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THE CHRISTIAN VISITOR,
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No. 14.

Hon. Mr. Foster
on the Budget.

The debate on the budget was resumed on Tuesday, when the speech of the Finance Minister and the financial policy and position of the Government were subjected to an able criticism at the hands of the Hon. G. E. Foster. Mr. Foster admitted that the country was in a prosperous condition, but of course declined to admit that the prosperity was due to the superior wisdom or administrative ability of the party in power, whom he charged with extravagant expenditure and with failing to carry out the policy they had propounded when in opposition, and redeem the pledges they had then given to the country. The Finance Minister had not told the House, he said, that to bring the revenue up to the \$50,000,000 mark would involve an addition of \$4,000,000 to the taxation of Canada. The Liberals in opposition had promised economy but in power they had increased the expenditure. Mr. Foster argued that under Conservative rule there had been from 1892 to 1896 a smaller average expenditure than from 1887 to 1892, and a much smaller average expenditure than from 1896 to 1899 under the present administration. He characterized Mr. Fielding's comparison of the debt additions of the two Governments as unfair, claiming that in the eighteen years of Conservative rule they spent \$65,000,000 on the C. P. R., while from 1896 to 1899 the Liberals had only spent \$23,000. The Conservatives had spent millions on the I. C. R., the canals and the Northwest rebellion, therefore, he argued, the two periods were utterly dissimilar and could not be fairly compared. Dealing with the question of surpluses, he argued that Mr. Fielding was also unfair in comparing a period of depression between 1893 and 1895 with the present time of business buoyancy. He claimed that the reduction of the duties on sugar, molasses and glass made by the Conservatives gave more relief to the taxpayers than all the tariff changes of the Liberal Government. Mr. Foster took up the departmental expenditures and claimed that except in four or five departments there has been increases. He argued from figures he presented that from 1890 to 1895 the volume of taxation had been reduced \$6,000,000, while from 1896 to 1899 it had been increased \$7,000,000. The total revenue in the former period had been reduced over \$5,000,000, while in the latter period it had been increased over \$10,000,000. He went on to deal with the rate of taxation per head, claiming that it had been increased to the extent of \$1.16 per head since 1896. He admitted that the country was prosperous, but he claimed that the course of trade had not been truly stated. The increase in trade, though substantial and a subject for congratulation, was not so much as Mr. Fielding would seem to claim an increase in the volume of trade, but rather an increase in valuation. In 1899 the prices were 17 per cent. higher than in 1895, and Mr. Foster argued that to make the comparison fair 17 per cent.—equal to \$34,000,000—should be added to the trade figures of 1895. This would reduce the increase in the volume of trade to about \$30,000,000, a magnificent sum indeed, and due, Mr. Foster claimed, to the success of the policy introduced by the Conservatives. The small differential in favor of Great Britain in the trade figures, Mr. Foster claimed, was offset by the longer distance as compared with the United States and the longer time it took to fill orders. The percentage of increase of imports from Great Britain under the preferential tariff was less than from the United States and almost the lowest on the list. He claimed that it was the same with regard to exports to Great Britain as compared with other countries. Mr. Foster's speech in turn was subjected to an able criticism at the hands of Sir Richard Cartwright, and Sir Richard was followed by Sir Charles Tupper.

General Joubert Dead. The Boers have suffered a heavy loss in the death of their Commander-in-Chief, General Joubert, whose death occurred at Pretoria on Tuesday night, the 27th ult. His death is said to have resulted from peritonitis. General Petrus Jacobus Joubert was born early in 1832, and had therefore entered upon his 69th year. He was, it is said, a descendant from an old Huguenot family. He was born in Cape Colony, but at an early age removed with his parents into the Orange Free State. He had but little schooling, but his superior abilities enabled him to acquire by reading considerable knowledge of history and the languages. Soon after the acquisition of Natal by the British, Joubert became a burgher of the South African Republic. Endowed with abundance of natural courage, he possessed in a very large measure also the qualities necessary to successful leadership. His fame as a fighter long ago made him a terror among the native tribes. He commanded the Boer force in the engagement which resulted so disastrously to the British at Majuba Hill in 1881. His ability as a military leader in the line of a defensive warfare has been abundantly demonstrated both in the present and in previous wars. As an organizer he evidently possessed large ability, and the military system and armament of the Transvaal which has so surprised the British people and the world by their strength and efficiency was due largely to his genius. General Joubert was elected Vice President of the Transvaal in 1896, and was at one time a close rival of Paul Kruger as a candidate for the presidency. He was a man of broader thought and culture than Kruger, and though he was bitter against the British and fully prepared to fight out the war to a conclusion, he was probably far less disposed than Kruger to prolong a bitter strife after it had become hopeless. The London newspapers for the most part refer to the dead leader in terms of great respect and appreciation. General Sir George White had spoken of General Joubert before his death as an able soldier and a gentleman. It is believed that the chief command of the Boer forces will now devolve on General Botha. A pleasing incident in connection with the funeral of the great Boer general was the contribution of a wreath of flowers by the imprisoned British officers at Pretoria. The Queen has instructed Lord Roberts to communicate to the widow of General Joubert an expression of sympathy and to assure her of Her Majesty's admiration of the brave and magnanimous character of the deceased general.

Mosquitoes
and Malaria.

The idea has been put forward that the mosquito is responsible for the spread of malaria. It is said to have been shown that the germ or parasite found in the blood of persons afflicted with malarial disease also lives in some mosquitoes, and the bite of such a mosquito is sometimes followed by an attack of malarial fever. Admitting the facts claimed it does not of course follow that malarial infection is communicated by the mosquito, much less that it is communicated only by that means. Certain experiments are to be undertaken during the coming season with a view to determining this and other points in connection with the general question whether and to what extent the mosquito is concerned in the propagation of malarial disease. "One elaborate experiment which has just been planned," says the New York Tribune, "is to be undertaken in that portion of Europe most afflicted with malaria, the marshes of the Roman Campagna. The London School of Tropical Diseases and the British Colonial Office will co-operate in the enterprise, the former supplying a commission of medical experts and the latter the money required. Two skilled observers and their servants are to spend their nights in a specially constructed hut from May

to October. Inasmuch as the kind of mosquito that is believed to be responsible for the dissemination of the infection bites only at night, the conditions of the test will be enforced only from an hour before sunset to an hour after sunrise. The four persons will stay inside the hut during these hours, but will be protected by gauze doors, window screens and other provisions for excluding mosquitoes. If, in spite of all these precautions, one of the four persons should be attacked with malarial fever, the fact would prove that some other agency than the insect also has a share in the dissemination of the disease. If, on the contrary, absolute immunity is enjoyed, it will be a fair inference that the mosquito alone is to blame, and that safety in what are known to be infected regions is to be secured by suitable netting." Other experiments are to be conducted with a view to determining, if possible, how the mosquito acquires the malarial germ, whether these germs originate in the insect independently or whether it acquires the germs from persons whom it bites and then transmits them to others.

The Canadian
Sick and Wounded.

The sick and wounded men of the Canadian contingent in South Africa are understood to be principally at Kimberley, though some are at Wynberg, near Capetown, and a few have been taken to England. Section A of the Canadian branch of the Red Cross Society is at Kimberley, and is reported to be doing splendid work. Lieut.-Colonel G. Sterling Ryerson, who is in charge of the Canadian Red Cross service, arrived in South Africa with the second contingent. He went immediately to the front, arriving on the day of the battle of Paardeburg, in which the Canadian regiment suffered so severely. A Kimberley correspondent of a London newspaper states that Colonel Ryerson has made over 200 cots to the DeBeers hospital, which have been distributed to the extemporized hospitals, and has brought clothing, sheets, pyjamas, blankets, fruit and other necessaries. In the Masonic Temple there are 90 cots, filled with Canadian sick, principally enteric patients. The principal medical officer of the 1st Division, it is said, has expressed his great satisfaction at what the Canadian society has been able to do. More definite statements as to the whereabouts and the condition of the Canadian soldiers wounded at Paardeburg—so eagerly awaited by their friends—should now be at hand. The correspondent alluded to above mentions, as one of the most interesting cases in the Canadian hospital at Kimberley, that of Lance-Corporal Octampart of Montreal, who becoming sick while marching, fell out and lost consciousness. When he recovered his senses he found himself alone, and was soon after taken prisoner by three Boers, who took away his coat and shoes. He was guarded by one or other of them all day, but early next morning managed to escape and finally crawled into Kimberley, having been three days and a half without food or water, and having hurt his back by falling into a hole. He is now in a fair way to recover.

The War.

During the week Lord Roberts has advanced his outposts northward from Bloemfontein, some twenty miles to the vicinity of Brandfort. This involved an engagement in which the Boers were driven from a number of kopjes after a spirited resistance. The casualties on the British side were six officers and about 150 men killed or wounded. Some 3,000 cavalry and 8,000 infantry were employed against the Boers. The object of the movement, as Lord Roberts explains, was to check the activity of the enemy on the British front and to protect from the hostile action of the Boers the Free State burghers who had surrendered on the terms of Lord Roberts' (Continued on page 5.)

The Possibilities of the Unused Forces of our Churches.

BY ZENAS L. FASH.

We are told that every hour 100,000,000 tons of water are hurled over Niagara Falls. Until recently none of this power in its onward march to the sea was utilized. Now a fraction has been gathered to thrill industrial centres with life; but Niagara has yet much unused energy. The electric current has been circling the earth for centuries, but not till lately has it been harnessed for mankind; and the end is not yet. We are just in the beginnings of electrical wonders. For centuries powers have lain dormant. At the present moment they are waiting to spring into action. Every new invention shows the tremendous possibilities about us. At the Centennial of 1876 there was no electrical display. The telephone was a toy, the electric light a dream, the dynamo as remote a thought as aerial navigation to this generation. But at the World's Fair, after a lapse of 17 years, we find an electrical building 345 by 690 feet, covering 5½ acres, devoted exclusively to the industries yoked with lightning. It may be said that within the brief space of these 17 years a new power was born in the mechanical world that bids fair to supplant steam as completely as steam supplanted horse-power, and create a new civilization in the next century. No prophet can foretell what will happen the coming twenty-five years, the possibilities are so great. Liquid air is reported to be more marvellous than X rays. There are mightier forces yet to be brought into play.

In the church of Jesus Christ there are latent forces. If we could call these forth, and turn them into the channels of Christian progress, we should have as great power for God in spiritual things as we have in Niagara and the electric current for material things. If the church of today is true to its position and worthy of its calling, the church of tomorrow will be a still more powerful agent for God and mankind. The church has untold possibilities in its unused and undeveloped forces.

Dr. Parkhurst had the right idea when he said, "I have got past calling my church my field. It is not my field, it is my force." The spiritual world, like the natural, is tremulous with the hidings of God's power. These mighty forces are diffused and concealed. The electric energy is scattered everywhere. It slumbers in the earth and throbs in the air. God wants us to harness this spiritual agency to the soul's chariot, that it may be drawn from dead self to the living Christ. He wants the individual to make connection with the great storage battery of spiritual life. Nothing then is impossible.

John McNeil has told us in his "Spirit Filled Life" that the bankers of Scotland have lying in the great vaults the vast sum of 40,000,000 pounds of good English money in unclaimed deposits. The people may have the money for the claiming of it, but, alas, some of them, who may be in the alms house, know not it belongs to them. Well does the preacher add, "What vast unclaimed deposits are lying in God's treasury! Some of his people have died spiritually poor; some are living today in spiritual penury, a hand to mouth existence, with such untractable riches lying at call, at deposit in their name." There are the possibilities of our churches "in Christ."

And yet much that is gone through with is heartless, perfunctory ceremony, nothing but wall-flower religion. Like Raphael's cherubs it is only fit to adorn a frescoed ceiling, or like Apollo Belvedere, to fill a niche in some temple of art. It is an insult to Almighty God to pray "thy kingdom come" and never lift a finger to bring it to pass. The gospel will go to the hearts and homes of the unsaved only as we carry it. The gospel wants to go. The pent-up waters are pressing mightily in the great stand-pipes of salvation. The great heart of Christ is throbbing to save men. The spirit of God is striving. But we have too many spiritual invalids who, in their nervous anxiety that everything may injure their health, have made themselves weak. They persist in regarding the church as a hospital, the "Saints' Everlasting Rest," instead of an army in the field intent upon the enemy. For fear of overtaxing their strength they neglect proper exercise; for fear of draughts they shut out the fresh air from their rooms. They spend weary hours in morbid analysis of the symptoms. Spiritual invalids have only one concern, that is to keep alive. They are infants for the second time, having need of milk, and not strong meat. Such cannot develop the possibilities of any church. They are not positive but negative forces.

Many devote their best hours and best energies to worldly pleasures and secular interests, and give the few remaining moments of their enervated energies to the spreading of the gospel. People boil over with enthusiasm in the pursuit of amusement and business. They are like engines blowing off steam, throbbing with pent-up power. Such need to have their energies turned into the channel of consecrated Christian service. What possibilities are here? Many in our churches are dying of laziness. To them home mission work is local, and foreign mission something exceedingly foreign. Giving

is unknown; getting is all. One has divided Christians into three classes,—workers, shirkers and jerkers. The forces of our churches would be mightily increased if the latter two classes were speedily and forever abolished. They clog the chariot wheels. They clip the wings of progress.

Dr. Lawrence, of Chicago, was talking of the tendency of men in our churches to shift their responsibility in such matters as missionary interest and information, if not in missionary giving, and to illustrate this he told the tale of two Jews who met one day on the street corner. One said to the other, "Ikey Rosenthaler has got religion." "What? got religion? That can't be so." "But it is so. Ikey Rosenthaler has got religion; he's going to join the church." "Well," replied the other, "if Ikey Rosenthaler has got religion, you can just depend on it, he's got it in his wife's name." I am afraid that is the way with some in our churches. They belong to the church, they have got religion, but it's in their wife's name.

The Bible closed and laid on the shelf has no more power than any other bundle of paper. Spurgeon once said: "There is dust enough on some of your Bibles to write damnation with your finger." The book opened with human hands and interpreted by human lips touched by the Holy Spirit becomes the power of God unto salvation. The Bible is the granary of the church. Like Joseph's store houses during the years of plenty it is ever filled; unlike them during the years of famine it can never be exhausted. The more the church feeds upon the Book the more it grows. It is charged with the leaven of eternity. The possibilities of the church grow out of the Bible and cannot grow without the Bible. With every member of the church a diligent student of the Word what could not be accomplished? The great need of our churches today is spiritual power. The church ought to be a Sunday School ever in session for Bible study.

The ideal church is not intellectual or social, but spiritual. The astronomical observatory is for study of the stars; and the knowledge thus gained is used upon the seas. The stars control the commerce of the world. The church is a spiritual observatory. The knowledge there gained guides upon the sea of life. A church is a body of believers bound together for the development of spiritual apprehension. We need churches inspirational more than institutional. The prayer meeting is essential to the spiritual development of our churches. What possibilities are here? Woe to the pastor who turns his prayer meeting into a literary club! Woe to the church that allows its prayer service to die.

The church can never see her possibilities with a microscope. She needs a telescope to scan the uttermost parts of the earth. The plain truth is that the Christian church has no adequate conception of what is meant by the evangelization of the world. That does not include foreign missions only, it includes all missions. The church needs to come to the place where Wendell Phillips, the American Demosthenes, came when, after hearing Dr. Lyman Beecher preach, he repaired to his room, threw himself on the floor and cried, "O God, I belong to thee. Take what is thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me, and whenever a thing be right it may take no courage to do it." That is what the church must do.

The church is asleep. As much money is spent in 27 days for liquor or is puffed away in 54 days in tobacco smoke as has been spent in 80 years to redeem souls dying in heathenism at the rate of a soul a second. The American nation voted hundreds of millions of dollars to free a few down-trodden Cubans by carrying on destruction and death in Cuba and Manilla and Porto Rico, but she allows the various Mission Boards to struggle with debt and to practice retrenchment in their struggle to free the countless millions of heathen with the gospel of peace. The church has not yet begun to realize her missionary possibilities. Our fathers took their lives in their hands and went to the foreign field. They traced with bloody footprints their way into the country; they spied out the land, but we have yet to enter in and fully possess it. From every missionary who has entered the foreign field there comes the added voice calling others to come. O Church of God in the Maritime Provinces lift up your eyes and take a long, long look at your promised land in mission work! Sunday Schools, Women's Missionary Aid Societies, Mission Bands, B. Y. P. U., prayer service, all should unite in this! We should not be a number of bands working for different causes, and considering each other only, but every one of us for every part of the work, until we shall blend in one great effort to take the world for Christ. How the possibilities glitter on the mountain tops before the church of God! What mighty agencies are at her disposal if she will only use them!

The church cannot forget the mighty unused force of gold and silver in the possession of its members, and not yet consecrated to the service of Christ. The work languishes in home and foreign lands for want of funds, and yet Christian people have the money. They use it for other things. Covetousness in the days of the Apostles

was an occasion for church discipline; but who ever heard of a man worth \$50,000 being expelled from the Christian church in these days. We have the money, but we are determined to hold on to it. Thank God there is much noble giving. A John D. Rockefeller, a Randolph, a White, in our own Acadia Forward Movement have set a noble example amongst the rich; and amongst the poor, who are always the most liberal in their offerings to the Lord, there are many who have done more than them all. It is not the quantity of the offering, but the quality of the sacrifice involved that counts with God. The giving of money enriches life, and he who withholds with a miserly hand has not yet begun to live. Giving adds to soul qualities. It dignifies business and gives money a place for investment in the highest kingdom of all. Giving makes it possible for our daily toil to have a place in the plans of God for the conquest of the world. That grace holds the secret of a brighter, fuller life, and life, for self and fellow man. God always gives richer life and fuller to the giver, as when the minister at the altar gave the silver candle sticks to the distressed and needy pleader:

"He woke to find the chapel all aflame
And dumb with grateful wonder to behold,
Upon the altar candle sticks of gold."

The church of Jesus Christ ought to have social magnetism. Friends who travel north, south, east, west, when they come home will have the warmest words for the church where hands of welcome were thrust at them on right and left in unmistakable Christian hospitality. Baptist churches ought to be the most social. Wonder if they are? A church can be a misanthropic puddle, or bubbling, sparkling spring. The holy bond of brotherhood should not be subordinated to social caste. Wealth and culture should make no distinctions among the family of God. Sometimes in large cities, mission churches are built, and suitable preachers chosen and maintained for them by the wealthy members of the uptown churches, who by this very act say, "we do not want you here."

Jesus Christ offended the elite of Judea because he ate with publicans and sinners. He chose to be a peasant and rigidly avoided the palace. True the cultured and refined will suffer if thrown into the company of the ignorant and the vicious. But is not such suffering made glorious by Christlikeness. Is not this truly walking "In His Steps?" In our anxiety to popularize religion, and to crowd our churches, we are letting down the bars and lowering the conditions of church membership, until there is danger of utterly eliminating the heroic element of self sacrifice. When the Lord would enlist Saul of Tarsus under the banner of the cross, he did not invite him to a picnic or a pie social, but he rather said, "I will show him how great things he must suffer for my sake." That put him on his mettle by appealing to the noblest in his manhood. The rich dwell among flowers, pictures, music, statuary, with all their refining influences; but these are not higher in God's sight than the coarse amusements of the common people, if they exist only for selfish gratifications. It is evidently a part of God's plan that some shall have superior powers, but they are his gifts and must be submitted to his service. Wealth can prevent the poor from suffering hunger; culture uplift them; knowledge instruct them; sympathy and love soften them; delicacy refine them.

But one tells us that sacrifice has gone out of fashion amongst Christians. The very meaning of the word is almost forgotten. To sacrifice is to give up some lawful gratification for the good of others. It is the voluntary subjection of one's self for the sake of others to some danger, loss, or suffering, which we could avoid if we would. It is to transfer our talents, powers, influence, from the altar of self to the altar of God and humanity. In other words, sacrifice is love made manifest. It is the revelation of love. It is the language of love. Love without sacrifice is a fire without a flame, a tree without a leaf, a stalk without a flower, a bird without wings.

