

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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Prohibition Resolutions

The committee of members of the Dominion Parliament who are favorable to the cause of prohibition and who have been charged by the Dominion Alliance with the preparation of a resolution to be laid before Parliament to gain the sanction of that body to whatever recognition may be gained from the result of the recent plebiscite, has fixed upon the following, which will be moved by Mr. Flint, seconded by Mr. Bell, (P. E. I.), on the earliest opportunity:

"Whereas, it is desirable that legislation should be enacted having in view the further restriction of the liquor traffic in Canada, and that such legislation should be uniform in all the provinces and territories of the Dominion;

Therefore, resolved that in the opinion of this House it is expedient to enact:

(1) That subject, and except as hereinafter mentioned, the sale of intoxicating liquors in every province and territory of Canada should be prohibited.

(2) That the act prohibiting such sale should not come into force in any province or territory unless and until a majority of the qualified electors therein, voting at an election, shall have voted in favor of said act.

(3) That upon such vote in favor of said act being duly certified to the governor-in-council, such act shall be brought into force in said province or territory, and shall remain in force therein for four years and thereafter until the same shall have been repealed in such province or territory. Such repeal shall not take effect therein until a majority of the qualified electors of such province or territory voting at an election shall have voted for the repeal thereof, the proceedings for such repeal to be similar in all respects to those for bringing the act into force.

(4) That in order to avoid unnecessary expense and to secure the largest possible vote, the voting provided for in the said act shall take place at a general federal election.

(5) That this act shall, in coming into force, suspend the operation of the Canada Temperance Act in any part of the province and territory where the same may be in force at the time, and such suspension shall continue so long as this act is in force in such province or territory.

(6) That while the said act is in force in any province or territory, the sale of such liquors may be permitted for medicine or sacramental purposes, or for bona fide use in any art, trade, or manufacture; such sale to be made by vendors appointed for such purpose, and to be subject to such regulations as will procure the due observance of the act.

(7) That while said act is in force in any province or territory, no brewer or distiller therein shall be permitted to sell his products except to vendors for the purposes of the said act or for export from the said province or territory to some place beyond the same where the said act is not in force, such manufacture, sale and export to be subject to stringent regulations.

(8) That while the said act is in force in any province or territory, no such liquors shall be permitted to be brought into such province or territory from any other province or territory in Canada or from abroad, except for sale for the purposes of the said act, such importation and sale to be subject to such conditions and restrictions as will ensure the due observance of the act.

(9) That due provision be made in said act for the enforcement of the same and for the proper application of all fines and penalties imposed thereby."

Their Much Speaking.

Last week Mr. John Charlton introduced in the Dominion House of Commons a resolution of which he had given notice during the long drawn-out debate upon the address. Mr. Charlton's resolution calls for a special committee to secure shorter speeches. We should suppose that a great many members of Parliament, as well as their constituents generally, must sympathize with the purpose of Mr. Charlton's resolution, whatever their opinions may be as to the possibility of securing it by the means proposed. Perhaps the Premier expressed the prevailing sense of the House in saying that, though long speeches were a growing evil in Parliament, he doubted that any remedy could be applied, except through the taste and good sense of the members. But it is rather difficult to see why the rules of debate should not regulate the time which a member of Parliament may occupy at one time, as well as the number of times he may speak upon one question. What valuable interest would

suffer if three hours were made the extreme limit of time that a speaker might occupy in one speech? It may be quite true, as is alleged in opposition to Mr. Charlton's resolution, that one man may waste more of the time of the House by a speech of one hour than another would in a speech of four or five hours, and that some members offend as much by the frequency of their remarks as others do by their long-windedness, but if it is impossible to remedy all the abuses of debate, that seems to constitute no good reason why the remedy should not be applied as far as is practicable. It is difficult to see what legitimate reason a member of Parliament can have for wishing to extend a speech beyond three hours. The adoption of such a rule could not fail to improve the quality of our Parliamentary oratory. No man is heard in heaven or earth for his prolixity of speech. It is the speaker who presents his matter in well arranged and compacted form who is really effective both in Parliament and out of Parliament. The speaker who does this will have no need to extend his remarks to such a degree as utterly to exhaust the patience and endurance of those who listen to him and to deter everyone from the task of toiling through the printed record of his verbosity.

The French Shore Question.

The report of the Commission upon the Newfoundland French Shore treaty question was presented to the British Parliament a few days ago and a London press despatch says that, in the light of the Commissioners' revelations as to the treatment the colonists have been subjected to in order to placate the French, it is strange that Newfoundland has not long ago been in revolt. The general conclusions of the Commission are stated as follows: That the French cod-fishing rights in the treaty coast are now valueless and should be extinguished by a cash payment or concessions elsewhere, and that the lobster industry is on the decline and should be settled on the same basis; that the colony should give the French free bait if they will abandon their bounties which expire in July, 1901, and which Admiral Reveillere has declared are worthless in helping naval enlistment; that no French interference with the development of the treaty coast should be any longer tolerated and the presence of a French consular agent at St. John's is urged as a reason for insisting on one at St. Pierre. The commissioners find that of late years the French have virtually abandoned the coast so completely as the fishery failed. The testimony of the coast folk is that the presence of the French is a great detriment to their industry. Under the restrictions which prevent them interfering with the French by competition the residents are prevented from occupying the best fishing grounds and are forced by the warships to leave if found there and called upon by the French to go. Their nets are cut adrift, their fishing gear destroyed and their season's operations are ruined, they and their families being doomed to destruction in order that Great Britain may escape friction with France.

New Finds of Coal and Copper.

Canada is a country of immense mineral wealth, and discoveries are frequently being made which enlarge the area of the known resources of the Dominion in this particular. The latest announced discovery of mineral wealth in Canada is from the far west. On Vancouver Island, at or near a place called Carmanah Point, an important discovery of coal is reported. Seams over a foot thick are reported to have been unearthed. Some of the coal is anthracite of a good quality, and the discovery is said to have created much excitement among the people in that part of the Island. Carmanah is about fifty miles from Victoria, and if the newly discovered deposits prove to be extensive, it will be of considerable importance to the capital city. There are also reports of a discovery of valuable copper deposits at Uclulet on another part of the island.

Finland and the Finns.

Reports as to the condition of affairs in Finland give no indication of the people becoming reconciled to the policy of Russification which, as before noted in these columns, has been introduced in that country. The best of Finland's young men, it is stated, have been emigrating to America at the rate of five hundred weekly, and already in some parishes every man of military age has set out, leaving the cultivation of the farms to the old men and the women. But a much larger exodus, it is reported, is being planned for Canada. Representatives of the intending emigrants are to come to this country in June with the purpose of securing a district for a colony. Besides resenting very strongly the wiping out of the last remains of their national life, the Finns have a special antipathy to the new military law by which they would be liable to be sent to any part of the Russian empire for five years and then be compelled to remain in their own parishes for another thirteen years in order to be ready for service as reserves. The conditions of the Finnish military law were two years' service, and only 1,900 conscripts were chosen every year. The standing army was fixed at 5,600 at the most, and above all, the soldiers were not to leave the country. The Russian law, on the other hand, means the raising of a new army corps and a standing army of at least 36,000, or double that, if the Russian physical standard is adopted, as Kroupatkin desires. The Czar has still refused to give his War Minister a free hand in this matter, but this fact suggests a small hope to the Finns, who prefer to seek a new country under the British flag. The Finns cannot be regarded as so desirable a class of immigrants as the better class of English and Scotch agriculturists would be, but they are an intelligent and liberty-loving people, and next to a good class of Anglo-Saxon immigrants, the Finns are among the most desirable.

Doings of Parliament.

In reply to a question as to what course it was intended to adopt in reference to the new regulations respecting the lobster fisheries recommended by the commissioners, Sir Louis Davies, Minister of Marine and Fisheries, replied that in so far as the new regulations withdrew any rights from the fishermen they would not be adopted this year. Speaking generally of the effect of the Privy Council's decision in the matter of Federal and Provincial jurisdiction over the fisheries, the minister said it was to give the Dominion the right to make regulations, but the provinces the right to license. These arrangements the provinces of Ontario and Quebec were carrying out as regards the inland fisheries. The case was different as regards the fisheries on the sea coast, and a decision of the courts would have to be had to determine the respective jurisdiction in regard thereto. Pending that decision, the Dominion was continuing to administer the fisheries in New Brunswick and Nova Scotia for this year by arrangement. The statement has been made by Sir Wilfrid Laurier that it is not the intention of the Government this session to ask Parliament to provide for the representation of the Yukon territory in the House of Commons. The Premier also stated, in reply to a question by Sir Charles Tupper, that he had heard nothing of a rumor that, owing to the action of the United States, the conference was not to be resumed and that so far as his information went there was nothing to justify his believing the report. Mr. Charlton's bill, raising the age of consent from 16 to 18, passed its third reading in the House after a prolonged discussion by a majority of 39. The old question as to the regularity of Lord Aberdeen's action in refusing to sanction certain appointments made by the Conservative Government after its defeat in the general election of 1896, was brought up by Sir Charles Tupper in connection with a motion for some papers bearing on the subject. Sir Charles again criticised Lord Aberdeen's action in the matter, and the Premier, in the course of his reply, said that the late Governor-General's course had the approval of the Hon. Mr. Chamberlain, Colonial Secretary. Sir Charles Tupper intimated that if that were the case he would carry the matter to the Imperial Parliament.

A Year in North Carolina.

The People.—In Society.

CONTINUED.

The relation of the sexes of the two races is still a burning question, and it is impossible to understand Southern life without knowing something about it. So if anyone feels a delicacy about such a subject he had better pass this letter.

