

# Messenger and Visitor.

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THE CHRISTIAN VISITOR  
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**Wireless Telegraphy at Buffalo.** The promoters of the Pan-American Exposition which is to open in Buffalo next month are apparently leaving nothing undone, which enterprise and a lavish expenditure of money can effect, to make it one of the completest and most attractive in the history of such undertakings. The latest fruits of human discovery and invention as applied to the world's arts and industries will find exemplification. Among the most wonderful appliances which visitors to Buffalo will have an opportunity of inspecting for the first time will be the Marconi system of wireless telegraphy. This branch of that wonderful art by which the most distant nations have been brought into immediate communication with each other is still in its infancy, and experts in the art of telegraphy hardly care to pronounce upon its future. The more sanguine, however, anticipate that by its means men will ere long be able to exchange their thoughts across the oceans, without cable or other visible means of communication. Nikola Tesla is said to be now at work upon the problem of transatlantic wireless telegraphy. The practicability of the wireless system for communication between places hundreds of miles apart has already been demonstrated. Mr. Marconi has succeeded in establishing wireless communication between the Lizard on the coast of Cornwall, England, and St. Catherine's, 200 miles distant, and arranged to duplex the line so that he could send two messages each way at the same time.

**A War of Revenge.** As a struggle for independence the Boer war is certainly a huge failure, but, considered as a war of revenge, it is not so inconsiderable. If the Boer must sacrifice not only his nose but his head in his controversy with Mr. Bull, he will have the satisfaction (if a headless man can be supposed to feel satisfaction) of having left some rather ugly impressions on that stout old gentleman's physiognomy. The military forces and organization of the Boers have been so weakened and broken that their operations have come to assume the character of a mere guerilla warfare, hopeless of any favorable issue. But it is still necessary for Great Britain to keep in South Africa nearly as large a force, and at nearly as great an expense, as at any time during the war. Happily the conflict is being carried on at a much smaller expenditure of British blood than in the days when Modder River, Spion Kop and Colenso were the names which figured most prominently in the despatches, and when the Empire waited with bated breath to know what was to be the fate of Ladysmith, Kimberly and Mafeking. It is now chiefly the taxpayer who is being bled, and though that is a far less terrible thing than draining the country of its best life blood, it is still a very serious matter, and the stubborn Boers may well feel a bitter satisfaction in the fact that their guerilla warfare is costing the British nation the amount of \$5,000,000 a week.

**Another King.** There has been lately added a new name, if not a new order, to the aristocracy of the United States. We have long been accustomed to hearing of the coal barons, the railway magnates, the iron and steel kings, the cattle kings, not to mention the princes of the turf and the lords of the ring, but now in addition to all these we hear of a "peanut king" whose surname is Mills and who has emerged fresh and new, with something of the smell of the mold upon him, from the ranks of the democracy, reminding us of Milton's animals emerging from the earth at the creative word, and "pawing to set free their hinder parts." But if King Peanut comes from the democracy, his evolution is only in line with that of all other kings. The "Peanut King" has had an interesting career and affords a fine example of that Yankee cleverness which understands how to seize and make the most of opportunities. He began life as a peanut vender on a train. When only twelve years old he had contracts with several railroads running out of

Chicago for the exclusive right to sell peanuts on the trains. This lad of twelve had grown men in his employ. Mills, the peanut vender, is now the employer of more than six hundred men. He contemplates putting fifteen thousand machines on the market, and when all are out it will require thirty thousand pounds of peanuts to supply them for one day. Anticipating this, Mr. Mills has expended between \$300,000 and \$400,000 in laying in the supply he thought would be needed. Although Mr. Mills denies that he had any intention of cornering the market, the fact remains that he has bought up the entire visible supply and no more can be purchased, except in small quantities, until the next crop is harvested.

**De Wet.** There have been persistent reports of late that the mind of the famous Boer leader, De Wet, has been so seriously affected by the experiences through which he has passed that his condition is one bordering so closely on insanity that he is now scarcely accountable for his acts. His magnificent resistance to the inevitable is neither war nor wisdom. A South Africa correspondent says, and apparently with much truth, that history will be as unsparing in its condemnation of De Wet as a patriot, as it will be enthusiastic in his praise as a commander. "His vanity—for the continuance of the struggle is nothing else but an inordinate vanity—has cost hundreds of lives without one single compensating advantage. His country is desolate, and, let it be remembered, De Wet has personally been responsible for most of the desolation. His nerves are shattered. He is irritable, unreasonable and cruel, even to his own faithful followers. But his greatest feeling of bitterness is directed against the Dutch of Cape Colony. Describing their attitude, one of the Boer prisoners to whom I was talking, spat on the floor with a grimace and told a tale of loathing and contempt, and he assured me that the sentiment was participated in to the full by his late commander. Towards the Transvaaler, too, there is evidently a feeling of distrust. De Wet has more than once sent secretly for recruits from among the Transvaalers, asking them to come and fight like men, and not skulk, as do most of their companions. From the date of the capture of Dewetsdorp the Boer leader seems to have lost all control over himself. According to his own men, he has literally flogged them into obedience. His discipline has been sterner than that of any German martinet. He has allowed no one to think but himself. 'Go and take a rifle and fight,' he said one day to Steyn, who wished to have a voice in the plan of campaign, 'but don't talk to me now.'

**More About the Doukhobors.** The question of the desirability of the Galicians and Doukhobors as immigrants was discussed at some length in the Dominion House of Commons one day last week. The Government's immigration policy was criticised adversely by Mr. Wilson of Lennox, Mr. Clark Wallace and others, and was warmly defended by Mr. W. F. McCreary, lately immigration Commissioner in Winnipeg, as well as by other members on the Government side of the house. Mr. McCreary spoke particularly in praise of the Doukhobors, and said that he had never met a class of immigrants who had impressed him more favorably. There appears to be no doubt that the Doukhobors possess many excellent characteristics. They are cleanly in their habits, moderately industrious, honest and peaceful, emphasizing in their religious professions and in their lives the principle of brotherly love. A certain manifesto or appeal, recently issued on behalf of the Doukhobors in Canada, indicates their unwillingness to conform in certain important particulars to the laws and institutions of this country, especially in respect to the tenure of land and the marriage relation. Mr. McCreary attributes this manifesto to a certain agitator, and holds that it does not truly represent the general attitude of the Doukhobor colonists. This may be the fact. It is not unlikely that the tendency of their

marriage customs to induce what would be generally regarded as immoral relations between the sexes has been exaggerated, but even so, the refusal on the part of any body of colonists to recognize and conform to the marriage laws of the country must be regarded as a serious matter. The insistence of the Doukhobors—if they really do so insist—upon the maintenance of the communal system, is, from some points of view at least, less serious. Still it is hard to see how the government of Canada could recognize a claim on behalf of a body of people to the maintenance of a system which would tend strongly to prevent their assimilation, in respect to language, customs and municipal regulations, with the general population of the country.

**The Budget Speech.** It could not have been with a light and cheerful heart that Sir Michael Hicks-Beach addressed himself to the task of delivering his budget speech before the British House of Commons on Thursday last. But if not cheerfully, the task was at least bravely faced by the Chancellor who evidently was in no mood to conceal from Parliament and the nation the gravity of the financial situation. Some eighteen months ago, when the Chancellor obtained from Parliament a supplementary estimate for the army of £10,000,000 and authority to raise £8,000,000 on treasury notes, it was expected that sufficient provision was being made to cover the expense of the South African war. But on Thursday last he found it necessary to point out that during the past year the war had cost £65,000,000, or \$325,000,000. The war has already cost twice as much as the Crimean war, and no one dares name a date when this tremendous expenditure, now amounting, it is said, to about £1,000,000 a week, will end. Besides there has been an expenditure of \$15,000,000 for military operations in China, which also still goes on. The total expenditure for the year was \$917,960,000, while the revenue was \$651,925,000, leaving a deficit of \$266,035,000. On April 1st the national debt stood at £687,500,000, an increase of £55,000,000 on account of the war. For the present year, Sir Michael Hicks Beach estimates the necessary expenditure at £187,600,000. The revenue on the basis of last year, he estimates at £132,225,000, leaving a deficit of about £55,000,000 to be provided for. To meet this in part, it is proposed to raise the income tax from a shilling in the pound to fourteen pence; place a graduated tax on sugar and molasses which would add about a half-penny a pound to the retail price of the higher grades of sugar, while the lower grades would pay a smaller duty, and also impose an export duty of a shilling a ton on coal. From these three sources an additional revenue of about £11,000,000 is expected, which would give in all a revenue of £143,225,000. Then by omitting the sinking fund for the year, the expenditure would be reduced to £182,962,000, leaving £39,707,000 which must be provided for by an addition to the debt, which with interest on the debentures would amount to not less than £41,000,000. In order therefore to finance the exchequer, the Chancellor asks power to borrow £60,000,000 by means of consols. The expectation had been that the Transvaal must bear a considerable portion of the expense of the war, but whatever may be eventually, it is evident that for the present nothing can be obtained from that quarter, the war having brought the Transvaal country to the brink of ruin. This little war that, in the opinion of experienced statesmen and generals, was to have been concluded in a few weeks, has already lasted a year and a half, has cost the sacrifice of many thousands of valuable lives, and more than £150,000,000, and still keeps an army of more than 200,000 men employed in South Africa. In concluding his speech Sir Michael Hicks-Beach said: "I have tried to put before the House a true account of our finances for the present and immediate future. It is our time no Chancellor of the Exchequer has had so difficult a task, and none has had a more indulgent audience. I aim at no transient popularity. I ask for no cheers, and I expect none. I come to tell the nation the truth and the whole truth. It is necessary for the salvation of the nation that I should do so. You have had your feast. You have all, Liberals and Tories, been mad for rioting and expenditure. Now comes the reckoning, and you can laugh or not as you please."

### Ministerial Qualifications.

BY REV. GEO. R. WHITE.

"I sent them with commandment unto Iddo, . . . that they should bring us ministers for the house of our God. And by the good hand of our God upon us, they sent us a man of understanding."—Ezra 8: 17, 18.

The preacher of the gospel occupies somewhat of a unique position at the opening of the new century. Some there are who question the utility of such a personage, if not his right to be. There are grounds for all shades of opinions respecting the preachers of this age. But every true minister of Jesus Christ should not only prove his right to be, but to be an acknowledged necessity of his day. If such is not the case there must be something radically wrong with the preacher. Occasionally a bad man finds his way into the ministry, but no age or denomination of Christians has a monopoly of such men. There is a sense in which we all live in glass houses, and it is dangerous to throw stones. Every age and denomination of Christians have had their times of humiliation in this regard. There was a Judas among the twelve, and there are said to be spots on the sun. So we need not be over-surprised if now and again a wolf in sheep's clothing appears among the chosen flock. But too great care cannot be exercised in regard to the men we set apart to the gospel ministry, and equal care should be taken on the part of churches in calling ministers to fill their pulpits. That a good degree of care exists among us is evidenced by the history of the denomination.

When Ezra wanted a minister for the temple at Jerusalem, after prayer for guidance, he said: "By the good hand of our God upon us they sent us a man of understanding." This passage suggests our theme: "Ministerial Qualification." Among the qualifications of a good minister of Jesus Christ we name—

I. First, Piety. Yes, the minister of Jesus must be pious. Do you ask me what I mean by the word pious or piety? I opened the dictionary and found this meaning: "A controlling reverence toward God indicated by a loving conformity to his will; a sense of dependence on the Supreme Being, producing habitual reverence and a disposition to know and obey the law of God." To this we would add piety in a truly Scriptural sense is a deep and abiding love to God and man, planted in the heart by the Holy Spirit. A pious man is one on whom God has laid his sanctifying hands, and in whom is manifest the spirit of Christ. "If any man have not the spirit of Christ he is none of his." Piety, therefore, must be basal in a good minister of Jesus Christ. Without piety all other qualities are as nothing and worse than nothing, for they only add to the wicked deception. Austen Phelps has said, "A pious rather than a profound pulpit is the need of the hour."

There is a cold declamation which is often called eloquence, that touches no heart and influences no life for good, because there is neither heart or life in it. "If I speak with the tongue of men and angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love I am nothing." It has been well said, "that it makes a great difference in the force of a sentence to know who is behind it." The character of the preacher will give force and power, or destroy the effect of the most polished and eloquent sermon. "What you are," says Emerson, "sounds so loud I can't hear what you say."

From such apostles, O ye mitred heads,  
Preserve the church! and lay not careless hands  
On skulls that cannot teach, and will not learn."

There is nothing that can take the place of piety in the preacher. When Dr. Read of London, England, visited America he had a strong desire to see Dr. Payson's church. The deacon led him reverently up the aisle and pointing at the pulpit said: "There is where Mr. Payson prayed." "I thought," said Dr. Read, "whatever might have been his power as a preacher he was greater in prayer. I was now sure of it." The same was true of Mr. Spurgeon. We speak of his preaching qualities, but those who heard him pray always spoke of him as a man mighty in prayer. How few ask concerning the minister—has he power in prayer, can he reach the ear of God, and move the hearts of men? But almost always, "how did you like his sermon?" Ah, my brethren, we want praying men in our pulpits. Men who can lay hold on God with one hand and lost souls with the other and bring them face to face. Can your minister do this! then he is a good minister? There is not the amount of communication over the mighty Atlantic cable of prayer there should be. The new century is in need not only of men mighty in the Scriptures but mighty with God in prayer. We need Apollos, but, O God, send us more Elijahs, who can shut and open heaven with prayer. The world is languishing for the bread of life, and only men of prayer can unlock the granaries of the skies and feed the famishing millions. We need ministers who can draw from heaven as well as earth. "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." But this

gift, my brother, is a personal matter between God and your own soul, and you will not receive it by the laying on of hands to-night, not, at least, by virtue of such a human act. But piety and Holy Ghost power you will need, or your preaching will die as the mist dies upon the mountain top, before the rising sun, while souls all about you will go down to death and hell.

II. The second qualification of a good minister of Jesus Christ we would mention is Common Sense. Common sense, like common honesty, commands the highest value in the ministry. Dr. Hodge used to say that "common sense is the sort of sense without which all other sense is nonsense." We do not plead for the colossal, the extravagant, the superior judgment of the great wits, but plain common sense. Your minister may be as pious as Job and consecrated as Paul, but if he lack common sense he will be a failure in the ministry. Examples are not wanting of good pious men who have failed for lack of good judgment. You can never feel safe with a pastor who lacks in this regard. You cannot have the confidence of the old Scotchman who, on being catechised for sleeping in church, said: "Ah, pastor, I can trust you." But there is always a sense of insecurity in a man who lacks judgment. The gospel of Christ is a common-sense commodity, and the man who preaches it must have judgment. Some years ago there was a lady who kept a private boarding house in the city of St. John, who promised a suit of broadcloth to the preacher who would tell her what was the next quality to piety in a minister. Some said education, others good manners, others good looks. But one day there came in a minister from the country, he replied "common sense." He took the broadcloth. If a minister lack training he can secure it, but if he lack common sense, God have mercy on him—even Wolfville cannot supply that lack. No amount of piety can atone for such a want. You could hardly find a perfect minister in this house tonight, and there are some excellent ones here. Mr. Spurgeon has put this bit of homely wisdom in the mouth of John Ploughman: "I never knew a good horse that did not have some odd habit or other, and I never knew a minister worth his salt, who had not some crotchet or oddity. Now these are bits of cheese that cavaliers nibble at. Dear me, if all God's creatures were judged in this way, we would ring the dove's neck for being too tame, shoot the robins for eating spiders, and kill the hens for not giving milk. When a man wants to beat a dog he can find a stick, and at any rate any fool may have something to say against the best minister in England." But dear friends, the lack of common sense is such a lack, as cannot be passed in silence.

III. Education is the third ministerial qualification we will mention: You remember that concise statement: "If God does not need our learning, much less does he need our ignorance." Yes, the minister must be educated, and the more the better. Get it where and how he may, in college or out of college, only get it. This age calls for an educated ministry, and has a right to demand it! A college course is not synonymous with an education. But if some men are stupid in spite of a college course, how tremendous that stupidity without it. Ezra said, "by the good hand of our God upon us they sent us a man of understanding." The opportunities are such that there is no excuse for a young man entering the ministry without a good degree of preparation. Even piety and common sense will not give the 20th century a successful ministry. There are responsible or irresponsible pulpit committees, who look for piety alone. But Ezra, under the inspiration of the Holy Spirit, thanked God for the "man understanding." A "call" from God in this day includes an education. A lot of brains in the skull of a young man, with a school-house and college in sight, is a special call from God to educate himself for life's work. Seed time and harvest are calls from God to the farmer to sow and reap, or he shall buy in winter. So when you see these qualifications, piety, common sense, and education, with a consuming passion for souls, then you have a man "called of God," as was Moses, Isaiah, John the Baptist and Paul. The mind must be trained to the noblest use of all its powers for God and man. And no young man has done his best, for his Saviour and the world, who has not availed himself of the possibilities of his day and generation. And training is needed not only that he may be able to instruct men in the great thoughts of God, but to meet the sophistries of the age, and guard with a jealous eye "the faith once for all delivered unto the saints." If preparation is needed for worldly callings, how much more for the heavenly? Jesus put his disciples into upwards of three years of training before he sent them out to preach. The inspired Paul exhorts Timothy: "Give heed to reading, to exhortation, to teaching." "Neglect not the gift that is in thee." "Be diligent in these things"—Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." The minister's mind is not like the widow's cruse of oil, he must be putting into it, or it will run dry. We do not mean that he is to be a dealer in second-hand clothes. But he must "read, mark and inwardly digest," theology, science, poetry, history, biography, illustrations, and keep mind and heart open to the passing things of God and nature, or his church will soon hint that a change of pastorate might be advantageous to him, seeing he is a young man. A most doubtful compliment indeed. But a "rehash," or even "hash" is not the most palatable bill of fare.

But here I must make a practical application of what I have already said. The brother whom we are to set apart to the work of the gospel ministry at this time, possesses to a good degree the qualifications of a good

minister of Jesus Christ. And in addition to those already mentioned, piety, common sense, and education, our brother has a good wife, the very next best qualification to those already mentioned for a minister. To this I am sure those of you who have been sometime on the road will testify. And now with these qualities of head, and heart, and home, followed by the divine blessing, success must attend the work of such a man; and the work of the Lord must and will prosper in his hands.

And now having spoken on the qualifications of a good minister of Jesus Christ, will you allow a few minutes to emphasize briefly the work of the good minister: It is the work of revealing and declaring God to men. It is a glorious work. And in order to do this work successfully there is no need of resorting to sensational method, so called. We rule out the methods of the Mitred Mountebank who

"Plays such fantastic tricks before high heaven  
As make the angels weep."

The gospel itself is sufficiently sensational. Its truths are tremendous in their import, and lay hold on the innermost depths of the soul. If the gospel is dull and the hearer listless, it is because the preacher has never felt its power in his own soul. When the clergyman asked David Garrick, "why is it that you draw the multitudes, while I preach to empty pews?" The actor replied, "because I set forth fiction as if it were truth, while you preach the truth as if it were fiction." When the satirist Summerfield was dying, he said, "Oh, if I could return to my pulpit but for one hour, how I could preach, for I have looked into eternity."

What the preacher needs is a vision of God, and the angelic messenger to touch his lips with the live coal from off Isaiah's altar, that he may see the invisible and hear the inaudible.