A John the Baptist wearing purple and fine linen and faring sumptuously every day, would never have moved all Judea to listen to his denunciation against sin. A theological professor of long experience used to say to his class, "I have observed that a two thousand dollar minister is most likely to be successful in a thousand dollar church." Peter the Hermit would never have aroused all Europe to rescue Jerusalem if he had indulged in the common comforts of life. The Salvation Army has won for itself a place of honor by its self denial. When Christians are moved to show their sincerity and the strength of their love by some notable manifestation of self denial, there will be a mighty revival. The submerged class in the shadow of our church spires will begin to have faith. The world must be saved by cross bearing. What glorious possibilities are before the church, through the baptism of sacrifice with the anointing of the Holy Ghost. Then the church will not wait for commands to compel her to voice the pent-up feelings of her inmost soul. Then she will not pause to reckon up the evils that may befall her. The divine compassion of love will be upon her. The wings of sacrifice, too long folded, will expand of their own accord, and will bear her swiftly through all the world as an angel of mercy and a messenger of hope.

Prayer, preaching, music, missions, Young People's services, social influence, education, are all gathered up by self sacrificing service, which the Holy Spirit inspires and nourishes, for the salvation of the world. The supreme work of the church is soul winning. Jesus Christ did not consider his first work to educate men or even to make them better; he came to "seek and to save the lost." He never would have left heaven and suffered what he did merely to mould human character for earth. His heart was moved with pity when he saw men in danger of an eternal hell. If the world is not lost, it has no need for the Christian church. If it is lost the church must prove its claim by putting its whole energy into saving the lost. There should be no place for retired pensioners on our church books. Every member should be in the field investing the ramparts of the enemy. We have the B. Y. P. U., Baptist Young People's Union; but we need the B. S. W., Baptist Soul Winners. What possibilities are before us. The harvest is whitening the sickle. The church of the living God must gather in the golden grain.

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A Trip to St. Peter's

Yo, ho! To St. Peter's and back. What measures of invigorating ozone, what hearty handclaps, what quickening of interest, what a new impetus to prayer, in those few words: "To St. Peter's and back." It well repays those whose hearts are so Indian-ward that to St. Peter's they must go, "as iron sharpeneth iron," etc.

After a bountiful dinner, by the friends in Selkirk, all hastened to the bank of the river, where Brethren Prince, Stevenson and Thomson were in waiting, with teams and cariole, to convey dishes, eatables and visitors to the anticipating friends farther down the noble Red. What with the yelping of dogs, the "kirstans" of the driver, the jingle of bells, and the happy repartee of one and all, it was truly a rejoicing company of saints, and as each lady in turn proved the warmth and comfort of cariole travelling, Mr. Thomson as runner, there was no room left for lamentation over the contemplated but postponed trip by ice-boat, the boat lying becalmed, not in southern seas, but on placid, solid, northern waters.

On reaching Mr. Prince's house, which, as usual on these occasions, was ours for the time being, all preparations for the tea were completed, and about seven in the evening, after brief devotional exercises in Cree and English, our brethren and friends showed due appreciation of the good things sent them by the friends in Winnipeg.

When all were satisfied and tea well nigh exhausted, we settled ourselves for the intellectual and spiritual parts which proved most interesting and uplifting, Mr. Prince leading in prayer in Ojibway, Cree and English. The Sabbath school children, under the careful training of Mr. and Mrs. Stovel, showed themselves worthy in every way, and we believe our Indian work in the future will reap from this early seed sowing. They were to have a Christmas tree the following week, when through the kindly interest of the Indian Committee, the decorated and well-lighted tree was to be relieved of its bags of fruit and packages of candy, to the delight and enjoyment of all. Let us pray for the little folk on St. Peter's, and once in a while send them something to help along their Sabbath school. Some weeks ago Mr. Prince was invited by the Indians on Long Plains Reserve to visit and give them advice about starting a school, and taking other steps for their betterment. He went, and was accorded a hearty welcome and hearing by the people, notwithstanding the stolid ignorance and conservatism of their old chief, Short Bear, who has all along turned his back to the light. Mr. Prince, in years gone by, was refused a hearing in this reserve because he was a Christian and a Baptist, but now was invited, by virtue of his being chief. He gladly explained to them that when he received the gospel, he also received the white man's light for progress and civilization. Among his hearers was a visitor to that reserve, Old Yellow Quill, chief of Swan Lake Reserve, who determined to follow up what he had heard by personal observation, and we found him and three of his councillors sitting in the meeting at St. Peter's, and evidently enjoying and taking notes of the gladness and goodwill that follow where Jesus enters. His long, tangled locks did not detract from his stately, dignified manner as he rose, and in Ojibway told us that when he was partaking of the good things we gave him his heart went out after our God, who must be good to prompt us to deeds of love and kindness. Mr. Prince acted interpreter, having command of seven dialects. The friends from Winnipeg did their best in brief, but pithy remarks to make up for the absence of great guns, whose presence was required at the Board meeting, held the same evening in Winnipeg.

Parcels of candy to the children and a basket of candy among the older ones, with a hearty hand shake all round, brought to a close a most pleasant and profitable meeting.

There were in all from the reserve 179 present, who heartily enjoyed the programme so successfully carried out, under the leadership of Mr. Stovel, whose good tact in securing the co-operation of all cannot be over-estimated.

Mention should be made of the very needy condition of Bro. Williams and family. He, the father, is slowly but surely succumbing to that dread disease consumption. We were pleased to carry them a basket of provisions and a gift of \$5.50 from the committee. Their warm gratitude brought to mind our Saviour's words: "More blessed to give than to receive."—North West Baptist.

The Anglo-Boer Settlement.

Recent events in South Africa have brought this near, and have indicated in all probability what it must be. Lord Roberts' victories, culminating in the capture of the Orange Free State capital and resulting also in the relief of Kimberly and Ladysmith have destroyed the last hope of final Boer supremacy. The war may go on for a time, and the Boers declare that it will be prosecuted to the end. But despite the declaration on the part of President Kruger that the British will never reach Pretoria, in all probability the final terms of peace will be dictated therefrom. As matters now stand, the Boer presidents have been led to solicit terms from Eng-

land through the good offices of our Government, and to know at what price peace can be obtained. They have been assured in unmistakable language by Lord Salisbury that the "incontestable independence" which they demand as a basis for stopping the war cannot be conceded on England's part.

This answer by the British Prime Minister indicates the principle upon which the final settlement will be made. Boer independence will be a matter of history, for it will cease to exist. There may not be any incorporation of the Boer territory with that of the British, and there may be, and we trust will be, a form of autonomous government; but the Boer republics, as they existed prior to the war, will exist no longer. As the "Philadelphia Press" expresses it, "The possibility which has always existed that the Orange Free State and the Transvaal might yet play a part in organizing a South African dominion, at heart unfriendly to British power, and in sympathy with continental Europe, is now over." We may sympathize with these republics, but the end is inevitable.

There are many among us, both of people and journals, that will not only deplore the result indicated, but will emphatically blame England therefor. They will call it, as some have done, a crime of monarchy against a republic, and will declare that England has embarked on a war of conquest. There are some among us who we fear are incapable of judging England impartially. The prejudices of the past project themselves into the present. To them England is always tyrannical, seeking to repress freedom. She is always grasping, never missing an opportunity to steal from another weaker than herself. They forget, or conveniently ignore, that though a monarchy in name, England is really, today one of the freest nations on the face of the earth. They forget, or conveniently ignore, that the rights of man, individually, politically, and religious, are vastly more secure in her hands than in those of the Boer republics, as they are at present organized. They forget, or conveniently ignore, that instead of oppressing her dependencies now, she nourishes them; that she rules them for their own interests rather than exploits them for her good. That these things are true, cannot be denied, and it would be more creditable to the discussion of the question as a whole if they were recognized.

We are sorry for these Boer republics. They have made a brave fight and have lost. The contest should not have been entered upon. It would not have been had it not been for the ignorance of many and the ambition of a few. The former believed that England could be driven into the sea, and that the color of her flag was really white. The latter fancied that they could establish a Boer South African supremacy, and win the support, as well as sympathy, of continental Europe. This aspiration on the part of the Boer leaders has been denied, but there seems to be good reason for believing in its essential truth. The Congregational Union of Natal has recently sent a memorial to the Congregational Union of England and Wales. Therein it is claimed that the conflict now in progress "has long been premeditated and prepared for by the Boers, with a view to dominating the whole of South Africa, and that the plea of fighting for independence was but a blind to hide the real aim of the enormous military preparation of the republics, which preparation began years before the Jameson raid."

It should not be forgotten, in a fair view of this matter, that the internal independence of the Boers was not assailed at all by England. They could have instituted the reforms for which England asked on behalf of the Outlanders, and indeed offered to institute those reforms on condition of having their own external independence recognized. When England declined this, the offer of these reforms were withdrawn. The offensive ultimatum was issued, and the Boer forces marched upon British territory at once. As success began to come to their armies, territory in the northern part of Natal was formally annexed to that of the Transvaal. Of this fact, Lord Salisbury reminds President Kruger and adduces it as an evidence that he and those associated with him had really embarked upon a war of conquest rather than upon one for the preservation of national independence. We regret now, as we have from the beginning, this whole sad business. It seems to us that it might have been avoided; moreover, the blame of bringing it on, in our judgment, is not to be placed wholly upon Mr. Chamberlain. President Kruger, when the history is finally written, will have to bear his share. We believe that he was misled in this matter, and we have a hope that he will speedily yield to the inevitable, making such terms as can be secured, and thus prevent the further effusion of blood. Strife should cease when on one side there is no longer hope of success. It is well enough to talk about sacrificing the last man, and dying in the ditch, and it all sounds heroic, but in a case like this, it is not good sense. In the olden time it might have been, but now to surrender is not to be destroyed. All private property is now respected, and all rights are preserved. The one thing to be yielded on the part of these republics is the idea of absolute independence. That, as we have said, is really already gone, and further bloodshed will not change the ulti-

mate result. Our own thought is that those will serve the Boer interests best who aid in bringing this home to their thought; and moreover, our own thought is that in the final issue of it, the interests of South Africa will be best con served by the victory England now seems sure to win.—The Commonwealth.

The Problems of Modern Preaching.

BY JAMES K. McCLURE, D. D.

The problems of the modern pulpit are indeed perplexing. No one recognizes them more keenly than humble, devoted preachers. Thousands of preachers' hearts are burdened over them. The times seem so like the times when Isaiah, Amos, Malachi, called to people to make divine things supremé in affection and choice—but the multitude was absorbed in the material and the temporary and went on unheeding. "What am I to do?" the preacher asks himself. No one can answer for another excepting in most general terms. I venture these thoughts:

First. We are to live self-sacrificing. We exist to serve, not to be served. Our honor, our ease, our salary is secondary; our helpfulness to others is first. Burden bearers we are by the very choice of our life lot, burden bearers we must rejoice to be as fellows with Christ. We are here to carry others' sorrows and needs, and say nothing of our own.

Second. We are to translate God's revelation into our own heart experiences, and then deliver his message. Only thus will men understand our vernacular. The touch of the man's own experience must be on his message, else his brother will not perceive its force. Oriental language is not occidental language, nor is Paul-like language the language of the farm, the factory, the bank of today. Many a man talking to his comrades in the vernacular common to them now, has made the truth of God stand forth as light to their comprehension; then the message is not monotonous, but is variant and arousing.

Third. We are to state the truth so that the inner life we address realizes that it is truth. This Phillips Brooks could do and did do; he found a response to his utterances in his hearers' breasts. Mr. Moody did the same. God has made man for himself. Man's will may refuse obedience to the wishes of God—but the other elements of man's nature, made for God, recognize the rightfulness of God's wishes when they are wisely presented. We must establish a common ground before we expect to lead the soul to the heights of self-renunciation. There always is such a common ground.

Fourth. We are to let men know that we care for them; let rich men know that we seek them; not theirs. If city pastors could today go the round of offices and simply let men realize how much their true spiritual welfare means to them, not delaying business more than an instant, nor presenting a request for aid, one of the great problems of the modern pulpit would be met. The ordinary preacher will never find (for he never can find) a help toward making his ministry a real success that overbalances help of carrying a praying heart, a bright face, a warm hand and a friendly voice to individual men.

Fifth. We are to do our best to create in people a great, deep, arousing sense of responsibility for the spiritual estate of their fellows. The first heresy of our fallen race expresses itself in Cain's theory that he was not his brother's keeper. Nothing so cools the ardor of Christians as a feeling of irresponsibility for the spiritual welfare of others; it makes church attendance formal, ordinances wearisome, prayer listless. Happy that preacher who can cause his people to value aright the fulness of the blessing of the gospel, and can cause them to hunger and thirst that their neighbors and friends may have that fulness. Travail of soul for souls is sure to bring blessings to the church and to the world.

The immediate future gives evidence of being a most trying time for those whom we call preachers. Their lot is not to be an easy one—especially in those branches of the church whose ideals are the most spiritual. The yeasty condition of human society affects church attendance; the poor and the rich are not at ease with one another. Besides, the material and physical gratifications of the day are alluring—and the pride of intellectualism in deadening. The echo of the Christ's voice comes back from many a ministry: "We have piped unto you and you have not danced, we have mourned unto you and you have not lamented." Resources seem exhausted.

But never in the late centuries has man felt the need of true peace of heart as to-day, never has there been an open door for spiritual effort so inviting as to-day, never has the brave, upholding courage of the preacher been more of a boon than to-day, and never has there been such an appreciation of true manhood in the preacher as to-day.

Live thou near to God, my brother, and live thou equally near to man—and be thou one who never ceases to carry in thy heart the very love toward thy fellow that is in Christ's heart toward him, and God will teach thee what to preach, what to say what to suffer; and thy fellow shall be blessed.

Thus shalt thou help answer for thyself, and for us all, the problem of the pulpit of to-day.—Interior.

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Honesty.

The Standard Dictionary gives as a primary meaning of honesty—"a disposition to conform to justice and honorable dealing, especially in regard to the rights of property." The word is of course frequent and properly used in a broader sense, but it is of honesty in respect to rights of property that we desire here to speak.

Now honesty is generally regarded as a very admirable virtue, while its corresponding vice bears a most disreputable name. To intimate to a gentleman that he is dishonest, is scarcely less unpardonable than to challenge his veracity. To fix upon a man the reputation of being a thief, is wholly to destroy his respectability. All moralists, ancient or modern, heathen, Jewish or Christian, enjoin a respect for the rights of personal property as a fundamental principle in ethics. It is even a maxim of worldly wisdom that "honesty is the best policy." Since, then, the excellence of this virtue is so universally recognized, while dishonesty is held to be a stupid vice, to be avoided by those even who are governed by no higher principle than that of worldly self-interest, one might conclude that there is therefore no longer any occasion to urge upon Christian readers the importance of honesty. We should be glad to think that this is the case, but we are constrained, on the contrary, to believe that there never was a time which called for a stronger emphasis upon the virtue of honesty. For in this case, as in many others, it will be found that men are much more ready to applaud virtue than to practice it.

The assertion that dishonesty is disreputable may be accepted as a half truth. It is to be feared that it is nothing more than that. Dishonesty is indeed disreputable, in so far as it materializes in petty thievery, in house-breaking, safe-cracking, highway robbery, forgery, defaulting, embezzlement, etc., and, generally speaking, the disgrace involved is apt to be in inverse proportion to the amount of property dishonestly appropriated. Such methods of dishonesty as these are crimes in the eyes of the law, and are likely to involve the offender in imprisonment and disgrace. But if a man by reason of superior sagacity or wealth, or if a number of men by uniting and conspiring together, can manage to evade the law and its penalties, while they appropriate to their own uses the property rights—present or prospective—of others, their action assumes in the eyes of many people a very different character, and they are judged with a very different judgment from that which is accorded to those who stand as criminals before the law. We apprehend, however, that in harmony with the principles on which God judges the world, the man who acts and the man who conspire under the cover of law, to despoil their fellowmen of what is theirs in right, are as really and criminally dishonest as are the sneak thieves, the burglars, the highwaymen, the defaulters, embezzlers, or any of those who carry on their dishonesty in defiance of law. The man who runs recklessly into debt, borrowing money and getting credit on this side and on that, living all the time far beyond his honest means, and by and by making an assignment with the purpose of protecting himself and his friends, while scores of creditors are made to suffer the consequence of his reckless extravagance—such a man is no less essentially dishonest, than the man who forges a check or robs a bank.

The familiar saying that corporations have no

souls, is more true to facts than complimentary to the essential honesty of mankind. Over a good many gateways in our modern business world, it might well be written—"Renounce all moral sense who enter here." Few things in the moral world are more remarkable than the contrast between some men's conduct in their ordinary personal relations with society, and that which they will do or endorse as members of a business corporation. Outside the limits of the corporation, a man may appear to have a fairly healthy moral sense, while within those limits his conscience seems as dead as Julius Caesar. One might have some trouble in finding, even within the walls of a penitentiary, a man with a conscience so tough that he could go around to the huts and wretched tenements of the very poor, and take, by stealth or force, a part of their little stores—the barest necessities of life to them—gathering here a pound of flour, there a pint of oil or a peck of coal, in order that he might add them to his own already abundant provision. But many a man, eminently respectable in social and even religious circles, finds it possible to be part and parcel of a corporation which employs its great wealth and influence to effect a corner in wheat, or to raise above their legitimate level the price of oil or of coal, thus robbing every consumer, rich or poor, and laying under tribute every poor widow's barrel of meal and cruse of oil, in order to swell to still more gigantic proportions the fortunes of millionaires.

It is surely important that public opinion, and especially Christian public opinion, should regard all dishonest appropriation of property in its true light, no matter what the methods may be by which the dishonesty is accomplished. There are far too many Christian people who seem to think it is quite legitimate for a man to get all the money he can secure, by any methods which are not likely to land him within the four walls of a prison. And there is, we fear, far too prevalent a disposition to esteem men for their wealth and to applaud them for their apparently generous gifts to benevolent objects, with very little respect to the question as to whose wealth it properly is that feeds the springs of their generosity. It is to be considered that a gift has no less power to blind the eyes of men today than it had in the days of Solomon. It is surely the duty of ministers of the gospel, and all who occupy the position of moral and religious teachers, to see clearly and to speak clearly in regard to this subject. Emphasis should be laid upon the fact that dishonesty which proceeds by indirect methods, no matter what forces or wealth and respectability it may have at its back, is no less a crime against society and no less offensive to God, than the commonest and meanest kinds of dishonesty.

Divine Admonitions.

Our Lord's precept in reference to censorious judgment, with which the Bible lesson for the current week opens, is probably not less appropriate and applicable to the world's condition today than it was when it was spoken. How apt we are, even we who call ourselves Christians, to impute wrong motives to our fellow men, and harshly to condemn both their conduct and their character, forgetting that it is impossible for us to know all about the motives and the circumstances of others, and that only he who does know all is competent to pronounce judgment. It is a most serious consideration that as men judge others so shall they themselves be judged. No man is accepted before God on the ground of his self-righteousness. It is the humble and the contrite heart that finds acceptance and obtains mercy. The man who is so filled with the sense of his own excellence as to be blind to his sins, naturally thinks himself competent to pronounce judgment on other men whose sins are perhaps of a kind "he has no mind to." But the man unto whom God has regard, the man of a contrite heart who trembles at the divine word—if he shall set himself up to be a judge of other men, it will be only in some moment when he has forgotten what manner or spirit he is of. Let us not forget that it was against the sin of self-righteousness that our Lord uttered his strongest condemnations.

The second paragraph of the lesson teaches another truth. To refrain from judgment in the sense of our Lord's precept, does not mean—not to discriminate at all between the good and the evil, the humble and the haughty, the clean and the unclean. The holy things are not to be given to dogs, and

pearls are not to be cast before swine. Men who are living an outwardly godless life, are not to be treated as though they were holy, men who proclaim by their manner of life and speech that their desires are for the things that are sensual and devilish, must not be expected to appreciate spiritual discourse, or to share the Christian's joy in a heavenly inheritance. The gospel's message to all men—even the vilest—is a message of love and hope. But it is first of all a message of repentance, and to treat the godless and impenitent as if he were an obedient child of God and an inheritor of the kingdom of heaven, is to profane the holy things of God, and that without benefit to those who wickedly and brutally tramp them beneath their feet.