In the North the whites and blacks can intermarry if they wish. I understand that such marriages are very few indeed and that illegitimate mulattoes are as few in proportion to the negro population as they are here. Perhaps they ought to be fewer. But here the laws forbid intermarriage and public opinion is decidedly against it. There is some talk of making adultery between blacks and whites, like rape, a crime punishable with the death penalty. Let it be clearly understood that from the standpoint of a Southern man, the mixing of the races, whether in wedlock or out of it, is very different from what it is in the eyes of many a Northern man. The negro is an inferior creature, nearer to the brute and hardly responsible for his actions. A rather intelligent young man told me during the campaign season, "Since God made man after his own image, he made him a white man, for Jesus Christ was a white man." The image of God consists in the whiteness of the skin. But so far as I am able to find out, the origin of the races and the differences in color and temperament is surrounded with mystery. So far as I am able to judge taste alone forbids intermarriage. Certainly the most natural interpretation or *prima facie* meaning of Acts 17:26, "He himself gives to all life and breath and all things, and he made of one every nation of men to dwell on all the face of the earth, having fixed appointed periods and the bounds of their habitation." I am not aware that there is any passage that seems to prohibit it. It has been thought by some that science compels us to seek a different interpretation. Even such an eminent naturalist and such a stout opponent of the evolutionary hypothesis as Agassiz believed that a mixture of the races would result in sterility, that the tendency would be for the mulatto to become a sterile hybrid, or, at least, their would be deterioration. I have made inquiries of blacks and whites, Northern and Southern men of intelligence, and with one accord they have stated that there is no evidence of the fact. One said that he thought there was more tendency to consumption, but, whatever may be the reason, that has become very prevalent among the negroes since their release from slavery. Indeed it is often stated that the races have been so mixed already that it is exceedingly difficult, if not impossible, to find a full-blooded negro in America, and some intelligent negroes despair of keeping their race from being whitened still more. They say that the negro women prefer illegitimate children from white fathers to legitimate children from negro fathers, and that the process is likely to continue until the negro race is assimilated. Whether under such conditions it is wise to have drastic laws to forbid intermingling and intermarriage is an open question. Personally I would prefer, if mulattoes must be brought into the world, to have them brought in wedlock, I have been among men enough to know that the innocent victim of others' sin is often reminded of his misfortune by men who ought to know and do better. But it is not every child that is compelled to carry the evidences of the sin and shame of his parents in the color of his face as the mulatto is. It is doubtless very undesirable to be compelled to refer to the sex aspect of the race relations in Southern life, just as it is unpleasant to have to make use of the sex argument in discussing "the dance of modern society." But it is the argument of arguments in the one case as well as in the other. It does not matter how refined the writer on dancing may be, he feels that he cannot afford to leave out the sex argument. And there is no understanding of the relations of the races in the South without referring to it. The crime of crimes on part of the negro is that he is guilty of ravishing white women and is generally lax in his sexual morality even among those of his own race. Friends of the negro claim that this is magnified and that the negro is sometimes made to pay the penalty for the sins of the whites. This was "the unspeakable slander," of the mulatto editor in Wilmington, that enraged the white people so that they took revenge by destroying the press on which, and burning the building in which the slander was penned and printed. About the question of fact involved in the slander I am not able to judge, and it would be difficult to find a competent authority. But references to such matters were not wanting in the Democratic papers throughout the campaign. Cartoons as well as printed matter kept the matter steadily before the people. Mrs. Lewis was utterly disgusted by the character and frequency of the references to it in our own paper. If she had read some of our city papers she would find things still worse. In two denominational papers, one from the North and the other from this State, there are an editorial note and the other a letter from an honored professor and a D. D. in Georgia, the matter is discussed with frankness. Here is one sentence from the editorial note in the N. C. Baptist: "The amalgama-

tion of the races is a serious problem before us, not because of miscegenation in wedlock, but out of wedlock. This is apparent to the most casual observer." Here then intermarriage is a crime against human law, but the Christian must ask himself whether it is a sin against the Divine law or not. He may also ask whether it is expedient even if Scripture and science do not forbid it. Taste has generally been sufficient to keep the people of different races from intermarrying. When the consecrated Mackay of Formosa married a Chinese lady there was considerable surprise, but I do not know that many considered that it was wrong or that he sinned. Doubtless the Chinese are not exactly on the same level as the negro and the Indian, but is there anything to forbid the one any more than the other? A very intelligent Northern man told me there was as little mixing of the races in the North as in the South. I have no doubt a Southerner would be inclined to dispute that, for many a Southerner thinks that matters would get into a very bad condition in the North as well as in the South were it not for the influence of the stringent laws of the South. That some would intermarry if allowed is clear from what a Southern man told me one time, "We have to protect some of these white people against themselves. If we did not have the laws as they are they would intermarry." And from the fact that occasionally some do go North to get married. If I cannot find stronger arguments against intermarriage than I have thus far been able to find I shall not use any influence, I may have in favor of passing drastic laws against it. If two of different races wish to live under the same roof, and if Scripture and science do not seem to forbid them I am not sure that human laws should. I cannot favor any legislation that compels the innocent offspring to testify to the sin and shame of the parents and bear the reproach of their wrong-doing without a very strong reason. But it is utterly impossible to make Southern people look at things as we do. They never seem to think of the way the light color of the mulatto reflects on the character of the white race, but they are ever ready to refer to the disgrace of the negro in the matter. Surely if it reflects on the one race unfavorably it does also on the other. Neither does it seem to enter their minds that the example of the white man may have something to do with the formation of the character of the black man. We find it hard to see ourselves as others see us. Of "society" among the white people I am not able to speak. In this place there is very little, if any, of it except among the summer visitors that come to the hotel. The time I spent in Raleigh did not give me an opportunity to judge. I learned, however, that even church members were not free from dancing, and the churches had to discipline some members who persevered in that form of dissipation. From our limited observation we are led to believe that there is not as much going out to tea and to spend the evening here as in Canada. But that may be because the cooking of the North is so different from that of the South. Indeed our people hardly ever speak of spending the evening and would not know the exact meaning, for our evenings begin immediately after dinner and we have no afternoons. Possibly there is more visiting and less home life with the young here than there is with you, but do not regard me an authority on that subject. Impressions are often misleading and further acquaintance changes an opinion hastily formed. Southern young people are noted for dressing to go to church. "Sunday is a show day in the South." J. LEWIS. Moorehead City, N. C.

Then Bitter—Now Sweet.

BY REV. A. C. CHUTE.

Just look with me for a few minutes at this photograph. Don't you think she has a very sweet face? It came to us only the other day. Let me tell you about the young lady, for I think you will be interested in learning something of her. I cannot look at the picture without thinking of the struggle and the victory.

Her home is in Illinois. Or at least it was there, for possibly by this time her pilgrimage has passed and she is safe at home with God. It was a joy of mine to baptize her when she was about nine years of age. She was a very bright girl, exceedingly active and restless, able to get around with greater rapidity, and have a hand in more things, than any one I had seen. Her influence was strong so that it seemed eminently desirable that she should get the right bent. Her Christian parents, whose outward lot was favorable, were worthily ambitious for her, and gave her the best advantages in an educational way. Three years ago I visited the scenes of that my first pastorate. Before going thither at that time, I had learned that Bessie had developed into a beautiful young woman, beautiful in personal appearance and in character. And this I found to be true indeed. Upon the day when that short visit ended she went with me from house to house where I had been wont to go in the early part of my ministry. What reward there was in what was seen in her that afternoon, for the labors of the young pastor among the children in those other years.

But see those two letters that I bring you. They are from the mother. One tells of the bitter, the other of the sweet. I am sure that their writer would not object to your seeing them, since divine grace may be magnified thereby. The one bearing the date Oct. 30, '98, has these pain-filled sentences: "For ourselves, Mr. B. and I are having days of agony. I could better express it by saying that I feel as if I were dying daily. Our darling Bessie is wearing away. She is not strong enough to sit up, and we fear she will never be; but she does not seem to question that she will recover, and is making her plans to go to New Mexico before very long. Many prayers have been offered for her recovery, but all in vain. I did

not think that I should see the day when it would be so hard for me to keep my faith in God. Bessie has developed so beautifully and with such gifts for usefulness. I cannot understand why all this has come to her and us. It seems to me I cannot endure the time when she will have to know that all her plans are thwarted, and that she must face the unseen and unknown." The heart of more than one mother who reads this will swell with deepest sympathy. Dear faces come again to view and all those long days and nights are recalled. Perhaps it will relieve thee, mother, to weep again. But note the sequel, and may you know a like victory.

The other letter, which flows on in triumphant strains, is dated April 21st, '99. Not a long time between, but what swift up-going in this period. A good God is our God. Listen for a moment: "Your comforting letter to Bessie was received yesterday and I hasten to tell you that she is still with us, but is just on the brink of the river. She knows now that she is going, and is very happy in the thought. She is so radiant and trustful we all feel as if heaven were very near. Yesterday was her twenty-third birthday—twenty-three beautiful years, and an eternity of beautiful years ahead. I feel it is worth a thousand times every trial that has come to me to be the mother of such a rare child. She has been one who kept her thoughts so much to herself, that until these months of sickness, I did not begin to appreciate her real life. Very many are the testimonies that come to us from her associates telling what an inspiration she has been to them, and that they shall always be better for knowing her. She said to me a day or two since: "Mother, I think I have had a wonderful life. I don't mean a consecrated life, but a life without a doubt. I have never doubted the presence of God, and his loving care." At the close of yesterday she said: "This has been the happiest birthday I have ever had."