There are two words which may somewhat define the work of the minister, namely, "Theology and Anthropology," or the science of God and man. Between these two lie his mission. Man must know God and himself to be saved. (1) Theology, or the science of God. The preacher must reveal God to men. But, "who is sufficient for these things?" Sir John Franklin says, "that when trying to persuade a tribe of Esquimaux of the Divine Presence, and interest in men, the Chief answered him, 'there may be a God, but he surely knows nothing about us. Behold our poverty, our rude homes, our tattered garments. Behold you icy crags. There may be such a Being, as you mention, but if so he is surely afar off.' The old Chief's idea of God is not peculiar to the poor Esquimaux. There are men and women in our congregations, whose conception of the divine immanence is not very far removed from that of the poor savage. It is the task of the preacher to so reveal God that these shall not only see but obey Him. It is a glorious work to help a man to find God. For such a task the minister needs not only Isaiah's vision, but Moses's burning bush and the voice from heaven saying: "Come now, and I will send thee."

(2) Anthropology, or the science of man. We do not know ourselves or our neighbor. We are not only strangers to each other, but very ignorant of God. It is not the whole duty of the preacher to unfold the knowledge of God in a general manner from the pulpit. He must preach righteousness in the great congregation; but sometimes he must speak to the individual. So the call came to Nathan, "go show David his sin." The King had committed a dreadful offence. He had murdered Uriah and taken Bathsheba to wife. Conscious guilt had clouded his soul for many days. God seemed afar off. He had resolved to bear it alone, and to try to atone for his guilt in his own soul. He was unfitted for service. Three words blazed forth wherever he went. Did he look upon the starry sky where he was wont to trace the handiwork and behold the glory of God, the trio was there. Did he seek the holy temple for worship, prayer cooled upon his lips, the spirit of worship forsook him. Wherever he looked he saw three words only, "Murder," "Adultery," "Avarice."

Into the presence of the King came Nathan the Court preacher. After the usual salutation, he informed the King that he had a little matter to lay before him for judgment. Then with a master stroke of delicacy the preacher cast his message into the form of a parable: "A poor man had a little ewe lamb. It was dear as a daughter, ate of his food and drank of his cup. His rich neighbor had many flocks and herds, but when his hospitality was needed, he spared to take of his own possession and seized upon the ewe lamb." Enough! Enough! cries the justly indignant King. "As the Lord liveth the man that hath done this thing shall surely die." Now prophet of God, speak! "Thou art the man." Stripped of ermine and purple the King stood condemned; and, as with a sword in his bones, David prostrates himself before God. "Hear him pray: 'Have mercy upon me, O God, according to the multitude of thy tender mercies. blot out my transgression. For I acknowledge my transgressions, and my sin is ever before me. Against thee and thee only have I sinned and done this evil in thy sight.' Thus must the true minister of Christ lay bare the transgressions of the people, and bring the guilty face to face with his sin. It is not an easy task. For to preach the truth this way, is to touch men at the very core of their being. Thus the Gospel is the power of God unto the salvation, or condemnation of men. For this story of sin and redemption is everlasting true. "And there is no difference, for all have sinned and come short of the glory of God." Could the preacher of to-day utter parables as did Nathan and Christ, he would save both himself and them that hear him. Is it any wonder that Paul said: "Brethren pray for us." If the inspired apostle felt his weakness to declare the divine message. If he stood in awe lest his tone of voice might unworthily represent his Lord, and felt his inability to modulate his voice and manner sufficiently to give the loving invitations of Jesus, how shall our poor uninspired tongues speak his praise, and tenderly invite sinners to the Lamb of God who taketh away the sin of the world? So would we cry from the very depths of our souls, "Brethren pray for us," that utterance may be given unto us, that our lips may be touched with a live coal from off the altar of God; "pray for us," that we may speak the message of God clearly and boldly as we ought to speak. Oh for an unction from the Holy one, for after all spiritual things are only spiritually discerned. "But, we have this treasure in earthen vessel, that the excellency of the power may be of God and not of us."

### Trustees of Baptist Churches in Nova Scotia.

The trustees of a Baptist church are entrusted with the property of the church. The church appoints them and gives them their power by vote at a meeting, of which previous notice had been given. The place of a trustee is in the church; but it would not be illegal for a church to appoint an outsider a trustee. The resolution to appoint trustees should be carefully worded, providing that in case of death, removal, exclusion or ceasing to act, the other trustees could inform the church, which thereupon would give notice and hold a meeting and fill the vacancy. The quantity of power lodged in the trustees can be fixed by the church when appointing them: if not defined, they would have charge of the church property for church purposes only.

The N. S. Legislature in 1878 (chapter 69) passed an act securing to Baptist churches in Nova Scotia the benefits of incorporation. It consists of eight sections, epitomized as follows:

(1) Any Baptist church can secure the benefits of incorporation by the following procedure:

(2) Members of such church duly assembled at the place of worship shall by a majority of votes elect three or six or nine persons as trustees, who (and their successors in office) shall be a body corporate on behalf of said church.

(3) Public notice shall be given of the meetings for election of trustees under this act, at one regular service of the church on each of the two Sabbaths next preceding such election, the object, time and place of such meeting to be stated in said notice.

(4) The trustees shall be so divided by lot at the first election that one-third shall go out of office at end of one year; one-third at end of two years, and one-third at end of three years, and three after the term of service of one-third of the board shall expire annually, and their places shall be filled by new election as in section 3. Those going out of office shall be eligible for re-election.

(5) The trustees first elected shall file in the book of records of church business an account of their election, signed by the chairman and clerk of the church meeting appointing them, and thenceforth the board of trustees shall be a body corporate. Such trustees shall hold meetings to transact business, a majority of whole number of trustees shall be a quorum, and a majority of the votes cast shall decide any question.

(6) Such trustees shall take charge of the property of said church, both real and personal; but such trustees shall have no right to divert the property of said church from uses appointed by the church, or to incur debts beyond what is necessary for the proper care, repairs and preservation of the property of the said church, unless such authority is especially conferred by such church on such trustees; and such authority to alienate, sell or encumber shall be valid only when approved by a majority present at a meeting of persons qualified to vote for trustees, such meeting to be called as provided in section 3 of this act. In other respects the trustees shall have all the rights, powers and duties granted by law to bodies corporate.

(7) When a person elected trustee shall die, or for the term of six consecutive months cease to attend or support the worship of said church, his place may be declared vacant by an official notice of the Board of Trustees to the church, and a new election shall be ordered to fill the vacancy.

(8) This act shall not interfere with the churches already incorporated.

Probably it is well for this old act to be brought to the notice of the churches. Unless other powers are sought there is no need of special incorporation. This act, if complied with, "incorporates" the Board of Trustees who are appointed by the church. J. PARSONS.

Halifax.

### Government Monopoly of the Liquor Traffic.

In this week's issue of the MESSENGER AND VISITOR, I notice editorial reference is made to an address delivered by the Hon. Geo. E. Foster recently, in Massey Hall, Toronto, on the Public Ownership of the Liquor Business. I may say I happened to be present on that occasion and I was especially impressed with Mr. Foster's changed attitude towards the liquor problem, as compared with what it was in former years. I remember of listening with very much pleasure to the same speaker, as he discourses with great earnestness on the evils of rum selling. How on that occasion he pleaded in burning words of eloquence and a logic that could not be shaken for the enactment of laws by the government that would close the saloons and drive the traffic from the land. That was many years ago. Mr. Foster was only a boy then and he was looked upon as the "rising hope" of the temperance party. Since that time Mr. Foster has risen, step by step, to a position of power and wide influence and with his accession to power and influence, has come, in some way, his changed attitude to-

wards the saloon and prohibition. This change in the honorable gentleman's sentiments, have, of course, been especially noticeable when, as has often happened, the question of government interference with the business of the rum sellers, was introduced into parliament. Knowing all this, and also our many disappointments, first by one government and then by another, I did not go to Massey Hall that Sunday afternoon expecting that we would receive many crumbs of comfort from the remarks the speaker might have to offer. I confess though, I was not prepared to find him quite so pessimistic as he appeared to be.

Mr. Foster's reference to the Gothenburg System was becomingly cautious, in fact he told us he did not dogmatize and was not sure, even if he had the power, he would be prepared to introduce the system by government enactment, so after mentioning some of the possible benefits of the system he left the question with us that we might think over it and see what we thought of it.

I may say that for one, I have thought it over and read it over all I want to, and have long since come to the conclusion that it is a deception of Satan's and a refuge of lies, and if Mr. Foster or any one else is going to seek refuge then, I am not going to follow him. In the most cursory glance at the Gothenburg System two leading questions present themselves for solution: First—Is it practicable? and Second—Is it right?

First—Is the question of the government ownership of the liquor business in Canada a practical one? What are the facts—The government tell us now that they cannot give us prohibition because the opposition is so strong. There are a good many of us that do not believe this, but if it be true, then by what feat of power is this same government going to drive out all the distillers and brewers and all the sellers, wholesale and retail, that they, that is the government may enter the trade themselves.

Second—Is it right? This of course, we all believe, is the question every true Christian is concerned about more than all others put together. Is the traffic in strong drink under the ban of the Bible? Is every saloon a blighting curse in the community in which it is located? If so then how could the government of this fair Dominion of ours, take over the business and run it themselves. It may be said the means which are bad will justify the end which is good, or hoped to be good. Well, this may be good Jesuit doctrine but it is not good Christian doctrine. There is one principle laid down in God's word, this principle is safe, in guiding us to a conclusion where this or any other question comes up for our discussion, namely it is never right to do evil that good may come, every principle, not in harmony with this one, is dangerous and unchristian.

In conclusion I want to say, that though not feeling as strong physically as I once felt, and therefore not able to do what I once did, my zeal in the prohibition cause is as strong as ever. Prohibition, in my judgment, is the only solution of the liquor problem, and whether the remainder of my days are few or otherwise I expect to live and die protesting as I have always done all through my public life against every other system, God helping me. I. E. BRILL.

Toronto, April 13.

### A Message From the Great West.

MY DEAR FRIENDS IN THE EAST.—I regret to say that my old enemy—sciatica—has again gripped me and thrown me on my back. Bear with me while I use my pencil in the interest of the work in the prosecution of which I have fallen, for though the workers fall the work must go on.

I am not going to say like Jehu, "Come and see my zeal for the Lord," but I am going to confess that, in this case at any rate, my zeal has over-stepped the bounds of prudence and brought upon me the relapse from which I now suffer. During the month of respite from pain my health was so good and the work was so delightful that I forgot the weakness of this frail body and overtaxed its powers—the climax being a twenty mile ride to this new town on horseback, at times wading through sloughs that wet the feet that hung by the horse's side.

The month of good health which the Lord was pleased to give me was a very busy month with the little band of Baptists worshipping at Austin. On the 4th of March we had our first meeting to consider the propriety of erecting a place of worship. On the 18th we laid the foundation of the building and on the 31st it was dedicated to the service of the Lord with only one day's work required to complete it, except plastering and painting (the lathing is done) and all was done by voluntary labor. Not one dollar was paid for work. It is not as large as Spurgeon's tabernacle, but it will comfortably seat 100 people and is a gem in neatness and built of the best material, the ceiling and wains-coting are of clear fir, oiled, and, altogether, it is neat and comfortable, answering our present needs and suited for a vestry when a larger building is required, and, our debt is only \$170 on

land and building. To meet this amount I am going to ask you to help a little.

This house is in the village of Austin. About a year ago we opened an appointment in a place now called Edrans. A new branch of the C. P. R. has gone through and a town is rapidly growing. There is no place of worship within a dozen miles. There were about 200 men cutting cord-wood here last winter and not a place for them to go to hear the word of the Lord, (our appointment was in a school-house 2 1/2 miles from the town).

We secured land and I came here this week with my saw and hammer in the interest of the building, and strange to relate, this terrible "toothache in the hip" came upon me on the way, and forced me to bed on my arrival, but the work shall go forward. Even now we have some of the lumber on the ground and we hope to have it ready for summer services in a very short time.

A friend that just now left the room says if I get the frame up and sheeted he will shingle the roof and he is not a Baptist either. Indeed there is but one Baptist in the town and she is a widow.

At Edrans, where I am now lying, there never was a gospel meeting held by any one. It is a great disappointment to me not to have been able to carry out my plan which was to work on the building during the day, with any volunteers I might get to help me, and preach to the people from the lumber pile in the twilight. Perhaps the Lord will permit me to do this yet. I shall report progress later.

Yours very truly in service and affliction,

D. G. MACDONALD.

Edrans, April 8.

### Sunshine and Shower.

I strolled one sunny morn through garden walks  
Where bloomed the blushing roses and the hollyhocks,  
The fair, white lilies and the foxgloves tall,  
And morning-glories clinging to the southern wall.

From shady nooks, shy violets peeped at me,  
And pretty pansy faces laughed in very glee,  
The waving foliage of the feathery elm  
Threw shifting shadows over all the fragrant realm.

I noted with what joy the blossoms greet  
The sun, and in his presence grow more rich and sweet,  
The dewdrops on the grass like diamonds gleam,  
And tiny buds unfold beneath his loving beam.

I left the garden then and went my way,  
My heart, too, gladdened by the bright sunny day.  
"How needful sunshine is to life," I thought,  
"And what unnumbered wonders hath its power wrought."

I sought the garden once again at noon,  
But found the little flowers fading all too soon.  
The earth was dry and parched, the dewdrops' gone;  
The freshness vanished, that had charmed me so at dawn.

I left the flowers, saddened by the sight,  
The sun still shone with all his unrelenting might;  
"O for some rain," I said, "refreshing rain,  
That every drooping flower may be revived again."

That sultry afternoon when all the air  
Was hot and dry, no trace of coolness anywhere,  
I sought the vine-clad bower by the brook,  
To while away an hour with a favorite book.

The buzzing bees and softly purling stream  
Soon changed into the fitful fancies of a dream,  
Until a sudden gust of fresh, sweet air  
Cooled my hot brow and from it lightly fanned the hair.

My bower's door framed in a pretty scene  
For while I slept the earth had donned a fresher green,  
The flowers now smiled amid their falling tears,  
And sweetly fell the sound of raindrops on my ears.

That evening when the glowing sunset shed,  
Its golden radiance over lawn and flower bed,  
Again I sought the garden where I saw  
On each sweet flower face the universal law,—

That sun and shower, light and shade they need,  
To bring to full perfection both the flower and seed:  
That too much sunshine will the bloom destroy,  
But shower and sunshine mingled form the fullest joy.

And sun and shower are needful to us too;  
He knows not joy who ne'er the rain of sorrow knew,  
Only through both may we full life attain,  
And pleasure is ever sweeter after the dew of pain.

MABEL V. JONES.

Wolfville, N. S.

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I should have liked to do. I, as so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the Gospel; my grown-up daughter a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."—  
Life of Faith.



### "Messiah's Second Advent," Again.

I have just completed a careful reading of Dr. Goodspeed's book, on the above subject. The several reviews of the book that I had read prepared me to expect an able treatment of the subject. In this, there is no disappointment. The book is ably and carefully written. There is, however, a deep disappointment about the book. I had hoped for a calm, judicial exposition of the scriptures bearing upon our Lord's Second Coming. Instead, Dr. Goodspeed writes as one holding a brief for the defence of his favorite child, Post-millennialism. There is scarce a page of the book on which some tenet of Pre-millennialism is not arraigned. The controversialist stands out from every page. In the treatment of a subject of such confessed difficulty, it would have been vastly more helpful to have shown the teaching of scripture as clearly as possible, leaving all theories alone. In this respect Dr. Goodspeed has thrown away a golden opportunity. His book is disappointing. The book is an admirable illustration of its author's own statement, "It is much easier to criticise explanations that have been offered than to put forward one that is better." Psalm, 173.

The present writer is far from accepting all the dogmatic tenets of Pre-millennialism. He is equally far from believing that this system which commands the enthusiastic assent of many of the foremost Christian thinkers and workers of our day is all of Satan. He has failed also to discover in any expositions of Post-millennialism he has yet seen an adequate explanation of all the factors involved in the problem. We are greatly in need of an exposition of scripture bearing on the Second Coming of Christ which shall be as free as possible from the bias of any system of thought. Let us have the unbiased truth.

The study of Dr. Goodspeed's book confirms the present writer in his belief that the final word on this great doctrine is yet to be spoken.

Guysboro, N. S.

R. OSGOOD MORSE.

### Notes From Newton.

Since last writing a number of lectures have been delivered in the Seminary Chapel. Dr. F. E. Clark, the Founder of the Christian Endeavor Movement, gave three lectures during two succeeding days on the ministry of the future. Dr. Clark lays great emphasis on the minister's relation to the young people. He speaks from large observation and experience. It was a pleasure to hear him.

Mr. David, a Persian, who is taking his fourth year at Newton, placed before the students in a very graphic manner the condition of his native country. Interest in the subject was increased by means of stereopticon views.

Rev. Charles Morris, who has been in Africa and expects to return thither shortly, on two occasions thrilled the audiences by his burning eloquence as he discoursed on the condition, needs and prospects of the dark continent.

As the brethren in the Provinces are bending their energies toward the raising of their last \$15,000 of the Forward Fund, the New England Baptists have before them the task of raising \$90,000 in the next six weeks so that with Mr. Rockefeller's conditional gifts, the Newton Endowment may be increased by \$300,000.

It is a matter of great encouragement and one that calls for sincere gratitude that the Missionary Union has been able to close the financial year so well. Instead of increasing last year's burdensome debt of \$110,000, the Union has been able to meet current expenses and to reduce the debt to about \$37,000. Had a reduction not been made in the debt it is stated that serious retrenchment would have been inevitable.

A number of the students are looking forward to the pleasure of attending the banquet of the N. E. Alumni of Acadia, which is to be held in the United States hotel, Boston, on April 23rd.

The Nova Scotia members of Newton's graduating class are: Rev. John A. Harding, Rev. Archibald Mason and Rev. Melbourne B. Whitman; the New Brunswick member is Rev. Warren H. McLeod. The first of June these will be ready for the service of Christ in the churches. Their address is Newton Theological Seminary, Newton Centre, Mass.

Newton Centre, April 18.

A. F. NEWCOMB.

### A Message to Parents.

FROM A RECENT SERMON BY REV. DAVID HUTCHINSON OF MONCTON. TEXT, PROV. 22, 6.

I, First then, regarding the work to be done. The training of the child. "Train up a child in the way he should go. And first, let me say that it is a work of the utmost importance. Instantly we see the importance of it, when we think of it, in its relation to the future life of the child.

We all know men with whom it is no pleasure to associate. Their language is coarse, their ways rough and the spirit they manifest is lacking in refinement and gentleness. Their whole life is a reflection upon their parents, or guardians. We do not blame them, we pity

them. They are what they are because their early moral and spiritual training was neglected.

Then, in addition to being important, this work is also necessary. It is necessary in view of the fact that there are other forces at work to influence the child's life in a wrong direction. On the street, in school, and in play your child and mine are all the time coming into contact with children whose parents set no good examples before them and exercises no good influence over them. The very best preventive against moral, or rather immoral contamination, is to have the child thoroughly inoculated with all that is truthful and pure, and good. The child should be so trained that there will be within itself that which will resist moral evil, even as a person vaccinated is supposed to be proof against smallpox. In other words we would have the child so trained to hate everything that is untruthful, dishonest, impure and mean, that it will avoid them as it will avoid anything else that is calculated to bring harm, or suffering to it. It is said, well said, that to give your children a good education is about the best thing you can do for them. There is just one thing, which in any judgment comes in ahead of that.

It is to have the moral and spiritual nature trained in all that makes for righteousness, and true godliness. It is in the doing of this that the child's moral nature is nourished, and developed and strengthened. As there is a good, sound, physical constitution, so there is such a thing as a good sound moral constitution. And as the one fits us to resist the attacks of physical sickness and disease, so the other fits us to overcome the attacks of moral evil. The moral training of the child is certainly a necessity.