The third paragraph of the lesson assures the believer of the loving kindness of God, and adds a precept—well called the Golden Rule—for the government of men in their relations to each other. Our Lord encourages his disciples to expect great things, and forbids them to fear that the best gifts God can bestow will be withheld from them. Ask, seek, knock, be earnest, be importunate. To the soul that truly and earnestly seeks for good, the door into the wealth of God's kingdom is sure to be opened. There is no prayer unanswered. No one really seeks in vain. And why? Because God is "Father," and even the poor, weak, human heart of man bears certain testimony to the truth, that a father will not mock his children's hunger by giving them stones for bread, or shame and outrage their filial trust with gifts of serpents and scorpions. To believe that God will not surely bestow good in answer to the prayer of his hungering children, is to interpret God as being less worthy of love and admiration than man himself. And because God is ideally, and would be really, to every man his Father in heaven, therefore let men put themselves in harmony with the divine character and purpose, by being the dutiful children of God and in the fullest sense brethren to each other; "All things therefore whatsoever ye would that men should do unto you, do ye even so unto them."

The last paragraph of the lesson contains an emphatic admonition to earnestness and strong, well-defined purpose in the religious life. We must not think that, because God is infinitely good and able to bless, and the Father in heaven is more willing than any earthly parent to give good gifts to his children, it only remains for us to drift along the path of least resistance into everlasting bliss. Men do not drift into eternal life. To go with the current in this world is to go to destruction. God will give all things to his children, but he will give only to earnest souls, to those who pray. It is those who hunger and thirst after righteousness who shall be filled. Eternal life is found by those alone who are so earnest in their quest that they are willing to seek it along a straitened way, and by a gate so narrow that it will admit no one of greater proportions than the man of humble and contrite heart.

Editorial Notes

—In the course of his speech on the budget in reply to Hon. Mr. Foster, Sir Richard Cartwright is reported as making the proposition to Mr. Foster, that instead of each of them sending out his own speech to his own constituents, they should each send both of the speeches together. To this proposal Mr. Foster is reported to have responded laughingly, "All right." Perhaps neither of the honorable gentlemen was very serious in the matter, but the proposition is certainly one that might be adopted with great propriety by our parliamentary debaters, and especially so if the franking privilege is to be employed to convey to the several constituencies the campaign literature first exploited on the floors of the House of Commons. By all means send both sides of the story, that the electors may be in an intelligent position to judge as to the validity of the claims of rival politicians and rival politics, and the value of the argument by which these claims are supported.

—All accounts go to show that at the battle of Paardeburg and in the attack upon the Boer camp, which resulted in the surrender of Cronje and his force, the men of the Canadian Contingent made a name for themselves as soldiers, of which they and the Dominion have a right to feel proud. It was after a forced night march of 23 miles that they arrived at Paardeburg, and worn out as they were, and with little or nothing to eat, they were ordered into action. In, under such circumstances, men who had never before been under fire had shown something less than the disciplined bravery of veterans, they might well have been excused, but it does not appear that a man of them faltered, and the courage they displayed was of a kind to win praise

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—The suffer so widespread to our symp the readers of who will desi according to distress of the will desire to are glad agai Secretary-Tre and forward a pose. It has should be gi and sent for to that object used for the sion. While field there is by the note page, any con him will be India, and an purposes on the hands of need is press method for fe There is no be very litt funds, so th butions will aid.

—The Jubil Street church columns last degree of inte of Toronto, v to large audie and his disc profit. The Saxonian," v of a great sub presence, an cussion of s wit and hun from any se that of M when it man or woma ashamed to This, in view used, is not especially it city who easi to themselves to overflowin

proclamation is an adva very unfort ing about British for with the re official rep and it is no the guns. a part of General Bro retreat west force of t went from Broadwood lost guns part of the parative qu been showi of the State and in som ing parties successful, mitting to cattle. Ma able, it is provisions also able to can probab No doubt plans for f what thos until they

from the General commanding and the admiration of veteran soldiers. How they went into battle along with the Gordons, is told by Archie Cameron in a letter to his father at Westmount, Ont. We quote a few sentences: "We crossed the river with arms round necks, four Gordons and four Canadians, both regiments in quarter columns. Some of us had to swim. When we got over to the other side we separated and marched in extended order under a perfect hail of bullets, but not one man of our regiment even ducked his head. Well, we got the order to lie down, that is, the left half did. The right half of the regiment went right up to the firing line. I was ammunition carrier that day, and how I ever came out of it safe is more than I can tell. The Boers used dum-dum and any other kind of bullets, and they had a fine position. All we could do was to hold them there. The Gordons say we are the best regiment they ever went into action with, bar none. All the different regiments were surprised at us. We have made our name and are going to keep it.

—The suffering in India on account of the famine, so widespread and so terrible, must appeal strongly to our sympathies. There are, no doubt, among the readers of the MESSENGER AND VISITOR many who will desire to do something, be it more or less, according to their ability, to relieve the awful distress of the famine-stricken people, and churches will desire to take collections for this object. We are glad again to call attention to the fact that the Secretary-Treasurer of our F. M. Board will receive and forward any contributions sent him for this purpose. It has been thought well that an assurance should be given that any funds thus contributed and sent for famine sufferers will be wholly devoted to that object,—that is to say no part of it will be used for the ordinary purposes of our Telugu mission. While there is some distress on our mission field there is much more elsewhere. As will be seen by the note from Secretary Manning on the 8th page, any contributions for the famine sufferers sent him will be forwarded to one of our missionaries in India, and any portion of it not required for relief purposes on our own mission field will be placed in the hands of missionaries in some district where the need is pressing. We do not know that any better method for forwarding relief funds could be devised. There is no new machinery to create. There will be very little expense incurred in forwarding the funds, so that nearly the total amount of contributions will reach the sufferers whom it is desired to aid.

—The Jubilee services in connection with the Brussels Street church, of which intimation was given in these columns last week, have been attended with a good degree of interest. The visit of Rev. Charles A. Eaton, of Toronto, was very much enjoyed. Mr. Eaton spoke to large audiences on Sunday, especially in the evening, and his discourses were heard with great interest and profit. The lecture on Monday evening, on "Anglo-Saxonism," was a broad-viewed and masterly discussion of a great subject. Mr. Eaton possesses a commanding presence, an attractive manner, a fine voice, and his discussion of serious themes is so enlivened by flashes of wit and humorous illustration as to save his audience from any sense of weariness. Such a lecture as that of Monday evening is something which, when it comes within reach, no intelligent man or woman can afford to miss. And, yet, we are ashamed to write it, the church was only half filled. This, in view of the fact that the lecture was well advertised, is not creditable to the people of St. John, and especially it is not creditable to the Baptist people of the city who easily by themselves, and with great advantage to themselves, might have filled the Brussels St. church to overflowing on Monday evening.

The War.

Continued from page 1.

proclamation. The position gained by the advance is an advantageous one and is strongly held. A very unfortunate affair occurred on Saturday morning about 20 miles east of Bloemfontein, where a British force walked into an ambush of the enemy with the result that six guns were captured. No official reports of the disaster are as yet at hand, and it is not known how many men were taken with the guns. It appears, however, that the guns were a part of a convoy connected with a force under General Broadwood who had found it necessary to retreat westward from Thaba N'chu before a superior force of the enemy. General Colville's division went from Bloemfontein to the relief of General Broadwood, and some hope is expressed that the lost guns may be recovered. While the southern part of the Orange State appears to be in comparative quiet under British control, the Boers have been showing great activity in the northern portion of the State as well as in northwestern Cape Colony and in some parts of Natal. The object of the raiding parties, which seem to have been more or less successful, has been to harass those who are submitting to British authority and to drive off the cattle. Mafeking, though not yet relieved, was able, it is said, a few weeks ago to secure some provisions from outside sources. The garrison is also able to manufacture ammunition for itself and can probably hold out some time longer if necessary. No doubt Lord Roberts is carefully maturing his plans for further operations against the enemy, but what those plans are is not likely to be disclosed until they are put in operation. Later despatches

give the number of the lost guns as seven, with all General Broadwood's baggage, and report that 200 men are missing. These are included in the 350 casualties reported. There is a report that the captured guns, or at least part of them, have been retaken, but this is not officially confirmed. This blow delivered so effectively, so near Lord Roberts' headquarters, indicates unexpected strength and boldness on the part of the enemy. It may have, as it was doubtless intended to have, some effect in emboldening the Free Staters to stick to the cause of Steyn and Kruger.

From Halifax.

Halifax, which has never been suspected of disloyalty, has had a rare chance in the past winter to exhibit that national sentiment. It may be hoped that when the world gets nearer the millennium, other means of showing devotion to the crown will be adopted: that "Smoking concerts" will not be among the devices whereby the loyalty of a people may express itself. Such offerings to a monarch, like the Queen of England, should not be impregnated with a vile mixture of the mal odor of rum, whisky, and tobacco. In the demonstrations of fidelity to the Empire in sending off contingent after contingent, and this fidelity is good, the worldly, and not the godly spirit has prevailed. Let the apology be what it may, nothing could be more certain than that the dominating spirit of the winter past has been the spirit of this world—emphatically the spirit of this world. If the Queen got a fuller and more intense expression of devotion to her crown, there has not been a corresponding improvement of whole-hearted devotion to the King of kings. An attempt was made at first to put religion in the front, but the world dashed ahead with a bound. A number of Christian women made a great supper in the basement of the Brunswick St. Methodist church for one of the contingents, and a service of a religious type was to follow. A part of the invited guests came: but the "Smoking" concert put this entertainment wholly in the shade.

Ministers and churches who had looked forward to this winter as a special time to win souls to Christ have found the public mind so distracted that it seemed impossible to awaken and unite any church in its own specific work. However a marked improvement, notwithstanding these disadvantages, has appeared in some of the churches: and a little advance has been made. With commendable zeal the North church and the Tabernacle commenced and sustained a series of extra services. Although there has been no very marked revival in the churches themselves, yet some quickening has been observed, and a number of converts have professed faith in Christ. About seventeen have been baptized at the Tabernacle, nine at the First church, and twelve or more at the North church. One has been received for baptism at the West End. Since the departure of the Rev. Mr. Robinson for the United States, where he naturally belongs, the Cornwallis St. Church has been supplied by Rev. E. M. Saunders, who reports a marked improvement in the unity and peace of the church, and indeed some are enquiring for the way of life. In the First church the work is chiefly in the Sunday school, in which devotional meetings are held for the purpose of increasing the good work among the pupils. At the North church the work has been largely in the Bloomfield Mission.

We had a very pleasant visit from the Rev. E. N. Archibald of Lunenburg. He reports large departure from his congregations to other parts of the world, but still there has been steady progress. The church is united, devout and resolute. Replying to interrogation, Mr. Archibald said that he graduated at Acadia in 1865, went to North River, Alexandra, and Tryon, P. E. I., for five years; thence to Illinois for three years. In 1873 he found his way as a servant of the Home M. B. to Shelburne, where he toiled three years: a church structure was erected, \$2,100 collected outside the place in aid of the \$4,000 church building. At Sand Point a \$300 house was built. After spending three more years at Osborne, he found his way to Bedeque, P. E. I., in 1879, where he spent three more years. Then he had four years on the O'Leary and Alberton field. There were revivals in this place and a church organized at Lot 10. Clementsport then had four years of his labor, in which time the one church became two churches. Thence he went to Sackville and Hammonds Plains. Now at the end of April he will part with the Lunenburg church, where he has spent eight years and six months, in which time \$600 has been paid on the church building and \$300 on the parsonage. Revivals and baptisms were enjoyed in all these places.

But this is not all the good brother and his equally good wife have done in that time. They have been providing for posterity. Their daughter Mabel graduated at Acadia five years ago, and is now in India at F. M. work; William, seven years ago, and is now looking after the venerable church at Milton, Queens; A. J., four years ago, and was lately ordained in Kansas, next day after ordination gave 57 converts the right hand of fellowship; and Arthur graduated two years ago at Acadia. Theological courses followed the A. B. run through Acadia.

After all this work it is not to be wondered at that our brother feels a little out of repair. To settle the matter he got the opinion of the Hon. Dr. Parker, and in accordance with a scheme already in his head, he was told to go to Melvern Square, do some light out of doors work, and expect better health. This he has resolved to do. Mr. Parry, the beloved pastor at that place, will find a genial parishioner in E. N. Archibald, and the good community another good family congenial to its tastes and habits. After a little the good brother hopes to be again in the thick of the fight where he has spent his life. In preparation for this rainy day dripping through the sunshine, our brother has, beside all his other financial feats, put \$200 into the Annuity fund from which to draw while recruiting his shattered health. "Go thou and do likewise," is the word to any brethren who have not as yet distinguished themselves in this regard.

REPORTER.

Horton Academy Home.

Knowing the deep interest that is felt in our Institutions at Wolfville by Maritime Baptists, and having been providentially thrown into the Academy Home for a brief space, I may be permitted to give expression to some impressions received whilst mingling with teachers and pupils as I ministered to my son suffering from pneumonia. The principal and resident members of the faculty are evidently thoroughly awake to their obligations and opportunities. They evidently have clearly before them the combined interests of parents, pupils and Institution, and upon these are bestowing their best energies and judgment. Peace and harmony are notable features of the Home. Wholesome rules and regulations have been prepared and are applied with a minimum of friction. The students are gentlemen in the true sense of the word and reflect credit upon the homes from which they have come. The teachers not only recognize this but discern in it glorious possibilities by way of future achievements for the boys. Their mature judgments and warm hearts are constantly exercised on behalf of those under their charge. The boys are made to feel that their best interests and highest success are closely identified with faithful application to work and careful deportment, and are reasonably applying themselves. The results of even a brief sojourn in the Home must necessarily be marked upon the individual. I have been delighted with all I saw, heard and felt as I mingled with the inmates, and have a stronger conviction than ever that here is a safe and serviceable place for boys in general, and Baptist boys in particular.

Permit me here to give expression to our gratitude to all who rendered such kind assistance and generous sympathy to my son and myself during his severe illness. Thanking you for this space in your valuable columns, I remain most truly,

TRUKMAN BISHOP.

Notes From British Columbia

We regret exceedingly that we are forced to lose Rev. C. W. Rose, of Nelson, from the active work of the pastorate in this province, at this important season. The church at Nelson has made rapid growth under his faithful labors and able ministry. And the members of the church and congregation with whom he has toiled in the Master's vineyard are filled with sadness at the thought of parting, even for a few months, with so kind an under shepherd and so wise a leader. Bro. Rose is a young man of large ideas of God's thought of mankind, and possesses a soul that is big with tenderness and love for the needy.

In the execution of his all-absorbing work, and in the strength of his spiritual power of mind and heart, he forgot his weakness of body, until his physician interposed and said, "You must take absolute rest for a season." And now we trust the well deserved rest will have the desired results, in the perfect restoration to his physical strength.

Bro. Rose is the right stamp of man for the West, or for any other field where God may place him. He can adjust himself quickly to the circumstances that surround him; is able to make the needs of his people his own; and is a preacher and pastor of rare ability. May his trip to the Eastern Provinces bring to him his usual vigor, that we may not long be separated from this one of our youngest pastors, and one who has won the confidence and esteem of the people of this great country.

The Interior of British Columbia has for the past few weeks been more or less depressed over the mining and labor problems, but we hope the whole matter will be very soon settled. There is no greater opening for the successful use of brain and money on this continent than is found in British Columbia; and those to whom it is permitted, will see developments in this country along all lines in the next five years that will surprise the most sanguine.

In view of the hopeful prospects of this Interior Country, we are endeavoring to push Baptist work as rapidly as possible. Our greatest need is money and men. Men who are prepared to start with nothing by way of Baptist organization and work up a cause; men who know no defeat; men who can preach. Rev. R. W. Trotter has done a work in the Boundary Country that will shine in the Kingdom of Righteousness, and grace the annals of Baptist history in this province.

Rev. Hugh Saunders is now pastor of the Greenwood Baptist church, the first church organized by Bro. Trotter in the Yale District; and where under the leadership of Bro. Trotter, a house of worship was built, paid for, and dedicated last May. Mr. Saunders is a bright fellow, and a clever preacher, and we expect to see a strong cause at Greenwood.

The little church at Trail is without a pastor for the present. The work in the churches on the Coast, under the able leadership of our pastors there is progressing encouragingly. W. B. Hinson, of Vancouver First church, is a host in himself. More again.

W. T. STACKHOUSE.

Roseland, B. C., March 23rd, 1900.

* * The Story Page * *

A Little Almoner of God.

David Kellig sat in the pale December sunshine out in front of the old lodging house "Zenda," so weak and lonely after his long illness that he was glad when even the acrobat's boy skipped up from around the corner and planted himself at his side upon the bench. Louis' sharp little bare knees poked through the holes in his skin-tight old scraps of knickerbockers, and his grimy heels showed through the gaps in his shoes.

The child lived precariously with his father at the Zenda, and he and Kellig had come to be close friends. "I'll give you a nickel if you'll go and wash your face, Louis," said Kellig.

"Truly?" demanded Louis, sharply, slipping off the bench that he might squarely scrutinize Kellig's countenance.

"Truly," returned Kellig. Louis darted away, and presently returned, his face in streaks.

"You're not half washed," said Kellig. "Try it again." After a second attempt it was declared to be "only a shade better," but Kellig offered the reward. The little fellow straightened himself up—he was leaner than a shadow—and flashed a scornful "Look here, now, Kellig! I don't beg! I ain't earned that nickel till my face is clean. I shall do it over."

At the next appearance it was considered by them to be fairly earned.

"What'll my father think o' that, now!" exclaimed Louis, jubilantly, as he put the nickle into his dirty pocket! In fact, the ecstasy of thankfulness in which the child lived was preposterous. Sometimes when his father had been carousing for days, and had forgotten Louis' very existence, the lodging-house keeper would give the little fellow a warm meal of scraps in the kitchen. Then he would tell Kellig of it, winding up with the inevitable shrill, "And what do you think o' that!" as if he felt life to be a series of glorious climaxes.

His father had once been a professional acrobat, but was now, through his insatiable alcohol appetite, incapable of work. His mother was a variety actress, a drunken creature, spending her time in another city.

The little boy did "top work" at the vaudeville with two of his father's friends, and he was learning the "contortion business."

Lately he had done clown work so acceptably in the grotesque costume, with his insect-like nimbleness and gaiety, that he was to keep on at that, and have ten dollars a week. He did not get the ten dollars, but his father did, he explained radiantly to Kellig, "And what do you think o' that!"

He was in high feather today, and confided to Kellig that yesterday he had no dinner and no supper. "But I did my work fine last night!" he added, kicking his heels rhythmically together in delight at the remembrance, as he sat balanced on the edge of the bench. "The audience was tickled at me the whole time! And what do you think o' that!"

"And haven't you had any breakfast yet?" demanded Kellig.

"No, but ain't I a-goin' to have it if my father don't need this nickle?" rang the shrill voice. He was absolutely loyal to his father.

"My father is a good father," he had often declared to Kellig. And he always said "my father" with deliberate emphasis, lovingly giving each syllable its full value, as if he honored the very utterance of those two precious words.

This was the last that Kellig saw of him for two or three weeks. Much of the time the little fellow was busy with his professional training, sometimes he was absorbed in play enterprises with other boys in the street, and at odd times it simply happened that they missed each other.

And the days dragged on very wearily for Kellig. He had come to the city an utter stranger, had been ill for many weeks, and now he had been so long without work that his big hands had grown pale as a woman's, and as flower-soft.

He had sold his chest of tools to get money to pay for his meals and lodging, hoping to find some sort of work very soon, and to be able to replace them. Now that money was gone, and still he had no work.

And a day came when he sat in his old weary place upon the bench, and wished he could endure hunger as bravely as little Louis.

"But it is because he never thinks of what might be ahead of him," he said grimly to himself. "I am not a bird or a child to pick up a living anywhere, or anyhow, and go on singing. And I am like Louis in one thing—I don't beg."

As he sat thus dazed and weak, up came Louis with little shrieks of triumph.

"Hullo, Kellig! Us boys have had a circus and a parade. What do you think o' that! And one of those reporter fellers on the Oregonian wrote us up for the paper, and sketched the band wagon—look now, ain't

we a jolly lot! And say"—holding up a clean, square card he had just drawn from his pocket—"don't those letters shine on that card? And ain't that a jolly Jack?"

Upon the card was pictured a lovely Jacqueminot, and trained across it in letters of gold were the words, "Blessed be God, the Father of mercies, and the God of all comfort."

Kellig looked at him in disdainful silence, and Louis chirped on, meanwhile amusing himself by holding up one leg in his hand and hopping on the other with exactitude back and forth along a crack in the old plank sidewalk, his right hand upraised, daintily poisoning the gleaming card.