These two letters, as they lie before me now, make me think again of the parable of the flute. The flute complained sadly of the holes and rifts that were made in it. Mournfully it said: "Once I was an unwarred piece of ebony, beautiful to look upon. But another voice was heard: Thou foolish flute. These holes and rifts have been the making of thee. Without them thou wouldst have been quite useless. But now, in the hands of skilled musician, thou wilt give forth sweetest music, and on through the years shalt thou be a joy and quickening to many."

Let us then, beloved friend, with these letters and this picture before us, let us, upon this day, the birthday of a sainted brother of mine, and perhaps an anniversary day to you also, sincerely send up that petition of George Macdonald's:

"I pray, O Master, let me lie,
As on thy bench the favored wood,
Thy plane, thy saw, thy chisel ply,
And work me into something good."

Halifax, N. S., May 2nd.

Voyaging.

O Captain! my Captain! we sail a threatening sea;
A noise of many waters comes to me bodingly,
When we sailed the sky was clear, winds were fair, and
port seemed near.

In my heart was naught but faith, and hope, and cheer.

O heart, my heart,
Those days of great gray calm,
And that one so rarely bright,
With its dawning's red delight,
Were but casting up an highway for the storm.

O Captain! my Captain! all the four great winds of
heaven,
Strive with these angry waters; why ride we thus wind-
driven?

Could we not, in sunny ease, 'neath clear skies sail
tranquil seas?

Other ships are bound to that far port on these.

O heart, in this wierd, brief calm,
Of the deadly heart of the storm,
Gird firm the life-belt to thee,
For the coming blasts be strong.

O Captain! my Captain! straightway at thy commands
Have I cast forth all my treasure, and I stand with empty
hands,
The good ship now is lightened, furled is each veering
sail,

With bare poles to the glooming sky, speed we before
the gale.

But O heart, heart, thy treasure!
Can he aught return to thee,
In that distant, promised port,
For what thou hast given the sea?

O Captain! my Captain! long the night, and drear and
black;
Dark, cruel waves, like hungry wolves, leap close upon
our track;
My true and trusty shipmates fall to them one by one;
The floods lift up their waves with might—lift up and
overcome!

O heart, where bides thy Captain?
Token nor word gives he.
Tossed with the tempest and driven,
Toll we alone on this sea?

"O heart—foolish heart for its doubting, be still,
Though the troubled sea rage in its strength, yet its
might

Exceeds not the power of my mightier will,
My sheltering hand bounds its ebb and its flow;
O thou tempest-tossed! fear not, be strong, yes, be
strong;

Thus far, and no further, its proud waves shall go,
The night is far spent, the day is at hand,
When thine eyes shall see plainly that far-stretching
lands

No treasure lost, but restored there shall be,
In sevenfold measure full and free.
Canst thou not with me watch one short hour 'neath
drear sky?"

O Captain! my Captain!
To my post I go;
Ay! ay!

CONSTANCE MACK.

Vacation.

"Well, Donal, when we get past this ross or bog we'll take a pull at the oat meal and water, likely it'll last till Glasgow comes in sight.

"What do you think of them over in Canada now then? Sir Wilfred he's a Frenchman, they say, and its unco' like for his straight forwardness. The people, they say, are to lead the world in prohibition. Such a vote as they polled is no getting over at all, at all. Ten to one, they do say, I'm telt those who didn't vote thought they were going to work a sly game, but they were made no more count of than the members of our parliament, who sink out the door when some question comes up they can't get gumption to say aye or nay til.

"You'll min' the time we were down at the castle for the shooting and Devon was away with his hunting party, potatoes took a rise and people were hauling them in like anything, and Lady Devon, who took a great interest in the tenants, was all for having them loaded up for market. Some one was objecting that it might be a bit too frosty for the like, just then a neighbor and his wife drove in the yard and the latter joined in with, 'Well, Aunt Clarry, its very frosty. Pah's eyes and nose and mouth ran a stream all the way coming down here.' 'Well let it run. They have got to go,' was the cool rejoinder. So if the government comes out like that Canada will lead us all in a prohibitory law sure enough, spite of those who oppose it, paradoxes as they are pouring cold water on it.

"Hiat! Wha may this be moving along so cannily. Well now I'm mistaken if he would mind seeing a neighbor just now. Is it the glint of the sun gives his hair such a cast. He's motioning to a cabman, but he seems not to hear him. I see you are off to hail him along. I'll bide and give him a bit of advice. He maun be the worse of liquor. Well we got him safely on the road and its very well we didna' pass by on the other side. He told me he had been delegated to some meeting and starting to come away the others were coming down the steps and he felt so elated that he slipped down the stair rail and landed on the floor, and it was that instead of the whisky, gave him such a shaking up. You'll no have forget our acquaintance of yesterday, the gentleman who joined us in our reading. I min' we went to fill our bit can at the brook and he was sitting on a stane along side taking from his lunch the daintiest oat cake, as I live, and helping himself to the sparkling water. Said he was just free from parliament and was taking a vacation in the Highlands and he thought he should enjoy it fine. His wife had been up there staying with a cousin all the spring."

"What were you saying Donal."

"Why, Richie, I don't know that I have been saying much of anything, but I have been thinking of what you were telling me of those who did not vote in the plebiscite; and as they were not anxious enough to speak out for fear their silence would be interpreted as an affirmative, it would appear reasonable to sum them up with the yeas. And it seems that, although we have led the great republic in some civil questions, Canada, as you say, is to lead us all in temperance reform. And in that case, I don't know whether it is because, as a rule, she takes her precedents from the mother country, or that there are so many noble women identified with the temperance movement—but I know not how more fittingly and piously the event could be celebrated, than in the words of the princess of England. When freed from the dangers of the tower, and the sceptre passed peacefully to her hand, she exclaimed: "It is the Lord's doing and it is marvelous in our eyes." Her accession as well was the signal for reform. "Brave, wary, sane to the heart of her, with Cecils aid and others," statesmen brave as wise, she made England great. Sung by poets, her name adorns the page of our greatest novelist; and her reign stands in relief among the most illustrious in our annals. But especially is it, when we take into account the place she occupies as the central figure in the literature of her age—an age which is said to bear a similar relation to English literature as a whole, as the Augustan age to Latin—that we appreciate the womanly and queenly virtues which inspired and made such a literature possible, and more than realized the bright hopes with which her accession was hailed.

So in the present crisis in Canada, it argues none the less for its successful issue that, as we are led to believe, the premier feels the gravity of the question the taking of the plebiscite has laid upon his hands. "No man could undertake it rightly without being in danger of having his hands shortened by dread of his tack and mistrust of himself." And although there be not wanting some to blame and it may be, suggest possible Armadas, still the most unsanguine may well feel that a nation comparatively few in years successfully settling the temperance question perhaps, as many believe the question of the times, will not fall of her due need of praise, although that may be least in the minds of those who are at the helm of state.

Look here is where we left off reading with your friend yesterday:

"Many points weathered, many perilous ones.
God guide us lest we lose the way."

R. E. BRADSHAW.

The Christian's Duty to be Happy.

BY GEO. W. TRUETT.

It is not only the privilege, but it is also the unyielding duty of every child of God to be continually happy. No Christian has the moral right, anywhere, under any circumstances, to be given over to depression, discouragement and unhappiness. "Rejoice in the Lord alway" is a divine injunction to every Christian, that may not be put aside. All through the Divine Word this duty of Christian joy is mightily magnified. Christianity came to give joy to men—deep, peaceful, unchanging joy. This was the message of the angel to the shepherds: "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people." Though Jesus was pre-eminently the Man of Sorrows, yet at the same time there was a great deep joy within, that completely filled His life. Of this joy He often spoke to His disciples, and when He came to die He bequeathed His own joy to them, and prayed that their joy might be full. It is not, then, some fanciful dream that Christians may and ought to be happy, but it is a glorious reality that ought to be in every Christian's experience.

And by this happiness is not meant that merely temporary happiness that comes from some passing pleasure or successful attainment—an experience that any may have—but it is that deep, steadfast peace of the soul that knows its true anchorage amidst all the disturbing elements that appear on the surface of life. Once during a great battle it was noticed that a bird, perched on a tree, sang during the hush and the silence that now and then came to the battle, but was silent all during the noise of the conflict. So it is with mere worldly joy. But the joy of God's redeemed child is not to be so affected by the things of time and sense, but is to sing even in the hottest battle and in the darkest night.

May this really be the experience of the Christian? Ah, yes; here is the glory of Christianity. It whispers to us that which enables us to endure, because we see Him who is invisible. It sees beyond this "light affliction, which is but for a moment," to the "far more exceeding and eternal weight of glory." It knows that there is such a thing to the Christian "as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." But it is urged, then, with all possible emphasis that this deep, Christian joy is not only the privilege of the believer, but it is one of the fruits of the Spirit, and should be unceasingly sought for by every Christian.

Indeed, here is the great note of victory in our Master's religion. A joyful Christian is a victorious one. A joyful church is a victorious church. The singing, joyful church is invincible. No foe can stand before it. Paul was master of his manifold trials and difficulties, because he was able to sing joyful songs even in the jails and in all the most troubled experiences of his eventful life. He knew whom he believed. Christians are the right of the world. Joy is the symbol of this light, and every Christian whose life is given to gloom and shadows, thus far utterly misrepresents his Saviour and Master. Surely there is need for much serious meditation just here, upon the part of every child of God.