I would further add in this connection that it is a difficult work to which our text calls us. Some there are who do not find it difficult, because, while they have children to train, they never apply themselves to the work of training them. They allow the children to run wild and to stay out till all hours at night. It is only a matter of time and such children will be found living vicious, if not criminal lives. The street is a poor college for any boy or girl to attend. The parents who allow their children to spend most of their time out of the home, while they may get rid of the difficult task of training them, will by God be held responsible for neglect of parental duty. Those who most conscientiously apply themselves to the task of bringing up their children aright; are they, who know how very difficult the work is. The work of teaching arithmetic, grammar and history in the class room are play compared with the moral training of the child. We have all manner of pet names for our children. This is natural and I would not have it otherwise, but from what I know and have seen of children it has never been difficult for me to believe the doctrine of human depravity. How very quickly the evil begins to reveal itself. Temper, obstinacy, disobedience, falsehood, dishonesty, are all there in germ and develop whenever the circumstances become favorable. How to get the child to understand that such and such a thing is wrong, and therefore, to be avoided, is one of the difficulties in connection with the work of child-training. Then, when a child has done wrong, it is sometimes difficult to know the kind of corrective that needs to be applied, and also the best means of applying it. Our children differ as much in disposition as in their features. Whatever be the nature of the correction it should always be suited to the age and temperament of the child. Moreover painful as the correction may be, the child should be impressed by the fact that it is prompted by love. So much then regarding the work to which the text calls us. It is important, necessary, and difficult.

II. Next we are to consider those by whom the work is to be done. Train up a child—who? Who is to do this? The one upon whom nature has laid responsibility. Who, if not the parents, is responsible for the proper moral training of the child? Yes, to you, and to me, as parents God speaks when He says: "Train up a child in the way he should go." This is a responsibility inseparable from parenthood. Oh, I would that all parents felt this more than they do! Read the Old Testament scriptures, and read the exhortations addressed to parents in the epistles of the New Testament, and you will at once see that God holds us solemnly responsible for a faithful discharge of this duty. He holds parents as he holds no one else responsible for the moral training of the child. And you will notice, that it is in connection with a faithful performance of this duty, that God promises to bless. Our earnest and conscientious efforts to instruct our children in all that is right and good; He will so bless that they themselves will come to choose, and love and practice the things that are right and good. "Train up a child in the way he should go, and when he is old he will not depart from it." May it not be that failure on the part of some parents to perform this duty is the reason why many a home has had to mourn the loss of a son or daughter? Perhaps if we were on God's side of the screen we should see that the salvation of the child depended upon its being taken away from the parents to whom he had entrusted it.

There is a responsibility that belongs especially and peculiarly to you as parents. You cannot get rid of it,

even by sending your children to Sunday School, or to church. Not upon Christian pastor, nor upon Sunday School teacher but upon you primarily and chiefly rests the responsibility of training up your children in the way they should go.

III. And this leads me, in the third place, to speak on the methods employed in accomplishing the work.

Train up a child—how? How is it to be done? We answer, first, it is to be done personally, not by proxy. We are assured that in larger cities, and in certain wealthy congregations there is a growing tendency on the part of more well to do people, to hand over the training of the children to nurse and to governess. They have so many public duties and social engagements that they have not the time to devote to the moral oversight of their offspring. Ah! such people need to be reminded that they are neglecting a greater duty for a lesser; and that there is no public duty or social function that is one-half so binding upon them, as that of bringing up their children in the way they should go. Nature has so nicely adjusted mothers that there is no one better fitted to influence the child than the parents. In the work, therefore, of training up the children coming into personal contact must not be forgotten.

Then as parents, we should never lose sight of the fact that our chief duty toward the child, is to train it up aright. We should work steadily at this one thing all unconsciously to the child. We should from time to time arrange to be alone with our children. We ought to pray with them and teach them how to pray.

Gently, lovingly and consolingly we should talk to them of Jesus and try to persuade them to give their hearts to him. We should encourage them to commit verses, psalms and whole chapters to memory. All this of course, must be done wisely and kindly, and not by the use of the birch, as in the days of the old Puritans. Said Paul of Timothy: "And from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation." Who were his instructors? His mother, Eunice, and his grandmother, Lois. The family altar, too, is an important matter in the moral training of the child. Nor should we neglect to bring our children at a very early age to the services of God's house, and to the Sunday school. In this way proper habits are formed, and habit, we are told, "is second nature." Never mind if at first they are somewhat restless; after a time they will get used to it, and will be as well behaved as some of the older people. If such matters as those to which we have just referred were only prayerfully attended to by Christian parents, how many more of our children would early in life become Christians.

Then one most important element in the training of a child is example. The child is a born mimic. Indeed, we never outgrow the tendency to imitate others. We do so unconsciously. All unknown to ourselves we become like those with whom we habitually associate. This being so, how very important it is that the example we set our children is such that they can safely copy. These then, are some of the ways in which we are to train our children up in the way they should go.

### New Books.

An Outline of New Testament Theology, By David Foster Estes, D. D.—Professor of New Testament Interpretation in Colgate University, Hamilton, New York.

The matter embodied in this book, the author tells us in a preface, was originally prepared for the use of classes in the Hamilton Theological Seminary and has been repeatedly used in the course of classroom work. It is a 12 mo. volume of 253 pages in large type, and is therefore of course, as its title indicates, not an exhaustive treatise, but an outline. Accordingly conclusions are often given without a statement of the reasons which have led to their acceptance. The author generally cites the passages upon which especially he bases his conclusions, but in view of the scope and purpose of the book, exegetical discussions have been rigidly excluded. The aim is evidently to enable the reader to reach conclusions by a careful study of the New Testament writings rather than by the argumentation of the author. The subject is discussed in ten chapters, of which the first is introductory and explanatory; the second deals with The Facts relating to Jesus; the third with The Testimony of Jesus to Himself; the fourth with The Apostolic Doctrine concerning Jesus; the fifth, The Doctrine of God; the sixth, The Doctrine Concerning Man; the seventh, The Nature of Salvation; the eighth, The Basis of Salvation; the ninth, The Conditions of Salvation; the tenth, The Development of Salvation, and the eleventh, The Consummation. It will be seen that Dr. Estes has adopted the methods of systematic theology in part, discussing his subject under the heading of leading doctrines, rather than by setting forth directly the teachings of the New Testament. His plan is to trace each doctrine through the several books, beginning with the teachings of Jesus as given first by the synoptists and then in the fourth gospel, then following the enquiry through the epistles of Peter, James and Jude, the Pauline epistles, Hebrews, the epistles of John and the Apocalypse. This plan has its advantages and its disadvantages as compared with some other plans, but the earnest student who is willing to search the Scriptures for their teachings upon the great questions respecting human redemption and the relation of men to God will find Dr. Estes' outline of great assistance. It should be a most helpful book for the pastor both in reference to preaching and for Bible class work.

Silver, Burdett and Company, New York. Price, \$1.25.

## \* \* \* The Story Page \* \* \*

### One of the Shepherd's Friends.

BY W. SCOTT KING.

I know a window, not in "Thrumms," but in an out-of-the-world Welsh valley with a long unpronounceable name, out of which there has been looking for many years now a human face of haunting wistfulness. It is, or rather was when I caught my first glimpse of it, the face of a young man, but to day of youthfulness there are left not many traces. Ten years ago the cheeks were whiter and the eyes, those deep-blue appealing eyes, flashed with rebellion and defiant discontent, and the gaunt peaks of the wild Welsh hills which stand around, as if sworn to keep perpetual guard, were looked upon as the inexorable walls of a prison. Happily those days are gone, and there is now just a little color in those blanched cheeks, and the mutinous look has almost entirely faded from out the deep-blue eyes, while the body-guard of enclosing hills has become the boundary of a sanctuary.

Ten years ago I was the head master of a London Board school. The summer term had just closed, and I was debating where to spend my month's vacation. Gazing idly out upon the deserted asphalt play-ground that evening in July, there broke into my mind a troop of old college memories. It was one of these which led me to decide upon a walking tour in South Wales. I recalled the scene exactly—the studious of enthusiastic, beardless debaters, each excitedly defending his own favorite theory, which in this case meant his own country or county. Scotland was being pitted against Wales, and Surrey indignantly hurled at Westmorland. We were discussing the relative merits of our birth-places, and the power of natural scenery to elevate or depress the mind. And most distinctly of all I could see the flashing deep blue eyes, and hear the rhythmic modulations of the Celtic voice of Evan Athay, the impassioned advocate of the vales and hills of South Wales. By the way, what had become of Athay, I wondered. What a brilliant student he had been, topping all the exam. lists with more ease than poor laborious I struggled into a middle place. He was a veritable prince of gaiety, too, and exuberant spirits. His last letter to me had been a short one, acknowledging my congratulations upon his gaining his London B. A. No doubt he was a head master in Cardiff or Newport by this time, and in full sail for an inspectorship.

Yes, I would spend my month in verifying Evan Athay's eulogies of "The Land of my Fathers."

One evening, ten days later, I came upon the little village of Llan—a village which, had it been baptized in harmony with its aspect on that serene summer evening long ago, should have been called the Home of Peace. Surely if villages as well as little children have their guardian angels, as once it was the sweet superstition of men to imagine, the guardian angels of Llan were the spirits of rest and contentment. And all seemed as remote from the scramble and push, the care and heartache we call modern life, as if London had yet to be built. "Athay, you are right," I said to myself, "and I should vote for Wales if we were back at college."

The landlady I secured was a typical little Welshwoman with mobile mouth, expressive eyes, and a rhythmic rise-and-fall cadence in her voice. She held out to me mouth-watering promises of hot Welsh tea-cakes to be ready in half an hour. It was during that half-hour when strolling up the tiny street, now glorious with the gold of the dying sun, that I encountered that face at the window. So this haven of peace had its tragedies, after all, I thought. The next instant the face was withdrawn from its framework of over-hanging jessamine, but not before its wistful blue eyes had smitten me with the agony of recollection. A few minutes later my landlady told me the story. It was the old, old theme of early hopes nipped by unkindly winds, brave ambitions drowned in the rough seas of endeavor, the angel of affliction with flaming sword relentlessly barring the gate which leads to success and fame. At one point in her story I pushed the tea-tray from me. No, I wanted nothing more. How could I eat and drink, I who had known him in his beautiful strength and promise, who had felt the contagion of his noble purposes, who could still hear in the distance of the past the rise and fall of his deep, rich voice, when just outside in the darkening village, wrecked in mind and broken in body, lay the dearest of my college chums—Evan Athay?

"I know him," I said at length, overwhelmed alike by the coincidence and the tragedy; "I was with him at college."

"Then it's glad they'll be to see you," replied my hostess, "for they can't do anything with him whatever, and that's the truth. He won't let nobody even speak a mite o' comfort to him; he says God's thrown him away, and it's no use talking." And the motherly face went behind the apron.

And then I nerved myself for the interview. When I entered his diminutive parlor later in the evening his greeting more than fulfilled all my forebodings.

"Go away! go away!" he cried, with a look of forbidding despair. "Why did you find me out? You only want to mock me, to pity me, to talk of submission to me; but I won't hear it."

"Dear old boy," I cried, as jovially as I could, feeling no joviality, "fancy finding you of all people in this lovely little corner of the earth."

"Corner!" he echoed, bitterly, "grave you mean." Gradually, however, this black mood lifted, and I lured him on to tell me what happened since I heard from him last.

"Then I took my B. A., you know—you wrote to congratulate me I remember—and then I got a headship at Cardiff." Here he paused, and I knew we were on the threshold.

"And a tip-top head you made, I'll be bound. How did your pet theories work, by the way? I'm always asking our fellows when I meet them whether college-bred ideals stand the test of school-room practice. You were always preaching Dr. Arnold to us, you remember, and saying you believed education meant a vast deal more than a knowledge of the relation of subject to predicate."

"At this he almost smiled, and I hoped I was making progress."

"My ideals! I put them to work, and they had begun to answer. Oh, they had really begun to answer. And my staff of under-teachers caught the enthusiasm, and the whole world seemed opening out fair and glorious; and then—O God?"

There was a long silence, which I did not know how to break, for I knew that he was thinking of his swift and irrevocable breakdown, and the slow but sure footed on-coming of the spinal paralysis which had flung him upon his bed by the window maimed for life, maimed, I fear, in soul no less than body.

"King, are you a Christian?"

His question came almost fiercely.

"I hope so; I try to be," I answered.

"Ah! but you can stand upright and face the world like a man; that explains it. But solve me this problem—we solved many a mathematical one in our 'dens' at college long ago. Solve this one if you can for your worn-out old chum. Why did the Christian God make me the boy I was, and fill me with those ideals and ambitions we have been talking of, only to fling me away on this bed, this 'mattress grave' as poor Heine called it—for the rest of my days? I see no wisdom, no reason, no—no economy in it, much less goodness."

I am ashamed to say it, but I staggered under the burden. Now for the genius of a Milton to "justify the ways of God to men." And what a poor defense I made; I felt it was unworthy and inadequate as I looked into his yearning eyes, and, worst of all, I knew he could see my want of conviction. But, to tell the truth, I was young myself in those days, and the world's universal law of "perfect through suffering" was as great a mystery to me as to him, though, as he said, I could stand upright and face the world like a man. I did my best, and stumbingly offered my explanation, but that I had failed was written in the cutting irony of his reply.

"Exactly! there is no explanation. This world was made for the strong. To the weak it says, 'Go to the wall! out of the way.'"

Ashamed and humiliated I tried to turn the current. Had he heard any college news lately? Where was Richards? Did he know Kelson was an inspector in Glasgow? But I had struck the worst note of all. It was precisely this thought of what his late comrades were doing in the world, I found, which was killing him day by day as he lay inactive by the window.

"Stop!" he cried. "I cannot bear it. Don't tell me, for mercy's sake, what they are doing. They are where I want to be and should have been. I hear the bells ringing at nine every morning, I see them stand at the desk and call the register, I see them place the board and take the chalk; and then away they pass, on to the goals I love and shall never, never reach!" And his voice broke off with a sob.

[Continued next week.]

### A Soldier.

Jimmy went with his mother to see the soldiers march away, and on the way home he said: "Oh, I would like to be a brave soldier and go away to battle!"

"I am afraid you wouldn't make a good soldier," said his mother.

"Why not?" asked Jimmie in great surprise.

"Soldiers must be very brave and very obedient," said his mother.

"I could be brave and obedient if I were a soldier," said Jimmie.

That afternoon, when he was playing, he cut his foot on a piece of glass, and came in crying so loudly that his mother was alarmed. When the hurt was washed it was found to be only a tiny cut.

"Soldiers sometimes have a foot cut quite off," said

mother, as she tied it up. "I wonder if they cry?"

Jimmy looked rather ashamed for a moment and then stopped crying. When his mother asked him to bring a pail of water he whined out: "Oh, why do I have to bring it now?"

"Soldiers never ask why, and if they didn't do at once what they were told, they could be sent home in disgrace."

Jimmy went after the water without another word. When his father told him he could not go to the picnic the next day, he looked as if he were ready to cry; but, catching his mother's eye, he smiled instead, and then his father said: "I am glad you do not complain about it. You cannot go to-morrow, because there is no one to go with you; but I shall take you to the lake with me some day next week."

At half-past eight mother said: "It is bedtime, my boy."

"Oh, why!" began Jimmy, but his mother said "soldiers," and he jumped up laughing, and began putting away his papers.

"Do you think you would make a good soldier?" asked his mother, as she kissed him good-night.

"Not a very good one to-day," he said soberly; "but I'm going to practice to-morrow and every day, and maybe when I grow up I'll do. Brave and obedient is what I want to think of."

"Well, I believe you'll make a genuine soldier in a little while," said his mother.—Selected.

### Who Has the Most Work to do?

Housewives will appreciate a Russian story told by Count Tolstoi. It relates that a Russian peasant and his wife, after an earnest discussion of the question which of them had the more and harder work to do, agreed to exchange tasks for a day. The woman went to the field to plow and the man stayed at home to do the housework.

"Now mind," said the wife, as she started out, "turn the cows and sheep out to pasture at just the right time, and feed the little chickens, and look out that they don't wander, and have the dinner ready when I come back; mix up some pancakes and fry them, and don't forget to churn the butter. But, above all, don't forget to beat the millet."

The peasant had so much trouble in getting the cattle and sheep out that it was late when he thought of the chickens; and in order that the little chickens might not wander, he tied them all together by the legs with a string and then fastened the string to the old hen's leg.

He had noticed that while his wife was beating the millet, she often kneaded her pastry at the same time. So he went to work to do these things together; and as he had to shake himself a great deal to do it, he saw an excellent chance to get the butter churned at the same time, by tying the cream-jar to his belt.

"By the time the millet is pounded," he added, "the butter will have come."

He had hardly begun this triple task when he heard the old hen squawking and the chickens peeping. He started on a run to see what was the matter, but tripped on the edge of a flagstone, fell and broke the cream-jar to pieces.

In the yard he found that a prodigious hawk had seized one of the chickens and was flying off with it; and as the chickens and their mother were all tied on one string, and the pig came in, tipped over the bread-tray and spilled the batter, which the animal then immediately began to devour. While the peasant was looking on in astonishment, another pig came in and began rooting amongst the millet.

Then while the peasant was clearing things up as well as he could, the fire went out. He had not succeeded in rekindling it when his wife entered the yard with the horse.

"Why," she said, "where are the chickens—and the hen?"

"A hawk carried them off. I had tied them together, so they wouldn't wander away, and the hawk carried off the whole lot."

"Well, is dinner ready?"

"Dinner? How could I have dinner when there isn't any fire?"

"Did you churn the butter?"

"No; I was churning it, but I fell and dropped the jar and broke it, and the dog ate up the cream."

"But what is all this batter I see on the floor?"

"Those miserable pigs did that!"

"Well, you have had a hard time!" said the wife. "As for me, I've got the field all plowed, and I'm back home early."

"Oh, yes," exclaimed the husband, bitterly, "you've had only one single thing to do, while as for me, I've had everything to do all at the same time—get this thing ready, take care of that, and think of everything! How in the world was I to do it?"

"Well," said she, "that's what I do every day. Now I guess you'll admit that a woman has something to do!"

—Presbyterian.

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## The Preacher for this Century.

JOSEPH PARKER, D. D.

The preacher for the twentieth century will not be so much a revolutionist as a transformer. In a sense, he will be able, by the power of heaven, to transubstantiate common things so as to invest them with great meanings and solemnities. There are reformers enough. Jesus Christ never tried to reform society. He regarded it as sick unto death. He regarded it as beyond self-help. He came to seek and to save that which was lost. As the Lord himself transformed the common supper bread and wine into symbols of his own body and blood, so the preacher who would influence his age profoundly and beneficently must show the possible religious uses of common things. He must be a man gifted in propounding vital definitions and luminous expansions of common words. The age of mean things has gone. The people are now prepared to see the idealism and true poetry of things. The flesh has had but a limited reign; yet, though we have known Christ himself after the flesh, yet know we him no more in that limited and local relation. The preacher of the Gospel of Christ is not a member of a committee at work for the reform of society. He has come with a special mission, and nothing must distract his attention. In Christ's name and Christ's power he comes to save the world, and to do nothing else. Whilst he is in the pulpit he has nothing to do with merely local disputes or angry controversies; he has to lay down great principles, which will put an end to all tumults and to unrighteous and complicated conflicts. The preacher is not to be a clever little sub-committeeman; he has always to stand upon the sublimest heights and to unveil the purpose and the nearness of the Kingdom of God.—Ex.