"They give 'em to you—cards like this!" he shrieked at Kellig. "And it's the jolliest place, down by the old Richeleau dock, where us boys used to go for fights. It's just on Sunday's, long 'bout dusk, and on a day when a feller don't know exactly what to do nor where to go. They hang a yellow lantern out, and it says 'Children's Hour' on it, and you can go in there free—I mean us boys can—and there's a big room, with a red carpet, and a fireplace with a fire in it—whole real logs a-burning, Kellig, and a big brick hearth,—and a glass of milk and two big cookies for every feller. A woman out in the country bakes 'em and brings 'em in her cart; she says we are her boys—what do you think o' that! There's chairs set all around anyhow. It ain't a meeting. And there's a piano; and we sing, if we want to, and tell stories. There's a grandmother lives there, and some young ladies. They tell stories. My story-teller that I like best gave me this card. I up and told her I didn't need any comfort. I can do top work and contortion work, and I've got a good bed up in the garret of the Zenda, and I've got a good father. And here's the 'Hour' for Sunday's. And she says it all comes from God—a feller's glad, heart and all—and he means for us to pass it 'round all we can. I said I'd do my best, if the right ones came my way, and she promised to ask him to send 'em. She promised her own self; I didn't ask her. That was the religiousest talk I ever had in my life, Kellig. What do you think o' that!"

"Let me alone, can't you?" said Kellig, savagely, turning his back upon Louis.

He was angry with the child's absurd happiness, and wandered down the street, with bitter muttered mockings under his breath.

Aimlessly, he found his way up to the city park, on Portland Heights, and sat there until the late afternoon fog began to gather. It quickly engulfed the acres of houses below the Heights, then the river, the shipping, and the wide reaches of the city on the east side. Far out at Mt. Tabor and Woodstock, the falling sunshine just touched the faces of the houses till they showed among those billowy white mists like pallid gravestones in some vast wintry burying-ground.

He dared not look at them with that morbid fancy possessing him, and so came down, with his haggard face, into the familiar street. Familiar, but yet so alien, with its snatches of talk, its glimpses of children around shining tables, its closing of evening shutters, and its merry clanging cars!

Down at the end of the long noisy street there was silence, he knew; the river lay there, black and still, the fog closing kindly around. He walked toward it without purpose, yet with a dull longing. His hands were hotly clinched. The faces on the street seemed not alone alien now, but full of a strange pursuing enmity, and his own heart was filled with a growing hate.

Suddenly two wiry little hands seized his wrist, and a shrill voice piped, "Hello, Kellig!"—Louis skipping along beside him, breathless and eager, and holding his wrist in loving little grips of steel—"Say, Kellig, there's a man wants you to work on the schooner Katy Kellig. What do you think o' that now! She's right down there, just below Richeleau. I said I'd find you in ten minutes and—where've you been so long? I got to go, as the show'll open, but you skip along, Kellig. It's sure!"

Could it be a dream? The "Katy Kellig!" Kellig repeated it over and over, as, mechanically, he found his way down past the old Richeleau dock.

There lay the sturdy little schooner, her name painted clearly and facing him like a welcome, with that golden shaft of light falling upon it from the wharf.

Her captain met Kellig on the dock.

"It's some paneling in the cabin; something my wife wants done," he said, with a genial scrutiny. "We'll just go aboard, and you can look at the job."

Kellig followed him, and they made their way, through queerly mingled odors of salt-sea air and country fragrances, smells of spicy apples, and honey, and home-cured hams, and chrysanthemums, and faint, cool scents of October fields lingering among potatoes and pumpkins, into the warm little cabin.

But he saw nothing of the homely coziness there, the forest of chrysanthemums, towering up to the low ceiling, the white table, with steaming tea, and hot, creamy

biscuits, for there came to meet him, with out-stretched arms, the very image of his own little sister Katy, only without Katy's yellow braids and blue school apron.

She put her arms right around Kellig's neck, laughing and crying.

"Oh, my brother Davy, Davy Kellig! We knew we'd find you; I told father and mother we'd find you one of these days! So they're waiting for you every day down on the ranch at Coquille, for we all moved out to the coast, clear from Maine, and John bought the schooner just to help me to look for you, Davy! Mother has never stopped praying for you a single day, and all father asks is for you to come home—come home! And isn't my John splendid?"

God had sent him this comfort, then, Kellig, the bitter-hearted, the unrepentant, the unworthy! His heart was melted. Henceforth he would live, God helping him, to "pass it on" as little Louis had loved to do.

Kellig is sure that he loves Louis better than ever boy was loved before. But when he and Katy begged to have him with them always, the little fellow steadily answered, "I can't, you know, Kellig, because I have to stay with my father. He is a very good father."

And so Katy and Kellig and the story-teller that Louis loves best, are trying to lift up that father into something nearer their ideal of a "good father," and their wishes have prevailed in one thing, which is that Louis shall be allowed to go to school, where he may learn something better than top work and the contortion business. And the story-teller says that Louis is, more than ever, the delight of the boys' "Hour" down by the old dock. He has ever been a perfect little radiator of love and faith ever since God sent him the right one, and he has learned to ask, himself, for the right ones to come.—Occident.

The Blue Pig With The Black Tail.

It was a rainy evening, and it was cold enough for a fire in the grate in grandma's room, so, after supper, all the Adams children went there. Somehow grandma's fires always glowed more brightly than any other fires.

"It's just the kind of a night for a story," said Tom, throwing some pine cones on the blaze.

"So it is," agreed Helen and Janie, "Grandma, won't you please tell us one—one we have never heard before?"

Helen perched on the arm of grandma's chair, and Tom and Janie settled themselves on the rug before the fire and waited for the story to begin.

"Let me see," said grandma, as if thinking. She closed her eyes for a moment, but the knitting-needles kept flashing in the firelight—for grandma could knit without looking at her work.

"Once upon a time," she began.

"Oh! that's the right way to begin," said Helen, clapping her hands, while Tom applauded softly with his feet.

"Once upon a time there lived a heathen king who had an ambition to own a blue pig with a black tail. So he sent a messenger to another heathen king, who said, 'O king, live forever! My king says you are to send him a blue pig with a black tail, or—'

"The king thought that sounded like a threat, so he interrupted the messenger, saying, 'Tell your king that I haven't a blue pig with a black tail, and, if I had—'

"The messenger didn't wait to hear any more. He went back to his own country, and told his story, and immediately war was declared between the two nations. After both sides had suffered much loss, a truce was effected, and the two kings talked the matter over.

"What did you mean by telling me to send you a blue pig with a black tail, or—? the second king demanded of the first.

"Why, I meant, or any other pig, if you didn't have a blue one with a black tail. But what did you mean by sending me word that you had none, and, if you had—?"

"I meant to add that I should be glad to send it to you, of course."

"Then the two kings shook hands, and led home what was left of their armies, feeling very silly, no doubt."

Grandma finished her story in her usual tone. Then, to the surprise of the children, she began asking in different voices—just like a phonograph, as Tom said afterwards.

"Helen, have you seen my composition? I left it on the desk last night. If you don't help me find it I'll have to take it—"

"I guess you won't take my composition. It's stealing to copy, and I don't believe you—"

"You don't believe I wrote any? You are a nice sister."

"O Janie! my new story-book is gone again, and you—"

"I haven't touched your book. If you would keep your eyes open, you would—"

"I'm no more of a sleepy-head than you are."

The children were quiet for a moment, then Helen said:

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The Young People

"We didn't expect a story with a lesson, grandma. We're—we're a little surprised."

"Our feet must be of the same size, for the shoe fits me"—this from Tom.

"I didn't say so at all," broke in Tom. "I was going to say that if you didn't help me find it, I'd have to take a demerit."

"No, I didn't, nor I didn't mean to say so. I was going to say that I didn't believe you would copy a composition."

"Oh!" said Tom. "But, Helen," said Janie, "what did you mean when you said 'My new story book is gone again, and you'—?"

"I was going to say, 'You found it for me only last evening,' if you had given me the chance to finish the sentence."

"Oh!" said Janie, looking rather foolish. "I want to know why you said that about keeping my eyes open," Helen demanded.

"I didn't twit you. I was going to say, 'If you would keep your eyes open you would see the book on the top of the bookcase, where you left it.'"

It was Helen's turn to say "Oh!" then all three children lau hed.

"You see," said Grandma, as she rolled up her knitting-work, "that people who haven't the excuse of being heathen jump at conclusions. Often half a sentence sounds very different from a whole one."

"We'll try to remember the blue pig with the black tail," said Tom, as he picked up grandma's ball, and handed it to her with a courtly bow.—S. S. Times.

Some Excuses for Flirting.

The following, taken from The Christian Endeavor World, is a conversation Caleb Cobweb would like to hold with some folks:

I did not mean anything. But you should mean something. It is only idiots that mean nothing by their actions.

I am only having a little fun. In some places the law makes it a severe offence to point a gun at any one, no matter if it is done in fun.

No harm will come of it. In millions of cases harm has come of it—infinite harm. What right have you to claim an exception?

The other party understands it as I do. Ask him (or her), and see—if you dare! I am not going to let you go much further.

Just what the man in the boat said when on the brink of the Niagara rapids. But he lost his life, in spite of his good intentions.

All the fellows do it (or all the girls). You are greatly mistaken. No one does it that has any respect for himself (or herself), or for the opposite sex.

But it is jolly fun. It is cruel fun, heartless fun, dangerous fun, fun with deadly poison at the end of it, and almost always the meanest and most selfish kind of fun,—fun for one person only.

It is just to pass the time pleasantly. Time was given for some nobler purpose than mere pleasure.

No one thinks anything of it. In society where that is true (thank heaven such society is very limited!) the great things of which flirting is a parody, namely, courtship and betrothal, are also thought little of.

I will be thought a stick if I do not do it. Better be thought a stick than known to be a snake!

If the money squandered on soup kitchens and clothing clubs, and such like schemes for the maintenance of mendicants and their families, were employed for the erection of a proper church, where honest people among the poor might worship God with self-respect, or for sanctuary property where working people might live in decency at moderate rents, or for the creation of a scholarship, by which lads, poor in money but rich in brains could obtain the higher education, then social reforms would have cause to bless the church, and the church would be a means of far greater good in the community.—Jan Maclaren in the April Ladies' Home Journal.

EDITOR, R. OSGOOD MORSE.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—Luke 20:19-26. What is God's due?

Prayer Meeting Topic.—April 8th.

Probably few of the teachings of Jesus have been subjected to more vicious misinterpretation than this utterance concerning the tribute due unto Caesar and that due unto God. Its usual interpretation is that which separates entirely one's duty as a citizen from his duty as a moral being. Jesus never cut man nor duty up into parts. Man is one and duty is one. Jesus here teaches that tribute rendered unto Caesar is duty done to God. But he clearly adds that man's duty as a citizen is but a part of his larger duty to God. The duties of Christian citizenship deserve careful consideration by young Christians. Citizenship is a trust. The payment of lawful taxes and the casting of a vote is but a small part of the citizen's duty. It is his duty to see that only good and efficient men are elected to parliament and entrusted to public office. It is his duty to see that just and righteous laws are enacted and enforced. It is not enough that a law be just in principle, it must be equally just in details of application. A good illustration of this is afforded by the "Income Tax" laws. The principle of the "Income Tax" laws is one of the most righteous triumphs of recent legislation. But that just principle is often viciously abused in application. A law which taxes the income of the mechanic, or the teacher, or the preacher, while it exempts that of the lawmaker, or the judge, or the postmaster, or the customs officer, whose salary is five times that of those taxed, is a violation of every principle of right. The citizen's duty is not fulfilled so long as such legislation disgraces his country. Other lines of application of "Tribute to Caesar" will readily suggest themselves. These are but a part of the larger circle of "Tribute to God." But they are a part of it. "The things that are God's," at once suggest the idea of "Christian Stewardship." Our possessions are a trust put into our hands by the Supreme Ruler, and we, not another, are responsible for the administration of the trust. Our title is that of the steward. We are not proprietors. We hold this trust but for a little time. All that we have is the Lord's. All is to be used as a trust from him. But stewardship commonly involves more than the possession of money. It involves care for an estate. In this high sense we are called to stewardship. Not only is a certain amount of property put into our hands; the interests of God's kingdom are left to our care. This is the lesson of several of our Lord's parables. "A certain nobleman went into a far country to receive for himself a kingdom, and to return." "He called his own servants and delivered unto them his goods." To each one of us according to our several ability is entrusted the care of our Lord's interests in the world. Christ has committed the work of his kingdom to the whole company of his disciples. The trust is ours. We are all responsible for it. Whatever our occupation—merchant, mechanic, lawyer, farmer, teacher, house-keeper, clerk—our one justification for consuming the resources of this globe is that we are seeking to make the kingdoms of this world the kingdoms of our Lord and of his Christ. We are to seek first the kingdom of God. Its interests are our interests. Their appeal is our appeal. They are ours because they are our Lord's. Such is our stewardship—so sublime, so divine.

R. OSGOOD MORSE.

SOME QUESTIONS ALLIED TO THE PRAYER MEETING TOPIC.

1. How is self love a duty of Christian stewardship? Also love of our neighbor? 2. What bearing has Christian stewardship upon the setting apart of a definite portion of one's income for religious work? 3. How can one's personal or family expenses be brought under the laws of Christian stewardship? 4. Does he who gives to Foreign Missions but not to Home Missions nor to Christian education fulfill his due to God?

R. O. M.

Rev. A. H. Hayward, Florenceville, N. B., has accepted our invitation to prepare the Comments on the Prayer Meeting Topic for the month of May.

Rev. E. G. Gange, pastor of the Regent's Park Chapel, London, England, has accepted the invitation of the Executive Committee of the B. Y. P. U. A., to deliver the Convention sermon at Cincinnati. Mr. Gange is an able and earnest preacher, an ex-president of the Baptist Union of Great Britain, and a Fellow of the Royal Astronomical Society.

Our Young People and Our Foreign Mission Enterprise.

BY REV. J. W. MANNING. NO. 2.

Your own spiritual life needs this service. The world needs you 'tis true, but you need the exercise which comes with the endeavor to win men to Jesus. There is no other one thing that deepens and quickens the spiritual life more than the effort put forth in saving the lost. Missions are not only the divinely appointed means for evangelizing the world, they are a prime factor in the sanctification of the believer. After conversion the Christian life depends upon exercise, upon earnest efforts in leading others to the Saviour. The fact is, where this desire is lacking there is no assurance of a present salvation. How the heart swells and the divine passion of love for the Lord and for the lost, surges through the soul as the whole world for which Christ died is seen in its wretchedness and woe. The sobbing wail of millions of dying immortals is heard crying 'Come over and help us.' Surely from the more than 10,000 Baptist Young People in these Maritime Provinces there will arise as with one united chorus 'In Jesus' name we are coming.' The reflex influence of all mission work, and especially is this true of work for those far away, is to greatly stimulate the spiritual life. But there will be little or no interest taken in this work of which there is little known. The conquest meetings of the church should fairly throb with fresh, ever-increasing zeal as the months go by. Dear Young People, make much of this meeting. Give it the place of honor in your plans for Christian work. Study the mission fields of your own denomination. Learn the names of your own missionaries and the fields occupied by them. Acquaint yourselves with the manners and customs of the people for whom they labor. Get as clear an idea as possible of the aids and hindrances to mission work among heathen peoples. In this way you will be able to form some idea of the gigantic task which has been undertaken in the name and for the sake of the Redeemer. Then widen your horizon, learn of other work and workers, and as you thus study your whole soul will glow with fresh zeal and energy as you become better acquainted with the greatness and grandeur of the work that has been committed by the Great Founder to his church and people. My young friends the obligation rests upon you to do your part. No other can take your place or meet your responsibility. To you the Master is calling. No matter who you are, or where you are, he is saying, "Child of mine are you doing anything to give the gospel to those who have it not! I have given its priceless blessings to you and I want you to do something towards winning this lost world to me. It is to be my inheritance. Come and help me." Surely if you expect to have a part in the chorus up there you must have a part in the work down here. Of course without his help you can do nothing, but there is something that he has told you to do. His gospel must be preached in all the world—to every creature. It must be preached by one who has received it himself. And so you and I are either to go, or let go, or help go. What you can do you ought to do. And now will you not say, "By the grace of God I will do what I can for the great work of Foreign Missions and I will keep at it until there is no further need. I will even help others to support a Foreign missionary."

Kentville.

The following items of interest have been gleaned from the half yearly report of our Union: In connection with the anniversary services a rally was held at which Principal McDonald, of Wolfville, and Rev. G. R. White, of Hantsport, gave interesting and helpful addresses. Three missionary meetings have been held and a lecture was given by Bro. Roland Sanford, of India. An effort is being made to provide a teacher for Miss Blackadar, who left us last fall for the Telugu field. A social has been held at the home of one of our members. A birthday social was held in the vestry, and a concert given in the church. The total receipts for the six months has been \$79 58. ELLA D. TITUS, Sec'y.

Said By Mary Lyon.

Nothing helps the Christian more in the discharge of his duty than a sense of his responsibility.

We are bought with a price; and when we consider what that price was, can we ask to be our own?

Before we take up our contribution, let us all take time in our closet to consider the worth of a single soul.

Some professing Christians depend on their plans for religious improvement, instead of depending solely on Christ.

We should never think of Christ's trial as confined to the last agony. His was a life of constant trials, and we may expect ours to be.

A stated time, a particular place, and a punctual attention to secret prayer, are necessary to keep up the life and power of religion in the soul.—The Christian Endeavor World.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

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

Reduced Rates on Railroads to New York and Return.

Place of Registry—In Carnegie Hall, 57th Street and Seventh Avenue, accessible from all points on Manhattan Island in half an hour.

A reduction of fare and one-third, on the certificate plan, has been secured for those attending the meeting of Ecumenical Conference on Foreign Missions, New York City, April 21-May 1. The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday) prior to and during the continuance of the meeting. The advertised dates of the meeting are from April 21 to May 1, consequently you can obtain your ticket not earlier than April 18 nor later than May 1. Persons coming from points beyond three days' limit of travel can purchase tickets before the meeting in accordance with the limits shown in the regular tariffs. Be sure that when purchasing your going ticket you request a certificate. Do not make the mistake of asking for a receipt.

2. It has been arranged that the special agent of the Trunk Line Association will be in attendance to validate certificates during continuance of meeting, except Sundays, April 22 and 29. You are advised of this, because if you arrive at the meeting and leave for home prior to the special agents arrival, you cannot have the benefit of the reduction on the home journey. Similarly, if you arrive at the meeting later than May 1, after the special agent has left, you cannot have your certificate validated for the reduction returning.

3. When your certificate is duly validated, you will be entitled, up to May 4, to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare.

Work Among the French of Digby County, N. S.

I am glad to say our labors here have not proved fruitless during the past year. Several souls have been brought to the light of the pure gospel; some have been bold enough to step right out and show that they had accepted Christ by confessing him before the world. We have very good meetings which are well attended. Catholics come in and join with us in singing our hymns, (we sing both French and English, according to the congregation) and we always have perfect order and respect, not much like the old rock city, Quebec. We have visited as regularly as the weather permitted, for we had many very stormy days which made it impossible for us to go very far. January and February were hard months to work in, but "we did what we could." I always accompany my husband and we see some sad sights sometimes—poverty, ignorance—many cannot even read. The priest visits these people but once a year and then it is to ask money. When anyone is dying the priest is sent for, but he does not like to go when he thinks he can get no money, and yet he calls himself "the representative of Jesus Christ." It is money and money, all the time and everywhere while living and even after death, it is still "money" to get the souls out of "purgatory." Oh! it is very sad when one stops to think of it! such a system. Just one instance lately came under our notice will prove what I have said.

Not far from our church lives a poor old man who has been very ill for a year. A few days ago his daughter sent for the priest to come and read and pray with him. The priest's answer was "I need not go and pray with that man, he is as good a Christian as I am, and it's no use for me to go, he'll go to heaven all right." I felt like saying, "yes, he may go to heaven, but it won't be because you pointed him to Christ." The daughter wants us to go and read and pray with her father and if God permits, we shall be only too happy to carry the glad tidings to the poor man and his family. Oh! may the Lord use us in the salvation of these precious souls.