Joy is ever a source of measureless power to its possessor. The happy heart can dare the stoutest difficulties. Labor is easier, burdens are lighter, all life's relations are brighter and better, when the heart is happy. This is especially true of the Christian. "The joy of the Lord is your strength." Once let the Christian give way to moping and general disheartenment, and his heart is chilled, his enthusiasm is gone, and he is as Samson shorn of his strength. Then he also owes it to others to be joyful. The unhappy man, though he may not intend it, yet he adds that much to the burdens of his fellows. Christ's law bids us to bear one another's burdens. To bear about an atmosphere of discouragement is to make the road somewhat steeper for our fellow pilgrim, and make still heavier his already grievous burden. This is to sin against both man and God, and surely we have no such right. This is a species of selfishness we should continually seek to avoid. There is a more excellent way. Ella Wheeler Wilcox writes:

"Smile upon the troubled pilgrims
Whom you pass and meet;
Frowns are thorns, and smiles are blossoms,
Oft, to weary feet,
Do not make the way seem harder
By a sullen face;
Smile a little, smile a little,
Brighten up the place."

This is the spirit of Christianity, and this spirit will give just the inspiration needed for many in the perplexing battles of life. Oliver Wendell Holmes says that many years ago, while he was walking among the graves at Mount Auburn, he came upon a plain, upright white marble slab, which bore an epitaph of only four little words, that were more meaningful to his mind than any other inscription in all the vast cemetery. These were the words: "She was so pleasant." That one note revealed the music of a beautiful, noble and useful life. Two things are to be had in mind as we aspire to this life of abiding Christian happiness. Its object is the Lord Jesus Christ. We are to rejoice alway "in the

Lord." There can be no deep abiding place elsewhere. "The Lord is my portion, saith my soul." It is just here we so often forget and therefore fall. This story is told of an old mother in Scotland: She lived in abject poverty. It was understood by all her neighbors that she had a son in America, greatly prosperous in business, and the neighbors wondered why the mother should be thus allowed to suffer. One ventured to ask at last, "Does your son never send you any money?" With tearful eyes and reluctant speech the mother answered, "No; but he writes me long, nice letters, and he sends me a little picture in every letter." The neighbor asked to see the pictures, and the aged mother took down the old Bible and there were the "pictures" between the leaves. What were they? They were bank notes, each one for a gracious amount. And so it turned out that during all the loneliness and wonderment and poverty of the dear old mother, she had abundant riches, if only she had known it, to satisfy her every wish. Just so it is with many of God's children—they go on and on, with lonely, restless, joyless lives, and all the while the great Master yearns to give them all that they need, from the inexhaustible storehouse of His peace and love. It is for us daily to remember: "I will go unto God my exceeding joy—the Lord Jehovah is my strength and song."

And again, the Christian that would be joyful must give himself in unselfish ministry to others. Extreme selfishness and peaceful joy do not and can not live in the same heart. The truly happy soul is the one that lives for others. Nothing shall so heal a great sorrow as for its possessor to give himself to the service of relieving the sorrows of others. Look about you and you will see this truth daily illustrated. An Eastern legend tells of a Hindoo mother who lost her only child. Overwhelmed with grief, she implored her prophet to bring back her child from death. He listened to her pathetic story, and when she had finished he said: "Go, my daughter, bring me a handful of rice from a house into which death has never entered, and I will do as thou desirest." With hopeful heart the mother went out to begin her search. Speedily she went from house to house, and upon her request for rice it was given at once. But when she asked, as the prophet directed, "Are all your loved ones here?" in every instance she was met with sighs and tears that told of the vacant chair. And at last it was seen that the broken-hearted mother was weeping with others who sorrowed, and doing her utmost to comfort them, and thus was secured unto her a redemption from her own sorrow, because she sought to redeem others. Selfishness is sin and sorrow and death. Unselfishness is Christianity and joy and life.—The Baptist Standard.

Who is Lost?

Not once nor twice but many times Christ referred to the "lost." It was probably a word often used in both private and public discourse. The house of Israel were as lost sheep. The word has passed into the common currency of religious speech, but though often on our lips, we do not always have a defined idea of what it means. Repeated use, too, has made it commonplace, and commonplace truths fail to impress and gain attention.

There are different senses in which we use the word. We speak of the lapsed classes, the men and women whose instincts and habits lead to the gutter, the idle, depraved and vagabond people, who are a reproach and burden to society. They are socially lost. There are others who may not be low down in the social scale, but whose faces know shame, and whose word commands no respect or trust, and we say they are lost to virtue and purity because they are abandoned to a life of sin. It is common to speak of the wandering church member as lost to the church. In speaking of a lost coin or any material thing of value our first thought is of the loss sustained by the owner. He has suffered a loss. But when we refer to a lost person, we have another thought respecting the suffering, danger or degradation that comes to him. If the lost one is a child, our sympathy and anglish go out in double direction, first for the child and then for the sorrow-stricken parents. Jesus had pity for the lost sons of men, but he also implies a loss sustained by the Eternal Father whose children have gone away from the home. He understood this better than any of us can. In reading the parable of the younger son who went into sin, we think chiefly of his want and suffering, but we miss the deeper truth if we fail to see the grief of the father over the loss of his child.

It is not to be overlooked that Jesus speaks more of the lost in this world than of the lost in the world to come. The earth is the abode of lost souls. Here are men and women who are lost to God because they are alienated and astray from him. Degradation and immorality are not the only marks of a lost condition. When Jesus went to the house of Zaccheus he explained his going by the fact that he came to seek the lost. Zaccheus was a lost sheep of the house of Israel, though he was not a bad man as we understand the term. He was probably a good sort of man in spite of his position as a Roman tax collector. The history indicates that he had returned fourfold any taxes wrongly levied before Christ came to his house, and brought salvation to it. He was a better man than people supposed he was; better than his occupation implied. Yet he was lost until Christ found and saved him. Jesus said very little of those things which we designate sin, very little of immoralities, but he taught in many ways that the state of estrangement, ingratitude, unfilial and unbecoming conduct towards God was a lost condition. The child who has left the Father's house and alighted his love is a lost child. Dying in this condition does not make him lost, for he is lost already.—Commonwealth.

that Jesus entered in, accompanied by another "disciple," "to the court," not, as we should have expected, of Annas, but "of the high-priest," who, by the testimony of verse 13, can be no one but Caiaphas. How came that about? Apparently, because Annas had apartments in the high-priest's official residence. As he obviously exercised the influence through his sons and son-in-law, who successively held the office, it was very natural that he should be a fixture in the palace.

The examination of our Lord was conducted by "the high-priest," by which title John must mean Caiaphas, as he has just emphatically noted that he then filled the office. But how is that to be reconciled with the statement that Jesus was taken to Annas? Apparently by supposing that, though Annas was present, Caiaphas was spokesman. But did not a formal trial before Caiaphas follow, and does not John tell us (v. 24) that, after the first examination, Annas sent Jesus bound to Caiaphas? Yes. And are these things compatible with this account of an examination conducted by the latter? Yes, if we remember that flagrant wresting of justice marked the whole proceedings. The condemnation of Jesus was a judicial murder, in which the highest court of the Jews "decreed iniquity by a law;" and it was of a piece with all the rest that he, who was to pose as an impartial judge presently, should, in the spirit of a partisan, conduct this preliminary inquiry. Observe that no sentence was pronounced in the case at this stage. This was not a court at all. What was it? An attempt to entrap the prisoner into admissions which might be used against him in the court to be held presently. The rulers had Jesus in their hands, and they did not know what to do with him now that they had him. They were at a loss to know what his indictment was to be. To kill him was the only thing on which they had made up their minds; the pretext had yet to be found, and so they tried to get him to say something which would serve their purpose.

"The high-priest therefore asked Jesus of his disciples, and of his teaching." If they did not know about either, why had they arrested him? Cunning outwits itself, and falls into the pit it digs for the innocent. Jesus passed by the question as to his disciples unnoticed, and by his calm answer as to his teaching showed that he saw the snare. He reduced Caiaphas and Annas to perpetrating plain injustice, or to letting him go free. Elementary fair play to a prisoner prescribes that he should be accused of some crime by some one, and not that he should furnish his judges with materials for his own indictment. "Why askest thou me? ask them that have heard me," is unanswerable, except by such an answer as the officious "servant" gave,—a blow and a violent speech. But Christ's words reach far beyond the momentary purpose; they contain a wide truth. His teaching loves the daylight. There are no muttered oracles, no whispered secrets for the initiated, no double voice, one for the multitude, and another for the adepts. All is aboveboard, and all is spoken openly to the world. Christianity has no cliques or coteries, nothing sectional, nothing reserved. It is for mankind, for all mankind, all for mankind. True, there are depths in it; true, the secrets which Jesus can only speak to loving ears in secret are his sweetest words, but they are "spoken in the ear" that they may be "proclaimed on the housetops."

The high-priest is silent, for there was nothing that he could say to so undeniable a demand, and he had no witnesses ready. How many since his day have treated Jesus as he treated him,—condemned him or rejected him without reason, and then looked about for reasons to justify their attitude or even sought to make him condemn himself. An unjust judge breeds insolent underlings, and, if everything else fails, blows and foul words cover defeat, and treat calm assertion of right as impertinence to high-placed officials. Caiaphas degraded his own dignity more than any words of a prisoner could degrade it.

There was obviously nothing to be gained by further examination. No crime had been alleged, much less established; therefore Jesus ought to have been let go. But Annas treated him as a criminal, and handed him over "bound," to be formally tried before the man who had just been foiled in his attempt to play the inquisitor. What a hideous mock-

ery of legal procedure! How well the pair, father-in-law and son-in-law, understood each other! What a confession of a foregone conclusion, evidence or no evidence, in shackling Jesus as a malefactor! And it was all done in the name of religion! and perhaps the couple of priests did not know that they were hypocrites, but really thought they were doing God service.