## Fractions.

Bright children in school are in great danger sometimes of passing over the border line of mathematics into the forbidden domain of common sense. A teacher once said to her class in mental arithmetic:

"Now, boys, I have a few questions in fractions to ask. Suppose I have a piece of beefsteak and cut it in two pieces. What would those pieces be called?"

"Halves!" shouted the class.

"Right. And if I cut each half into two pieces?"

"Quarters!"

"That is correct. And if the quarters were each cut in half?"

"Eighths!"

"Yes. And if those were chopped in two?"

The answers had been growing fewer and fewer, but one boy meditated a moment, and answered.

"Sixteenths!"

"Very good. And when the sixteenths were cut in half, what would they be?"

There was silence in the class, but presently a little boy at the foot put up his hand.

"Do you know, Johnny? Well, you may tell me."

"Hash!" answered Johnny, confidently—and truly.—Ex.

## A Fellow-Feeling.

Marjo sat on the upper stair listening. Every time a fresh wall reached her ears she groaned softly in loving sympathy. She had her little scalloped handkerchief squeezed together in one hand, and it was quite damp.

"O dear me! I wish he'd been a good boy; then mamma wouldn't have put him to bed, and he wouldn't be feeling so dreadfully," Marjo murmured. "I wish he had been good. Poor Bobby! It hurts in my heart when he cries so."

New reinforced walls drifted out to the stairway. They were growing more heartrending all the time. Marjo's little mouth corners drooped more and more, and the scalloped handkerchief got still damper.

"Marjorie! Marjorie!" mamma called; "why don't you come down and play, dear?"

"I guess I can't, mamma; I feel so sorrowful for Bobby!" Marjo called back.

"You mustn't feel too bad, dear. Bobby was naughty, and ought to cry."

"Yes'm, I know it," the sweet, shaky little voice called down to mamma; "but—but—but you see, I have to feel bad. You can't do it well's I can, for I've been there and know how it feels."—Youth's Companion.

## A Brave Monkey.

A gentleman who had been travelling in Africa, brought home with him a large monkey. The monkey loved his master very much, but he loved his master's baby boy still more. One day a fire broke out in the house. Everybody was busy trying to put it out, and the baby was forgotten until the staircase was in flames. What was to be done? Men rushed for a ladder to reach the window, but that was no use now. As they were looking up in despair, their eyes caught an astonishing spectacle. A hairy hand and arm pushed up the nursery window; then out came the monkey, carrying the baby in his arms. Down he climbed, slowly and carefully, and took the little boy safely to his mother. How the faithful monkey was praised and petted!

## The Young People

EDITOR, J. W. BROWN.

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

## Prayer Meeting Topic.

B. Y. P. U. Topic.—Fidelity to Pledges: "I promise." Psalm 65:1; Ecclesiastes 5:4, 5; 2 Corinthians 8:11.

## Daily Bible Readings.

Monday, April 29.—2 Kings 23. The basis of a good character and reign, (vs. 2). Compare 2 Kings 18:3.  
Tuesday, April 30.—2 Kings 23:1-30. They cast out every idol, (vs. 4). Compare 2 Chron. 31:1.  
Wednesday, May 1.—2 Kings 23:31-24:7. The trial of the wicked man, (vs. 3, 4). Compare 2 Kings 15:9.  
Thursday, May 2.—2 Kings 24:8; 25:7. Treachery's sightless eyes, (vs. 7). Compare Ezek. 12:13.  
Friday, May 3.—2 Kings 25:8-30. Rebellion's waste, (vs. 9, 10). Compare Ps. 79:1.  
Saturday, May 4.—1 Chron. 10: (chap. 1:1-34). Disaster for his trespass, (vs. 13). Compare 1 Sam. 15:23.

## Prayer Meeting Topic—April 28.

Fidelity to pledges: "I promise."—Ps. 65:1; Ecc. 5:4, 5; 2 Cor. 8:11.

Promptly at the hour the leader of the meeting comes in and takes his place. He has promised his God to be there and to do his best to make the meeting a success, and he has God's promise that he shall not fail. In recognition of God and of this mutual compact he bows his head a moment in silent prayer. Why should we ever enter the place of divine worship without such reverent pause? It gives a devout character to the service from the start, hushing confusion and bringing all to the thought of God.

## THE PROGRAMME.

It is flexible, but sufficiently fixed and definite in its main features to move forth and forward with dignity and resultfulness. Take pains especially with the opening of the service. At a chord from the pianist, who at once steps to the instrument when the leader takes his place at the desk, all rise and sing Coronation or Gloria. Still standing, with bowed heads, sentence invocations follow: "Lord, bless our meeting tonight!" "Jesus, be thou one in our midst!" "Holy Spirit, guide this service!" "Lord Jesus, may some soul be helped tonight into a better life!" "Open the word to us, O Father!" etc., all repeating in concert ere they take their seats: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

## THE EVENING'S SCRIPTURE.

The leader does not read all the Scriptures designated. He is to lead, not to do anything else. He reads the first Scripture, calling on someone, before spoken to, to read the second, and someone else, in the same way, the third. "What other Scriptures have you?" he asks. "Upon the same thought—our Pledge and Promise." "I will love thee, O Lord, my strength," someone quotes from another Psalm. "I will go in the strength of the Lord," says another. Someone quotes Jacob's early vow: "Of all that thou shalt give me I will surely give the tenth unto thee," (Gen. 28:22). Someone else quotes Paul's words (1 Cor. 2:2): "I determined not to know anything among you, save Jesus Christ and him crucified." Some recite from memory; others turn to the Scripture and read from their Bibles in hand. It is marvellous how many passages are brought out. One could put them together and make a remarkably suggestive chapter on vows and pledges.

## THE THOUGHTS OF THE HOUR.

It is briefly expressed. Do not be afraid of that pledge or promise, when it is made unto God, for "unto thee shall the vow be performed." Only see that it is performed. The bane of the pledge is the failure to keep it. Better not to make a pledge than to make it and fail to keep it. But better still to make it and keep it. Every meeting is, in a measure, the fruit of pledge and promise, and the success of the meeting depends largely on fidelity to pledges. Heaven itself is the grand finale of pledge and promise, in which God has a part, and we also our part.

"He hath made with me an everlasting covenant, ordered in all things and sure" (II Sam. 23:5).

"Jehovah's covenant shall endure  
All ordered, everlasting, sure;  
O child of God, look up, and trace  
Thy portion in its glorious grace.

"'Tis thine, for Christ is given to be  
The covenant of God to thee;  
God's golden-lettered scroll of light,  
In whom the darkest truths are bright."

## PARTICIPATION.

The wise leader closes his remarks with a question mark, prompting response. The interrogatory in this case may be: "What is your vow of fealty to the Master to-night?" The question awakens reverent answers, appropriate songs being interspersed. "God helping me, I'll live for him." "I pledge myself to do more for Jesus in the future than I have done in the past." "I am free to promise that I will continue to seek opportunities to serve my King." "I have made up my mind to accept of a task that has been given to me and to do the best I can with it." "Several of us have pledged ourselves to speak to some one every day on the subject of religion." "I have determined to read my Bible through this year." "I have given my promise to pray for a friend until he be saved." It will not be strange if ere the close, someone says timidly: "I have made up my mind to follow Jesus. Pray for me."

J. W. WEDDELL, in Baptist Union.

To the Baptist Young People of Shelburne County.

(Read before the Shelburne Co. Quarterly Meeting).

DEAR BROTHERS AND SISTERS.—There is an old Quaker motto that says, "I expect to pass through this world but once. If, therefore, there is any kindness I can show to any human being, or any word I can speak for Jesus, let me do it now, let me not defer nor neglect it, for I shall not pass this way again."

With this thought in mind I am going to write, not a "paper," in which I might vainly attempt to climb lofty heights and descend into unfathomable depths, but a letter—a heart-to-heart talk,—and if it contains one sentence, or even a phrase that will help one soul live a more consecrated life for Christ, it will not have been written in vain.

Carlyle said, "Our grand business undoubtedly is, not to see what lies dimly in the distance, but to do what lies clearly at hand."

Milton expressed differently the same sentiment, when he said "Not to know at large of things remote from use, obscure and subtle, but to know that which before us lies in daily life, is the prime wisdom."

There is a work to do for the Master, by the young people of this county. Not some great thing to be done in 1902, for we do not know whether it will be our privilege to work for God then, or not. Now Jesus wants earnest, constant work, not alone from those who have already borne too much of the burden, but the willing hearts and hands of strong young men and women.

If you are longing to do some great work for Jesus, get right down on your knees when you go home and ask him to help you first to do your common daily duties faithfully, cheerfully and well, then when you have learned that lesson if there is a greater work for you, you will be prepared for it. "Faithful in little, faithful in much." No matter what our occupation, we may all the while be "shaping our lives by his blessed example," and the oftener we are found communing with the friend of sinners, the more unsaved souls will we be able to lead to that friend.

We cannot drive anyone to him, we cannot attract any by wearing a long mournful face, we cannot draw, by the tips of our daintily gloved fingers that seem half inclined to shrink from the touch of a sinner, but with a hearty grasp, a pleasant word, tone and countenance, we may show that the Christ life means fellowship, joy, gladness and all that makes life worth living.

If Jesus had forever sat on the throne at God's right hand, we who are "no more strangers and foreigners, but fellow-citizens with the saints" would have been eternally lost, but he saw that there was "none to help and his own arm brought salvation" to us.

It is because he took on himself the form of weak humanity, moved among the poor and needy, knew sorrow, loneliness, pain, hunger, and all suffering that human beings can know,—because he showed us that it is possible for mankind to endure, sympathize, trust, and better than all these, to love, and by so doing lighten the burdens of others,—this is why we believe in his saving power and learn to think of him as our best friend and long for the unsaved to come also to the light.

Brothers and Sisters let us ask God in sincerity to impress on our hearts and minds Christ's new commandment "to love one another, as he has loved us." And though we cannot quite understand, how much that means, we can by following him closely, "grow in grace" and "further knowledge" of his love and goodness.

Let this be our aim in life to show so much of the Christ life in us that the ungodly may turn from the broad beaten track of the world, to seek our Jesus, not alone for cleansing, but for a love that helps lift others Godward. True, as we advance we need more faith, but not more than we can get by simply asking the one who "gives to all men liberally," and may the prayer of every true Christian, who listens to these words, be:—

Father make me more pure and true, and if there lurks, in any of my endeavors an ill intent, thwart it. Check all unkind words that rise to my lips, and so cleanse my heart, that unkind thoughts may have no place there. In the name of Jesus, and for the sake of those for whom he has given his life, I ask it.

"Loyalty to Christ, at all times, in all places," may mean "hardness" to be endured, but realizing that we have for our commander and leader, one to whom all power has been given, let us never fear to go forward.

"And I pray that every venture  
The port of peace may enter,  
That safe from swag and fall,  
And siren haunted lalet,  
And rock, the unseen Pilot  
May guide us, one and all.

The only way to be loved is to be and to appear lovely; to possess and display kindness, benevolence, tenderness; to be free from selfishness, and to be alive to the welfare of others.—Jay.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR APRIL.

For Tekkali and its lone missionary that his heart may be cheered by seeing many coming to Christ. For the Grand Ligne Mission and our own missionary among the French.

On Sunday and Monday, March 27th and 28th, Immanuel Church, Truro, had the pleasure of a long anticipated visit from Mr. and Mrs. Morse, which proved an event not soon to be forgotten.

Mr. Morse occupied the pulpit of Prince street church, Sunday morning. In the evening Immanuel Mission Band gave a missionary concert when little Marion Morse sang a Telugu hymn, much to the delight of the children. Following the exercises, Mr. Morse delivered a most instructive and inspiring address, giving such an insight into life in India as it had been the privilege of few present previously to receive.

Monday evening the Aid Society gave a reception in the church parlor in honor of Mr. and Mrs. Morse, when many had an opportunity of becoming personally acquainted with our guests. After two hours pleasantly spent in the parlors, a public missionary meeting was held in the church when Mrs. Morse charmed the audience by a recital of some of her experiences in India. Her address as well as that of Mr. Morse which followed, coming from their hearts, touched the hearts of their hearers and have given Immanuel Church Aid Society and Mission Band an interest in their work which it would have been difficult to arouse in any other way. May much good result from the visits of these returned missionaries to the church in the home land.

Notes from Westmorland Co.

The Easter vacation was very pleasantly spent visiting the near societies.

Thursday, the 4th inst., had the privilege of being present at an entertainment given by the Petiscodiac Mission Band. This band is doing excellent work. To God be all the praise. We ask his blessing on them.

Saturday, the 6th, had the pleasure of meeting with the Aid Society at Petiscodiac. This is the first Society in N. B. that I joined (Had previously belonged in N. S.) and they have always had and always will have a very warm place in my heart. The sisters are putting forth extra efforts in regard to Foreign Missions and are doing all they can to help the Mission Band. The Home Mission situation was talked of and it was decided to adopt the birthday plan suggested in Tidings.

Sunday, 7th, with the kind assistance of the pastor, (Rev. I. B. Colwell), an Aid Society was organized at North River. Have known these friends for some time, having had charge of their school for three years. Was so glad to have the privilege of welcoming them to our union. The officers appointed were: Pres., Mrs. Harry Douglas; Secy.-Treas., Miss Myrtle Killan; Vice Pres. to be appointed at the first meeting. Collection \$1.59.

Monday, 8th, met with the Society at Boundary Creek. These sisters are very much interested in the work and are resolved to be faithful and do their part in helping to send the gospel to those who have never heard of our Saviour. Only few in number they had a very successful tea and missionary meeting in March, at which they realized \$21.00. What can we not accomplish when our hearts are in our work! Let no Society, however small, be discouraged. Rather let them the more earnestly unite together and resolve by God's help, to be true.

Tuesday, 9th, met with the Society at Salisbury. The friends there are putting forth every effort to have their new church ready at an early date, but are none the less interested in the work of missions and are determined to do their part. At the close of the meeting, which was held at the parsonage, we had a very pleasant social time together. Thus, notwithstanding the disagreeable weather, the Easter vacation was much enjoyed.

During the years in which I have been Secretary for Westmorland, I have received nothing but kindness from the Societies and friends.

Often and often, my sisters, do my prayers ascend to God for you and from the depths of my heart, I thank Him that He has permitted me to know you. We have tried to help each other. The time is drawing near, when we must say farewell. How grand to know that the same work is ours! May the ties that bind us only be more strongly cemented by the distance that separates us and may we indeed be "laborers together with God." I hope to meet with you all once more ere I resign my office as to Secretary.

During the few months that remain to us before convention as societies and bands, we have much work to do for we are away behind in our finances. Dear friends, did we promise too much last year? Oh, no, we could hardly do that. I know we do not want to meet the Master with unfulfilled promises; so, looking to God for His blessing let us all, Aid Societies and Mission Bands all over the provinces unite and give to God our best.

Yours lovingly,  
FLORA CLARKE.

Corn Hill, April 12.

Mahone.

The W. M. A. meeting held in connection with the District meeting at Mahone, was not largely represented by the societies on account of sickness and bad roads. After hearing reports from six of the societies, some by letter and also reports from Mission Bands, the following programme was rendered: Reading, The Missionary Box that Never was sent, (Mrs. Bezanon); reading, They do not Understand, (Mrs. Smith); duet, Pilot of Galilee, (Misses Hirtle and Wentzel); recitation, The Cry of the Perishing, (Miss Hardy); paper, Possibilities. Decided that we take a collection at these quarterly gatherings for benefit of local society. Collection \$2.00. These meetings stimulate us to greater zeal in mission work. Would that more of the sisters of the different societies could be present.

Amounts Received by the Treasurer of the W. B. M. U. FROM APRIL 2ND TO APRIL 16TH.

St John, Leinster street, F M, \$4, H M, \$17; Galicians; \$5; Wellington, Tidings, 25c; Mira Gut, Tidings, 50c; Amherst, 10c, collection H M, \$15.83; Wine Harbor, F M, \$3, H M, \$1.41; Casco, F M, \$12; Salisbury, F M, \$7.25; St Margaret's Bay, F M, \$2.50, H M \$2.03; Tidings, 25c, Yarmouth Tidings, 25c, Sackville, F M, \$15, H M, \$5; East Mountain, F M, \$3; Gabarus, F M, \$3; Avondale, F M, \$10; Middleton, F M, \$11.28, H M, \$5.37; Greenville, proceeds of public meeting, H M, \$5; Falkland Ridge, F M, \$3.70, H M, \$1; North Range, F M, \$4.65; Tiding, 25c, Reports, 10c; Studholm, F M, \$3; \$5; North River, Tidings, 25c; Fredericton, F M, \$23; Gavelton, F M, \$2.75, H M, 25c, Wolfville, "a believer in Christ, F M, \$1; Yarmouth 1st church, F M, \$10; Osborne, F M, \$4; Halifax, 1st church, proceeds of Thank Offering meeting, F M, \$38; Chicocole Hospital, \$15, Mrs. Robert Ainsley to constitute herself a Life Member, F M, \$25; Milton, Yarmouth Co., F M, \$5, H M, 45c; Milton, Queens County, F M, \$6, H M, \$1.35.

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

Foreign Mission Board.

NOTES BY THE SECRETARY.

It has been customary for several years past for the different associations to appoint committees on the different objects which appeal to the churches for support. These committees have usually prepared reports more or less full for the next association. This practice has much to commend it. A few years ago the Nova Scotia Eastern Association asked these committees to bear these several departments of work on their hearts all through the year and seek to promote in the churches a deeper interest in the work for which they stood. This was done in one instance by the Foreign Mission Committee and a Missionary Conference was held in Truro. Pastor Adams greatly assisted Pastor Chipman the chairman of the Foreign Mission committee that year. The writer will not soon forget that Conference nor the impression made upon his mind. It was felt that there ought to be at least one such Conference each year within the bounds of each Association.

Objection was raised the next year by some brethren, to the course pursued by Pastor Chipman and those associated with him, and the result was that a good beginning became no more than a beginning.

It is submitted however that these associational committees should feel that something more is expected from them than the preparation of a report for the next annual gathering. Is it not feasible for each committee to be held responsible for the presentation of the claims of the object, in whose interest they are appointed, to each church, at least, four times each year and that systematic offerings be taken for the work by all the churches within the bounds of their respective associations.

This is being attempted by the Foreign Mission committee of the New Brunswick Eastern Association and committee has issued and sent out to each church or the pastor the following circular. It is given here that others may be stimulated to similar action. The writer believes that some such movement is a good thing and if pastors will heartily co-operate the results would be most helpful.

DEAR BROTHER PASTOR:—It is now nine months since the Association last met, and we, your Committee on Foreign Missions are anxious to fulfil the duties to which you appointed us. We feel that it is not enough for us to bring in a formal report at the next meeting of the Association, but we ought to remind the churches at

this time of the necessity of sending in their subscriptions to the F. M. B. as soon as possible.

A study of the "Year Book" shows a deplorable condition of affairs. Out of 50 churches in this Association 27 gave nothing to Foreign Missions. And it is a significant fact that these churches gave to nothing else. The amount given, apart from "Miscellaneous" gifts, was \$312.68 which gives an average of 4 1/2 cents per member. There is certainly something wrong when the average Baptist of this Association gives only 4 1/2 cents per annum for Foreign Missions. There is surely room for improvement.

In order that the interest in this matter may be increased, we suggest:

- 1st. That the pastor preach on Foreign Missions at least ten Sundays in the year.
- 2nd. That on these occasions silver collections be taken.
- 3rd. That a W. M. A. S. be organized in every church.
- 4th. That a missionary concert be held once every three months.
- 5th. That pastors exchange occasionally in giving missionary addresses.
- 6th. That returned missionaries or members of the F. M. B. be invited to visit the churches.

