful qualities found in a sack, though these low-grade elements are figured up at top prices.

The best authorities are now teaching that bone, if there is any pure being supplied to the ordinary trade, is no better, unit for unit, than South Carolina rock, and the latter is more quickly available, and that potash in Canada ashes is the dearest source from which it can be obtained. About all the strength some of these ashes have is in the lie used in selling them. If grain stands up firmly to ripen it needs no potash. A noted farmer had his soils analyzed and found them rich in all the elements of plant food, but it was to a degree insoluble. He grew three crops of clover, crimson and crimson, and secured fine crops again, and analysis showed that he had added nitrogen by this course to the soil at the rate of 1,347 pounds to the acre, had added full one-third to the humus contents of the soil, and had added over 6 per cent to the water contents of the soil, or about forty thousand tons per acre, which last meant that in a dry year he could, with shallow cultivation, carry a crop through with little or no rain, as instance a crop of corn.

The advice from all sides was for the farmer to buy, if buy he must, his fertilizers as separate ingredients, and mix for himself. There is no process of the great factory that cannot be carried on by the farmer who has a close floor and a good sand riddle. Not one fertilizer manufacturer in ten is other than a mixer. They simply buy elements in the open market and mix. No man can make nitrate of soda, dried blood, cottonseed meal, phosphoric acid or potash. They can only be combined, and the absurdity of the whole thing of manufacture is shown in the fact that there are fully one thousand different brands of commercial goods sold on the market, all made of only three things, and hosts of them are short either at one or the other end of the recipe.

The best of all the teaching was to save all fertility possible on the farm. It is the nitrogen of manures that escapes so easily,

and all the more so because it is so largely in the liquids of the stable. This nitrogen is of the available 15-cent kind, not the two-cent leather scrap sort. Keep land from winter washing and leaching. It is the nitrogen that is all the time going. Catch it with some sort of a green plant trap. Do not let the land lay barren. Have a legume crop growing on it, even between crops. That is the way nature farms. Nature grew immense crops for centuries untold, and the soil grew better all the time. Men worked out the fertility down to the reverted stage in two generations. Why not go back to nature's processes again and fill the soil with nature's legumes? Get nitrogen from the air with them, and after saving and applying all available plant food made on the farm, buy what we need as separate elements, and be wise in our own knowledge, and enhance our profits as the result. These are some of the economic teachings of the past winter's institutes, East and West.—(Aurora.)

#### Profit in Bees.

Bees may be profitably kept as a side issue on the farm, and will pay as good a profit according to the capital invested as anything else. There is scarcely any time lost in caring for a few colonies of bees, for the most of the work can be done in leisure hours. It is true that at times they demand our attention at once, as in case of swarming, but this is only a rare occurrence, and no one but enjoys the sport and excitement in living a swarm of bees, and considers himself well paid for the time it takes.

To make the bees most profitable we do not want many swarms, and we can, to a great extent, keep them from swarming by furnishing them plenty of room to store honey. Farmers frequently make mistakes in this most particular of all things in not giving the bees enough surplus capacity. A good working colony of bees should have fully as large surplus storage capacity as they have in the brood chamber, and they are liable to fill this two or three times if the season is a good one.

Every one having bees should supply himself with the necessary fixings for taking care of them. They need a few hives of the standard pattern, and also supers supplied with honey boxes and foundation starters to fit out all the honey boxes and the frames of the different hives, and thus have them all in readiness for the bees just at the moment they are ready for them. No one should be without a good bee-smoker, and if one is fearful of getting stings he may add a bee veil and a pair of rubber gloves. It is no trouble to handle bees if we once learn how to do it.

Greatly to our benefit we can have a honey extractor, and increase our crop of interesting and I shall say the most profitable of all things connected with bee-keeping. It is the most simple and most easy way to get honey from the hives, and the most convenient way to keep and use honey. If the honey is well ripened when taken out of the combs it will keep anywhere any length of time, and improve with age. One colony of bees properly handled will easily pay for an extractor in a single season.—(A. H. Duff, in National Rural.)

#### Cheerfulness

throws sunlight on all the paths of life.—Jean Paul Richter.

It is not occasional brilliancy, but constant shining that tells.—Rev. Floyd W. Tompkins.

The only ambition worthy of an immortal soul is the ambition to realize the purpose of God concerning us.—Rev. Howard Agnew Johnston.

Overcoming the world implies overcoming a state of worldly anxiety. Worldly men are almost incessantly in a fever of anxiety lest their worldly schemes should fail. But the man who gets above the world gets above this state of ceaseless and corroding anxiety.—Charles G. Finney.