John's account of Peter's denials rises to a climax of peril, and of keenness of suspicion. The unnamed persons who put the second question must have had their suspicions roused by something in his manner as he stood by the glinting fire. Perhaps by agitation too great to be concealed; while the third question was put by a more dangerous person still, who not only recognized Peter's features as the firelight fitfully showed them, but had a personal ground of hostility in his relationship to Malchus. John lovingly spares telling of the oaths and curses accompanying the denials, but dare not spare the narration of the fact. It has two precious lessons of humility, of self-distrust, of the possibility of genuine love being overborne by sudden and strong temptation, to be omitted. And the sequel of the denials has yet more precious teaching, which has brought balm to many a contrite heart, conscious of having been untrue to its deepest love. For the sound of the cock crow and the look from the Lord as he was led away bound past the place where Peter stood, brought him back to himself, and brought tears to his eyes, which were sweet as well as bitter. On the resurrection morning the risen Lord sent a message of forgiveness and special love to the broken-hearted apostle, when he said, "Go, tell my disciples and Peter," and on that day there was an interview of which Paul knew (1 Cor. 15:5), but the details of which were apparently communicated by the apostle to none of his brethren. The denier who weeps is taken to Christ's heart, and in sacred secrecy has his forgiveness freely given, though, before he can be restored to his public office, he must, by his threefold public avowal of love, efface his threefold denial. We may say, "Thou knowest that I love thee," even if we have said, "I know him not," and come nearer to Jesus, by reason of the experience of his pardoning love, than we were before we fell.

Arrows from a Hunter's Quiver.

UNIVERSITY FESTIVITIES.

Amid the voices and rejuvenating influences of spring-tide, McMaster University has terminated an epoch making session. More than 200 students were enrolled throughout the year, and applied themselves to their tasks with marked devotion.

The Alumni Association was fortunate in securing the presence of Rev. J. W. A. Stewart, D. D., of Rochester, N. Y., who addressed a representative audience on "The Present Outlook." His address was a keen and vigorous presentation of the supremacy of orthodox Christianity as the supernatural survival, especially of the conflicts of recent years, and as the all comprehending and absorbing theme for ages to come.

From the First Baptist church, Indianapolis, came the Rev. T. J. Villers, M. A., to preach the Baccalaureate sermon. His theme, "Religion the Chief Business of Life," was presented in a pleasing and energetic manner, and emphasized Christ's example and teaching as the true standard of life and conduct. The "last day of the feast" was a memorable and brilliant one.

Walmer Road church lecture room was filled in the afternoon with guests at the graduating dinner, and in the evening the splendid audience room overflowed with an eager audience in attendance upon graduating service. Honorary degrees were conferred as follows: Prof. J. H. Farmer, LL. D.; Rev. Elmore Harris, D. D.; Rev. N. P. McDiarmid, D. D.; Rev. Theo. Lafleur, LL. D. Five graduates in Arts received the M. A. degree in course. The graduating class in Arts numbered 20, one of which was Miss Newman, a daughter of Prof. Newman. The graduating class in Theology numbered 10, six of whom received the degree of B. Th., and four received diplomas. Four graduates in Arts and Theology received the degree of B. D. in course.

The address to the graduates was given by Prof. Newman, on "Truth-speaking." He urged the necessity of living, believing, pursuing and speaking the truth unvaryingly and aggressively.

An address was also delivered by Hon. G. W. Ross, Minister of Education of Ontario, on "University Education." Never has the University aroused such enthusiasm as at present. The denomination and the country at large are awakening to the presence and power of an institution which enthrones Christ and re-incarnates him in the lives of men, whose mission is to lift the world to heaven.

ENLARGEMENT.

Increased attendance and a large future have made enlargement imperative, hence a forward movement to raise \$35,000 for a chapel, fire proof library and a campus. The amount is more than one-third already subscribed, and the remainder is a certainty. No debt is to be incurred, but building operations will soon begin. The Faculty, in order to manage the prospective student body, has been again enlarged by the appointment of Prof. Wm. Dale, formerly of Toronto University, to lecture in History and Constitutional Law and Dr. Smith, of Chicago University, as professor of Physics and Biology. Prof. Dale is eminent throughout the land, and will be a great accession to the Institution.

INTERIM ITEMS.

Chancellor Wallace goes on a trip to England about June 1st, and no man deserves or needs it more. He is giving his best thought, energy and years to the University, which through his administration is flourishing.

Prof. McLay, of the English department, has been granted a year's absence to study abroad, his salary being paid. This is a generous and wise policy, which was also enjoyed two years ago by Prof. MacKay.

Over 50 students go to fields this year who, with the blessing of God, will give good account of themselves. Toronto, May 10th. J. HARRY KING.

The Self-Disclosures of Jesus.

It is a mark of the supreme greatness of Jesus that he was willing to disclose to men so much of the profound mystery of his character and inner life. It is either a small man or an unapproachably great one who can safely do this. The small man does not hesitate to dwell upon his remarkable spiritual experiences, to lay bare the secrets of his heart, and to give the world the benefit of all that he has thought and all that he thinks he has thought. The ordinary man, of average character and spiritual nature, prefers to keep these things to himself. He is reticent as to his deeper thoughts taciturn when others seek to probe the history of his heart, dumb when the world hopes to pry into his profoundest temptations and self-conquests. And this is both natural and to a certain extent, desirable. A certain fine reserve regarding the life of the soul is, in many natures, essential to true humility. Not every man can safely set forth his "religious experience" in all its details for the chance listener. If he does, he runs the risk of blunting his own sensibility, and of diminishing his influence with his fellows.

This is a risk which seems to be incurred by the "testimony" solicited in our prayer-meetings and young people's meetings. In fact, however, whatever danger there may be in that feature of our religious exercises lies rather in the damage to sincerity than to modesty. For there is no disposition, at least among adults, men especially, to speak in meeting about the things that are really deepest in their experience. We do not mean that what they do tell of their religious experience is not true, but rather that it is necessarily partial and incomplete. The things that are deepest for us all are the things that our common sense prevents us from telling in public; the rescue from peculiar temptation, the yielding followed by bitter repentance, the awful disappointment in the lives of those dearest to us, the hidden sorrows of our friends, the wordless apprehensions for the future, the undefined doubts that we dare not name for fear they may spring into life. On the other hand, some of our purest and serenest joys cannot be shared with all. They may be whispered to a friend, or told to a small circle of responsive comrades; but to a promiscuous audience they would be meaningless. So the average Christian cannot expect to disclose his inner life freely and unreservedly even to Christian believers. The great verities of faith, which he has proved, he may testify to all; the foundation facts of regeneration, and faith, and prayer, and the constant striving after God, he must not, cannot hide if he would not dwarf his soul. But there remains a large region of mysterious silence, wherein each man stands apart from the most of his fellows, and fights his own worst battles unseen, and wins his greatest victories uncheered, and agonizes in defeat unpitied. It is this solitariness of the human soul that constitutes the greatest peril and the greatest grandeur of the moral life.

But the greatest of men, Jesus, dared disclose some of the profoundest mysteries of his unique career. It is a reflection suggestive of much that is significant in the life of Jesus that the gospel stories of his temptation in the wilderness at the beginning of his ministry and his struggle in Gethsemane at its end must have come from his own lips. On neither occasion was any human witness present. The devout reader may ponder long upon the motive of the Saviour in revealing to his disciples, in such simple and concrete form as they could understand, the unapproachable bitterness of his struggle with the powers of evil in those hours of his greatest extremity. It is interesting to conjecture when he told the stories of these two great battles of the soul. The temptation in the wilderness he related, perhaps, at some critical hour in the Galilean ministry when all men were eager to make him an earthly king, to crown him with glory and honor, and his disciples besought him not to throw away such an opportunity. He must have hesitated to speak, even to them, of the prolonged mental torture of forty days, and summed all up in the three typical pictures of Satan's approaches which we have in the record. So in the story of Gethsemane, with what delicate reticence, and yet what loving candor, does he show them his heart, that they may know the mighty depths of his love for the world. That he shrank from that recital, we may well believe; but for their sake and ours, the veil was drawn aside.

Consider the condescension of our Lord in this act of giving to the disciples this heart-secret of his: they who had slept while he prayed, who had failed to stay with him to aid him in that extremity, now learn for what he was fighting, and what was won. This is the most beautiful thing about Gethsemane, the nearest to our human hearts. These scenes of midnight prayer one dares not attempt to explain; one must behold in adoring silence.—The Standard.

* * * The Story Page. * * *

A Common Fault.

BY MRS. E. H. BRONSON.

A small party of ladies was sitting on the piazza of a summer hotel, most of them idly enjoying the pure air and extensive view; others with a book or a bit of embroidery making a pretense of industry. Two, however, younger than the rest, were in walking trim, and by their frequent glances toward the hall door were evidently expecting some one to join them. Presently a quick step was heard, and a young girl of perhaps sixteen stepped out. She, too, was dressed for a walk, with hat and sunshade and a pair of soiled gloves in hand.

"Oh, mamma," she exclaimed, looking at one of the older ladies, "where do you suppose my new gloves can be? I have looked everywhere, and they are nowhere to be seen!"

"Everywhere, dear?" said her mother, with a disturbed air, "you know, Belle, that you may easily have overlooked them. You are sometimes careless, you know."

"But, mamma," said Belle, "I know that I put them into my second bureau drawer yesterday morning, I am just sure of it. Some one must have taken them out," and lowering her voice a little, "I wonder if it could be that colored girl who came in for my laces? I had to leave her to pick them up."