NOTES:—

1. One silver collection of 5 cents per member in this Association would give \$361.90. Ten such collections a year would give \$3619.00, an increase over last year of \$3307.00.
2. Information regarding the organization of a W. M. A. S. may be had of Mrs. J. W. Manning, 240 Duke St., St. John, N. B.
3. Suggestions for a good concert may be had of Mrs. M. E. Fletcher, Harvey, Albert Co., N. B.
4. The F. M. B. received from this Association up to April 1st, \$175.18.

We are yours very truly,

Com. { M. E. FLETCHER,  
J. W. BROWN.

The following ode was composed by the Rev. C. W. Townsend, the able pastor of the Hillsboro Baptist church, to be sung at all gatherings which may be held in the interest of the 20th Century Fund, now before the denomination for support and having the right of way in its canvass. It may be sung to the same tune which is often used in singing "How sweet the name of Jesus sounds" etc. It is given here also as a helper in the work of increasing the interest in Home and Foreign Missions. They greatly need fostering, and everything should be done to make them more efficient, and better able to do their heaven-appointed work.

A Century Fund Hymn.

BY REV. C. W. TOWNSEND

A hundred years of mercy given,  
Demands a grateful song;  
Let earth lift up her voice to heaven,  
To God all thanks belong.

But words alone cannot avail  
Our feelings to express;  
Let more substantial tokens tell  
Our heartfelt thankfulness.

While joyous lips his praises sing,  
With fervor and with love;  
A tribute in our hands we bring,  
Our gratitude to prove.

The rich with gifts both large and rare,  
Acknowledge thus their King;  
The poor no less must have a share  
In free-will offering.

Each as the Lord has prospered him,  
Must give to God alone;  
With willing tithes and thankfu' hymn,  
We bow before his throne.

The century that is passed away  
We best commemorate,  
By spreading wide the glorious sway  
Of our blest potentate.

His kingdom here and everywhere,  
We pray may shortly come;  
Till all mankind, both far and near,  
Shall find in God a home.

Eczema

It is also called Salt Rheum.

Sometimes Scrofula.

It comes in patches that burn, itch, ooze, dry and scale, over and over again.

It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Cuthbert, Ga., fifteen years.

These sufferers testify, like many others, that they were speedily and permanently cured by

Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system.



# You Are Nervous

If you know it's due to something very serious, you had better consult your doctor.

But if it comes from worry or too hard work, or if it is due to nervous dyspepsia or impure blood, why not try Ayer's Sarsaparilla?

Your doctor will certainly approve of this, and we are confident it will do you great good.

You see, our confidence comes from a knowledge of this medicine extending over fifty years.

\$1.00 a bottle. All Druggists.

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

### Quarterly Meeting.

On the evening of March 25, through the kindness of the forethought of the ladies of Emmanuel Baptist church, Truro, a reception was given to Rev. and Mrs. L. D. Morse, our returned missionaries, at which the members of the Quarterly were privileged guests, and after which we listened to addresses from both Mr. and Mrs. Morse, which greatly stirred our souls and kindled our zeal in the cause of missions. Tuesday, March 20, Quarterly convened at Prince Street Baptist church, Truro, seven pastors and other delegates being present. After reports from churches the special business of our meeting, that of the twentieth century fund, was brought to our notice and discussed. It was first resolved that we accept the Eastern Association's allotment of \$1800 on the churches included in our quarterly. Further resolved that each pastor be requested to see that a committee be appointed in his church to solicit subscriptions from the church for this fund, and that the quarterly look after pastorless churches, also that a report of progress be expected at our June meeting at Five Islands.

Bros. William Cummings, Josiah Soley, Paters McLean, Adams, and Burch were appointed as a committee to see to the right presentation of the matter of twenty century fund before the churches, and also to correspond with other districts in association as to their success.

Our Quarterly closed with an evening missionary meeting in which we had an able address by Rev. L. D. Morse, on "God's Eternal Purpose," followed by a very practical address from Bro. Wm. Cummings on "Giving to the Lord's Work." The spirit and feeling of the meetings and of all as we separated was that our portion of the fund must and would be raised. Adjourned to meet at Five Islands in June.

F. E. ROOP, Sec.

### District Meeting.

District Meeting of Cape Breton met with the Mira Bay church on the 8th. No ministering brethren being present Bro. Floyd of Sydney led a very profitable prayer and praise meeting. Tuesday at 2.30 p. m. Pastor Young of North Sydney opened with devotional exercises. The reports from the churches that have pastors were very encouraging, those that have not hoped that before long they would have some one of God's servants to break to them the bread of life. A sister present from Louisburg expressed a strong desire that they could have Baptist preaching there as there was a number of Baptists there. The brethren present thought that there might be a good opening in the growing town of Louisburg. We hope that something may be done for these people and that before long there may be a strong church there.

The following resolution was passed: "We the representatives of the Baptist

churches of Cape Breton convened in Quarterly District meeting wish to place ourselves on record as opposed to any effort to repeal the Scott Act now in force in this county and pledge ourselves as ready by voice and vote to defeat the effort now being made to substitute high license for the prohibition of the present law." The remaining time of this session was given to the sisters for their meeting which was led by Miss Harrington, county secretary, a very profitable meeting indeed and well attended.

In the evening Pastor Young preached a very impressive sermon which cannot fail to leave lasting impression. Bro. Archibald not being well was not with us and Bro. Vincent on account of sickness in family and other important matters was absent also. We missed them very much. We had a good attendance of delegates and considering the inclemency of the weather and condition of the roads the attendance was good. The brethren received us kindly and were glad to have us meet with them and hoped we might meet with them again at no distant day with a larger attendance of ministers, thus closed a short but we trust a profitable Quarterly Meeting to meet again at the call of the chairman.

M. W. ROSS, Sec'y.-Treas.

### The Princess Alice.

It is related that the Princess Alice, daughter of Queen Victoria, who was a friend of Strauss, the great sceptic, at one time doubted the very existence of God. After the death of one of her children, however, a change came over her, and a correspondent recollects the Princess saying to him: "The whole edifice of philosophical conclusions which I had erected for myself has dwindled down to nothing. Nothing is left of it, and what would become of us in this life if we had not the belief, the conviction, that there is a God who rules the world, and rules over every one of us? I weary for prayer; I love to sing hymns with my children, every one of whom has his favorite hymn."

It was a very grudging assent. It was as much as to say, "Since Thou art determined to send me and I must undertake the mission, then let it be so; but I would that it might have been another, and I go because I am compelled." So often do we shrink back from the sacrifice or obligation to which God calls us, that we think we are going to our doom. We seek every reason for evading the divine will, little realizing that He is forcing us out from our quiet homes into a career which includes, among other things, the song of victory on the banks of the Red Sea; the two lonely sojourns for forty days in converse with God; the shining face; the vision of glory; the burial of the hand of Michael; and the supreme honor of standing beside the Lord on the Transfiguration mount.—F. B. Meyer.

The committee of the Club has resolved to open agitation against the sugar and coal taxes.

## SCOTT'S EMULSION

of cod-liver oil is the means of life, and enjoyment of life to thousands: men women and children.

When appetite fails, it restores it. When food is a burden, it lifts the burden.

When you lose flesh, it brings the plumpness of health.

When work is hard and duty is heavy, it makes life bright.

It is the thin edge of the wedge; the thick end is food. But what is the use of food, when you hate it, and can't digest it?

Scott's Emulsion of cod-liver oil is the food that makes you forget your stomach.

If you have not tried it, send for free sample, its agreeable taste will surprise you.

SCOTT & BOWNE, Chemists,  
Toronto, Canada.  
Sole and \$1.00; all druggists.

## NOTICE

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

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

Send for free calendar to KAULBACK & SCHURMAN, MARITIME BUSINESS COLLEGE, HALIFAX, N. S.



More than one Woman

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

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

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

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

Conformity to the world will never convert it.—Theodore L. Cuyler, D. D.

There is no fit search after truth which does not, first of all, begin to live the truth which it knows.—Horace Bushnell.

From a false point of view the truth itself always looks false.—James Lane Allen.

### Personal.

The pulpit of the Fredericton church was supplied on Sunday last by Rev. J. W. Manning, D. D., of St. John.

Rev. J. A. Gordon of Montreal is at present visiting friends in St. John. His work in Montreal has borne excellent fruit in the upbuilding of the church which he so ably and earnestly serves, but we regret to learn that the continuous strain of hard work has told somewhat severely upon Mr. Gordon's strength, so that his physician has ordered a three month's rest. This instruction he has promised to obey in part, and after a few weeks will go west to Manitoba where he will rest with the slight exception of supplying the pulpit of the First church of Winnipeg in the absence of its pastor.

### Notices.

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

By order,  
F. W. REMERSON, Clerk.  
Sackville, April 10th, 1901.

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

C. N. BARTON, Clerk.  
The Yarmouth County Baptist Sunday School Convention will meet with the Milton church on Tuesday, April 30th, at 10 o'clock a. m. An excellent programme is being prepared and it is to be hoped that every School in the county will be represented. Will superintendents and pastors please see to it that the blank sheets sent to each School is carefully filled out and returned to the secretary not later than the 25th inst? E. J. GRANT, Sec'y.  
Arcadia, April 3.

\$131,000,000

In Dividends.

Equal, according to the last census, to practically \$10 for each family in the United States, was disbursed by the mines and mining industries of our country during the past year (1900), and of those Receiving these Enormous Dividends

Over 2,000 Were Paid By Us

being stockholders in the several dividend-paying mines of which we are the sole fiscal agents, and which we have financed during the year, the

Highest being 35 per cent. and Lowest 12 per cent.

on the amount invested in the stocks, and a much larger ratio of profit on their cash market value at the present time should any one desire to sell.

Our Pamphlets of Working Mines, first issues and dividend payers, latest reports BOOKLET ABOUT OURSELVES, explaining in detail our successful plan of securing for our customers the large profits of legitimate mining investments with the risk of loss practically obviated; also COMBINATION ORDER BLANK which divides the investment among dividend payers and first issues, insuring large and regular income—will be of interest to investors desiring more than usual returns for surplus funds—mailed free with explanatory letter on request.

W. M. P. McLAUGHLIN & CO.  
THE McLAUGHLIN BUILDINGS  
ST. JOHN, N. B.  
HEAD OFFICE FOR CANADA OF  
DOUGLAS LACEY & CO.  
BANKERS AND BROKERS.

GAINED

9½ LBS.

BY USING MILBURN'S PILLS.

VICTORIA, B.C., March 8, 1901.  
The T. Milburn Co., Limited,  
Toronto, Ont.

Dear Sirs,—Some time ago my daughter, aged 19 years, was troubled with bad headaches and loss of appetite.

She was tired and listless most of the time, and was losing flesh.

Her system got badly run down, so hearing your Heart and Nerve Pills highly spoken of I procured a box, and by the time she had used them she had gained 9½ lbs. in weight and is now in perfect health.

Yours truly,  
MRS. P. H. CURTIS.

## Messenger and Visitor

A Baptist Family Paper, 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

The socialists at Barcelona have decided to celebrate May day with a general strike. The anarchists have refused to co-operate with them.

# Society Visiting Cards For 25c.

We will send

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

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

Wedding Invitations, Announcements etc., a specialty

## CHILDREN'S COUGHS.



There's nothing so good for children's coughs and colds, croup, whooping cough or bronchitis as Dr. Wood's Norway Pine Syrup.

It's so nice to take that youngsters beg for it, and it cures so quickly that mothers are delighted.

Mrs. R. P. Leonard, Parry Sound, Ont., writes: "I have used Dr. Wood's Norway Pine Syrup for coughs and colds of myself and baby. I find it cures a cold quicker than any other cough mixture and is nice to take."

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

Hall's Harbor, May 31, 1900.

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

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

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

For man and beast, external or internal, I regard it as the best.

Yours truly,  
ALEXANDER THOMPSON.

Insist on having GATES—the BEST.

Sold Every where at 25 Cents per Bottle.



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

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

No better time for entering than just now.

SEND FOR CATALOGUES.



S. KERR & SON.

## The Home

### Sick Rooms.

A very useful hint to those who have to sit up at night with an invalid is one with regard to making up the fire while the patient is asleep. The act of placing a shovelful of coals on the fire must necessarily produce some noise, and is as likely as not to rouse the sleeper, which it is most important that the sleep should not be broken; putting on little lumps of coal with the fingers is a way to avoid the disturbance, but not a very pleasant way to the performer. Both of these difficulties can be avoided by the simple plan of having scoopsfuls of coal put into ordinary paper bags; the lifting of one of these bags and placing it on the fire is a noiseless, as well as a clean, operation, and saves the watcher that needless waste of strength and anxiety about "masking up the fire." When a fire gets very low—almost out—a little powdered sugar sprinkled over it produces quite a magical effect and brings up a flame directly.—Christian Work.

### Kitchen Cleaners.

Giving the kitchen a "regular tearing out," and feeling that it is "clean once more," is a very common performance, and one that is a good deal better than nothing, but there is something much superior, viz., keeping it clean. Everyday, systematic attention will do more for it than all the periodical dirt-hunts you can organize.

But this constant vigilance, which is the price of cleanliness, must be done systematically and constantly and it can thus be made wonderfully easy. Here are some of the elements of the science:

If, by bad management or careless cooking, any substance remains attached to a utensil, do not go to scouring and scratching it, but take the fire into partnership with you in your cleansing. Put water into the dish and place it on the stove or range, and the adhesive matter will soon be willing to come off without much urging.

Copper, like friendship, is one of the easiest things in the world to keep bright, if you do not neglect it. Clean it each time you use it, and it will smile back at you every time you look at it. A mixture of bran, salt and vinegar is excellent for brightening copper.—Ex.

### A Child's Play-room.

The general idea is that almost any place is good enough for a child's play-room. It is a great mistake. Instead of the most dilapidated room in the house, choose the sunniest. Have it perfectly clean, and don't furnish it with the refuse of the house, but fit it up simply and with taste. Consult the child as to colors and arrangements; have everything bright and cheerful; have plenty of stools, small chairs, and soft cushions for the comfort of the little ones. Do not decorate the walls with all kinds of illustrated advertisements. Hang the walls with pictures of pretty landscapes, children, and domestic animals—anything that will appeal to the child's eye and tend to instil morality and refinement. If you cannot afford to buy pictures, cut out choice illustrations from newspapers, which will serve the same purpose. Donate to the play-room a few pieces of bric-a-brac, but only those that will educate the child's mind and eye. Newspaper illustrations can be mounted on stiff pasteboard, and several thicknesses of crepe paper put around in the shape of a band will serve as a frame.

The pleasure and inspiration realized by children from such play-rooms will more than repay mothers for the extra pains they may need to take.—Good House-keeping.

### Spring-Time Desserts.

This is the time of the year that the problem of desserts is perplexing, from the fact that the housewife has gone the round of mince, apple, and pumpkin pies,

and now she seeks variety. To such I offer three delicious, wholesome orange desserts, which we will find appetizing this springtime season.

**Orange Short-Cake.**—To one quart of flour add one teaspoonful of salt, two heaping teaspoonfuls of Royal Baking Powder, two tablespoonfuls of butter, and one pint of milk. Sift salt and baking powder together with the flour. Rub in the butter cold; add the milk. Mix all to a soft dough, easily handled. Bake in two layers. In preparing the oranges (six in number), remove all the white. Cut in small dice. Reserve two of the oranges for the sauce. Butter the layers while hot, and generously spread the bottom and top layer with the orange, sprinkling well with powdered sugar. For sauce, beat to stiff froth the white of two eggs. Stir in powdered sugar to make creamy, adding the orange, a tablespoonful of melted butter, and the grated rind of one orange.

**Orange Puffs.**—Two eggs, one cupful of milk, one-half cupful of butter, two cupfuls of flour, two tablespoonfuls of baking powder, one cupful of orange, prepared as for short-cake. Fill jelly tumblers half-full and steam for one half-hour. Serve with sauce as given above.—Ex.

Firebrick is easily mended with a cement composed of one-half powdered soapstone and one-half salt wet to a thick paste with water. In an emergency sifted ashes may be used in place of soapstone. Some people now line their stoves with potters' clay instead of brick, and it is said to answer the purpose just as well.

The keys of a piano become yellow by the instrument being shut up. It is much easier to leave it open, as it should be the greater part of the time, than to repair the damage done by keeping it closed. The piano keys, however, may be bleached, even after they have become very yellow, by opening the instrument and letting the sunshine rest fully on them hour after hour and day after day.

The juice of the pineapple is said to possess valuable medicinal powers. A wineglassful of the juice, it is said, will cure a fit of indigestion, however severe.

Burning feet may be relieved by bathing them in cold water every day and drying them with a crash towel, using a great deal of friction in rubbing. Air your stockings a day after wearing them, thus putting on freshly aired stockings every day. Wear loose, but well fitting shoes, and do not wear rubbers any more than is necessary.—Ex.

### AFTER EFFECT OF GRIP.

Are Often More Serious Than the Grip Itself.

Physicians and grip sufferers alike are agreed that the after effects of the disease are more to be feared than the acute attack; you can never be sure that the disease has left the system completely.

LaGrippe naturally attacks the weakest organ and leaves it still weaker.

Not only pneumonia, consumption, bronchitis and throat trouble follow the grip, but kidney, liver and stomach are troubles just as liable to result, provided any of these organs should happen to be in weak condition at the time of attack.

To get rid of the grip germ, to get it entirely out of the system and blood, few remedies are so good and none safer than Stuart's Catarrh Tablets; they are not a compound of powerful and dangerous drugs, but a pleasant, palatable, convenient remedy in tablet form, composed of the wholesome antiseptic principles of Eucalyptus bark, blood root and similar germicide remedies which are perfectly wholesome and harmless to the system, but death to the germs of grip, catarrh, consumption and diseases of the throat and air passages.

Mrs. Chas. Gormley of Memphis says: Last winter an attack of the grip left me with weak back, a persistent cough and loss of flesh and appetite and after using various remedies for several months with little or no improvement I finally bought a 50 cent package of Stuart's Catarrh Tablets at my drug store and as they were pleasant and convenient to take I used them at all times of day or night and I was astonished to secure such fine results from so pleasant and convenient a medicine. In two weeks my cough disappeared, my appetite returned. I improved in flesh and color and no one would now think that I had ever had such a thing as the grip.

My druggist told me he sold more of Stuart's Catarrh Tablets, for the cure of grip, colds and catarrh, than any other similar medicines.

## CONSTIPATION

Permanently Cured and all its Ill Effects Removed by

## Burdock Blood Bitters.

If you've suffered from constipation for years, tried all the remedies you ever heard or read of, without getting more than the relief the one dose of the medicine afforded—if you've been subject to all the miseries associated with constipation, such as sick headache, nausea, biliousness, pimples, eruptions, blood humors, blotches, piles, etc., wouldn't you consider it a blessing to be cured of your constipation so that it would stay cured?

Burdock Blood Bitters can cure you—cure so that the cure will be permanent. It has done so in thousands of cases during the past twenty years.

Just one statement to prove what we say is right.

Mrs. G. Gasby, Portage La Prairie, Man., writes: "For over two years I was troubled with sick headache and constipation. I tried many different pills and patent medicines, but they only gave me slight, temporary relief.

"A lady friend of mine induced me to try Burdock Blood Bitters, and sent me half a bottle of it to start with. I derived so much benefit from that that I continued to use it, and took in all three bottles, which completely cured me.