So fill us with thy Spirit, O Lord, that



we, passing from one thing to another, may go from strength to strength; everywhere full of thy praise, everywhere full of thy work, finding the joy of the Lord to be our strength, until the time when the work of this world shall close, and the weary hours come to an end, and darkness shall come, and our eyes shall rest a while; then give us an abundant entrance into the life eternal, through Jesus Christ, our Lord. Amen.—George Dawson.

Those who have passed out of the family circle into the world beyond the grave are, in God's sight, and before our own hearts, still one with us. Whosoever it be that we have so lost—wife or child, or brother or sister, or mother or father—they still call upon us through them, by what we cherish and know of them, to remember that their wishes and their hopes for us are not buried in their graves, but will continue as long as our own immortal souls. The good thoughts, the good deeds, the good memories of those who have been the salt and light of the earth, do not perish with their departure—they live on still; and those who have wrought them live in them.—Dean Stanley.

The report of the United States military court appointed to investigate the charges made by Major General Miles, commanding the army, that the beef supplied to the American forces during the war with Spain was unfit for food. It was found by the court that the meats supplied to the army were of the same quality as those supplied to the trade generally. Gen. Miles is censured in failing to promptly notify the secretary of war when he first formed the opinion that the food was of bad quality.

### A Simple Solution.

Why Dodd's Kidney Pills Always Cure Kidney Diseases.

What a Prince Edward Island Doctor Says on the Subject—Dodd's Kidney Pills are the only Cure for all Kidney Complaints.

GASPERRAUX, P. E. I., May 22.—The startling story that comes from Murray Harbor South, concerning the rescue of Mr. William Sharam, of that town, from the deadly clutches of Kidney Disease, has set the people throughout the Island talking. Many other persons have been cured of Kidney Disease, on this Island, by Dodd's Kidney Pills, but Mr. Sharam is so well-known that his case excites more than ordinary interest.

One of our cleverest and most successful physicians was asked to-day, how he accounted for the enormous number of Kidney Disease cases that have been cured by Dodd's Kidney Pills.

"It can be accounted for in only one way," he answered, "Dodd's Kidney Pills possess the power of curing disordered Kidneys. No other preparation known to man possesses this power."

"Bright's Disease, Diabetes, Dropsy, Gout, Stone in the Bladder, Gravel, Lumbago, Rheumatism, Heart Failure, Paralysis, Nephritis, Diseases of Women, etc. all spring from disordered Kidneys. These diseases are all marked by the retention in the blood of certain dead matter, that healthy Kidneys extract from the blood, and throw out of the body."

"Now Dodd's Kidney Pills restore the Kidneys to health. Then the blood is properly purified, all poison being drained out of it, and thrown out of the system. There can then be none of the diseases named. It's a very simple, you see."

"Dodd's Kidney Pills are undoubtedly the only medicine that can cure these diseases. They never fail to cure them—they cannot fail."

Dodd's Kidney Pills are sold by all druggists, at fifty cents a box, six boxes \$2.50, or sent, on receipt of price, by The Dodds Medicine Co., Limited, Toronto, Ont.

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The case of Mrs. Jas. Sanderson, Emerson, Man., shows how effective B. B. B. is in curing Salt Rheum at its worst, and curing it to stay cured.

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News Summary.

Duncan Greenless, of Aberarder, Ont., was struck by lightning and instantly killed Wednesday morning.

Carey Castle, the residence of Lieut. Governor McInnes, at Victoria, B. C., was totally destroyed by fire on Thursday.

Russell Sage has given \$50,000 to the women's hospital which is about to erect a \$400,000 building in New York.

Negotiations are under way at Boston looking to the consolidation of the three steamship lines now operating between Boston and provincial ports.

At the annual meeting of the Associated Press in Chicago, Wednesday, a resolution was adopted approving of the proposition to purchase a home at Washington for Dewey by public subscription through the newspapers.

The contract to build a school house in Dorchester has been awarded to Sylvan R. Gaudett, of Memramcook, for \$5,686. It is to be a wooden building two stories high with six class rooms and twelve cloak rooms and fitted up with all modern improvements.

Humphrey Taylor, a negro suspected of the Rosenstein murder at Slidell, Md., on Wednesday shot and killed Police Sergeant Fritz Passau, wounded Policeman Gow and kept a posse of half a dozen officers at bay from the loft of a house for nearly two hours.

On Thursday afternoon a man jumped from the Suspension bridge near St. John into the rapids and was drowned. The victim is believed to have been a young man named Thomas Morris who is reported to have been drinking heavily of late and who probably in a fit of temporary insanity leaped from the bridge.

The Johannesburg correspondent of the London Morning post says that facts which have arisen since the arrests of the former British officers on the charge of a conspiracy to promote a rising in the Transvaal leave no doubt that the alleged plot was "engineered by Boer officials to divert attention from the real demands of the Uitlanders."