"Hush," said her mother, as the same young waitress came towards them with a glass of water for one of the ladies. She looked up quickly with a startled expression in her eyes, then as quickly dropped them and went away. "I hope that she didn't hear," said Belle, a bright flush in her soft cheeks, "of course it might be some one else, or—"

"Will you allow me to make a suggestion?" asked a lady who was writing at a little table in a corner, but who had heard the conversation.

"Certainly, Mrs. Seward," said Belle and her mother in one breath, "what is it?"

"To ask if in addition to thoroughly searching your drawers you have also taken them out and looked behind them?"

"Why no," said Belle, "I never thought of that, besides how could they get there, I just laid them in, right in sight, and—"

"Did you lay them carefully down, or throw them carelessly in?" interrupted the lady, smiling. "Pardon my close questioning, my dear, for in my own experience I have more than once found a missing article nearer than I had supposed from its having slipped or been pushed back by other articles until it had lodged on the very edge of the back side of the drawer."

"Well, I will go and look once more," said Belle slowly. "And I will go with you and help you," said Lottie, one of the girls who had been waiting for her.

In a short time they were heard running down stairs. "Sure enough, you were right, Mrs. Seward," exclaimed Belle, flourishing the fresh gloves over her head, "Lottie and I had a tug though to yet the drawer out, one has to pile things up so when there is so little room, and there on the very edge they were! Well, I think I'll remember to look there every time I miss anything again before accusing any one else, anyhow," she added in a low voice, and then the three girls tripped down the steps and disappeared round the corner.

"You must let me thank you again for your suggestion, Mrs. Seward," said Belle's mother. "My daughter would not intentionally hurt a fly, yet she came near injuring most seriously the character of an innocent girl dependent upon that for an honest living; I trust that this will be a lesson to her."

"I trust indeed that it will," said her friend, "for it is a lesson much needed to be learned by old and young. I have often thought that the habit of putting the blame of one's own carelessness upon others is one of the most common and least considered of all our faults. I have made it a rule in my own family that any such loss shall not be spoken of until every effort has been made to account for it. But," she continued, smiling and resuming her writing, "I fear that I am in danger of posing as a reformer. But I assure you that I have no feeling of superiority in this matter, as my attention was called to it by an experience of my own so painful that even now after many years I do not like to recall it."

"I dare say," said another lady, "that we could all give a chapter out of our life-book in the same line. I for one recall having once missed a valuable piece of lace and not finding it after what I thought a careful search, allowed my suspicions to fall upon my own maid; but as she had always appeared trustworthy, I disliked exceedingly to accuse her of it. When the day came round in which she looked over my dresses to find anything needing repairs, I suggested that she take each article out separately, as I might like to rearrange some of them. My secret motive was I might at that time speak of my loss more easily. What then was my surprise and delight when I heard Elise exclaim, 'Why, Mrs. Lawton, if

here is not your point lace all tumbled up among these underclothes, and the cleaner's own paper around it; how could it have got there?' I fairly blushed with shame, for now I remember tucking it in there while I got the change to pay the messenger boy who brought it, and there it had laid two weeks while I had been torturing myself with suspicions which I can truly say were much harder to bear that would have been even the loss of my cherished heirloom."

"And I," said another, "once missed a valuable shawl-pin, which I felt sure had been taken by some one, as it was usually kept in plain sight on my dressing-table. Having occasion, soon after, to use a 'long shawl,' as I was about to take a long drive, out dropped the pin, which I then recalled I had seen last when I had worn this shawl on a similar excursion into the country, it having doubtless, slipped from its clasp, as such pins have a way of doing, you know, yet was not wholly loosened from the shawl. Having callers waiting for me on my return, I had hastily thrown off my wrap, which was afterwards folded and laid away, without thought of the cherished memento left in it."

"I once missed quite a sum of money," said a brisk, energetic young married lady, "and for weeks went about in a miserable state of mind, unwilling to accuse any one in my household, yet fearful of further losses, and perhaps of complicity in crime, by not making an effort to discover the guilty one. One day, having occasion to look into a trunk in which was stored summer clothing, spring having come, there, among other packages, was a long envelope, which I at once recognized as the one in which the money was handed to me, and that I had hastily thrown it into this trunk, temporarily in my own room, afterwards removed to a dark closet for the season. You may be sure that I went about in a very humble frame of mind, mentally begging pardon of my faithful servants for having indulged in any doubts of their honesty, in this matter, at any rate."

"You have all so far told of misgivings only," said a quiet little lady, a newcomer in the circle, "I will therefore tell you of a less fortunate assurance. A friend of mine, an excellent person, but exceedingly set in her own opinions, missed a handsome silk waist. She was quite sure where she had last placed it, and, after waiting a short time, called in a policeman to investigate. 'I have no doubt,' she said, 'that it has been taken by a young girl recently come to the house.' 'Have you asked her about it?' said the policeman. 'No, of course she would deny it, and, as her trunk is not here, a suspicious circumstance itself, isn't it? I could not insist on searching it, but I want you to find out where it is kept, and do so for me.'

"At this instant the official's eye fell upon a Saratoga standing in the room. 'Have you examined that trunk?' said he.

"No, for I am sure it is not there."
"How long since you opened it?"
"Oh, ever so long," said the lady, "last fall, I think."
"Please open it now."

"But I am sure it is not there," said she. "I have worn it since the trunk was locked."

"I must insist upon its being opened," was his reply, and though much displeased that her word was doubted, she produced the keys and the policeman unlocked it. There, right on the top, lay the missing waist, where, of course, for she would not willingly deceive, she had placed it the last time she had worn it, or when the season for wearing it was past.

"The policeman, an honor, indeed, to his profession, bowed and went out. Many eyes saw him come in and go out, and wondered why and wherefore, and a little bird whispered the whole story to the innocent girl. She had the good sense to take no notice of it, farther than to tell one friend that she might advise with her; but bitter tears were shed, and some very natural feelings of resentment had to be conquered before she was at peace again, and she could truly say, 'I forgive, as I hope to be forgiven.'"

Silence fell upon the little company as the old lady ceased speaking, for more than one conscience was touched as the memory of some hasty accusation or suspicion came up, and all felt it a relief that the bell for lunch just then called them in.—The Standard.

* * * Job's Legacy. * * *

"That was what I call a powerful discourse, Tildy. Why, when that man was preachin' I could just feel my heart goin' out after the ends o' the earth and the islands o' the sea."

"An' how did your pocket-book feel, Job?"
"Ha! ha! Tildy, you're always fetchin' things to a pint. But about my pocket-book—"

"No, no, Job, you hain't no call to be ashamed o' your pocket-book. I hain't ashamed of it, neither. I always thought you had a mighty nice way o' givin' to the Lord.

Now some folks only get hold o' the earthly end o' givin', and they set and gaze into their empty pocket-book instead of thinkin' about their gifts comin' up as a memorial before God, like the Bible says of Cornelius' gifts. It reminds me of the disciples grievein' over the empty sepulcher, when it wold 'a been such a dreadful thing if it hadn't been empty. We hain't a great sight o' money to give, but as I said, somehow you have a nice way of givin' what you do give, and you don't act as though you was puttin' the Lord under obligations neither."

"Well, Tildy, seems to me that's what folks calls a compliment, an' I'd take my hat off and make a bow if we wasn't walkin' home from meetin' Sunday mornin'. But I'll tell you what I can do, I can say as nice things to you as you can to me, for you're just one o' the salt o' the earth if there ever was one—"

"An' there was, 'cause you know Lot's wife was one."
"Now, Tildy, you can't throw me off the track with no jokes, 'cause what I said's true."

"Well, you've paid me up good for my compliment. But Job," as they just then came to a grassy field, "this pasture's lookin' nice."

"That it is. It's as nice a pasture as there is anywhere about, if it is ours. It's prettier than the nigh pasture, though I didn't think so when I bought it."

"We haven't got no debt now, have we Job?"

"No, Tildy, every dollar's paid. We've got our little home now, and these two pastures, and not a debt on the whole of 'em, praise the Lord!"

"There's Hetty lookin' out for us," remarked Tildy.

"Now, she'll put dinner on the table."

When they were seated at the table, Tildy opened the conversation.

"I can't get some o' them things the preacher said this mornin' out o' my head. I feel awful sorry for the Missionary Board. Carryin' a debt is a mighty uncomfortable thing to do."

"We've done it ourselves, Tildy, so you see we know how it feels."

"That's so, Job. Now a debt don't seem to me like a dispensation o' Providence—there's somethin' so earthly and grovelin' like about a debt. But dispensations, they seem to have the Lord's blessin' wrapped up in 'em, so to speak. I take it though, Job, this is a Methodist debt in good and regular standin', and if we're good Methodists we're bound to bear our share of it."

"Yes, I was kind o' getting hold of it that way myself. I guess we'll turn in something extra this year."

"I knew you was plannin' 'extras' by the way you looked in meetin'. Oh, I just wish a great givin' wave would sweep over every church in the country? I'd like to see what the Lord could do if he wasn't hampered by us poor sinners holdin' back the means."

"Yes, indeed, I reckon we'd learn what 'kingdom come' meant then."

"What the preacher said about legacies was interestin', too, Job."

"I know it. It must be refreshin' to a Missionary Board to have people thinkin' of 'em that way."

"But he says they seem to kind o' fall off sometimes, the legacies do. I wonder why. Dyin' don't go out o' fashion, I reckon."

"I don't rightly know—them's rich folk's matters."

"What is, the dyin'?"

"Well, no, not the dyin', but them legacy matters."

"How much does it take to make a legacy, Job?"