"That was ten months ago, and as my health has been splendid ever since I have only my kind friend to thank who advised me to take B.B.B."

ALWAYS KEEP ON HAND

## Pain-Killer

THERE IS NO KIND OF PAIN OR ACHE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE.

LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME,

PERRY DAVIS & SON.

## Dr. J. Woodbury's Horse Liniment, FOR MAN OR BEAST HAS NO EQUAL

As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best of results, and highly recommend it as the best medicine for man when taken in proper quantities.

W. A. Randall, M. D., Yarmouth.  
Wm. H. Turner,  
Charles I. Kent,  
Joseph E. Wynn, ex-Mayor,  
R. E. Feltner, Lawrence town.  
Manufactured at Yarmouth, N. S., by

## Fred L. Shaffner, Proprietor.

### CHURCH BELLS

Chimes and Pools,  
Best Superior Copper and Tin, and Iron.  
MOBHANE BELL FOUNDRY  
Baltimore, Md.

FAVORABLY KNOWN SINCE 1826

### BELLS

AND OTHER METAL WORK  
W. MENNELLY & CO. GENUINE  
WEST-TROY N.Y. BELL-METAL

### FREE OPAL RING

A beautiful Opal of rainbow hues, set in solid gold. Allow given for setting only in large packages of Sweet Pea Seeds at 10c each. Each package contains 25 new and most fragrant large flowering varieties in all colors. To every agent we send an illustration of our Sweet Peas, beautifully done in colors. Write for seeds, and then, return the money, and we send this ring in a handsome plush-lined box, postpaid. **FREE SEED** CO., Box 10 Toronto.

**The Sunday School**

**BIBLE LESSON.**

Abridged from Peloubets' Notes.

Second Quarter.

JESUS AND PETER.

Lesson V. May 5. John 21:15-22.

GOLDEN TEXT.

LOVEST THOU ME?—John 21:17.

EXPLANATORY.

I. JESUS APPEARS TO SEVEN DISCIPLES BY THE SEA OF GALILEE.—Vs. 1-14. We now come to the seventh appearance of Jesus, in all, but the third to the disciples as a company (John 21:14). When Jesus arose from the tomb he left a message for the disciples to meet him in Galilee (Matt. 28:7, 16). In the meantime he appeared to them very briefly several times, preparatory to the great meeting in Galilee, for special instructions and wide confirmations. Accordingly, probably very soon after his second appearance to the body of disciples on Sunday eve, a week after the resurrection, the Eleven (Matt. 28:16) went away into Galilee, and waited for the appointed appearing of Jesus there.

II. THE RESTORATION OF PETER.—Vs. 15-17. Peter "had been called to the ministry after a miraculous draft of fishes; it is after a similar draft that the ministry is restored to him.

14. SO WHEN THEY HAD DINED, rather "breakfasted," JESUS SAITH . . . SIMON. "Observe that the Lord does not say, 'Peter,' but 'Simon.' For it was not as Peter, son of Rock, but as Simon, son of flesh and blood, that he had denied the Lord. The more he loves the divine man, the less he is SIMON, SON OF JONAS (John), the more he is Peter, son of God." LOVEST THOU ME MORE THAN THESE? More than the other disciples. This was a reminder of his boast just before the crucifixion, and his denial, that "if all shall be offended (caused to stumble) in thee, I will never be offended." It was also a reference to the fact that just a few moments before he had hastened with greater zeal than the others, than even the loving John, to greet Jesus on the shore. The question itself referred back to the denial. Do you really love me, you who cursed and swore that you never knew me? YEA, LORD; THOU KNOWEST THAT I LOVE THEE. "What appears surprisingly beautiful on the part of the now humbled disciple is that in simplicity he passes over the 'more,' and says, not 'I love thee more than these,' but 'Thou knowest that I love thee.'" HE SAITH UNTO HIM, FRED MY LAMBS. "Feed" refers to the spiritual sustenance required by the flock of Christ. "Lambs" are the younger whether in years or in Christian experience.

16. FRED MY SHEEP. Tend or shepherd my sheep; a different word from the one translated "feed" in the previous verse. It includes watching, feeding, leading, guarding.

17. HE SAITH UNTO HIM THE THIRD TIME. The three questions could not but

**CHEW FOOD.**

Chewing Preserves the Teeth and Helps Digestion.

The finest specimens of teeth are seen in animals and human beings who chew the food thoroughly.

Dentists agree that teeth must be used to properly preserve them, and therefore they urge people to chew their food thoroughly, but the nervous, hurried manner of eating is altogether too common among people, and when fed on soft mushes they are liable to swallow the food without chewing.

Dyspepsia and bad teeth are the result if this practice is continued. True one can eat soft food without detriment if the necessity of chewing is remembered. Grape-Nuts food is so crisp and brittle and withal so pleasant to the taste that the user cannot forget to chew, and thus the teeth get the necessary use and the glands of the gums are made to give the juices that Nature intends shall be mixed with the food before it enters the stomach. A New York doctor says many New Yorkers put a little sugar on oatmeal and then cover with Grape-Nuts, and this method compels the chewing necessary to digest the oatmeal.

Grape-Nut's food is pre-digested and also helps in digestion of other food. The doctor's plan might do for a variety, but Grape-Nuts and cream alone are considered ideal by hundreds of thousands of brainy people.

There are other reasons why those who eat Grape-Nuts look nourished and well-fed. The food is made of parts of the field grains which Nature makes use of in rebuilding brain and nerve centers. Proof will follow as we

recall the three denials; and the form of this last question could not but vividly bring back the thought of the failure of personal devotion at the moment of trial. LOVEST THOU ME? This time using Peter's word for "love." PETER WAS GRIEVED. Not only because the third repetition reminded him of his denials, but also because the third putting the question was in the lower meaning of love Peter modestly used all along, and questioned whether Peter was sure he loved even with this "longing love." Peter protested, THOU KNOWEST ALL THINGS. Thou seest into the depths of my soul, there is nothing there hidden from thy eyes; THOU KNOWEST THAT I LOVE THEE. FRED MY SHEEP. "The evidence is pretty evenly balanced whether the reading here should be 'sheep' or 'little sheep,' the difference in the original being but an 'i.' 'Little sheep' would mean either his dearest, choicest ones, or those who were delicate and tender, and needed special care. The pastor, if he has the spirit of a real shepherd, soon learns that to bear rule is comparatively a small thing, and so to "feed" the flock of God, to nuzzle it on pastures ever fresh, and with waters ever living, is at once his most difficult and his noblest task."

III. THREE PROOFS AND TESTS OF PETER'S RESTORATION.—Vs. 18-23. The command of Jesus that Peter should be a shepherd of his flock, and feed the sheep and lambs, proved to Peter that he was restored to his old place and work, and accepted by his Master as a true apostle. For Jesus would not appoint a bad shepherd to such a place.

18. WHEN THOU WAST YOUNG, THOU GIRDEST THYSELF, in voluntary preparation for active service. "Thou hadst the choice of duties and pleasures; thou hadst time at thy disposal, thy method of service in thine own hands, even as now it was thy will to gird thee for the task of a . . . . . THOU SHALT STRETCH FORTH THY HANDS. "For help." "In willing submission to his fate." "Alluding to the stretching forth of the hands on the transverse beams of the cross, which he did of his own accord, not waiting to be compelled." ANOTHER SHALL GIRDE. The mastery over his own movements had passed away. The executioner shall bind him to the cross with cords. WHITHER THOU WOULDST NOT. "To death. This does not mean that at the last St. Peter will be unwilling to die for his Lord, but that death, and especially a criminal's death, is what men naturally shrink from."

19. SIGNIFYING BY WHAT DEATH HE SHOULD GLORIFY GOD. According to Origen, Peter was crucified with his head downwards, either by his own request, because in his humility he was unwilling to suffer the same death as his Lord, or by order of Nero, as matter of wanton and ingenious cruelty.

FOLLOW ME. Wherever I lead, even though it be to the cross. Follow my teachings, my principles, my example, my labors for the salvation of men, my cross, and my crown.

20. PETER, TRUNING ABOUT. Apparently, Jesus moved along the shore, and Peter was literally following him, when he saw John also following on behind them. The description in this verse, and in v. 24 identifies this disciple.

21. LORD, . . . WHAT SHALL THIS MAN DO? This was a perfectly natural question. Peter knew his own fate, that he should grow old in Christ's service, and at last die on the cross; but his friend, what of him, what of his duty, his life, his fate? But here was an opportunity to teach another lesson Peter needed to learn.

22. IF I WILL THAT HE TARRY TILL I COME. Literally, "while I am coming." Either in the complete launching of the church, or in the natural ending of his life, instead of its being cut off before its time, or to the final coming of Jesus. "Jesus is not giving an answer, but refusing one." WHAT IS THAT TO THEE? What concern is that of yours? All that lies in the hands of God. Different lives will be guided in different ways, as God sees best. Only one duty is yours, FOLLOW THOU ME.

A despatch from Peking says that Count Von Walderssee escaped with difficulty through a window from the burning palace of the Empress, which was destroyed by fire yesterday. Major General Schwartzkopf, Count Von Walderssee's chief of staff, appears to have lost his life by returning to the burning building after having escaped from it. Incendiarism is suspected.

Four people are dead and seven probably fatally injured, as the result of an explosion on Wednesday on the steamer Ramona, which plys on the Fraser river, 30 miles from Vancouver. One of the plates in the rear of the boiler blew out, tearing away the whole front of the vessel and knocking into the water all those in that part of the steamer.

**Don't worry about Small-pox,**

the health authorities will protect you from that, but they can't protect you from colds, pneumonia and consumption. **SHILOH'S CONSUMPTION CURE** is about the only thing you can depend upon for that. Doctors prescribe it. Nurses recommend it. Hospitals use it. 25c. a bottle.

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Mrs. Swellington—"Are you sure this is the fashion?" Modiste—"Oul, madame! Ze ver' latest." Mrs. Swellington (still doubtful)—"Queer! It looks well and feels comfortable."—Judge.

Old gentleman (dictating indignant letter)—"Sir, my typewriter, being a lady, cannot take down what I think of you. I, being a gentleman, cannot say it; but you, being neither, can easily guess my thoughts."

The dedication of the Rev. Cyrus T. Brady's new book, which Lippincott's will publish under the title of "When Blades are out and Love's Afield," is in the form of a dialogue, and reads:

"A Dialogue Between the Author and a Lady.

"The Lady—Do you draw your heroines from real life, sir?"

"The Author—Sometimes; not always. You see, I only know one heroine in real life.

"The Lady—And she is?"

"The Author—My wife!"

"The Lady—Did she prove her heroism by marrying you?"

"The Author—By living with me after she had done so, madam!"

"With an ever-increasing sense of her persistent heroism, therefore, the author gratefully inscribes this little book to his wife, Mary Barrett Brady."

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From the Churches.

Denominational Funds.

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

CHEGOGGIN.—The West Yarmouth church enjoyed a good day last Lord's day when four very promising young believers consecrated their lives to Jesus in baptism.

OAK BAY, CHARLOTTE COUNTY.—We baptized two happy young men in the likeness of their Lord's death on Sabbath, April 7th.

ALMA, P. E. I.—Have closed a series of meetings at Alma. Many were prevented from attending because of the condition of the roads and weather.

GIBSON AND MARYSVILLE.—Interest in work increasing. The early morning prayer meetings are largely attended.

BERWICK, N. S.—Evangelist H. L. Gale spent two weeks with us in evangelistic work. He was ably assisted by Miss Hall who sang with great power.

LOWER AYLESFORD.—Our pastor, Rev. Josiah Webb, has resigned and accepted a call from the New Canada and Chelsea group of churches.

ADVOCATE.—Singing Evangelist H. A. McLean has been assisting Pastor Steeves for the last two weeks in holding special meetings here.

ADVOCATE.—Singing Evangelist H. A. McLean has been assisting Pastor Steeves for the last two weeks in holding special meetings here.

Steeves' earnest pleading with sinners to accept salvation. Many have been convinced of sin and some have accepted the Saviour.

ANDOVER, N. B.—Since coming to this field, which is a little more than a year ago, I have had many reasons to praise God.

FLORENCEVILLE, N. B.—On April 1st Rev. J. A. Marple, Evangelist, came down from Andover and Forest Glen where he had been assisting Pastor Demmings in special work on his field.

HALF ISLAND COVE, N. S.—Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear.

GERMAIN ST., ST. JOHN.—Since the first of the year we have been without a Pastor, but our pulpit has been supplied each Sunday by some of the best preachers in the Maritime Province.

ROYAL Baking Powder. Made from pure cream of tartar. Safeguards the food against alum. Alum baking powders are the greatest menaces to health of the present day.

Emperor, without a word, stretched him across his knee and administered as sound a spanking as ever youngster, royal or otherwise, received.

Individual Communion Service.

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

Every argument would seem to be in favor of the individual cup.—cleanliness, health, taste,—and (now that the experimental period is past, and we have a really good and working outfit) even ease and convenience in the administration of the ordinance.

- Baptist Churches using the Individual Communion Service in Boston and Vicinity: First Church, Boston; Dudley Street Church, Boston; Tremont Temple Church, Boston; Stoughton Street Church, Boston; Ruggles Street Church, Boston; Warren Avenue Church, Boston; Bethany Church, Boston; Tabernacle Church, Boston; South Church, Boston; Central Square Church, East Boston; Elm Hill Church, Roxbury; First Church, Dorchester; Dorchester Temple Church, Dorchester; Blaney Memorial Church, Roslindale; First Church, Jamaica Plain; Bunker Hill Church, Charlestown; Brighton Ave. Church, Allston; First Church, Cambridge; Old Cambridge Church, Cambridge; North Avenue Church, Cambridge; Broadway Church, Cambridge; Immanuel Church, Somerville; Winter Hill Church, Somerville; Germain Street, St. John; Brussels Street, St. John; Leinster Street, St. John; Main Street, St. John; Carleton (West End), St. John; Fairville, St. John; Moncton, N. B.; Sussex, N. B.; Harvey, N. B.; Amherst, N. S.; Parboro, N. S.; New Glasgow, N. S.; Tabernacle, Halifax; Hantsport, Halifax; Paradise, Halifax.

FREE HAT. Fashionable. Fancy straw, color, navy blue, cream or black, neatly trimmed in the latest style, with any color wide satin ribbon, straw edged bows and pretty gilt buckle, given for selling at the rate of one hat for every five hats sold.

Use the genuine MURRAY & LANMAN'S FLORIDA WATER. "The Universal Perfume." For the Handkerchief, Toilet and Bath. Refuse all substitutes.

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If space allowed this list could be many times multiplied, including many churches in all the New England States and the Maritime Provinces. The Outfit is not expensive. Write us for full particulars. American Baptist Publication So., 256-258 Washington St., Boston, Mass. Send all orders to MESSENGER AND VISITOR, St. John, N. B.

**BIRTHS.**

**ARCHIBALD.**—At Glace Bay, on April 12th, to Rev. and Mrs. A. J. Archibald, a daughter.

**MARRIAGES.**

**PARKER-BROWN.**—On April 3rd, at the home of the bride's parents, by Rev. F. E. Roop, William Parker of Lower Economy to Jennie, daughter of James Brown of Upper Economy, Colchester, N. S.

**POLLEY-ALLEN.**—At the residence of the bride's father, on the 15th April inst., by Rev. R. Barry Smith, Harvey R. Polley of Port Elgin to Mary S. Allen, daughter of George Allen of Bayside, N. B.

**EMERY-PARKER.**—At the residence of the late J. M. Parker, Esq., father of the bride, on April 11th, by L. D. Morse, assisted by Pastor D. H. Stimpson, Moses Emery of Marlboro, Mass., U. S. A., to Charlotte F. Parker of Berwick, Nova Scotia.

**CREED-PHALEN.**—At the Baptist parsonage in South Rawdon, April 18th, by Pastor R. Mutch, Deacon Roland F. Creed to Miss Hattie A. Phalen, both of Upper Newport, Hants county, N. S.

**DEATHS.**

**ALLABY.**—On the 17th inst., Myrtle, beloved child of James B. and Hattie Allaby, aged four weeks.

**BROWN.**—At Scotch Village, Hants Co., N. S., April 9th, Margaret Brown, daughter of the late Benj. Brown, aged 65 years.

**MOORE.**—March 21st, from the home of his son in Massachusetts, our Bro. David Moore, a member of Lower Economy Baptist church went to join the church triumphant.

**SUILL.**—At East Machias, Me., March 5th, Mrs. James Suill, aged 78. She was a member of the Baptist church at the Lodge, Charlotte county.

**FOSTER.**—Boscabe, Charlotte county, April 1st, Mrs. Hannah B. Foster, aged 78. Our sister was a Christian of the best kind, was a member of the true church which is the Baptist and died in the triumph of faith.

**HOOTE.**—March 2, 1901, Richard Hoote of Pembroke, Yarmouth county, aged 90. Our brother passed to his final reward after being kindly cared for by his son and family. He had united with the West Yarmouth church years ago. The last time the writer talked with him he tenderly spoke of his Saviour.

**DUNN.**—At Albany Cross, April 1st, Emeline, beloved wife of Asa Dunn, aged 60. Deceased was baptized by Pastor Langille. She loved her Redeemer and followed him humbly in a meek and quiet spirit, striving even in the cloudy days of a long and tedious illness, to keep in view the prize of the high calling.

**DIMOCK.**—At Scotch Village, Hants county, N. S., April 3rd, Miss Eunice Dimock, eldest daughter of the late Shubael Dimock of Rawdon, passed peacefully away, aged 79 years. Our sister was baptized in young womanhood by the late Rev. Theodore Porter at Rawdon, and has ever since lived a quiet consistent Christian life. For some time she had been in failing health, but through all her trials and sufferings she had a firm unshaken faith in her Master and a bright hope of everlasting life.

**VYE.**—Mrs. Wm. H. Vye, at Montreal, March 12th. She had been ill for some time and had gone to Montreal General Hospital to undergo an operation for cancer of the stomach. Her daughter, Mrs. Janie Bell, accompanied her. The operation was successful, but she died of heart failure thirteen hours after it was performed. Her remains were brought to her home in Newcastle for interment. Deceased was baptized by Rev. E. Hickson thirty-nine years ago, and was a member of the Newcastle Baptist church. She leaves a husband, six sons and one daughter to mourn the loss of a devoted wife and loving mother.

**ROBERTSON.**—At her home, Long Creek, April 12, Minnie W. Robertson, youngest child of John Robertson, aged 20 years. Minnie was a member of the Long Creek church having been baptized by Rev. M. C. Higgins when about 14 years old. Her Christian life presented a constant example of faithfulness. She was active in all departments of church work, rendering good service in the prayer-meeting, in the Sunday School, and as an efficient member of the choir. She leaves a sorrowing father and mother, one brother and three sisters. During her sickness bodily sufferings were forgotten in the remarkable spiritual happiness, which at the last rose to an ecstasy of holy joy—an absolute certainty of a speedy meeting with Jesus, as she declared, in the realm where it is all life.

**CHISHOLM.**—At Highland Village, Colchester county, N. S., March 13, Mr. George Chisholm, in the 86th year of his age. Many years ago Mr. Chisholm was baptized by the late Rev. John Cogswell and received into the fellowship of the Portauquique Baptist church. For some years previous to his death he had been an invalid. He was a constant reader of the Scriptures, especially the New Testament and delighted in Watt's hymns, Fletwood's Life of Christ was also a favorite book. Mr. Chisholm became a subscriber to the Christian Messenger when it was edited by Mr. Ferguson, and continued to read the paper until a few weeks before his death. Many of the ministers of the denomination had been entertained at his home. Mr. Chisholm is survived by his wife and two sons. The funeral sermon was preached by Rev. F. E. Roop from Luke 12 : 40.