We visited a sick woman, nearly 90, lives alone and is very poor, who had fallen down her cellar stairs and received such a shock that it was feared she would never get up again. We read and prayed with her, all the neighbors were there (Catholics) and they all stood in the room and listened respectfully and then knelt down with us. We spoke to them before leaving the house and it was really touching to see their faces, how beautiful they thought it was! All these things are marked in God's great book. He was an eye witness there. My husband was called to officiate at the funeral of a man who dropped dead on the street, a few acres from where we live, another grand occasion to preach the gospel. Large numbers of Catholics were present who heard the glad tidings. We have very encouraging cottage meetings also. One converts are holding firm, they confess Christ at all the meetings and I may say they are exemplary. We have the case of one of our members who is much persecuted because she is the only converted one in her family. All are very bitter against her, but we encourage her all we can, we tell her to "live like a child of God, to be kind, forbearing, to keep silence when she is abused,

etc., and that God will overrule it all." The poor woman weeps in the meetings and asks the church to pray for her family, etc. Please remember your missionaries in your prayers. MRS. C. W. GRENIER. Weymouth, N. S., March 6th.

This, That and Some Other Things.

This, is a visit to River Hebert, that hitherto unknown land, read and wondered about, but now tried and proved, and not found wanting. It is just the place for a wandering sort of homeless missionary to snuggle up to the warm hearts of a friendly people. Such abundant hospitality, such genuine friendliness, and such an interest in missions evinced by all classes! The eyes of the children sparkled by the genial faces of those who looked at life from a different standpoint. The night of our meeting was very unfavorable, but the audience was surprisingly large, and the collection for the Ladies' Aid almost startlingly so. One little woman drove fifteen miles the next morning, to get a glimpse of one of her Indian representatives. Evidently she is a partner in this blessed work. I tried to discover the secret of some of the things I saw, and decided that a wise pastor and his energetic wife, had found good material to work upon, and all had improved their opportunities. Happy they! May the Lord bless them still more richly.

That, is our Century Fund. You see I put capitals there, where is it? We hear of it now and again, but just look yonder, don't you see the rapid advance of the end of this wonderful hundred years? And for this century, the opportunities of our Baptist people will be gone, and the execution of our formulating plans must pass over into a new era.

Not long since, I found among the Presbyterians a Ladies' Aid, which was endeavouring as a century effort, to get every lady in the church to become a member of the Society, otherwise to raise a dollar for every one, and they were succeeding well. I know a family of Methodist children, whose enthusiasm over their century fund, has stirred more than one quiet heart. Each is trying to raise a dollar, and one little fellow nine or ten years old, who does many chores at home, went over to the house of a neighbour one day, and said to the lady, "don't you want me to bring up your coal and split your kindling?" The lady thought him too small, but he assured her that he did it at home and, he continued "you know I am trying to raise a dollar for the century fund," so he got the position, and does his work before and after school. The same young man was calling at his Auntie's one day, and said, "Aunt Annie, I see some bones out in the yard, and may I have them? Well said Aunt Annie, "I put them there for Barrie," (the huge dog of the enquiring boy) "but why do you want them?" "Oh you know, I can sell them, and I want money for the Century Fund." "He got the bones. And our Century Fund, where is it? Where is it, pastors, churches, ladies, children?"

One of the other things—The Indian Famine. It is sweeping over many parts of that great country, bringing with it devastation, destruction of animal life, and suffering and death to tens of thousands of human beings.

We all deplore the cruel war in South Africa, and the personal loss of dear ones, has broken many hearts. The British Empire has been stirred to its centre, and nobly has our part of it responded to the call to arms. All over the land are outstretched hands offering financial assistance to the bereaved ones at home. This manifestation of unity and brotherhood thrills and rejoices our hearts. But look over there, and see gaunt famine laying its hand on little children, men and women, and see the English government wrestling with all its power with this monstrous calamity. See the young Englishmen go to their stubborn duty, without any of the pomp and circumstance of war, and strive with all their vigor, to master the situation. They are as far away from home and mother as the soldier in the African camp, and many of them lay down their lives quietly, but just as surely, for their country's good, as the brave men, who walked up to the hidden guns of the enemy and never returned. Probably the present famine is being grappled with better than any of its predecessors, but as the war appears to be approaching a successful issue, can public attention be turned from the patriotic to the famine fund? Our own fields require more assistance, and we often wonder how our people live. Water supply already scarce, no rains before June, if then, and no real harvest till the latter part of November and December. In '96 and '97 in our own country alone, government reported 10,000 deaths from starvation, almost as many people as live in this county of New Brunswick, and nearly approaching the number of English, killed, wounded, and missing in Africa. These are dearer to us than those, but over all is one Heavenly Father. Shall we do what we can and do it quickly.

The last thing—the Chicacole hospital. Probably it is doing its beneficent work now. Do you know we want \$10,000 for that hospital? And we want it over and above Famine Century and all ordinary gifts. Were there a consciousness of inability, we would not want it, but there is a strong assurance that "we are able." There are ten women in our provinces who could do it and so enrich their own hearts that the owners thereof would scarcely recognize them. There are twenty who could do it, there are fifteen who could, and the reacting influences be that much broader. Friends, I fear we are limiting the power of God, leaving undone many of the things we should do, and contracting our own spiritual life, which will exert its weakening influence, for all time and all eternity. If God calls in the spiritual realm for the same renunciation of person, money, time, all, as our Queen has asked in the physical, shall his children not respond with a similar, nay, greater enthusiasm and more loving devotion? God calling yet, shall I not hear? C. H. ARCHIBALD. December 23.

Amounts Received by the Treasurer of the W. B. M. U.

From March 7th to March 26th—Point deBute, F M, \$8.50; Donkhobors, \$1.10; Mrs. Cos, Tidings, 25c.; Summerside, F M, \$2.80; H M, \$2.87; Mr. Burgdoffe's salary, \$2.25; Mahone Bay, F M, \$6.75; Fairville, F M, \$5.10; Mr. Burgdoffe's salary, \$5.46; Sackville, F M, \$13; H M, \$6; 1st Sable River, F M, \$5.75; H M, \$2; Yarmouth 1st church, F M, \$8; H M, \$2; Reports, 35c.; Clyde River, F M, \$2.50; H M, \$2.50; Bedeque, F M, \$10; Reports, 35c.; Liverpool, F M, \$4; H M, 50c.; Reports, 20c.; Liverpool, to constitute Mrs. E. Starratt a life member, F M, \$25; Surrey, F M, \$3; H M, \$1; Mr. Burgdoffe's salary, 80c.; toward Miss Blackadar's salary, \$5; Indian Harbor, F M, \$2; Wolfville, F M, \$22.50; H M, \$11.25; Port Maitland, F M, \$5; Chester, F M, \$6.28; Forest Glen, H M, \$3.50; Nictaux, F M, \$1.75; H M, \$1; Milton, Yarmouth Co., F M, \$10.50; H M, \$2.50; Liverpool, Mr. Burgdoffe's salary, \$3; North River, F M, \$4; H M, \$4; Alexandra, F M, \$5.35; H M, \$4.27; Tidings, 50c.; Reports, 20c.; Great Village, F M, \$4.75; H M, \$1.25; Reports, 25c.; Boundary Creek, Tidings, 25c.; Coll. Conference, Alexandra, H M, \$1.10; Wellington, F M, \$5; Marysville, F M, \$4; Aylesford, 10c. fund, Mr. Burgdoffe's salary, \$2; Friends at Homeworth, Mr. Burgdoffe's salary, \$2.60; Osborn, F M, \$3.25; Cambridge Narrows, F M, \$14.94; Reports, 10c.; Douglas Harbor, "two sisters," F M, \$2; Steviacke, F M, \$3; Billtown, F M, \$6; H M, \$1; Lakeville, F M, \$4.50; H M, \$2.15; Rev. Mr. Vining's work, \$6.75; Hatfield Point, F M, \$12; N. B. Convention, \$2; Onslow, West, F M, \$4.55.

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

Foreign Mission Board.

NOTES BY THE SECRETARY.

Any friends who desire to contribute to the relief of India's sufferers from famine, and who wish their benefactions distributed by the missionaries of the Foreign Mission Board of the Baptist Convention of the Maritime Provinces, can do so by sending their contributions to the treasurer, J. W. Manning, St. John, N. B. In case the offerings are more than can be handled by the missionaries in the field, they will be instructed to pay some other missionaries on whose field the need is greater than on our mission field.

J. W. MANNING, Sec'y.-Treas. F. M. B.

Literary Notes.

Littell's Living Age completes another quarterly volume with its issue of March 31. The leading article of the current issue is "Recollections of James Martineau," by Frances Power Cobbe, from The Contemporary, which is followed by an entertaining article on "School Children's Ideals," by Catherine I. Dodd, from The National Review. Fiction is represented by an instalment of "Räbe" by H. Helmberg, and "The Chaperon: an Adventure," by R. Ramsay. There are also short articles on Sydney Laurier and Goethe.

"Good Counsel Has No Price."

Wise advice is the result of experience. The hundreds of thousands who have used Hood's Sarsaparilla, counsel those who would purify and enrich the blood to avail themselves of its virtues. He is wise who profits by this.

Great Builder—"Have used Hood's Sarsaparilla for indigestion, constipation and find it builds up the whole system and gives relief in cases of catarrh." William E. Weldon, Moncton, N. B.



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

Two New Premiums

No. 1. "Smith-Peloubet Bible Dictionary." Cloth, over 800 pages, with eight colored maps and 440 illustrations. A special Sabbath School teacher's edition of an old and standard work. Given for only two new 1-year subscriptions to this paper.

No. 2. "Stevens and Burton Harmony of the Gospels." For historical study. By William Arnold Stevens, Professor in the Rochester Theological Seminary, and Ernest DeWitt Burton, Professor in the University of Chicago.

What Will it Cost? With a view to putting this book within the reach of the thousands who will be studying the Life of Christ, in 1900-1901, the publishers have made the price of this special edition: For single copies (postpaid), 75 cents; For clubs of 10 or more copies (if sent by express), 50 cents a copy. Given for only one new 1-year subscription.

Advertisement for Hood's Sarsaparilla with various text fragments and a small illustration of a person.

Mr. The people of cation of listen on Wednesday Eaton, of Toron dress on "Ang was well equip for his work. ating an audi those who att manner is free ments are all cannot give ev informing pres but some of th remembered. raised up to t not speak He illustration. greatness of the is a master of t tion. His hun and to the relie they are on th satiety of the sophical. It i mark the growt that, in Mr. l will be further

LANGUID

Many a school-girl is said to be lazy and shiftless when she doesn't deserve the least bit of it. She can't study, easily falls asleep, is nervous and tired all the time. And what can you expect? Her brain is being fed with impure blood and her whole system is suffering from poisoning. Such girls are wonderfully helped and greatly changed, by taking

Ayer's Sarsaparilla

Hundreds of thousands of schoolgirls have taken it during the past 50 years. Many of these girls now have homes of their own. They remember what cured them, and now they give the same medicine to their own children. You can afford to trust a Sarsaparilla that has been tested for half a century. \$1.00 a bottle. All druggists.

If your bowels are constipated take Ayer's Pills. You can't have good health unless you have daily action of the bowels. 25 cts. a box. "One box of Ayer's Pills cured my dyspepsia." L. D. CARDWELL, Jan. 12, 1890. Bath, N. Y.

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

Mr. Eaton at Amherst.

The people of Amherst had the gratification of listening to one of their own sons on Wednesday evening. Rev. Charles Eaton, of Toronto, delivered a strong address on "Anglo-Saxonism." The speaker was well equipped physically and mentally for his work. He has that gift of dominating an audience not always found in those who attempt public speech. His manner is free, buoyant, and his statements are all in the clearest terms. We cannot give even an outline of this really informing presentation of a vast theme, but some of the striking sayings will be remembered. "A chosen people have been raised up to take possession, and they do not speak Hebrew," must serve as an illustration. Besides the fulness and greatness of the subject matter, Mr. Eaton is a master of the art of felicitous illustration. His humor also comes to his aid, and to the relief of the audience just when they are on the point of succumbing to satiety of the argumentative or philosophical. It is a pleasant experience to mark the growth of a man, and we believe that, in Mr. Eaton's case, that pleasure will be further enhanced on his next visit.

Albert County Quarterly Meeting.

This Quarterly convened with the 1st Harvey church, March 6th. We did not have a large delegation from the churches, not so many as we thought should have been present. Bro. Bishop had been called away to the bedside of his son, Clarence, who was sick with pneumonia at Wolfville. Many prayers were offered for his recovery, and perhaps the pastor being absent upon such a sad mission helped to draw us all a little nearer our Heavenly Father. All the services were well attended, and much enjoyed. Rev. H. H. Saunders preached the quarterly sermon in the absence of Rev. C. W. Townsend who was unable to be present on account of sickness. Rev. I. B. Colwell was present and took part in the services. His many friends were glad to see him looking well. The hospitality of the people was unbounded and we all voted Harvey a good place to hold a quarterly

meeting. The next quarterly will meet with the Hopewell Cape section of the Hopewell Church. F. D. DAVIDSON, Sec'y-treas.

Personal.

Rev. J. A. Cahill has recently accepted the pastorate of an important field comprising the 1st and 2nd Kingsclear churches and the Prince William church. His present address is Lower Prince William, York Co., N. B.

Rev. J. W. Brown has lately closed a successful pastorate at Nictaux, N. S., and has accepted a call to the church at Havelock, N. B., where he will enter upon his labors about the first of May.

A Note of Thanks.

DEAR EDITOR.—Please allow me in the columns of your paper to express my deep gratitude to friends of Pleasant Valley and vicinity for their kindness to myself and family since the sad and sudden death of my husband, Rev. N. B. Dunn. May God bless all the friends who by their sympathy have so helped me in this great affliction. MRS. N. B. DUNN.

Denominational Funds N. B. and P. E. I. From March 1st to April 1st, 1900.

NEW BRUNSWICK.
Elgin, 1st church S S, F M, \$8.73; German St. church, Primary Class, S S, N W M, \$5; Harvey 1st church, Q M Coll., H and F M, \$4.28; Albert County S S Convention, H and F M, \$3.40; Bartlett's Mills church S S, F M, \$2; Carleton, Victoria and Madawaska Co's. Q M, H and F M, \$12; Moncton 1st church, D W, \$49.85; Hampton Village church, F M, \$5.55; Florenceville church, per T H Estey, D W, \$5; Fairville church, D W, \$5; Sackville church, D W, \$15. Total \$115.81. Before reported \$1509.62. Total to April 1st, \$1625.43.

PRINCE EDWARD ISLAND.
North River church, D W, \$10; Tryon church, D W, \$10; Alexandra church, per P E I Conference, D W, \$5.30; Murray River church, D W, \$8.75. Total \$34.05. Before reported \$274.80. Total to April 1st \$308.85.
Total N. B. and P. E. I. to April 1st, \$1934.28.
Treas. Con. N. B. and P. E. I. St. John, March 31st, 1900.

Foreign Mission Board. SPECIAL OFFERING.

Lunenburg church, balance of pledge, \$3. Before reported, \$1343.99. Total to April 1st, \$1346.99.

GENERAL.
John T Sabeau, \$50; Mrs W H T Sumner, \$25; Pulpit supply, \$10; Acadia Y M C A, \$40; J S Clark (Chicacole Hospital), \$10; B Y P U, 1st church Halifax, \$7.5; Bayside Christian Endeavor, \$7. Total \$217. Before reported, \$5102.10. Total to April 1st, \$5319.10.

SUPPORT OF R. E. GULLISON.
Mrs H H Saunders, \$5; Y P S C E, Cambridge, N S, \$10; Rev. W H Robinson, \$5. Total \$20. Before reported, \$83. Total to April 1st, \$103.

FAMINE RELIEF.
North Temple S S, Ohio, \$20.70; C H Harrington, \$100; Berwick church \$18; Mrs H J R Christ, \$1; Fredericton W C T U, \$10; A Friend to suffering humanity, \$1; "A Sympathizer," \$1; Parrsboro S S, \$11.15; Yarmouth 1st church, \$47; Florenceville church, per T H Estey, \$5; Havelock S S, \$4.83; Jeddore West church, \$10. Total \$229.68.
J. W. MANNING, Sec'y.-Treas. F. M. B. St. John, March 31st, 1900.

Cash for Forward Movement.
Rev W B Wallace, \$10; J E Ganong \$50; Mrs W H Manzer \$5; R L Lewis \$10; Capt A Reid \$2.50; E W O'Donald \$1; N Smith \$5; J J Hunt \$25; Friends of Acadia, this is the smallest list I have ever reported, and so far this month has brought in the smallest amount of any month since I have had the work in charge. Only \$393.50. I am not saying this to discourage, but to let all who may owe know the facts. Please friends remember Acadia in prayer and effort. WM. E. HALL, March 21st.

Notices.

The next meeting of the Charlotte Co. Quarterly Conference will be held with the Oak Bay Baptist church, on Tuesday, April 17th, at 2.30 p. m. Will the pastors and brethren of the different churches in county try to make the representation as general as possible.
A. H. LAVERS, Secy. St. George, March, 31st, 1900.

The Westmorland Quarterly meeting will convene with the Port Elgin Baptist Church on Tuesday the 10th of April next at 3 o'clock p. m. All Baptist min-

isters and students within the County whether having charge of churches or not, and five lay delegates from each church are requested to attend. Programme will be published later.
F. W. EMMERSON, Sec'y

The Middleton Baptist church have extended a cordial invitation to the N. S. Western Association for 50th annual meeting to be held in June, 1900. The invitation has been accepted. This meeting will also be the Centennial of the founding of the Nova Scotia Association. A good programme is promised and a large gathering anticipated.
M. W. BROWN, Moderator.
W. L. ARCHIBALD, Clerk.

Bass River.
The Quarterly Meeting of the Baptist churches of Colchester and Picton Counties, will hold its next session, D. V., with the church at Great Village, Colchester Co., on April 9th and 10th. First meeting, Monday, 2.30 p. m. A good programme is being prepared, and an interesting time is expected. Delegates expecting to come by train please forward names to undersigned, so that railway arrangements can be made.
F. E. ROOF, Sec'y.

The Annapolis Co. Conference of Baptist churches will hold its next session with the Lawrencetown church at Inglisville on Monday and Tuesday, April 9 and 10. Monday evening, sermon by Rev. L. J. Tingley, followed by an evangelistic service led by Rev. Isa. Wallace. Tuesday forenoon, business, reports from the churches. Paper on the Forward Temperance Movement by Rev. E. P. Coldwell, to be followed by discussion. The afternoon and evening will be given up to the Baptist Sunday School Convention of Annapolis Co.
March 12. J. W. BROWN, Sec'y.

The next Quarterly Meeting of Lunenburg Co. will convene with the Bridgewater Church on April 9th and 10th beginning with the Evening Session. Will the delegates from the various churches and W. M. A. Societies please send their names to me during first weeks of April to aid in providing for the entertainment. Written reports from churches desirable. A good programme is being arranged for. Let us make these meetings a blessing to all the churches.
E. P. CHURCHILL, Sec'y. Bridgewater, N. S.

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

CURES

COLDS,
HOARSENESS,
COUGHS,
SORE THROAT,
BRONCHITIS,
PAIN IN CHEST,
COLD IN THE HEAD.

RELIEVES

DRY NIGHT COUGHS
AND
ALLOWS
RESTFUL SLEEP.

Wine of Tar Honey and Wild Cherry

PREPARED ONLY BY
THE BAIRD COMPANY
LIMITED
WOODSTOCK, N. B.

It was the wish of the late Mr. Moody that his biography should be written by his son, Mr. W. R. Moody, who has in his possession all of his father's papers and is preparing a very complete life of the great preacher, has consented to write especially for The Saturday Evening Post, a series of anecdotal papers on his father's life and work, profusely illustrated with hitherto unpublished photographs. The first of these papers, entitled Moody as Boy and Business Man, will appear in the April 7 number of The Saturday Evening Post.

Douglas Battersby, of Montreal, well known as agent for various ocean steamship lines, died Thursday in his fifty eight year.

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

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

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

GOOD SLEEP

Nature's way of building up the broken down system is by rest at night. Many people run down, get thin and nervous and finally sick, because they cannot sleep. Digestion, assimilation and nutrition are all out of order and unless corrected the system must collapse.