"Oh, 'tain't no fixed sum, I guess."

"That's what I s'posed. I s'pose a man sets off a slice o' property for the Lord, an' if it's a big slice it's a big legacy, an' vicy versy; if it's a little slice, it's a little legacy."

"Yes, that's about it."

"You ever made your will, Job?"

"Well, no, I haven't. I haven't made no will yet," said Job, in a ruminating manner.

"It comes to me, Job—you know I'm partial to the 'postle Paul—it comes to me that a legacy to the Missionary Board, say, is right in line with some of his strenuous teachin's on unmoveableness and perseverance. It's perseverin' in givin' right in the act, article and jaws of death. I don't want to wreat the 'postle's teachin's, no more do I want to wrap 'em up in a napkin—but, dear me! we musn't set at the table all the afternoon. Hetty, you get ready for Sunday School now, and I'll do up the work. Where you goin', Job?"

"I'm goin' to take my chair out and set under the apple tree."

Tildy's cheerful hands soon put things in order within the house and then she joined her husband under the ample boughs of the old apple tree.

"Tildy," began Job, "I've got a notion into my head. I don't know what you'll say about it. You know you was askin' me if I'd made my will."

"And you said you hadn't."
"But I think I'll do it. I think I'll make my will tomorrow."

"Is that so, Job?"
 "Yes, and I was thinkin' about the legacy matter."
 "Well?"
 "'Pears to me a legacy's a pretty thing to have in a will—a legacy to the Missionary Board. What do you say, Tildy?"
 "Yes, Job, it's kind o' like a farewell present to the Lord."
 "That's so—a farewell present. It's like saying 'amen' to all you give to the Lord in your lifetime."
 "How did you come to think of doin' it—makin' a legacy, Job?"
 "I don't exactly know. It come over me strong since I set down out here. I never thought of it before. What do you think of it, Tildy?"
 "Me? O Job! I'd like it above all things. It makes me think of the hymn."
 "I'll praise my Maker while I've breath,
 And when my voice is lost in death."
 "It's just this way, tain't likely we can exercise the givin' grace in heaven—not this way; so we'd better enjoy it while we can."
 "You are right, Tildy."
 "Job, you know the Bible says the love of money is the root of all evil. Now, then, 'pears to me that givin' money to the Lord must be the root to somethin' good—"
 "Well, tomorrow I'll have Lawyer Seeley come out to the house, and we'll talk to him about the will. This ain't a-goin' to be no common kind of a will, seein' as it'll have a legacy to it, so he'd better come to the house and 'tend to it."
 The lawyer came. Job and Tildy received him in the little parlor.
 "Why, Job, how's this?" said the lawyer. "You don't look like a sick man."
 "No, sir; I ain't sick. I thought I'd enjoy making my will better while I was well. You see this is going to be a particular kind of a will I want made. There's to be a legacy to it."
 "Indeed—a legacy."
 "Yes, a legacy to the Missionary Board. I reckon you'll know how to come at it. Tildy's to have everything else, only there's to be a present for Hetty. She ain't our own, but she's been good and faithful to us. Now, that's the way the will's to be. The legacy is our far pasture. Be sure you get that in right. These law matters are tricky things, but you know how to handle 'em, and you're a man I can trust, if you be a lawyer."
 A careful note of Job's wishes was made, a thorough understanding arrived at, and the lawyer was preparing to go, when Job detained him.
 "Wait, Mr. Seeley, wait, if you please, there's somethin' else."
 Job fell on his knees. Tildy did the same. The lawyer was a little taken back but covered his eyes with his hand, while there went straight up to heaven from Job's full heart a prayer of consecration. This was, indeed, no common will; it partook in Job's mind more of the nature of a sacrament. What was done on earth must be ratified in heaven.
 "Tildy," said Job, as they walked by the pasture on the way to church next Sunday, "somehow this pasture has a glorified look to me, and I feel better than if somebody had gone and left me a legacy."
 "There's Job, 'more blessed to give than to receive.' He said it and the words haven't worn out yet."
 "Well, I can't say how it is," continued Job, "but somehow this legacy business has stirred me up through and through. Now that verse seems like it has a new ring to it, and every time I read the Bible there's such a sound of everlastin' so-ness about it, that I feel kind o' lifted up on wings."
 "He hath raised us up together and made us sit together in heavenly places," responded Tildy.
 "Praise the Lord! Sometimes, Tildy, I'm most afraid He overpays us for what we do for Him. Why, He's taken the last lingerin' dread of death out o' me, for if it makes me so happy just to say I'll give that there pasture to the Lord, what a glorious thing it will be to hand it over!"
 "Certainly, Job, and come to think of it, what's to hinder your handin' it over at once, and reapin' the blessin' of it now? And then, too, the Missionary Board could be havin' the benefit of their legacy right away."
 Job stopped abruptly and faced his wife.
 "Tildy, your from the Lord, that's just what you are. I'll do it to-morrow."
 And he did.—Helen Ames Walker, in Zion's Herald.

Some years ago I went to see the lighthouse which, standing on Dunnet Head, guards the mouth of Pentland Firth. On ascending the tower, I observed the thick plate glass windows of the lantern cracked—starred in a number of places. I turned to the keeper for an explanation. It appears that is done by stones flung up by the sea. The waves on being thrown forward against the cliff strikes it with such tremendous force as to hurl the loose stones at the base right up to the height of 300 feet. So are the great light-bearers, by the exposure of their position and in spite of the elevation of their character, liable to be cracked and starred by the violence of the world.—Sel.

The Young People

EDITOR, J. B. MORGAN.

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

Prayer Meeting Topic—May 21st.

The Gift of Power, Acts 1: 1-8.
 Jesus had just given the Commission. His work on earth was done, that of his disciples was about to begin. They are assembled with him on Olivet to see him ascend back to his glory. Before going he repeats the promise of the coming of the Holy Spirit. For this event they were to tarry in Jerusalem. Its coming would bring a perfect equipment for the service required of them. After ten days more and the divine strength would be made perfect in their weakness.

This was to be a special endowment of power for service. The disciples were already renewed men. They had already received the Spirit in regeneration, but now they are to receive power to be witnesses for Jesus to the ends of the earth. We must not, however, be confused here. "There are diversities of operation but the same Spirit." The Pentecostal endowment came to the early disciples as a special gift, a sort of second blessing. But in that sense Pentecost is not repeated. The Holy Spirit comes to us at our conversion to abide with us. He is in the world now and makes his abode in the hearts of believers. Every Christian possesses the Spirit, and so everyone may have the "gift of power."

To be in possession of this gift the believer must be pure in heart. The abiding Spirit cannot work through an inconsistent Christian. Only as we are like Jesus can we have his Spirit working through us.

Then there must be perfect loyalty to him. He cannot exercise his power through a disobedient life. His promptings must be gladly and implicitly obeyed. He will direct in service if we will only follow. There need be no difficulty about finding work in the Master's service. The guiding Spirit will continually keep us busy if loyally followed.

Still further there must be implicit faith in the Spirit's presence and power. We need not ascend to heaven to bring him down nor descend to the deep to bring him up. He is always within us, and he is always ready to use us. No church or private believer need wait a moment praying for the Holy Spirit to come to them again. He has never left them. He is always ready to use them. No matter what the surroundings may be his power is quite sufficient to do for his people all that they need. No need to wait for evangelists or for set times. The Holy Spirit is now ready to revive and quicken his church and make it a power for righteousness in the land.

"Ye shall receive power after the Holy Spirit is come upon you." This is the golden text of the lesson. Would that every church and every Young People's Society could receive it. Why do we wait? The world needs salvation and the church has power to save it. Some are waiting for the second coming of Jesus, then they hope to see the world converted. But the Spirit is to be the leader in this work. He can do more for us than Jesus could if he were here. Jesus is directing from above, the Holy Spirit directs here. It is his work to bring the world to the feet of Jesus. His power alone can do this. Shall we who have received him in saving grace recognize his presence with us, and presenting our bodies a living sacrifice receive the full endowment of his power for service?
 D. H. SIMPSON.

Among the Societies.

SPRINGFIELD, N. S.
 Our Union is prospering and active. We have 49 active members and 24 associate members. Meetings are well attended, and a deep interest is manifest among our members. Our young people are deeply spiritual, and are praying that our numbers may be swelled by the addition of those who shall bring into our work the powers of consecrated lives. Our proportion of money for Maritime work will be forwarded soon to the Provincial Secretary Treasurer.

Yours in our Master's work,
 ETHEL FREEMAN, Cor.-Sec'y.

May 6th.

FIRST BAPTIST CHURCH, TRURO, N. S.

Our Society has been backward in sending reports to these columns mostly on account of having nothing special to write. We trust these few lines however may be helpful to some. Our meetings during the first of the year were suspended on account of union services in the town under Evangelists Martin and Gordon. These meetings were very profitable to those of our members who were able to attend, leading them to growth in grace and the farther knowledge of Christ and His Word.

Some of our associate and junior members also found "the Way" into the kingdom and have since followed their Lord in baptism for which we thank God and take courage. Our efficient and energetic president, Mr. W. P. King, is making himself felt in all departments of the work. Through his efforts we were privileged to have Rev. N. E. Bates of Halifax give us his lecture on "Self made Cripples." The lecture was full of inspiration throughout and afforded us an intellectual treat which we will not soon forget. Our devotional meetings on Friday evening are well attended by older as well as young people. We believe that Jesus is "in the midst" by His Spirit according to promise, but long for a greater consciousness of His presence. An interesting feature of our meetings at present is the prompt earnest testimonies of those who have recently entered the service of the Master. Our earnest desire is that many who have been longer on the way, may be more willing to be His witnesses. We are following the topics as outlined and find them appropriate and helpful. May the power of the Holy Spirit keep us all ever faithful to our cherished motto "Loyalty to Christ in all things and at all times."
 JULIA KINNEY, Cor.-Sec'y.