**FOWLER.**—Mrs. George Fowler, of Harding St., Fairville, passed away to be with Jesus on the 13th inst, aged 50 years. Our departed sister was an affectionate wife, a loving mother, a useful woman in society and an active and consistent member of the Fairville Baptist church. The Lord gave our sister a beautiful alto voice, which she consecrated to his service. She has been a valuable member of the choir in Fairville for many years and her death has caused a vacancy that will be hard to fill. Her testimonies in the prayer and Conference meetings were always earnest and inspiring. She loved her Saviour and delighted in his service. A sorrowing husband, four sad children, and a large circle of friends, survive her to mourn her departure. She rests from her labors and her work do follow her.

**O'NEILL.**—At Hillsborough, N. B., on March 11th, John I. O'Neill, aged 79 years. For some time our brother had suffered from an affection of his right eye, and it was hoped that the removal of that delicate organ would afford him permanent relief. Accordingly a few months since an operation was performed by a skillful oculist, but from its effects the patient never seemed to fully recover. For a time his resolute will bore him up and he was able to get about again, but he gradually got weaker and eventually passed peacefully away. As he lay upon his death-bed he took much comfort from hearing the hymn—"Jesus, lover of my soul," sung, and even when wandering in his mind he would repeat some of its beautiful words. Our dear brother had long been a member of the 1st Hillsborough church, having been baptized in 1856. He had passed through many sorrows; only a year or two ago a son who followed the profession of sea-captain was lost and the body never recovered. But our brother is now where there is no more sorrow. He is survived by a wife and one daughter.

**STEEVES.**—At the residence of her son, Jamaica Plain, Boston, Mrs. Gorham Steeves, aged 64 years. The news of the death of this beloved sister came as a painful shock to her numerous relatives and many friends in Hillsborough. In December last Mrs. Steeves left this neighborhood on a visit to her son in Boston, hoping thus to escape the rigorous of one winter. Until quite recently it appeared that she was being much benefited by the change; but a few days before the end she was seized with an attack of inflammation and being naturally frail and delicate, she soon succumbed to that disease. Her death seemed the more sad, as her husband was not with her, having remained in Hillsborough, and not being able to reach

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

Boston before the fatal termination of her short sickness. She was, however, in the home of her son and was nursed with the greatest devotion. Surrounded thus by loved ones she calmly fell asleep in Jesus. She will be greatly missed in this community where she was affectionately esteemed. She was baptized at Salisbury about the winter of 1857, during a revival among the Free Baptists under the Rev. Mr. Pendleton. Being married in 1859; a little later, at the time of her husband's baptism, she joined with him the 1st Hillsboro church. He, with four sons, remains to mourn her departure.

**COONEY.**—Rachael, beloved wife of Elisha Cooney, fell asleep in Jesus, March 3rd, aged 62 years. She has been a great sufferer for several years. She truly learned to know "The fellowship of his sufferings" through it all she was sustained by the grace of the Lord. Anxious to live yet willing to die. She was baptized by the Rev. W. E. Hall about twenty years ago and united with the Upper Wilmot Baptist church. A husband and one sister mourn their great loss.

**COOK.**—Charles Cook, son of Deacon James Cook of Margareville, died suddenly on Nov. 26th, 1900, in his eleventh year. He was a bright, interesting boy and a general favorite with all. His voice was one of unusual sweetness and compass for one of his years. We hoped it would be a great gift from God and to God in the church here, but the Saviour wanted it for the song service above. His will be done.

**EMMERSON.**—Last Tuesday evening a dark shadow was cast over the community of Dorchester when the sad report became current that Mrs. Henry R. Emerson had been stricken with apoplexy. While all hoped that one so good and so much loved would be spared to our church and her neighbors, there was a dread that those hopes would not be realized. While her intercourse with all, rich and poor, high and low, had always been kind and generous and her manners unassuming, she was a perfect lady. When work was to be done for her church or any other good object she was always at the front. What she could do for any good cause, she did, and did it well. Seven years ago she stood before the Dorchester Baptist church, and modestly told what her Saviour had done for her, asking as a further evidence of faith that she might be buried in the likeness of his death and raised again in the likeness of his resurrection. She and her intimate friend, Mrs. Charles E. Kaspp, who years ago went home and whom she has now met on the shores of deliverance, were baptized the same Sunday. They have both gone where death is unknown, where they will be forever happy with him who redeemed them. From the time Sister

Emmerson was stricken down until Sunday morning she gave but few evidences that she was conscious. Time and again a smile lit up her face and all pain seemed to be absent. Sunday morning the 14th inst, she calmly breathed her last and entered into her rest. Many prayers had been offered up for her recovery by her neighbors and in the churches of Dorchester. The ministers spoke of her in tones that showed their hearts were touched, and that they feared she would be taken from a community in which she had done so much good. There stood by her bed side at the time of her departure, her mother and her mother-in-law, her husband, her son and her four daughters. We the Baptists of Dorchester, in common with the whole neighborhood, recognize the loss we have sustained, and deeply sympathize with the bereaved husband and family in their deep sorrow.

What you lose to-day you cannot gain to-morrow.  
The only way to empty the heart of the love of the world is to fill it with the love of Christ.  
The change which is wrought by "The River of Life" as it flows through the world is an unceasing wonder.  
Be an obedient servant of providence, for God is showing you ever, by the way in which he leads you, whether he means to lead.

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We give this handsome polished nickel Watch for selling only 2 dozen large packages of Sweet Pot. Seeds at 10c each. Each package contains 43 newest and most fragrant large flowering varieties of all colors. They are everybody's favorite flower. Write and we will mail the seeds. Sell them, return money, and we send your next reliable Watch, postpaid.

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**MOTHER** used it  
I am using it,  
And we have never had any to give better satisfaction than  
**WOODILL'S GERMAN.**  
This can be said in many Households.

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

NEP, A DOG.

John Clark, writing in the Advance, tells the story of a Kansas dog. His name is Nep, and he lives in Dayton. It is his business twice a day to go to the train after mail. When he hears the whistle he gives a bark and hurries into the crossing, where the big leather bag is thrown to him, as the train flies past at thirty miles an hour. Nep runs and picks the bag up at once, taking it by the middle so that it will not drag on the ground, then he walks down the street with his head in the air, as if he owned all creation. Nep is four years old and weighs 250 pounds, yet his teeth are so strong that he is able to carry a mail bag weighing nearly half as much as himself.

THE REAL THING.

Still the best society held her at arm's length.

"How do you know," asked Society, with a cold sneer, that your husband has genuine gout, rather than mere rheumatism?"

"Because," the woman replied, dignifiedly, "he has carried a raw potato in his pocket for two months now, without getting well."

At this they were abashed, and many thenceforth invited her to their five o'clock's.—Detroit Journal.

The heirs of James Scott (killed at the battle of Paardeberg) will receive \$1,500 from the Patriotic Fund in addition to the \$1,000 recently received from the insurance placed on the lives of the first contingent men by Sir Charles Tupper.

Two boys named Bergeron, while spearing fish in a creek in Charlotteburg township, Ont., were noticed to stagger and fall as though intoxicated. A farmer went to investigate and found the boys lying on the ground, speechless, turning black in the face. Before medical aid could be procured, both were dead. It is supposed they partook of some poisonous herb.

Prince Herbert Bismarck has made a speech at Burg, in which he criticized Emperor William's zigzag course, quoting the elder Bismarck's words: "The way of destruction for the government is to do first this and then that and promise to-day what it does not do to-morrow."

The Maritime Prohibition Association will hold its first annual session in Temperance Hall, Walker street, Truro, N. S., on May 7th and 8th. The convention is called for the purpose of (1st) hearing reports and election of officers, (2nd) to determine plan of action, (3rd) to provide funds for the extension and improvement of the organization. Delegates from maritime, provincial, county and district religious and temperance societies are entitled to seats in the convention. All such organizations are urged to send representatives.

The latest statistics of the Salvation Army show that there are 732 corps now in the United States, with twenty-four food depots, which have furnished 110,000 monthly meals; 190 social institutions for the poor, with a total daily accommodation in the same of 7,200. The workingmen's hotels number sixty-six and the working-women have six, with an aggregate of 6,325 inmates. Five labor bureaus and three farm colonies are established, the latter having 240 laborers. Other minor institutions and slum settlements number about eighty in all. The expenditures on all these institutions in 1906 was \$253,000, of which \$210,000 was raised by the work or the payments of inmates.

What Makes You Cough.

Did you ever wonder just what it is that makes you cough? In a general way it is understood to be an involuntary effort of nature to eject something from the breath-pipe. As a matter of fact, merely a slight throat inflammation caused by a cold will cause a cough to start, and the more you cough, the more you want to cough. If you allay the inflammation in the throat your cough will stop.

Don't lull the sensitiveness of the throat with medicine containing a narcotic, but give it soothing and healing treatment. This is difficult because the inflamed parts are in the way of the passage of food and drink. The true cough remedy is something that will protect the throat from the ill effect of catarrhal discharges and also from the irritation of swallowing food. Such a remedy is Adamson's Botanic Cough Balsam, which for many years has been conquering the most obstinate coughs. It is a soothing compound prepared from barks and gums. Its beneficent effect is quickly felt and the work of healing promptly begun. If you once take Adamson's Balsam for cough, you will never be satisfied without some of it at hand for any new cough. A trial size of the Balsam can be secured of any druggist for 10 cents. The regular size is 25c. In asking for the Balsam, be sure you get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

News Summary

Colonel Steele, who commanded the Strathcona Horse, has received a cheque of \$25,000 from Lord Strathcona.

Crop bulletins from all sections of Manitoba report seeding conditions as most favorable, and the general increase in acreage to be sown about fifteen per cent.

The main building of the extensive works of the B. F. Sturtevant Company, off Green street, Jamaica Plain, Boston, was burned Sunday, causing a loss of \$350,000; fully insured.

The first fatal accident of the base-ball season at Philadelphia occurred on Saturday, when Herman Fox, aged eleven years, was struck on the head with a bat, sustaining a fractured skull, from which he died.

John Campbell of Woodstock, Ont., was advised to mix a little turpentine in his vapor bath. On Sunday the turpentine exploded, burning his body in every part right up to the neck. The man is suffering terribly, and the skin is peeling off all over the body.

Judge Parlange, in the United States Superior Court at New Orleans, has given decision dismissing the suit for injunction brought by Boer representatives with a view to preventing the shipment of mules and horses out of New Orleans to the British in South Africa.

The body of Matheson Pare, a Canadian woodsman, was found on Thursday on a tote road at Asquith, Me. It had been frozen, but was thawing out owing to the warm weather. It was covered with boughs and a coat and a hat were at one side, a little distance away. Murder for money is suspected.

Mrs. Carrie Nation was arrested at Kansas City on Saturday on the charge of obstructing the streets. She was on a tour of investigation among the down-town saloons. A crowd of 1,000 men and boys followed her until she was arrested, because the crowd blocked the street.

The return of the crown in chancery with respect to the last general election has been prepared. The vote by provinces was: Ontario, 406,083; Quebec, 237,259; Nova Scotia, 107,836; New Brunswick, 68,340; Prince Edward Island, 21,129; Manitoba, 41,780; British Columbia, 26,129; Northwest Territories, 23,618. This is a total of 952,496, compared with 835,600 votes cast in 1896.

The following letter, written by a woman in Kansas, has been received by the Philadelphia police department: "Chief Police, will you see the woman whose name is in the inclosed advertisement I will settle with her for \$500. She has a medicine which she says will Remove hair from the face, she sent her one dollar and got a bottle of the medicine, I had some fuz on my face, I used the medicine and it burnt my face and now I have got a heavy bird the doctor say I will have whiskers now all life, if she will give you \$500 I will take it and say nothing against the woman."

The Chicago Tribune says: Dr. Naugauns, who is a bacteriologist of prominence in Japan, is at the Auditorium annex. He has been making a study of the plague of rats in Hong Kong, in Bombay, in Japan and in other countries. He was convinced, he said, that rats were the greatest propagators of contagious diseases. Besides, they destroyed hundreds of thousands of dollars' worth of property each year. Japan, said Dr. Naugauns, had made an official investigation of the harm done by rodents, and the result of this investigation would be brought to the attention of the civilized world with an appeal for the extermination of the pest.

London Daily Mail: Soon after Lord Galloway entered the British House of Lords he presumed so far upon his relationship to the Marquis of Salisbury as to write to Disraeli to ask for the office of master of the buckhounds. He was favored with a reply which read somewhat as follows: "I am sorry that I cannot recommend you for the office of master of the buckhounds, as Her Majesty dislikes having anybody connected with the royal household who uses bad language, but I will recommend you for the lord high commissionership to the General Assembly of the Church of Scotland." And, sure enough, Lord Galloway held the lord high commissionership of the Church of Scotland both in 1876 and 1877.

New York papers, like others, are, of course, always anxious for "scoops." There was a wild scramble at the time of the Queen's death to get out the first special edition announcing that event. Everything was in readiness, even to the stereotype plates from which such editions were to be printed. One New York daily has now eighty plates stereotyped to announce the death of the Pope, whenever it occurs, with details of his life. The process of stereotyping the special plates takes place daily, so that in the event of a cable message announcing the demise of His Holiness the fresh plates can be put on the press, and the paper printed within a few minutes.

Dr. Finney tells of a blacksmith in Western New York, who was burdened in seeing the young people in the village posting down the broad road to destruction. One afternoon he locked the door of his shop; knelt in prayer beside his anvil and block, and wrestled till he felt he had prevailed with God. He told his pastor, and asked him to appoint an inquiry meeting. The pastor said he saw no signs of a revival. But the blacksmith insisted, and the meeting was appointed. To the great surprise of the pastor, about thirty young people came as inquirers, and under deep conviction of sin. "The effectual fervent prayer of a righteous man availeth much."

A Moncton despatch says: Edward Durant and John Lutz, two of the Moncton boys who were with the first contingent in South Africa, and who were wounded at Paardeberg, are to receive pensions from the British government and substantial recognition from the management of the Patriotic Fund. Messrs. Durant and Lutz received \$1,000 each from the Patriotic Fund and Pte. Durant has been notified that he will receive a pension of 65 cents a day for life from the British government, while Pte. Lutz will also receive a pension.

A good story is told of a madman who was confined in a Scottish lunatic asylum, and whose particular infirmity was an unshakable belief that every day was Christmas Day, and that he was dining sumptuously on turkey or roast beef and a good slice of plum-pudding. His real diet, however, was of the plainest, he being served twice daily with a dish of oatmeal porridge. After daily describing to his attendants the pleasures he had tasted in his cut of turkey or what not, he as regularly added:

"Yet, somehow or other, everything that I eat tastes of porridge."

The famous Mr. Ruskin once said that the first lesson he learned was to be obedient.

"One evening," he says, when I was yet in my nurse's arm, I wanted to touch the tea urn, which was boiling merrily. It was an early taste for bronzes, I suppose; but I was resolute about it. My mother bade me keep my fingers back. I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said:

"Let him touch it, nurse."  
"So I touched it, and that was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last that for some time I asked."

"Now, Mrs. Bradwell," said a gentleman of her acquaintance, "we have several hours before us, and I wish you'd just explain to me in full your position with regard to woman's rights."

Mrs. Bradwell did not take many hours about it. "I think," she said, "that every woman's right is to fool one good man into the belief that she is the best woman ever made. That's my position in full."

The highest order that was ever instituted on earth is the order of faith.—H. W. Beecher.

As you grow ready for it, somewhere or other, you will find what is needful for you in a book or a friend, or best of all, in your own thoughts—the Eternal Thought speaking to your thought.—George Macdonald.

One of the best expositions of women's rights which we have seen of late comes from Short Stories.

Sir Michael Hicks-Beach's budget provides for a duty of four shillings and two pence per hundred weight on refined sugar. The budget adds twopence additional to the income tax, making it one shilling and twopence. It does not provide for increased duties on beer, wine or tea. There is no increase in the duty on spirits or tobacco.

At a conference of Catholic colleges held at Chicago a declaration was adopted on Friday calling upon all Catholics to recognize the imperative need of a more perfect organization of their educational system.

A number of checks on banks, said to have been given by Frank Butterfield to people in Machias, Me., have been protested and Butterfield is believed to be in New Brunswick. The total amount is thought to be \$2,000.

I was cured of a bad case of Grip by MINARD'S LINIMENT. C. I. LAGUE.

Sydney, C. B. I was cured of loss of voice by MINARD'S LINIMENT. CHARLES PLUMMER.

Yarmouth. I was cured of Sciatica Rheumatism by MINARD'S LINIMENT. LEWIS BUTLER.

Burin, Nfld.



FACE TO FACE WITH FACTS.

A LAME, A WEAK, AN ACHING BACK INDICATES KIDNEY TROUBLES

WHICH DOAN'S KIDNEY PILLS ABSOLUTELY CURE.

TESTIMONY—

PILOT MOUND, Man., Oct. 4th, 1906. Doan Kidney Pill Co., Toronto.

Dear Sirs,—I suffered for some time from kidney troubles. My back was so bad that to stoop over or straighten up after stooping caused terrible pain.

I had to get up several times during the night to urinate. My urine was highly colored, contained a thick sediment, and caused a burning sensation.

I tried numerous remedies, but none did me any good until I got Doan's Pills. I took four boxes, the pain in my back has entirely disappeared, my urine is as clear as water, does not burn, is without sediment, and I can recommend Doan's Pills to all sufferers.

THOMAS PLUNKETT.

Real Estate

For sale in the growing and beautiful town of Berwick.

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

J. ANDREWS,

Real Estate Broker, Berwick, N. S. March, 1907.

LADIES WANTED

To care one of our Parisian Model Trimmings. They are trimmed with Follage, Flowers, and Silken Crepons, and are the style to be worn this Spring. We are giving away a limited number to advertise our new lines of Roman Gold French Silk Hats, set with Jewels. Simply send your name and address and we will send you 2 doz. pins, which sell at 10c. each, returns us the money and we will give you one of these lovely trimmed hats neatly packed in a box, for selling only 10c. pins. All we ask is that you show it to your friends. Write at once, and be the first in your locality. THE MAXWELL CO. DEPARTMENT 50 TORONTO



FREE

EARN THIS WATCH

Send for a beautiful photograph of Her Majesty Queen Victoria at 10c. each. These photos are full cabinet size and are in the very finest style of photographic art. Every person would like to have a good portrait of Her Majesty. This makes our photographs easy to sell. Write and we will send you a watch, return money, and we send portrait, this handsome polished nickel watch, with ornamented edge, hour, minute and second hands and genuine American lever movement. It is accurate and reliable and with care will last ten years. Write to-day. The Home Art Co., Box 44 Toronto.

Wanted.

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

Sohmer's Swampweed Pills

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

FREE

A Solid Gold Watch.

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

### The Farm.

#### Frost Protection.

Damp straw, old wood, prunings, manure, etc., when burned briskly furnish an effective smoke, and if the material while burning is doused with water the result is dense steamy smoke which, while trying to human lungs, serves as a screen to prevent loss of heat by radiation and as a barrier between the chilled fruit and a sudden application of heat at the time of sunrise. Wet smudging has been tried in many ways, with varying results, in California. Here, as in all other methods of protection, much will depend upon a careful study of the local conditions. Many a farmer smudges so that some neighbor gets the benefit of his work while his own fruit remains unprotected. In some orchards sacks of old straw soaked with oil are so distributed as to be available for quick lighting.