PARK'S Perfect Emulsion

is a medicinal food which the weakest stomach of Consumptives, Nursing Mothers and Weak Children can retain and relish. Its curative powers in wasting diseases are largely due to its stimulant, tonic and nutritive properties. It stimulates the appetite and digestion, promotes assimilation, enters directly into the circulation with the food products, and by its highly nutritious elements rapidly enriches the blood-supply to all parts of the body. The brain in particular responds quickly, spirits are improved and new life and ambitions return again. Park's is the only Cod Liver Oil Emulsion that contains Guaiacol. Get Park's.

50c. per bottle. All Druggists.
—Manufactured by—

Hattie & Mylius, HALIFAX, N. S.

We advise you strongly to keep Kendrick's Liniment in the house.

Life and Work of DWIGHT L. MOODY.

official and only authentic edition. Written by his son, WM. R. MOODY, and IRA D. SANKEY, his life long associate and friend.
100,000 AGENTS WANTED AT ONCE. Liberal terms. Freight paid. Credit given. A golden opportunity for you. OUTFIT FREE. Write today.
P. W. Ziegler & Co., 214 Locust St., Phila., Pa.

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.
The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

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

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

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

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

HOOD'S PILLS
 Remove the torpid liver, and cure biliousness, sick headache, jaundice, nausea, indigestion, etc. They are invaluable to prevent a cold or break up a fever. Mild, gentle, certain, they are worthy your confidence. Purely vegetable, they can be taken by children or delicate women. Price, 25c. at all medicine dealers or by mail of C. I. Hood & Co., Lowell, Mass.

Burdock Blood Bitters, The Best Spring Medicine.

Removes all poisons and impurities from the system. Gives strength and vitality in place of weakness and languor. The most wonderful blood purifier, restorative and strengthener known to science. Mr. Geo. Heriot, Baillieboro, Ont., says: "Two years ago I was very poorly in the spring, had no appetite, felt weak and nervous, not able to work much and was tired all the time. "I saw Burdock Blood Bitters highly recommended, so got a bottle. "I started taking it, and inside of two months I was as well as ever I was in my life. "I cheerfully recommend B. B. B. as a splendid, blood purifier and spring medicine."

INDIGESTION CAN BE CURED.

An Open Letter from a Prominent Clergyman. C. GATES, SON & CO., Middleton, N. S.

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

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

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

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 THERE IS NO KIND OF PAIN OR AGUE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE.
 LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME, PERRY DAVIS & SON.

The Home

Old People.

There have been certain changes in thought and feeling during this century which have gone a great way toward solving for woman the old secret of perpetual youth. The advance in woman's education has kept her young by keeping her interests alive in vital questions of the hour. Education has given her something to think about—some living interests when she reaches that period in her life when younger hands take up her work. The woman who formerly gossiped on country piazzas or employed her time embroidering impossible flowers, dogs and cats in eye scratching colors and discussed the deterioration of youth and the superiority of her day to the present is a figure of the past. She has become an anomaly not to be tolerated. Women of to-day do not think of themselves as belonging to a past age, whatever age they may have attained. It is only the very old who become reminiscent. We see instances each day of women making new departures, taking up art studies, courses in universities, and in other ways showing their interest in the present and future of the world's life and progress, and at an age when a few generations ago they were considered to have passed their usefulness. There is no more pathetic picture than that of the grandmother in the corner, knitting to keep her fingers active, yet only thinking of a day passed that can never return, waiting for the end. It cannot be forgotten that the woman of the beginning of the century and before often sank into this hopeless state at a period when men were in the prime of their powers. Living interests keep us young. The sympathies we have in life keep us young. At any age an ennuied mind cannot long inhabit a healthy body. Keep your interests in nature alive if you would keep young. Do not become indifferent to the succession of years, so that the seasons go by without thought or feeling, but rejoice with the birds and all living creatures in the joy of the spring, the beauty of the summer and autumn and the promise hidden in the snows of winter. "Measure your health," says Thoreau, "by your sympathy with morning and spring. If there is no response in you to the awakening of nature, if the prospect of an early morning walk does not banish sleep, if the warble of the first bluebird does not thrill you, know that the morning and spring of your life is past. Thus you may feel your pulse."—N. Y. Tribune.

Incitives to Economy. It is in the power of a vast number of persons, employers of manual or domestic labor, to encourage thrift among those whom they employ. For example, a large number of workers rarely think of commencing to save. It has been said by many persons who have accumulated independencies that it was saving of the first small sum that constituted the difficulty. Every mistress of a household, however large or small the number of her servants, can readily obviate this difficulty by presenting even a small sum to be placed in the savings bank, with the intimation that it bears interest as soon as a single dollar has been allowed to accumulate. This and the occasional gift of a small gratuity, such as a Christmas box, to be added to the amount, will inculcate habits of thrift amongst your servants, which once acquired will never be neglected. We have known many examples of this practice being most advantageously followed, and if the habit of thrift were inculcated more steadily in schools and amongst the young, we should have less outcry for the desirability of help for one large section of the community at the expense of the other.—Public Ledger.

Changing the Air. BY MRS. J. W. WHEELER. Changing the air of the living rooms occasionally assists greatly towards healthful living. Those who do not go in and

out of doors daily cannot realize how stale the air becomes; it is the one coming in from the pure, out-of-door air that notices how thick and vile it is from being breathed over and over again. For this reason the rooms need flushing out every few hours, pushing up the sashes so that a draught is created, which in two or three minutes will displace the stale air without chilling the room so much but that it will quickly return to its former temperature; the occupants of rooms treated in this way will not be subject to headache. In our efforts to keep warm, we should not lose sight of the fact that fresh air is just as essential in the winter as in the summer.—New York Observer.

How to Preserve Patent Leather.

Procure a pound or two of natural wool before it has been washed. You will find this to have a sweet, wholesome smell and to be full of oil. It is the natural oil of the sheep, the same kind of oil that is in your hair. This oil keeps the sheep's skin soft and healthy, and a like thing keeps healthy the calf's or kid's skin from which your shoes are made. Now, every time you take off your shoes of patent or enameled leather clean them with a rag and then rub them briskly for a few minutes with a handful of wool. It will astonish you to see what a polish that will give them. They will look like new, and you will find that the leather will not crack as long as you keep on treating it.

How to Preserve Lemons.

This recipe should be carried out while the lemons are still procurable at a reasonable price. Put a layer of fine dry sand, an inch in depth, at the bottom of an earthenware pan. Place a row of lemons upon this, stalk downward, taking care that they do not touch each other. Cover with another layer of dried sand, fully three inches deep. Lay on more lemons, and repeat until the jar is full. Store in a cool place, and the fruit will keep for months.

The Methodist twentieth century fund is now \$643,852, an increase for March of \$22,924.

A Fleshy Consumptive

Did you ever see one? Did you ever hear of one? Most certainly not. Consumption is a disease that invariably causes loss of flesh. If you are light in weight, even if your cough is only a slight one, you should certainly take **Scott's Emulsion** of cod liver oil with hypophosphites. No remedy is such a perfect preventive to consumption. Just the moment your throat begins to weaken and you find you are losing flesh, you should begin to take it. And no other remedy has cured so many cases of consumption. Unless you are far advanced with this disease, Scott's Emulsion will hold every inducement to you for a perfect cure. All Druggists, etc. and SCOTT & BOWNE, Toronto.

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 Remove impurities from the stomach, liver and bowels, by the use of the best blood purifier known. Put up in glass vials. Thirty in a bottle; one a dose. Recommended by many physicians.
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DOAN'S KIDNEY PILLS
 In these days of imitations it is well for everyone to be careful what he buys. Especially is this necessary when a matter of health is involved. There are so many imitations of Doan's Kidney Pills on the market—some of them absolutely worthless—that we ask you to be particular to see that the full name and the trade mark of the Maple Leaf are on every box you buy. Without this you are not getting the original Kidney Pill, which has cured so many severe cases of kidney complaint in the United States, Australia and England, as well as here in Canada. The Doan Kidney Pill Co., Toronto.

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THE BEGINNING OF THE END
 The surrender of Cronje and the relief of Ladysmith must bring the War to a speedy close. The time to take orders for the War Books is now. The biggest, cheapest and best is ours, only \$2.75 in full Morocco. Special prominence to the Canadian Contingent, 1500 orders already taken in this City. Fall into line and order free prospectus. McDERMID & LOGAN, London.
 FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED TO THE CHURCH, SCHOOL & OTHER PURELY WEST-TROY N.Y. GENUINE CHIMES, ETC. CATALOGUE & PRICES FREE.

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Second Quarter.

THE DAUGHTER OF JAIRUS RAISED.

Lesson III. April 15. Matt. 5:22-24; 35-43.

An Easter Lesson.

Read in connection Matt. 28:1-15, selected by committee as an Easter lesson.

Commit Verses 5-7.

GOLDEN TEXT.

He is risen, as he said.—Matt. 28:6.

EXPLANATORY.

I. THE HOUSE OF DEATH.—Vs. 22-24, 35. 22. AND, BEHOLD, THERE COMETH. To Matthew's house in Capernaum, where he had invited Jesus to a feast to meet the publicans (See Lesson II. of the First Quarter). ONE OF THE RULERS OF THE SYNAGOGUE. One of the elders, or presiding officers elected to have charge of all synagogue affairs. They formed the local Sanhedrim or tribunal, they convened the assembly, preserved order, invited readers and speakers, managed the schools connected with the synagogue. Jairus must therefore have been one of the more prominent Jews of the city. "The synagogue." In Capernaum, and probably the very one which the Roman centurion had built for the Jews (Luke 7:1-9), and where this ruler must have frequently heard Jesus preach, and where he had seen him work miracles.

23. MY LITTLE DAUGHTER LIETH AT THE POINT OF DEATH. Matthew speaks of her as already dead. But there is no contradiction. "He left her at the last gasp; he knew that she could scarcely be living now; and yet having no certain notices of her death, he at one moment expressed himself in one language, at the next in another." AND LAY THY HANDS ON HER. To communicate his divine healing power.

24. AND JESUS WENT WITH HIM. Jesus was, and is, always ready to answer every appeal. He is more willing to give us what we need than we are to ask him. He loves to do us good, to relieve our wants, to save us from danger. We go to no unwilling friend nor empty storehouse, when we ask for his blessings. AND MUCH PEOPLE FOLLOWED HIM. Among them doubtless many of the guests at the feast, who had heard Jairus making his appeal. They would see what Jesus could do. This interest emboldened a sick woman to touch the hem of his garment and be healed.

35. WHILE HE YET SPOKE. Those words of healing power. THERE CAME . . . CERTAIN WHICH SAID, THY DAUGHTER IS DEAD. Here was a new trial and test of Jairus' faith. It seemed too late. Oh, that the Master had not delayed by the way! This test was made more severe by the words of the messengers, WHY TROUBLEST THOU THE MASTER ANY FURTHER? They believed that the case had gone beyond even his power.

II. THE RESTORATION OF THE DEAD TO LIFE.—Vs. 36-43. 36. JESUS . . . SAITH . . . BE NOT AFRAID, ONLY BELIEVE. Luke adds, "and she shall be made whole." There was no limit to Christ's power; the only danger was that Jairus' faith should fail, and he not be worthy to receive the earthly blessings, because he had not accepted the spiritual blessing. The greatest benefit of Christ's miracles of healing was their effect on the spiritual life. Faith joined the soul to Christ and made spiritual blessings flow from the temporal.

37. NO MAN TO FOLLOW HIM, INTO THE HOUSE OF JAIRUS (Luke 8:15), SAVER PETER, AND JAMES, AND JOHN. James was the first martyr for Christ's sake (Acts 12:2). As to the three apostles, it was necessary that they should be present, in order that they might be able afterward to testify to what was done.

38. SEETH THE TUMULT. There was always a horrible clamor at Eastern funerals; and the preparations had begun for early burial was usual among the Jews. THEM THAT WEPT AND WAILLED. Including the professional mourners, in Matthew designated as "minstrels." "The weeping" was a dolorous rather than tearful series of ejaculations, and the "wailing" was beating of the breast, rending the outer garment, tearing the hair, with outcries, in which neighbors joined.

39. THE DAMSEL IS NOT DEAD, BUT SLEEPETH. That he meant this figuratively (comp. John 11:11-14; 1 Cor. 15:6, 51; 1 The. 4:13) is scarcely to be doubted from Luke 8:49, 52, esp. 55, and from the whole spirit of the narrative. It was natural that he should so speak here, both because he purposed to restore her immediately to life, and to signify the impropriety of the din and uproar they were making.

40. AND THEY LAUGHED HIM TO SCORN. They were so sure that the girl was really dead; and they did not perceive that Jesus was speaking figuratively from

the knowledge of what he intended to do. This is given as an unquestionable proof of the reality of the miracle. PUT THEM ALL OUT. The hired mourners, whose presence was a hindrance to spiritual good.

41. TALITHA CUMI. This is Aramaic, the language generally spoken by the common people in Palestine at the time of Christ. "Talitha," in the ordinary dialect of the people, is a word of endearment to a young maiden, so that the words are equivalent to "Rise, my child."

42. THE DAMSEL AROSE, AND WALKED, an evidence of her complete restoration. WITH A GREAT ASTONISHMENT. Our word "ecstasy" is a transcript of the Greek word. It implies that one is carried out of himself, almost out of his senses with amazement.

43. CHARGED . . . THAT NO MAN SHOULD KNOW IT. Possibly too great notoriety might have interfered with the spiritual work of Jesus, by calling him away from his teaching, and by drawing their attention too much to healing of the body, and away from the spiritual truths he would impress.

III. EASTER MEDITATIONS. — First. Jesus here, and in the other restorations of the dead to life, gives us examples of the soul's existence after the death of the body and apart from the body. He proves by facts that the soul does not die with the body and that "death does not end all."

Second. These miracles are a prelude to the resurrection of Jesus. They prepare us to accept the fact of his resurrection, on which depends the proof of the truth of the gospel and the proof of his Messiahship. If Jesus can raise others from the dead, there is nothing incredible in his own resurrection, and the immortal life it proves.

At a French cabinet council Tuesday, M. Loubet presiding, it was decided to officially inaugurate the Paris Exposition on Saturday, April 14th.

A Woman's Advice

TO SUFFERERS FROM NERVOUSNESS AND HEADACHES.

Mrs. Robins, of Port Colborne, Tells How She Found a Cure and Asserts the Belief That the Same Remedy Will Cure Other Sufferers.

Mrs. Daniel Robins, of Port Colborne, Ont., is one of those who believe that when a remedy for disease has been found, it is the duty of the person benefited to make it known, in order that other sufferers may also find the road to renewed health. Mrs. Robins says: "In the spring of 1897 my health gave way and I became completely prostrated. Nervousness, palpitation of the heart and severe headaches were the chief symptoms. The nervous trouble was so severe as to border almost upon St. Vitus' dance. The least exertion such as going up stairs for example, would leave me almost breathless, and my heart would palpitate violently. My appetite was very sickle and I was much reduced in flesh. The usual remedies were tried, but did not help me, and eventually I became so weak that I was unable to perform my household duties, and the headaches I suffered from at times made me feel as though my head would burst. I was feeling very discouraged when a cure in a case much resembling mine through the use of Dr. Williams' Pink Pills came to my notice and I decided to give them a trial. After using two boxes I found so much relief that I was greatly rejoiced to know that I had found a medicine that would cure me. I continued using Dr. Williams' Pink Pills until I had taken eight or nine boxes, when I considered my cure complete. The palpitation of the heart, nervousness and headaches had disappeared; my appetite was again good, and I had gained in weight nicely. I regard myself as completely restored and I would urge other women suffering as I did to give Dr. Williams' Pink Pills a trial, and I am sure they will have equally good reason to sound their praise. There are thousands of women throughout the country who suffer as Mrs. Robins did, who are pale, subject to headaches, heart palpitation and dizziness, who drag along frequently feeling that life is a burden. To all such we would say give Dr. Williams' Pink Pills a fair trial. These pills make rich, red blood, strengthen the nerves, bring the glow of health to pale and sallow cheeks, and make the feeble and despondent feel that life is once more worth living. The genuine are sold only in boxes, the wrapper bearing the full name "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or by mail at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Premier Martin, in a speech at Victoria, B. C., opening the election campaign, announced that the elections will take place on June 15.

Absolutely Fast. DIAMOND DYES Can't Be Washed Out With Soapsuds.

The Diamond Dyes in all the new and fashionable colors are made especially for home use. They will dye cotton, silk or wool or mixed fabrics of heavy or light weights, and produce colors that will never fade or wash out.

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As some dealers sell inferior and weak dyes put up in packages to imitate Diamond Dyes, always insist upon getting the genuine with the name "Diamond" which is a sure protection to every home dyer.

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2nd Quarter -1900- April, May, June.

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The worry and work, the strain and anxiety of a teacher's life are such as to tell severely on the nervous system. Time and again teachers have had to give up good positions on account of run down health



and shattered nerves. To such we confidently recommend Milburn's Heart and Nerve Pills, and in doing so we are supported by the testimony of Mrs. Reilly, Colborne Street, Chatham, Ont., who made the following statement:—"Milburn's Heart and Nerve Pills are, beyond question, the best remedy for nervousness and all exhausted conditions of the system I know of. My daughter, as a result of over study and close application to her duties as school teacher, became much run down and debilitated and was very nervous. Two months ago she began taking Milburn's Heart and Nerve Pills. They acted quickly and effectually in her case, making her strong and building up her entire system." Milburn's Heart and Nerve Pills cure Palpitation, Nervousness, Sleeplessness, Anemia, Female Troubles, After Effects of Grippe, Debility, or any condition arising from Disordered Nerves, Weak Heart or Watery Blood. Price 50c. a box.

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"Life of D. L. Moody."

Agents wanted to sell the only authorized "Life of D. L. Moody" written by his son, Wm. R. Moody, Editor of "Record of Christian Work. This is the one book that contains the family portraits and is prepared in direct compliance with Mr. Moody's expressed wishes. W. R. Moody states,—"Other Biographies are not approved by the family and friends of my father. They have been prepared in spite of our urgent protest." The records of Moody's life have been gathered and carefully guarded by the family for years, and no one has had access to his letters and private library. The work is beautifully illustrated with over 100 half tones. Big terms. Popular prices. Books on credit. Act quick. Send 35c. for copy of prospectus.

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From the Churches.

Denominational Funds.

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

TABERNACLE, HALIFAX.—Baptized one March 18th, and five on the 25th.
G. W. SCHURMAN.

GERMAIN ST., ST. JOHN.—The interest in this church continues good. Two were baptized on the 1st inst.

OXFORD, N. S.—The Lord is still blessing us here. I baptized one believer in Christ March 11th. Others who expressed their desire to follow him prefer nature's baptism—the river—to the artificial one; hence they await the departure of the ice.
A. F. BAKER.

NICTAUX.—I have accepted a call to the pastorate of the Havelock church, N. B. We expect to begin work there on the first Sunday in May. We have spent five years of earnest work on this field, during which we have rejoiced many times in the grace of God, and shall carry with us many pleasant memories of these years.
J. W. BROWN.

Nictaux Falls, March 31.

MILTON, QUEBENS COUNTY, N. S.—Notwithstanding the partial failure of the lumbering industry, upon which our people chiefly depend, we are about beginning some extensive repairs to the church building. Some progress is evident in the different branches of work, but we are hopeful for greater advancement in spiritual things in the near future.
W. L. ARCHIBALD.

BERWICK.—Some "Mercy drops" have fallen upon us of late. Six have recently been baptized. A number of others have professed conversion, some of whom will be baptized soon. Spiritual life has been much quickened in the church of late. Though greatly missing some who have recently left us for the home above, we are hopeful.

WALLACE RIVER, N. S.—Special services at Wallace River. Bro. A. F. Baker, of Oxford came to assist in special services on March 12th. The work is progressing very encouragingly, quite a number have accepted Christ as their personal Saviour, and many others are pricked in their hearts and are asking the old time question, "men and brethren what shall we do?" and they have received the old time reply, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."
C. H. H.

PORT MAITLAND, N. S.—Four were received by letter during March. Interest good at Beaver River. At Norwood souls are enquiring the way to Christ. We hope soon to be able to report progress at Lake George. On the 17th we were again assured of the good will of the people here. A large number of our young folk took possession of our home and "pounded" us with luxuries and necessities until we feel more tenderly toward them, if possible, than ever. For these tokens of good will we "thank God and take courage."
E. A. ALLABY.