The dock laborers employed by the Anchor Line and Allan Line at Glasgow on Wednesday went out on strike. About 1,300 men were idle. Three Anchor Line steamers, two Donaldson Line vessels and three steamships of the Allan Line were blocked. The dockers demand tenpence per hour instead of eightpence, the present rate. Wednesday evening the Anchor Line officials conceded the demands of the dockers.

A cable from Manila says: "It is reported here that Aguinaldo has decided to accept terms of peace offered by the American Philippine commission and that he has started his representatives from San Isidro for Manila. He is said to have reached this decision at a conference held at San Isidro the day before Lawton attacked, and that the fight took place after the decision for peace had been reached. The reports are believed here, and a final peace is assured."

At Green Hill, York County, N. B. on Friday morning last, a man named William McLean was stabbed to death by another man named Alfred Gover, at whose house McLean had spent the night. It appears that McLean was found by Gover in his wife's bedroom, and being enraged thereat, committed the fatal act. Some of the circumstances of the case are not clear, but there appears to be no doubt that the tragedy was the result of a drunken carouse in which McLean, Gover, some other men and Gover's wife had taken part.

The Daily Mail publishes the following despatch from Stockholm: "An expedition under Prof. Nathorst will leave tomorrow (Saturday) for the northeast coast of Greenland in search of Prof. Andree. After carefully examining the region between the seventy-third and seventy-fifth degrees north latitude, the expedition will proceed toward Cape Bismarck, on the east coast of Greenland, in the hope of meeting Capt. Otto Sverdrup's expedition, which left Christiania last June on the Fram. Every effort will be made to find the explorer."

The five men charged with being accomplices of Acciarito in the attempt to kill King Humbert last year will be tried this week. Acciarito is a repentant scoundrel, but his remorse is accompanied by a fierce desire for revenge. His statements, which have never varied under cross-examination, show that a group of seven Anarchists, including himself, formed a secret revolutionary junta. They determined to kill the King, and drew lots to decide who should make the attempt. The lot fell to Acciarito. He has since satisfied himself that the lottery was a job, in which he was destined to draw the murder ticket. The five prisoners declare that they never plotted with Acciarito, and always regarded him as a harmless lunatic.

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THE COWAN CO. Toronto.

Yarmouth Co. S. S. Convention.

The forty-sixth Semi-Annual Session of the Yarmouth County Baptist Sunday School Convention was held in the Baptist church at Beaver River, April 25th, 1899. The first twenty minutes was spent in social worship led by Bro. Clarence Doane. At 10 o'clock president N. P. Crosby took the chair. After the opening exercises the secretary not being absent Pastor M. W. Brown was appointed *pro tem.*, minutes of last meeting were read and confirmed. The following brethren were invited to a seat with us, viz., Pastor E. T. Miller from Conn., U. S., Evangelist Martin, Pastor Heartly of Free Baptist church, Yar. Co., Pastor Apple of Methodist church, Port Maitland, and Pastor Allaby. Pastor Parker, chairman of committee, to correspond with the other Evangelical denominations of the County concerning establishing an Interdenominational Sunday School Convention of Yarmouth Co. reported progress, viz.: That all the denominations have willingly consented to organize. Probably organization will take place the first of October. The letters and reports from the Schools were read by Pastor W. F. Parker and Bro. Samuel Cogswell. Twenty-two schools reported showing an enrolment of 1792 scholars. Average attendance 927. No reports received from two schools, viz.: Argyle and Gavelton. Money collected for Missions during half year, \$151.07; for school purposes, \$162.28; scholars baptized during half year, 20. After the reports were read Pastor J. H. Saunders addressed the Convention upon the subject, "The Bible School of fifty years ago and of today." The address was much appreciated by all present, spoken to by Pastor W. F. Parker. Morning session adjourned by prayer. Afternoon session opened at 2 p. m., the first half hour was spent in social worship led by Pastor Allaby. Pres. N. P. Crosby then took the chair. Pastor Quick addressed the Convention upon, "Sabbath observance and Bible School attendance." Address spoken to by Bros. Foster, Miller, Wilson, Appleby and others. Pastor Parker made the "Normal Lesson on John's Gospel" very interesting indeed. Pastor Dunn gave a very helpful address on, "The most needful thing for our Bible Schools," spoken to by Evangelist Martin and others. The Question box was disposed of in a very satisfactory manner by Pastors Foster and Miller. Two views of the Model Bible School were given by Pastors Wilson and Brown. The evening session given up to the B. Y. P. U. and an impressive evangelistic service was conducted by Evangelist Martin. Thus closed one of the best Sabbath School Conventions ever held in Yarmouth Co.

M. W. BROWN, Sec'y. *pro tem.*



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