#### Sparrows and Grapes

The Oklahoma experiment station reports that the English sparrow has destroyed a large part of the grape crop in many parts of the territory this year. The crop is not attacked until the fruit begins to ripen. The sparrow then splits the berry on one or two sides and eats a part of the pulp. After the berry is split bees, wasps and other insects soon destroy the entire pulp. The berry is not torn from the stem, but the skin dries and withers on the bunch. The early varieties do not seem to be so badly attacked by the birds, but no variety is exempt, although the thin skinned sorts suffer more than the thick skinned ones. This year it has been necessary to gather some of the later varieties before they were thoroughly ripe in order to prevent their entire destruction by the sparrow.—Ex.

#### Weevil and Wheat.

The only way to get rid of weevil in your wheat is to make a bin or granary as nearly airtight as possible and then place in an open dish on top of the wheat carbon bisulphide, about four ounces for every 100 bushels of wheat. Allow this to evaporate. It is heavier than air, settles to the bottom and destroys every living thing. During the treatment keep away from the bin, as carbon bisulphide is explosive, advises American Agriculturist.

#### A New Radish.

The mongri, or edifice podded radish, is a new vegetable from Java which is now recommended by the American consul in New Zealand, where it has been tried. It

#### TIME WAS UP.

It was Quit Coffee or Die.

When a woman is brought to the edge of the grave by poisoning from the drinking of ordinary coffee day by day, and is then made a well woman by leaving it off her experience is worth something to others that are poisoned in various ways from the same habit.

Mrs. Jannette B. Brown, 100 Minor St., New Haven, Conn., says: "Four years ago my life hung on a very slender thread with liver, kidney and heart trouble, and a very severe form of rheumatism. I was confined to bed with hands, wrists, feet and ankles so badly swollen that they bore no resemblance to parts of the human body. I had frequent sinking spells from heart weakness when I was thought to be dying and sometimes thought to be dead. My Doctor, one of the directors of the State Hospital, a very successful man in his profession, told me to stop drinking coffee and use Postum Food Coffee, as he said coffee was the primary cause of my trouble.

I took his advice at once and discontinued medicines. Slowly the swelling disappeared, and the rheumatism left me, the sinking spells became less frequent, and I got out of bed and around the house. I was completely cured but it required some time.

For the past three years I have been a perfectly strong, healthy woman, sleep well, with good appetite, good color, active, and energetic.

It is a great pleasure to testify to Postum that has made me a well woman again. I have many friends here and in other parts of the state who are using Postum Food Coffee regularly, and I know to their very great benefit.

is as easily grown as the ordinary radish, producing enormous crops of long pods, which are crisp and tender, with a delicious flavor. Persons who cannot eat the common radish because of its indigestible qualities should hail this new variety with pleasure.—Ex.

#### Hand Separator.

At the meeting of the Eastern Ontario Dairymen's Association Professor Dean spoke of the many advantages of hand separators to the private dairymen, as enabling them to get more cream from the milk, make more butter and a better grade of butter. Also they were of advantage where the factory gathered cream and had long hauls, as the cream, being less than the milk, made lighter loads and did not need to be gathered as often. But difficulties had been found in the fact that the majority of the farmers do not keep the separator clean. Then many do not deliver cream more than once or twice a week, and under the conditions of the average farmer it is not easy to keep the cream pure and sweet so long, especially when new cream has not been properly cooled is added to the old cream. The hand separator has a tendency to increase private dairying, taking supplies away from the factories, and the export trade now demands creamery butter, because it is more uniform in its product.—Dairy World.

#### Yield of Sugar from Maple Trees.

The average make of sugar of our trees is all the way from three to ten pounds. There are some orchards that make an average of ten pounds, but this is a great waste of the tree's vitality. There are individual trees that far exceed this production. I am well acquainted with one tree that yielded 30 1/2 pounds of very fine, nice white sugar in small cakes, and there was much sap lost, as the tub was found running over on several occasions. Two holes were bored and two spouts used, both running into one tub.

It took only seven quarts of this sap to make one pound of sugar, and when we remember that it takes on an average sixteen quarts of sap it will be seen that the sap is very sweet. I have found only one tree that yields sweeter sap and that took only five quarts to make one pound. Such trees are very short lived. The longevity of trees is lessened in proportion to the amount of injury they sustain. A tree can be killed in one season by tapping. A man had one shade tree that he wished to get rid of, so he tapped it all over and made well on to one hundred pounds of sugar, but it killed the tree.—Timothy Wheeler, in American Agriculturist.

#### Curing Cow Pea Hay

Cow peas make a good crop for soiling, silage or hay. Cut when young, some second growth is usually made, but the quantity will depend upon the amount of heat available during the remainder of the season. The cutting must be relatively early for a profitable second growth to be made. I have had a second growth of the New Era peas from ripe pods in a favorable season. If not too severely pastured, so as to seriously injure the stubble, it is probable that a second growth would be made after pasturing as after cutting.

As a soiling crop there is nothing better during their season. Pound for pound cow pea vines are more valuable than corn fodder, and will produce more milk. A variety should be selected that does not run extensively, so the crop can be harvested easily. For soiling purposes their feeding value would be about the same as an equal weight of clover, and the yield to the acre much greater.

For hay, the vines should be cut when the first pods are ripening, and such a method of curing adopted as will result in keeping as many as possible of the leaves attached to the vines. They should be cured until no moisture can be squeezed out by hard twisting. They may be heat after putting in the barn, but if perfectly free from outside moisture and put away on a bright, clear day, then let alone, hay will come out in good condition.—(W. H. Bishop, in American Agriculturist.



### Every Day Accidents

Burns, bites, stings, cuts and bruises all cause inflammation. Johnson's Anodyne Liniment cures inflammation. When the wounded spot is tingling with pain it is hard to have to wait for relief. So buy a bottle of Johnson's Anodyne Liniment to-day and you will be prepared for the worst. For ninety years it has been a household remedy. No other liniment ever had such a long, thorough trial and no remedy such popularity as

## Johnson's Anodyne LINIMENT

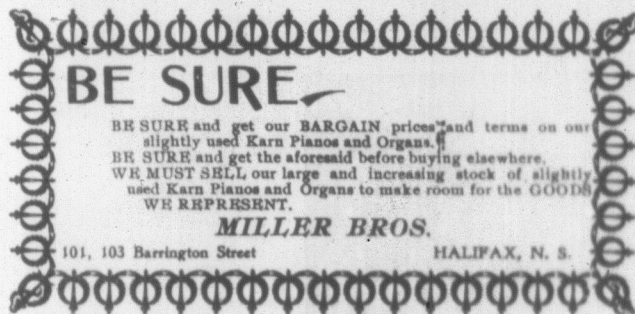
It is equally good for internal as for external use—take it dropped on sugar, in a teaspoon. Sold in two size bottles, 25c. and 50c. The larger is more economical. Write for a free copy of "Treatment for Diseases and Care of the Sick Room."

L. S. JOHNSON & CO., 22 Custom House Street, Boston, Mass.

## Spring Cloths Just Opened

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

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



## BE SURE

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

MILLER BROS.  
101, 103 Barrington Street HALIFAX, N. S.



### FREE CAMERA AND OUTFIT

for selling 15 beautiful photographs of Queen Victoria. Every body wants a picture of the Queen. This camera takes a picture 2 1/2 inches. The outfit consists of 1 box Dry Plate, 1 pkg. Hypo, 1 Printing Frame, 1 Developing Tray, 1 pkg. Baby Paper, 1 pkg. Silver Paper and full Directions. Write and we mail photos, sell them, return money, and we send camera and outfit carefully packed, postpaid. THE HOME ART CO., BOX 9 TORONTO

## Marriage CERTIFICATES.

30 cts. Per Dozen, Postpaid.  
Paterson & Co., St. John, N. B.

Printed in Colors on Heavy Lined Paper

### To Intending Purchasers

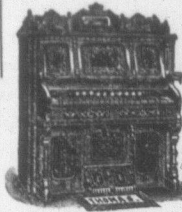
Do you want an ORGAN of Superior workmanship, Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the

"THOMAS"

for that instrument will fill the requirements.

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Middleton, N. S.




### FREE CAMERA AND OUTFIT

for selling only 15 large packages of sweet pea seeds at 10c. each. Each package contains 42 sweet and most fragrant large flowering varieties of all colors. They are everybody's favorite flower. This camera takes a picture 2 1/2 inches. The outfit consists of 1 box Dry Plate, 1 pkg. Hypo, 1 Printing Frame, 1 Developing Tray, 1 pkg. Developer, 1 pkg. Baby Paper, 1 pkg. Silver Paper and full Directions. Write, and we mail the seeds. Sell them, return the money, and we send camera and outfit carefully packed, postpaid. The season for selling seeds is short, so order at once. The Prize Seed Co., Box 96 Toronto.

**AN ENLARGED PLANT.**

In Connection With the Shipment of Tea From St. John to Ontario.

In connection with the extension of his tea trade in the Province of Ontario, which has been so successfully begun, T. H. Estabrooks, the North wharf tea importer and blender, has made extensive alterations and improvements in his packing and labelling departments. The latter department has been enlarged to over three times its former dimensions and fitted with numerous racks and shelves on which to place the newly labelled packages of Red Rose and other tea. Closets have also been constructed at one side for the storage of labels, of which he has about one million and a half now on hand. Mr. Estabrooks has just adopted a new label for his Red Rose tea, which is admitted to be the handsomest label on any package tea on the Canadian market.

In the packing room, which is on the floor directly over the labelling department, and which has been fitted with a new hardwood floor and otherwise improved, there are three packing machines, which will fill packages from one ounce to one pound. A chute connects the packing room with the labelling room below, in which he has just put in a new labelling machine, the only one in the maritime provinces. He has also put in a new electric motor.

When Mr. Estabrooks removed from Dock street to his present very large premises on North wharf, and fitted up the enlarged blending and packing department, he thought he had provided ample facilities to meet the wants of his trade for a number of years. So great, however, has been the growth of business that with the extension to Ontario, the recent additions became absolutely necessary. His experiment in sending travellers to the west has proved that lower province merchants can operate successfully in the western field, although for a long time this appears to have been doubted.

As stated in the Star a few days ago, Rupert Prat has removed to Toronto as a representative of Mr. Estabrooks, and is meeting with great success in western Ontario.—St. John "Star."

**News Summary.**

James Redpath, father of John Clarke Redpath, the eminent historian, is dead at Sp. Kane, aged 84 years.

A general promotion civil service examination will be held at St. John, Quebec, Ottawa, Toronto, Winnipeg and Vancouver on May 31st.

Hon. J. W. Longley, Attorney General of Nova Scotia, was married at Bickley, Kent, England, to Miss Lois Fletcher, of Halifax, on April 4. Mr. and Mrs. Longley will spend a few weeks in Devonshire, and return to Halifax early in May.

The Shakway News of April 13 says: Two men, names unknown, who arrived yesterday from Nome, report that 300 had died from exposure or freezing before the middle of January at various points along the coast. Their stories are not credited.

The incomplete mansion at Silverton, Exeter, which was commenced fifty years ago by Earl Egremont, is for sale. It has two hundred and fifty marble mantel pieces, door knobs of amber, and a bath tub made of a solid block of marble. It cost £250,000 so far as completed.

The British House of Commons adopted the war loan resolution by a vote of 186 to 117. Answering a question, the financial secretary of the War office, Lord Stanley, confirmed the report that all the contracts now made excluded the supply of foreign meats in the case of all troops in the United Kingdom.

A train laden with cattle and coal was captured by the Boers near Molteno, Cape Colony, Thursday evening. The forward locomotive escaped and ran to Stormberg and returned with troops, who found the train on fire. A couple of natives were killed. The train hands had been stripped and then robbed.

Aguinaldo has issued a manifesto appealing to the Filipinos to acknowledge the sovereignty of the United States as he has done. To signalize this important event, General MacArthur orders the release, on the swearing of allegiance to the United States, of one thousand insurgent prisoners.

The Canadian Club of Boston is pushing the proposition to establish an "Old Home" month for Canada. The club has sent a letter to each of the boards of trade throughout the Dominion asking co-operation and suggesting that each province select some suitable week and arrange special features and attractions.

A Montreal jury has awarded Mrs. Richard Ramsden and her children ten thousand dollars damages against the Grand Trunk railway. Her husband was a freight conductor and was killed when his train was standing under the protection of a semaphore by another train running into it, the brakes of the locomotive being out of order.

The list of officers accorded promotions and honors for their services in South Africa prior to November 29, 1900, when Lord Roberts gave up the command of the British forces in South Africa, fills sixteen pages of the Gazette. Lt. Col. Girouard, of Canada, is made a Knight of the Grand Cross of St. Michael and St. George.

Leo Smith, who enlisted in St. John and served through the war with G. and F. companies, reached Halifax Friday on the S. S. Warsaw. Smith is a sailor, a native of Nova Scotia, and while on his way to Cape Town with the home coming troops was so severely injured in a railway accident that he lost both his legs. He received new limbs in England, and is now in good health.

For the first time in the history of the United States treasury, the government's aggregate gold holdings have passed the half-billion dollars mark, standing, at the close of Tuesday's business, at \$500,268,506. Of this enormous sum, the largest amount now held by any financial institution in the world, \$252,078,959 is held against certificates in the hands of the public and \$150,000,000 as a reserve against outstanding United States notes. Only five years ago, on Feb. 10, 1896, the gold in the treasury reached the low level of \$94,239,542.

Replying to a deputation of members of the House of Commons, representing the coal interests, Sir Michael Hicks-Beach consented to an arrangement enabling the coal exporters to execute contracts pending a decision as to what amount of the duties would be refunded. The executive council of the Mining Association of Great Britain, representing all the colliery districts in the United Kingdom, has unanimously passed a resolution to the effect that the new export duty on coal will most seriously injure the principal exporting district and that it will also react seriously to the prejudice of the entire trade of the country.

The Los Angeles Herald of Jan. 2nd, says: "The dividends paid by the Standard Oil Company are a subject of never-ending interest, and because the Standard pays 48 per cent on its capital stock it is held up by many as a robber of widows and orphans. Forty-eight millions of dollars is a big sum, but the rate is not greater nor so great as that paid by some of the Companies engaged in the oil business in California."

A story is going the rounds now to the following effect:—"A little more than a year ago, a young man, a resident of Bradford, Pa., came to Southern California for his health. He had very little money, but having had some experience with the Oil Well Supply Co. of Bradford, and reaching Los Angeles at the time he did, he secured employment with R. H. Herron & Co., the local representatives of the Oil Well Supply Company. After working with this firm for a time at its Los Angeles branch, they sent him to their Coalunga branch; after remaining in charge there for a short time; branched out for himself. About this time the "Home Oil Company's" (of Fresno) stock was selling at about \$10. per share; per value \$100. This young man, whose name is Richard Ellis, purchased ten shares of this stock; after holding it for a little while the price advanced to about \$40 per share. He then disposed of three shares, which about returned him his original investment; the remaining seven shares he held. In a short time the noted well of the Home Company was acquired; the stock then began to jump with great strides, and when Mrs. Phroebe Hearst entered the field to buy up the controlling interest in the Company, the stock advanced from one point to another until it reached \$4,993 per share in the open market. When it reached \$4,500 market, Richard Ellis sold his seven shares, receiving therefor \$31,500. Adding to this the amount received for the three shares previously sold, his original investment brought him a return of \$31,620."

**Wanted Everywhere**

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

Address to-day the  
VARIETY MFG CO.,  
Bridgetown, N. S.

**EQUITY SALE.**

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

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

For terms of sale apply to the Plaintiff's Solicitor.  
Dated the 16th day of April, A. D. 1901.  
AMON A. WALSON, Plaintiff's Solicitor.  
CHARLES F. SANFORD, Referee in Equity.

**Note the Solid Progress of Confederation Life Association.**

Year	PREMIUM INCOME (NET.)	INTEREST INCOME.	TOTAL INCOME Premiums & Interest.	ASSETS.	Insurance in Force (Net.)
1875	\$46,992.38	\$5,814.84	\$52,807.22	\$119,598.89	\$1,795,690.00
1878	145,922.67	24,124.38	170,047.05	456,839.39	5,344,249.53
1883	309,376.60	64,006.01	373,382.61	1,149,427.40	11,018,625.00
1888	512,005.46	129,672.17	641,677.63	2,542,041.75	16,616,360.50
1893	796,505.04	185,894.86	982,399.90	4,520,133.04	24,288,690.00
1898	965,626.36	265,571.03	1,231,197.39	6,825,116.81	29,521,189.00
1900	1,063,748.59	329,121.84	1,392,870.43	7,799,983.89	32,175,515.00

Cash Surplus above all liabilities, Government Standard . . . \$505,546.25  
Capital Stock, Paid-up . . . 100,000.00  
Capital Stock, Subscribed, Uncalled . . . 900,000.00  
TOTAL SURPLUS SECURITY FOR POLICY HOLDERS . . . \$1,505,546.25  
S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent.

**NOT MEDICINE** but nourishment is what many ailing people need. The system is run down from overwork, or worry, or excessive study, or as a result of wasting disease.

**Puttner's Emulsion**

is what is needed to repair waste, to give tone to the nerves, quicken the weary brain, and replace lassitude and weakness with health and vigor. The increase in weight, the firm step, the bright eye, and blooming cheek proclaim a cure.

Be sure you get **PUTTNER'S** the original and best Emulsion.

Of all druggists and dealers.



The most effective treatment for Catarrh of the HEAD and THROAT is Dr. Bloom's OXOJELL CATARRH CURE. This remedy has been endorsed by prominent people in all parts of Canada. It kills the germ, and soothes the inflamed membrane. It is not a liquid—does not irritate. You breathe OXOJELL through the nostrils, a small portion at a time, and the healing properties are carried to the most remote passages and air cells. In order that every victim of Catarrh may have an opportunity to test the remedy, a FREE SAMPLE will be sent to any address by dropping a postal to the T. A. Bloom Chemical Co., Limited, 179 King Street West, Toronto, Ont.



**FREE**

Beautiful Photo Buttons of King Edward VII. and Queen Alexandra consisting of a real Photograph covered with glass and set in a silver circle mounted on a beautifully colored celluloid rosette. Sell only 2 doz. at 10c. each, and we give absolutely FREE this handsome polished nickel watch with ornamental edge and genuine American movement. Write for Buttons. Sell them, return the money, and we send your watch, postpaid. **THE PRIZE CO., BOX VV, TORONTO.**



**PAN-AMERICAN EXPOSITION,**

Buffalo, N. Y.

MAY 1 TO NOVEMBER 1.

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

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

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

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



Ask the girl who has tested it.

Ask any one who has used Surprise Soap if it is not, a pure hard soap; the most satisfactory soap and most economical.

Those who try Surprise always continue to use it.

**SURPRISE** is a pure hard Soap.

**EARN THIS WATCH**

by selling at 15c., each only 10 fashionable Silver and Gold Hat Pins, with beautifully engraved tops set with large handsome rubies, emeralds, sapphires, etc. They are something entirely new. Every lady will buy one. Write for Hat Pins. Sell them, return the money, and we send, postpaid, this handsome polished nickel Watch, with ornamental edge, hour, minute and second hands, and genuine American movement. It is accurate and reliable, and with care will last ten years. **Jewelry Co., Box VV, Toronto.**

There is no finer chemistry than that by which the element of suffering is so compounded with spiritual forces that it issues to the world as gentleness and strength.—George S. Merriam.

Nearly all the cigar factories in Montreal closed down Friday night, and over 600 men are locked out, the result of a demand for a uniform schedule made by the employes, which the manufacturers refuse to accept.