MELVERN SQUARE, N. S.—The congregation at Melvern Square paid their annual visit to the parsonage on Tuesday evening of this week. The homes were well represented and a happy and helpful evening spent, and when they left, the pastor and family were richer, not only in material things, but in the assurance that he and his work were not forgotten by those whom he tries to serve. Every year adds to the pastor's appreciation of the dear friends with whom and for whom he labors.
March 30th.
H. N. PARRY.

MARGARETVILLE, N. S.—I have been engaged in union meetings with Rev. Jas. Gasty, Methodist minister, at Margaretville. I am glad to say the meetings have been union in more than name. Great good I trust has been done. In both churches many who have for years been out of active service have reconsecrated themselves to the Lord's work. Many have become deeply interested in the salvation of their souls and quite a number are rejoicing in Jesus as their Saviour. Five have been received by us for baptism and more will follow. The Methodist church is also gathering in.
H. N. PARRY.
Melvern Square, March 30th.

FIRST CHURCH, HALIFAX.—A quiet and very cheering work of grace is going forward among the young people. Five more were baptized on the last Sunday evening of March. Others will come immediately.

SACKVILLE, N. S.—We are still working away very pleasantly with these dear people, and hoping to see some good accomplished for the Master. We are continually made the recipients of expressions of their good wishes, from all over the field. The Sackville friends broke in upon us the other evening, and I was informed by Dea. Thomas they had called to give us a pounding. Well I wish to say the pounding was both pleasant and profitable to us. Also the other evening Mrs. S. was presented with a very handsome rocker. For all this we desire to thank these friends and pray that our Heavenly Father may reward them abundantly.
W. A. SNELLING.

FLORNCHEVILLE, N. B.—Like many others of our pastors I have not reported to MESSENGER AND VISITOR for some time, because we could not report revivals. This I believe to be wrong as this column of our paper is probably read first, by many of us. Last Nov. I resigned the Hartland Church that it might unite in calling Bro. Wetmore to that field in connection with Rockland. God is blessing our Bro.'s labors on that field, he has baptized 20 at Hartland during the winter, and is now at work at Rockland. I am now closing up my 10th and 11th years' work on this field expecting to leave it at the end of the year. Sunday 25th, we baptized a young man at Simonds, and gave the hand of fellowship to two last night.
March 28th.
A. H. HAYWARD.

GIBSON, N. B.—One young man was baptized since last report. Our Sunday School in spite of bad weather and sickness has been doing excellent work of late. Bro. Bradley enjoys the co-operation of a fine corps of teachers, officers and large attendance. Recently, on the eve of departure from home for a few days, an envelope containing a goodly sum of money found its way through the parsonage door. Such thoughtfulness does not make the pastor here feel as though "some strange thing had happened" unto him. This is good environment for the cultivation of appreciation of kindness that wears not out.
J. B. CHAMPION.

BRIDGETOWN, N. S.—The work goes steadily on. For some time we have been anticipating a "gathering in." About four weeks ago we began a few extra services with hopeful prospects from the first. About two weeks ago God sent to our assistance Bro. Isaiah Wallace, who, with almost his old time power preached the gospel for a week and a half. This Bro. seems never to grow old and his many friends were glad to see and hear him. On the 18th we baptized four and on the 25th three, and others are received and will probably be baptized next Lord's day. We praise God for what he is to us. We are looking forward with pleasure to a visit from Bro. Cohoon on the 8th. He may count on a warm welcome from the brethren here.
G.
March 29th.

MILTON.—Rev. W. L. Archibald, pastor of the Milton, N. S., church in his church paper, pays a deserved tribute to the memory of the late Prof. Charles E. Gates, and states that after having given generously in his life time, he bequeathed the balance of his money to the support of Bible women in the Telegu Mission Field, and directed that \$200 of that amount be applied to making eight friends life members of the Maritime Woman's Baptist Missionary Union. Certificates of Life Membership have accordingly been sent to the following: Mrs. Mary A. Skinner, Milton, N. S.; Mrs. William Patton, Hebron, N. S.; Mrs. W. J. Gates, Halifax; Mrs. G. O. Gates, Truro; Mrs. B. F. Wood, Melvern Square; Mrs. Grace McLeod Rogers, Athol; Mrs. Steph'n March, Bridgewater, and Mrs. Conley Phinney, Melvern Square.

BOYLSTON, N. S.—Sunday, March 18th, closed the second year of the Pastorate of Rev. R. H. Bishop with us and at the close of the morning service the church and all interested in its prosperity were asked to remain. After a few words of appreciation of our pastor's services by several present, it was moved and unanimously adopted by a rising vote that the present relationship between Rev. R. H. Bishop and the Manchester Baptist Church as pastor and people continue. During the pastorate,

sixteen have been added to the church, besides the pastor and wife. We have adopted the weekly offering system of collecting for pastor's salary and our finances are in a more hopeful condition, and promises better things for the future. We have three regular preaching stations, and two weekly prayer meetings all of which are fairly well sustained.
H. L. M., Clerk.

JEDDOR, N. S.—As business connections with colonizations for British Columbia, together with sickness in my family kept us here during the winter months we kept on working for the Master. There was considerable sickness in the place during those months which together with numerous severe storms hindered any other than regular work being done in the church. However, there is no reason for discouragement. The Lord will and does bless the regular work of his people. At Oyster Ponds and Lakeville he has awakened a great interest in religion. Fifty have risen for prayers. Some of those are professors of religion who had wandered away. They now wish to return to their father's house. The majority come from the unconverted in the Sunday School, some of whom have found peace. This causes great joy in our Sunday School and church. In the Sunday School much good work has been done. We have the largest number of teachers on the honor list of certificates in Halifax county and now the Lord has wonderfully honored this work in the conversion of the scholars, they have therefore two seals on what they have done, the seal of their co-workers on earth and the seal of the Triune God. Happy the man who may be permitted to labor with them. We have received many tokens of kindness from this people and continue to pray for their prosperity. Although I have been here as a helper only, they treated us as though in the pastorate. Their liberality is great compared with many of our churches. They have now on hand nearly \$500 towards building a new church edifice. A wise and energetic man is needed to go forward with the work. C. S. STEARNS.
Oyster Ponds, March 29th.

NEW MINAS, N. S.—On Sunday, March 4th, we extended the right hand of fellowship to one sister in the South Alton section of our field. Mrs. Leander Mosher was received by letter from the church at Mahone Bay. On the 11th inst., the ten young people recently baptized were received into fellowship at New Minas, and Mrs. Burpee Wallace who came to us by letter from the Wolfville church was received into the church at Canaan. We had with us our good brother, Rev. A. Cohoon, who administered for us the sacrament of the Lord's Supper. The work in all its departments is encouraging. The young people who lately united with the church have all joined the Young People's Society and are making gratifying progress in the Christian life. On Sunday the 18th, the C. E. Society took a free will offering for the Indian famine sufferers, amounting to over \$25. But greater things than these in liberality we have to report. The church has long felt the need of a new organ, and on Sunday, the 25th, we were filled with wonder and joy to find a handsome and expensive new organ in place of the old. This new instrument is the gift of two of our good brothers in New Minas, viz., Messrs. Trueman Bishop and Henry Turner. In response to the church's expression of gratitude for the gift so unostentatiously presented, Bro. Bishop said in behalf of the donors, that it had not been made for the sake of any show, or glory to themselves. They felt that they were merely giving back to God a little of that which he had given to them, and the new organ was an expression of the desire in their hearts to do something for their

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Master and for the furtherance of his cause. May God put into all our hearts to emulate this noble act of our brothers. May each one of us have a like willingness and desire to give back to him each week, each day something of all the bounties he is constantly pouring out to us. "What shall I render unto the Lord for all his benefits towards me."
H. G. COLPITTS.
March 31st.

TEKKALI.—Three believers were received on Saturday and baptized yesterday. Two were Savaras and one a Mala. The Mala woman has lived a bad life, but seems truly converted. Praise God for his grace! The woman's name is Yerralama. Will you not pray for her that she may live a pure life and exemplify the power of Christ to save from the power of sin? Pray also that God may reveal his mighty power in the lives of many others this year on these fields.
W. V. H.
March 5th.

Henry Williams, a burglar, who shot and killed J. E. Varcoc, a storekeeper, in Toronto, on 9th November last, will be hanged in Toronto on Good Friday. The case of Williams was before the cabinet on Thursday and an order-in-council passed allowing the law to take its course.

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- Art Thou Weary.
- He Giveth His Beloved Sleep.
- One Sweetly Solemn Thought.
- Thou Everywhere.
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CICELY Co., N. Charles
McL... Bass R... McLella... Neil of
LUCAS... bride on... Snelling... both of
TURNI... bride's... March... Martha... Petticoat
HOWE... home, W... by Rev... Howell... of Westo
RAND... 28th, by... W. Ran... both of
HYSON... Parsonag... by Rev... Hyson... daughter... Harbor, N
HOWAT... bride's... March 28... P. E. I... E. I.
McDON... bride's... Tingley... wich, Ma... entsvale,
FREEM... 28th, S... years.
VAN BU... aged 71... trusted Ch... trying mo
STEVEN... monia, An... Bro. Steve... glory thro... Saviour.
BISHOP... Israel Bl... and wear... remaineth
GOUCHER... to God and... fell asleep... Feb. 12th,
STODARD... 12th, of Ch... Deacon El... three years... from earth... bless and c...
McNAUG... Crown St... Naughton... Naughton... and eldest d... Fritz, leavi... five children
PULSIFER... of the 23rd... aged 70... Pulsifer pr... man and u... leaves two... quite a num... departure... his gain.
STEPHENS... Co., on Feb... fell asleep... of heart dis... For many y... the Coldstrea... consistent Ch... three daught... mother.

MARRIAGES.

OICIE-PHILIPS.—At Milton, Queens Co., N. S., by Rev. W. L. Archibald, Charles Oicie to Maud Phillips.

MCLLELLAN-MCNEIL.—At the parsonage, Bass River, on March 21st, Charles E. McLellan of Portauisque to Ethel E. McNeil of Portauisque Mt.

LUCAS-PARSONS.—At the home of the bride on the 22nd inst., by the Rev. W. A. Snelling, Andrew Lucas to Jennett Parsons, both of Lucasville, Halifax Co., N. S.

TURNER-LEMON.—At the home of the bride's parents, Flint Hill, Albert Co., March 24th, by Pastor H. H. Saunders, Martha E. Lemon to Charles Turner, of Pettitcodiac.

HOWELL-SANFORD.—At the bride's home, Weston, on Thursday, March 23rd, by Rev. D. H. Simpson, B. D., Charles B. Howell and Mrs. Carrie L. Sanford, both of Weston.

RAND-ROCKWELL.—At Woodville, Mar. 28th, by Pastor M. P. Freeman, Charles W. Rand to Mrs. Adelia R. Rockwell, both of Woodville, N. S.

HYSON-MORTIMER.—At the Baptist Parsonage, Hantsport, N. S., March 23rd, by Rev. G. R. White, Mr. James Albert Hyson of Mahone Bay, to Annie M., daughter of Andrew Mortimer of Grace Harbor, Newfoundland.

HOWATT-ROBBLEE.—At the home of the bride's mother, by Rev. David Price, March 28th, William Howatt of Bradford, P. E. I., to Janie H. Robblee, of Tryon, P. E. I.

MCDONALD-CRESS.—At the home of the bride's mother, March 28th, by Rev. L. J. Tingley, Frank McDonald, Esq., of Ipswich, Mass., to Ella G. Cress, of Clementsvale, Annapolis Co., N. S.

DEATHS.

FREEMAN.—At Milton, N. S., Feb. 28th, Snow Parker Freeman, aged 71 years.

VAN BUSKIRK.—At Millville, Feb. 13th, aged 71 years, Garrett Van Buskirk. He trusted Christ who did not fail him in last trying moments.

STEVENS.—At Auburn, N. S., of pneumonia, Anthony A. Stevens, aged 76 years. Bro. Stevens cherished the hope of eternal glory through the completed work of his Saviour.

BISHOP.—At Auburn, N. S., on Jan. 29, Israel Bishop found release from a long and wearisome illness in the rest that remaineth for the children of God.

GOUCHER.—After a long life of service to God and her family, Mrs. Mauly Goucher fell asleep in Jesus at Millville, N. S., on Feb. 12th, at the ripe age of 95 years.

STODDARD.—At Wood's Harbor, March 12th, of croup, Viola, little daughter of Deacon Alexander Stoddard and wife, aged three years. A lovely little bird dropped from earth to bloom in Heaven. May God bless and comfort the bereaved.

MCDONALD.—At her residence, 24 Crown St., March 1st, Eliza Agusta McNaughton, beloved wife of P. W. McNaughton, cashier Canada Coals Ry. Co., and eldest daughter of the late Capt. Jacob Fritz, leaving a sorrowing husband and five children to mourn her loss.

PULSIFER.—At his home on the evening of the 23rd inst. Bro. Charles Pulsifer, aged 70 years, died of asthma. Bro. Pulsifer professed Christ when a young man and united with the church. He leaves two brothers and two sisters and quite a number of friends to mourn his departure. Let us hope that their loss is his gain.

STEPHENSON.—At Coldstream, Carleton Co., on Feb. 25th, Sister Sarah Stephenson fell asleep in Jesus after a lingering illness of heart disease, at the age of 80 years. For many years she had been a member of the Coldstream Baptist church and lived a consistent Christian life. Two sons and three daughters realize the loss of a loving mother.

LEE.—Aylesford, N. S., of heart-trouble after an illness of many months, Andrew Lee passed peacefully away on Jan. 29th, aged 50 years. Bro. Lee believed that he experienced conversion when only 13 years old, and died trusting Christ for the future. A wife and three daughters mourn the loss of a kind husband and indulgent father.

LOWTHER.—Mrs. Henry Lowther, another of our oldest members, died about the same time, aged 81. Her funeral service took place on March 21st in Amherst, to which her son had lately removed. Her home was in Fenwick, and though at a distance from the church she cherished the sentiments taught her by her uncle, Rev. S. M. Cully.

PALMER.—Fred L. Palmer was killed by the falling of a log Tuesday, Feb. 27th. He was only 21 years of age. Five years ago he yielded himself to the Lord Jesus and was baptized by the writer into the fellowship of the Berwick church. His sudden taking off has brought great grief to his parents and made a deep impression upon the community, but he was ready. May God comfort the bereaved ones.

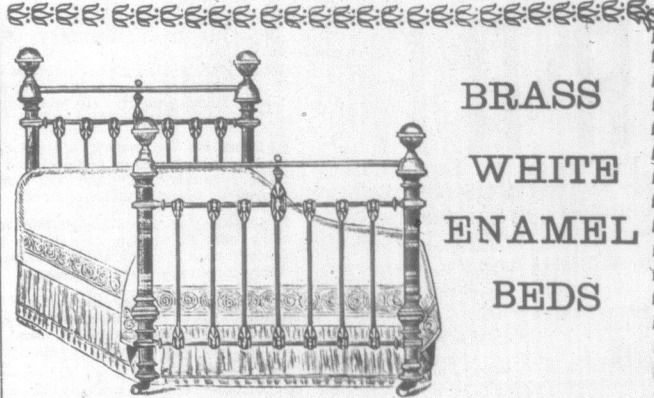
FORREST.—On March 22nd, we met at the home of Bro. Charles Forrest, the ministers of the church speaking suitable words on the decease of his wife, Mrs. Caroline A. Forrest. Sister F. had reached the age 48, having been the mother of sixteen children, six of whom survive. She and her husband walked together, as heirs of the grace of life, and great respect and sympathy were shown on the occasion of her decease.

DAVIDSON.—At Campbellton, N. B., March 12th, Maggie, the beloved daughter of Mr. and Mrs. A. C. Davidson, very peacefully passed to the heavenly home at the early age of 19 years. Her illness was protracted, but borne with Christian patience and resignation. Before her departure heaven seemed very near, and bright were her prospects as she bade adieu to the loved ones left behind.

HOWLETT.—At Annandale P. E. I., March 16th, David C. Howlett, aged 17 years and 6 months, leaving his sorrowing parents, four brothers and one sister, besides a large circle of other relatives and friends to mourn their loss. Our young brother professed faith in Christ about five years ago under the labours of Evangelist Marple uniting with the Annandale Baptist church of which he was a faithful member until removed by death. To the sorrowing family we extend our heartfelt sympathy.

RONOLD.—At Roxbury, Mass. January 25th, of consumption, Sadie A., beloved wife of Andrew Ronold and daughter of Mr. and Mrs. William S. Huskins of Port La Tour, Shelburne, Co., N. S., aged 30 years. She professed conversion when young, but like many she did not unite with the church, a thing she deeply regretted at her death, yet she felt that God for Christ's sake had forgiven her sin. She died trusting in her Lord, leaving a much beloved husband, one little boy, father and mother, one brother, and many friends to mourn their loss. Our sympathies are with the bereaved.

LAYTON.—Rebecca Archibald, eldest daughter of Hugh Logan and, and wife of Deacon Jas. M. Layton, died at Amherst, March 22nd, aged 81. On New Year's day, she answered to her name being called, "baptized in 1837." She was thus during the greater part of her life a member of the Amherst Church. Successive pastors from Dr. Tupper found in her a friend. Married to Bro. Layton, they were planning to celebrate their jubilee in June. Sister L. was an industrious woman, but found time to be a Christian. She and her family have been closely identified with the life of the church, and of the denomination. They are of the kind who know about the missions, and the college, and who have been brought up on the old MESSENGER, and other Baptist literature. Her walk on earth being end-d, a multitude of connections and friends attended her funeral, which was conducted by Pastor Bates, while Rev. M. Newcomb gave an appreciative address.



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BORDEN.—At Avonport, Kings Co., on March 22nd, at the age of 47, after a lingering illness, Mrs. Fred Borden fell asleep in Jesus. Twenty-six years ago Sister Borden was converted and joined the Gaspereaux Baptist church of which she remained a faithful member to her death. She was not privileged, as some are, to do active work in public, but spent her life working patiently, hopefully and faithfully in her home. God gave her a large family to whose cares she ministered with untiring faithfulness. The last days of her life were days of pain and fast failing physical energy, but with the weakening of the physical, the spiritual life grew stronger day by day. The weariness of these days of sickness was relieved by a firm faith and hope in Christ. As the thoughts of the needs of her small children weighed upon her, she pointed to a picture on the wall of Christ feeding the sparrows and said, "He who feeds those little birds will care for my little ones." A faithful wife, a loving mother and a true Christian, hers was a noble life and a triumphant death. She leaves a mother, three brothers, a husband and eight children to mourn her loss. May God comfort those who mourn. The deepest sympathy of the whole community is extended to the bereaved.

REED.—Mrs. Lucinda Reed died March 13th, aged 88 years. She had lived most of her long life in Harvey, only moving to Riverside a short time ago. She was a leading member of the First Harvey church and did not change her membership when she moved to this side. Her life has been one long benediction. She was loved and honored by her children and respected by all who had the pleasure of her acquaintance. Her faith was strong and her piety deep and pure. The influence of her life has had much to do with shaping many other lives and she being dead yet speaketh. She leaves three sons. Two reside in San Francisco. The youngest son crossed the continent in the hope of seeing his mother alive, but came too late to receive her blessing, but in time to attend her funeral. Watson resides here in Riverside and is private secretary to Gov. McClellan, also two daughters survive their mother and two have crossed a little before. The two living are Mrs. McClellan, wife of the Lieut. Gov. of this province, the other is the wife of W. A. West, member of the municipal council of Albert County. In the absence of her pastor, Rev. F. D. Davidson conducted her funeral, assisted by Rev. H. Boyd (Presb). A very large company gathered from all parts of the two parishes to participate in the services at her funeral. Her body was laid beside that of her husband and daughter in the Harvey cemetery. "Blessed are the dead who die in the Lord."

MCDONALD.—At Eldon, P. E. I., Feb. 26th, Deacon John S. McDonald fell asleep in Jesus. In early life he was converted under the ministry of and baptized by the late Rev. Samuel McLeod, of reverend memory, and united with the Belfast Baptist church. For nearly sixty years he continued to be a faithful and very useful member of that church. In 1874 he was set apart to the office of Deacon, and earnestly served his Master in this capacity

until death. Mr. McDonald was upright, diligent, kindly, plain and intelligent. By his straightforward dealing he secured the confidence of all. As the result of untiring industry he provided well for his household, and always gave liberally for the support of the home church, the relief of the poor and the missionary and educational enterprises of the denomination. Because of his kindly disposition he ever attracted others to him. It was a pleasure to meet him, especially to go to his home and enjoy his hospitality. Quite a number of ministering brethren who read this will be reminded of very pleasant hours spent in his Christian household. His plainness of manner and speech took away all thought of deception and imparted a conviction of genuineness of character that commanded respect. He loved and studied good books and so carefully provided excellent reading matter for his household. The denominational paper found its way to his home for many years, was carefully read, discussed, preserved and often referred to with interest. Above all he loved and studied the word of God. The preached word was very precious to him. On the eleventh of the month he went up to the house of God, listened to the gospel message for the last time and gave expression to his delight therein. He will be greatly missed in his home, in the community and in the church. May God comfort the bereaved wife and family and give other men of like stamp to bear testimony to his power to save. His funeral was largely attended, the service being conducted by Pastor Spurr assisted by Rev. McLean Sinclair.

The Ogilvie flour mills interests were re-organized Tuesday, and Fred W. Thompson, of Winnipeg, has been appointed general manager, with headquarters at Winnipeg. The Montreal interest will be under the control of the local board of directors.

A militia order issued at Ottawa Friday provides that veterinary surgeons who examine cavalry and artillery will be paid \$1 for every horse examined, unless more than three are examined, when the rate of pay will be fifty cents for each horse examined in excess of that number.

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PNEUMONIA AND CROUP

"I take my pen in hand to inform you of the great cure effected by your medicine. Some time ago my husband was taken down with lung fever. It came on him with a chill in the night. It happened I had a supply of your medicine in the house at the time. I rubbed his chest and back with the Ready Relief. I gave him a teaspoonful in a little hot water to drink, to help warm and stimulate him, and in about half an hour three of the Ready Relief Pills. By the time the doctor came the next morning he was much better. The doctor wanted to know what I had been doing. I told him. He said that was good medicine. Another case I had was with my little nephew who was staying with me. He was taken with croup. I rubbed his throat, chest and back with the Ready Relief, gave him doses about an hour apart, followed it by a dose of pills. By the next day he was about all right. I have been using this medicine, with my family and my neighbors, for about 20 years, and never knew it to fail, when the directions were carefully followed. I would feel greatly obliged to you to please forward me 'False and True,' one of your publications, for which I enclose stamp, for I absolutely need it at once, if you please. You are at liberty to make use of this testimony as you may think proper."

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News Summary

John E. Tarbell attempted to break into and rob a grocery store at Lemont, near Chicago, Monday night. He was shot at and dropped dead from fright.

At Canso, on Wednesday, a large store owned by John Cameron and occupied by B. Wener, general merchant, was totally destroyed by fire with all its contents.

The coasting steamer Glenelge foundered Sunday morning during a gale on the Copsland coast. Out of a ship's company of thirty three only three were saved.

A Russian squadron has arrived at Chemulpo. It is believed this presages a demand for a concession of land at Masango, and it is arousing uneasy comments in Japan.

Rabbi Isaac M. Wise, probably the most distinguished Rabbi in the Reformed Jewish church, died at Cincinnati on Monday evening of a stroke of paralysis. He was eighty-one years old.

Three little children were burned to death in a fire which destroyed the cottage home of John Brassil, a farm laborer, in East Providence, R. I. Wednesday afternoon. The mother was badly burned and injured in trying to rescue the little ones.

The foreign embassies at Constantinople have sent a collective note to the government declaring in positive terms that they will consent to no increase in the import duties without a previous understanding being reached between the powers and the porte.

In the Nova Scotia Legislature Monday, Premier Murray brought down the estimates. The total amount of probable revenue is \$948,906.67, the largest ever estimated in the history of the province. Of this \$390,000 will come from royalties in coal and gold.

A body, supposed to be the remains of one of the persons on board the missing steamer Planet Mercury, was found on the beach near Barrington. On two places of the clothing was the name "C. G. Harn." On one arm had been tattooed a double heart and initials "J. M." On the other was a flag and a shamrock in the centre.

Mr. Bond, the premier of Newfoundland, will appeal to the country at the coming election on the question of reciprocity with the United States, advocating a renewal of the Bond-Blain convention, negotiated some years ago by him, which provided for reciprocity between the two countries. Canada objected, thus preventing the convention taking effect.

At Dorchester, N. B., Monday, Thomas Nickerson, an employee of the Intercolonial Copper Company, was arrested by Detective Power, of Halifax, on a charge of receiving stolen property. Several robberies have taken place in Halifax recently and the goods were expressed to Nickerson. He is an old offender, having served at least one term in the penitentiary. A confederate is thought to be in St. John.

A despatch to the Daily Mail from Mafeking, dated Friday, March 10, describes the humerous side of the siege. It appears that the colonials set up bottles, inviting the Boers to shoot at them, and then chafed the enemy when the shot would go wide. Another trick of the colonials is by persistent concertina playing to lure the Boers, excited by curiosity, to raise their heads from the trenches, when they are promptly sniped.

Thomas Cunningham, of Skiff Lake, York county, was found a few days ago in an unconscious condition at the shop of John McCusker, where he had been drinking freely, and died shortly afterwards. Coroner Coburn held an inquest, and the jury decided that Cunningham came to his death from paralysis brought about by exposure while on his way to Canterbury on Feb. 27th ult., and liquor given him by John McCusker, and from lying in an uncomfortable and unnatural position in the shop of John McCusker during the afternoon and night of Feb. 27th ult.

The New York World, in a Pittsburg despatch, makes the positive statement that the Carnegie-Frick controversy has been settled and a permanent peace established. The despatch adds: "The new Carnegie Steel Company, in which will be included all the old companies directly and indirectly part of the Carnegie interests, will be the largest and most powerful in the world, with an actual capitalization of nearly \$300,000,000. This is bedrock value, without one drop of water. And Mr. Carnegie will be at the head of the new company and lead it in a competition for the steel trade of the world."

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The Farm.

Starting Potatoes in the House.

Two years ago as preparations were being made for early garden vegetables I concluded to plant some early potatoes. As it was then early in March I was laughed at. But if cucumbers could be started in tin pans and tomatto plants grown in boxes, while the temperature occasionally ran down to zero, I did not see why potatoes might not be started ahead of time. As I felt sure they could not be transplanted easily, I looked around for something suitable to plant them in. I decided finally on strong pasteboard boxes. Filling these with rich mellow earth, I set them in a shallow wooden box, selected a variety of potatoes (the earliest we had on hand), cut them and planted three small pieces in each box, put the boxes in a warm place near the stove, and waited.

I kept the ground moist, and in due time my potatoes were peeping through the ground. I moved them to a cool but sunny shelf by the window. On warm days I had them taken outside, bringing them in at night. Thus I kept them from growing pale and spindling, and also got them accustomed to the sun and wind. By the time the frost was out of the ground, so potatoes could be planted, my small field was beginning to show buds. The stalks were sturdy, dark colored and vigorous. In transplanting, the boxes were set into holes ready, with fertilizer at the bottom. The pasteboard was slit down at each corner, and the earth was filled in around the roots without disturbing them in the least. Some cold nights came when my potato crop had to be covered. It is needless to state that the earliest potatoes eaten here that spring were from my window garden potato patch.—(L. M. Clark, in American Agriculturist.

Practical Balanced Rations.

Dr. Wilson in the issue for December 7, gives some practical facts and figures in regard to balanced feeds for farm animals, varied, of course, according to the purpose for which the animals are being fed. I consider the article of great value, but much of it will be lost because of the fact that the majority of common farmers prefer to pay little attention to these so-called scientific mixtures. If the ordinary, uneducated farmer could be made to understand the technical terms used in the directions for such rations he would be a long stride nearer to applying them. A knowledge of the muscle forming or fat forming elements of foods is usually with the ordinary farmer derived from experience. We know what is said of the man who persists in learning in the school of experience. This saying, although having the sanction of age, will not stand the test of truth, unless the meaning of the word "fool" is very elastic. I do not know how much the farmers might profit if they would only study to obtain practical information like that imparted by Dr. Wilson. They would certainly save much that is paid for tuition in this school.

Most farmers know that corn is a fat former and heat producer; also that oats produce muscle and energy; but in what proportion shall they be mixed to get best results for the various purposes? A neighbour found that by mixing bran with corn meal for hog feed made the animals grow bone; but did he stop to think that the bran was a saver of the corn by balancing the ration? Thus we see the central idea in studying to obtain a balanced ration—to economize food and make healthy animals. Those who are studying to produce meat and other animal products cheaply would do well to look into the matter of balanced rations. The farmer cannot control prices, therefore his study should be to diminish cost of production.

Perhaps many do not know that the object directly aimed at in compounding commercial stock foods and condition powders is the balancing of the ration. Condition powders are correctly named, as they are intended to put an animal in condition, but this effect is not accomplished so much by their medicinal virtues as by the filler they contain. The tonics, alter-

atives, etc., which they contain help to correct the bad effects of previous ill balanced rations, and the filler serves to balance the ration, so the animal begins to improve. The stock foods also work in about the same way. We often hear a farmer say his horses became "run down," the coat looked bad, flesh thin, eyes settled back, appetite poor, etc. He got some stock food and it straightened the animal right out. He may have had a healthful variety in his own possession and did not know how to feed it. We would not often need to balance the ration commercially if we would study the animals and satisfy their cravings. These would usually form a correct formula for a balanced ration, just as our own appetites tell us unmistakably of the needs of the system.—(C. M. D.

Moderate Farm Stocks of Grain.

The consolidation of local return to "The American Agriculturist" makes it appear that the amount of wheat still remaining on farms in the United States March 1 equals 29 per cent of the crop of 1899, or an aggregate of 164,000,000 bushels, compared with 204,000,000 bushels similarly reported last year; but with that exception is the largest since March 1, 1894. The present available supply of wheat for all purposes, according to the authority named, is 264,000,000 bushels, compared with 269,000,000 bushels in 1899. These totals include the farm stocks first named and commercial stocks in warehouses, etc. This shows that the heavy surplus carried over from the great crop of 1898 has been sufficient to so augment the supply from the smaller crop of 1899, in connection with the diminished export requirement, as to leave us with the present supply for all purposes practically the same as was held a year ago.

Some 39 per cent of last year's great crop still remains on the farm, and this farm reserve is placed at 862,000,000 bushels. This amount so held is larger than in any recent year except 1896 and 1897, but smaller when compared with the March reserves in the years just named. The demand for consumption for corn during the last twelve months has been heavy, the report showing that during this period, for the first time, the distributive demand exceeds two billion bushels per annum, including domestic consumption and exports. The March 7 farm stocks of oats, following the excellent crop of 1899, are the largest ever reported, except in 1896, but the excess over the stocks thus held last year is only about 10 per cent. These farm reserves are estimated at 332,000,000 bushels, or 37 per cent of the crop.

HEALTH IN APRIL

Use the World's Greatest Spring Medicine Paine's Celery Compound

It is The One Remedy Gladly and Universally Recommended by the Ablest Doctors.

It is well known that almost every condition of winter life has been detrimental to the health of thousands of men and women.

The blood has become clogged and impure; the skin is unhealthy and muddy, showing eruptions and pimples; the eyes are dull and sunken; the nerves are unsteady; there is loss in weight, and stomach troubles, rheumatism and neuralgia make life a misery by day and night.

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Seeing that the experience of tens of thousands has proven that Paine's Celery Compound is the greatest of all spring medicines—the one remedy that the world could not lose to-day at any price—it is foolish and suicidal to defer its use. One or two bottles used at this season will surely banish all symptoms of disease and fit you for the work and duties of spring and summer.

When you are buying Paine's Celery Compound see that you get the genuine with the name "Paine's" and the "Stalk of Celery" on the label; other compounds are frauds and deceptions.



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Excursion Tickets will be sold for the Public at One Way Lowest First-Class Fare, April 12th, 13th, 14th, 15th and 16th, good for return until April 17th, 1900.

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FREE FREE. We give this beautiful knife for selling only six packages of Pens at ten cents each. These packages are attractively lithographed, and each contains its assortment of superior quality. The knife is over three inches long closed, contains four blades, one a manly utility knife, all of best quality tempered steel. The handle is of mother of pearl, highly polished, with burnished bolsters and brass lining throughout. We ask no money in advance. Write us and we forward the pens, sell them, return the money, and as a reward for your work this beautiful knife will be sent you immediately. Toledo Pen Co., Toronto

Literary Note.

"The Gospel for an Age of Doubt," by Henry Van Dyke, D. D., 6th Ed. The Macmillan Co., New York.

The idea of Dr. Van Dyke's book was first wrought out in a series of lectures before the Divinity students of Yale University. When it was planned for publication it was somewhat modified to meet a more popular demand. Its title is well chosen and the eight lectures admirably and fittingly elucidate the theme. Every lecture is practical and has a purpose. They grow out of each other and so present a unity of thought. As a gospel preacher Dr. Van Dyke has been in personal contact with his age and studied it and felt its needs and so writes for it that he may help its faith and lead it up to higher planes of thinking and living. He would be a helper to those needing help. Through those young Divinity students in Yale chapel the author saw a wider circle of young men and women in this age born into the turmoil and confusion of the intellectual stress, strife, and storm of this great period of transition. To that wider circle in this book he speaks. Like young preachers they must not educate themselves out of sympathy with the modern world; they must know life's common trials and difficulties that they may serve their fellows. They must know by a true faith and a satisfactory experience the gospel of Christ as a panacea for all doubt and sorrow and sin. The gospel has ever new meanings and new possibilities to every new soul. Its glad tidings centre in Jesus Christ as the human life of God. Men do not turn from this. Here in this truth is sympathy and help. Here is felt brotherhood and fatherhood. There is no power like it to reach the heart and create longings for sonship. Why should he call this an "Age of Doubt"? The old-time flippant phrase of denial was transitory. Men believe in God. They must, for it is the very demand alike of heart and soul. There must be bed-rock for anchorage. This is felt and acknowledged in our age as never before. The critical method as applied to theology has been revolutionary and reformatory. Many ideas formerly held have been abandoned. But this is not invalidating Christianity, it is only reconstructing human interpretations of the Bible or rewording human belief. The book throughout deserves commendation.

BRIGHT'S DISEASE

Is Utterly Harmless if Dodd's Kidney Pills are Used.

They are Made to Cure This and All Other Kidney Diseases—M. B. Connick, of North Carlton, Cured When Doctors Said He Must Die.

NORTH CARLTON, P. E. I., March 30.—The horrible barbarities committed by Turkish soldiery among the Armenian Christians were as a summer breeze to a tornado, when compared with the sufferings caused among our own Canadian people by that dread curse of the century, Bright's Disease. Fortunately we are much better off, in one way, than the Armenians, for we have a protector in Kidney Pills, against which Bright's Disease is utterly harmless.

Dodd's Kidney Pills have not failed in a single instance, to cure any case of Bright's Disease, Diabetes, Dropsy, Rheumatism, Lumbago, Gravel, Urinary Diseases, Diseases of Women, Blood impurities, and all other Kidney Complaints. They simply cannot fail to cure any of these diseases. It is just as natural, easy and certain that Dodd's Kidney Pills will cure Bright's Disease, Diabetes, etc., as it is that a heavy rain will put out a small fire. They must cure, just as the rain must put the fire out.

Everybody in this place knows that these claims have been conclusively proved by the case of Mr. M. B. Connick, a well known blacksmith of North Carlton.

Mr Connick was afflicted with Bright's Disease for fifteen years. For six years he could not do his own work, couldn't dress himself, couldn't stoop. Five different doctors tried to cure him. They all failed. One of the best doctors in Canada told him he could not be cured.

But he was. He was advised to try Dodd's Kidney Pills. He did so. One box set his cure under way. Ten boxes sent him back to work, healthy, hearty, strong, vigorous, happy.

News Summary

In the Portuguese Chamber of Deputies Friday the minister of foreign affairs, Senhor Beirao, announced that the government would soon pay the amount awarded by the Berne tribunal in the Delagoa Bay Railway arbitration without having recourse to a loan.

Dr. Higgins, an official of the Department of Agriculture, Ottawa, and a bacteriologist, has left for Victoria to assist Dr. Watt at the quarantine station during the prevalence of the bubonic plague in China, Honolulu, etc. He is provided with full equipment for the investigation of bacteria.

The Newfoundland Legislature opened on Thursday. The new ministry was warmly greeted by an immense gathering. Stirring speeches were made during the session in favor of reciprocity with the United States, and all indications clearly point to the early reopening of the question.

An attempt to thaw out dynamite in a stove at Saxton's River, Vt., Thursday, resulted in a terrible explosion, which caused the loss of one life, the serious injury of a little girl and the wrecking of a small house. The victims were Francis Farr, aged 50, dead; Gladys Stoodley, aged 7, may die.

Alfred Perry, a well known citizen of Montreal, is dead, aged eighty years. Perry took an active part in the agitation against the rebellion laws of 1849, and was an active figure in the mobbing of Lord Elgin, then Governor General, and burning the Dominion Parliament buildings when Montreal was the seat of government.

The Galeries De LeCharite, Paris, intended as a permanent building for holding charity bazaars, is now completed and will be opened on May 1. Two hundred charitable institutions have already announced that they intend to hold sales this year. The structure was built by Comtesse Boni De Castellane, whose generous idea was prompted by the charity bazaar fire.

Arrangements for the Queen's visit to Dublin are rapidly nearing completion. Two detachments of the Life Guards left London Thursday evening to act as a royal escort, and the trials of the royal trains have been completed along the entire route. General Balfour, chief secretary for Ireland, left to-day in order to welcome the Queen, who will probably be accompanied by Lord Lansdowne, Secretary of State for War.

The Sebastopol correspondent of the London Daily Graphic says: "War alarms fill the naval headquarters here. The whole Euxine squadron is fully equipped for instant service. Troops with full war kits are daily arriving from the interior. The garrison will soon be a powerful army corps. There is much excitement among the staffs of both services, and all the talk is of bringing Turkey to her senses by forcible measures."

Secretary Hay and the Duke D'Arcos, the Spanish minister, on Thursday signed the protocol, extending for six months the period of time allowed Spanish residents in the Philippine Islands to elect whether they shall remain Spanish subjects or surrender their allegiance and adopt the nationality of the territory in which they reside. The article in the Paris treaty bearing on this subject allowed the Spanish residents one year from the date of the exchange of ratifications of the treaty within which to make their choice. That period expires on the 11th of next month.

A very sad occurrence happened at Margarettville on Monday March 26th. Wm. J. Patterson about ten o'clock p. m. went down on the wharf to look after a vessel under his charge. As his wife had died some nine months before, and the family had retired it was not known until morning that he did not return home. When he was missed a search was at once instituted, his cap was found floating near the vessel, and later on his body was recovered. No one knows, or ever will know in this world how it happened. It has cast a great gloom over the village. He was a kind-hearted and genial man, and much liked by all. He was a member of the Baptist church. His funeral was one of the largest ever witnessed in the place. Much sympathy is felt for his three orphaned children, and his aged parents.



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SURPRISE Soap cleans clothes quickest and cleanest.

It's a harmless soap—it isn't a clothes eater.

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For Men, Boys and Children. No finer in the City. Just opened out a lot of English and American

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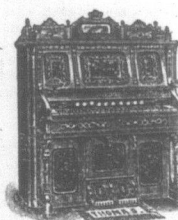
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Highest Endorsements. FREE SAMPLES for the Asking.
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or 127 State Street, Boston.

It is definitely announced in Toronto, that Messrs. Lloyd, proprietors of the London Daily Chronicle and Lloyd's News, have purchased outright the property of the Sturgeon Falls (Ontario) Paper Company and a valuable concessi on from the Ontario government. Messrs. Lloyd are the largest paper-makers in England, and the Sturgeon Falls property will now be their principal source of supply.

Mr. and Mrs. Bal'Angton Booth, the heads of the Volun teers of America, have made application to the circuit court in

Monte Clare, N. J., to have the name of their son, William, changed to Charles Brandon Booth, says the Herald. Ballington Booth said the boy had been named after Gen. William Booth, and the change grew out of difference between different members of the family.

Henry A. Girvan, of Ottawa, and Wm. Way, of Tweed, Ont., were killed in an explosion at Nelson, B. C., Friday in the Ontario Powder Company's plant, which was wrecked by a blast.