May 8.

The Three Things We Need.

Anybody that has ever seen a grove of olives knows that their beauty is not such as strikes the eye. If it were not for the blue sky overhead, that rays down glorifying light, they would not be much to look at or talk about. The tree has a gnarled, grotesque trunk, which divides into insignificant branches, bearing leaves mean in shape harsh in texture, with a silvery under side. It gives but a quivering shade and has no massiveness nor symmetry. Ay! but there are olives on the branches. And so the beauty of the humble tree is in what it grows for man's good. The olive is crushed into oil, and the oil is used for soothing and suppling joints and flesh, for nourishing and sustaining the body as food, for illuminating darkness as oil in the lamp. And these three things are the three things for which we Christian people have received all our dew, and all our beauty, and all our strength—that we may give other people light, that we may be the means of conveying to other people nourishment, that we may move gently in the world as lubricating, sweetening, soothing influences. The question, after all, is, Does anybody gather fruit of us, and would anybody call us "trees of righteousness, the planting of the Lord, that he may be glorified?"—Dr. Alexander McLaren.

Blessedness Above Happiness

There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness. Was it not to preach forth this same that sages and martyrs, the poet and the priest, in all times, have spoken and suffered, bearing testimony through life and through death, of the Godlike that is in man, and how in the Godlike only is strength and freedom? Which God-inspired doctrine art thou also honored to be taught? O heavens! and broken with manifold merciful afflictions even till thou become contrite and learn it. Oh, thank thy destiny for these; thankfully bear what yet remain—thou hast need of them; the self in thee needed to be annihilated. By benignant fever-paroxysms is life rooting out the deep-seated chronic disease, and triumphs over death. On the roaring billows of time thou art not engulfed, but borne aloft into the azure of eternity. Love not pleasure; love God. This is the everlasting yea, wherein all contradiction is solved—wherein whoso walks and works it is well with him.—Carlyle.

On To Richmond

At the expense of the Messenger and Visitor. For fifty paid one-year new subscriptions to this paper transportation from any point in the Provinces to Richmond, and return, will be cheerfully furnished. For one hundred new subscriptions this paper will pay all expenses of one delegate to Richmond.

These expenses would include transportation, sleepers, meals, hotels, and one or two short side-trips.

Above offerings are most liberal. They offer a delightful and profitable trip to the B. Y. P. U. Convention, in the charming southern City of Richmond, Virginia. They carry one through Boston, New York, Philadelphia and Washington.

Counties may be so canvassed that the necessary 50 or 100 subscribers will be readily secured. At least ten of our friends should come down upon us for the large expense we are ready to assume. Think it over early and be ready to work yourself and to work your friends. This is half the battle.

ON TO RICHMOND!!

Life is not victory, but battle. Be patient a little longer. By and by in our hushed and waiting chambers, each in his turn, we shall heat the sunset gun.—Hitchcock.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY

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

Glimpses and Gleams.

Yes, we're off—off for Tekkali. Fifteen years ago a two night's journey—now a two hours' drive to the station, a two hours' jolt on the train, an hour's shake in a bullock handy brings us to the Mission House or rather to the foundations of the same surrounded by piles of brick and stone. How central and picturesque the situation! The waving hills are all around, the policemen's quarters, school and hospital are near at hand; while on either side long zigzag lines of grass-roofed mala huts appear.

Having become settled in the tiled-roofed out-house and mud-walled, grass-roofed chapel our genial host says: "Well, its four o'clock; if you're going—All right! Come coolies! Soon we reach a deep massively built well, o'ershadowed by the rich banyan foliage. How quickly the women, with pots on their heads and palm leaf drawing-buckets in their hands, disappear. "Yes," says Mr. A., "Gurabathi, the first Christian in all these parts, (see "Gurabathi and Heriamah" a missionary story by Mrs. C. H. Archibald,) more than twenty years ago built this well at his own expense. See that huge slab of stone! Its inscription is to this effect: "Let the curse of God rest upon anyone who refuses to anyone a drink of this pure water." For long years the sparkling water of Gurabathi's well has been free to all—even to the poor mala who is forever forced to drink the thick water of the filthy tank. Listen! Clickety-click! A message along the line—"Without money and without price—the living water—the well of water springing up unto eternal life." Oh, the thousands and thousands of perishing souls! With all our hearts shall we not proclaim and help proclaim,—Ho, every one that thirsteth, come! He that will let him take the water of life freely.

We must not tarry, the west is all aglow, soon we go. See, there is the spot where Gurabathi's house once stood and which was torn down not once but twice or thrice by his angry high-caste relatives. See! under that beautiful tamarind tree with its great outstretched arms and fern-like foliage, Gurabathi used to gather the children and teach them the love of Jesus, through him the first Savaras were converted, the first Malas saw the light, through him the seed first took root in this region, and were it not for his consecrated life and labors think you the Tekkali field today would be one of the most promising in our mission.

It is a beautiful evening. The mist, tinged with the glories of the setting sun, floats here and there on the surrounding hill-tops. "Yes," says Mr. A., "here in the shadow of these mountains, here in this field which he donated to the mission Gurabathi is buried." "Yes," says a coolie, "Gurabathi was good man; he lived, suffered and died for Jesus." Then, in the still hour, with uncovered heads, we praised God that His power had been manifested through Gurabathi, the leper Christian, in the salvation of souls.

Seven, p. m. Off to the Kellie Street. (The outcastes of the outcastes.) Whew! the stench! We march single file through the long street singing, "Nothing but the blood of Jesus." See, the women cooking the evening meal, hastily raise their touseled heads; the men, reclining on the pials, start up with cigar in mouth or hand, while the naked filthy children cry, "The Dorulus are coming, coming!" "Here," says Mr. Higgins, "in the centre of this mala street is the land which I have purchased only today for a preachers' house." On we go with quite a gathering in the rear. All right, we'll tie the lantern to this tree. Now friends, sit down. Rat they do not heed. After a song and a prayer the attention is gained. The seed is sown and we have the assurance that the word of the Lord our God will not return unto Him void. Praise His name!

Next morning, off again, away off to the mountains to visit the Savaras. It is a lovely morn.

Look what streaks

Do lace the severing clouds in yonder East;
Night's tapers are burned out, and jocund Day
Stands tiptoe on the misty mountain-tops."

My! how rough the road is! We tarry to speak to Kunchema, the unlettered little woman who in the morning gathers leaves for sale and in the afternoon tells the gospel story. There is a light in her presence which leads one to say, "She has been with Jesus." We are

in a hurry but wait a minute. Some one is coming. Her hair is silvered, her step is slow. This is Kunchema's mother, who was baptized only a few weeks ago. "Oh," said the heathen, "we know she has worshipped idols all her life, wait till she is sick." But in her recent serious illness she said, "The idols cannot help me. Jesus only is my Saviour. Praise the Lord!"

Amid repeated salaams our carriage moves on o'er ruts and stones, o'er hill and dale until we reach the foot of the mountains. A short walk over a high, precipitous zig-zag path, bordered with the prickly shrub, brings us to a table-land. Here three stalwart men, draped in their best clothes, are waiting to receive us. Why do their faces shine so? Oh, the missionaries are to breakfast with them and they are going to serve their best rice and curry. On we go, here are the huts all spick and span. We set down on the low verandahs and talk and sing and watch them shoot with bow and arrow. Other Savaras come down from the mountains. What strong looking people, with honest, fearless faces.

"Munshi, what kind of people are the Savaras?"
"They are a good people, don't lie nor deceive."
"Are they better than the Hindus?"
"H-h-him! The fact is the Savaras don't know how to lie; they live in the mountains."

"No, Munshi, if the Savaras are better than the Hindus it is because they have not a religion like yours, with its three hundred million gods, who, according to your Shastris, delight to lie, steal, deceive and to commit the grossest immoralities. How can you expect to be better than the gods you worship?"

And what do the Savaras worship? Listen! A Christian Savara speaks—"Not many years ago I used to always have a kunda like this (pointing to a small pot) hung from the centre of the ceiling, and I worshipped the spirits of my ancestors whom I thought lived in the pot. Then I would daily worship a stick placed in the centre of that mountain, thinking that by so doing I would catch more bears and pigs."

I will not tarry to describe the amusement caused by our attempts to eat the rice in true native style; I will not dwell on the after prayer meeting, nor the drive home in the scorching mid-day sun, but I would beseech you to consider the condition of the 200,000 Savaras who know not the true God nor Jesus Christ whom he has sent. Will not a missionary be speedily sent to them, and will we not pray that the Lord may bless the special work which the native Christians have recently undertaken for their evangelization.

It is 5 p. m. The cooling breezes blow in from the sea. It is a temperance meeting. The educated classes have been especially invited. The Christian native apothecary presides. Mr. A. has finished his discourse, illustrated by Dr. Kellogg's charts. Mrs. A. is speaking with all earnestness—but look! what is that Brahmin lawyer doing. His huge cane is raised and he threatens to let it fall on some respectable looking mala who a peering in the door. His attitude says,—"Out! out! you wretches. Your gaze is defilement!" The meeting is nearly over—but look, those Hindu lords are scowling again. Was scorn and loathing ever more fully expressed! The cause is revealed next day, when a note reads: "The Hindu gentlemen decline to attend the Sunday service, as previously arranged, because two mala boys were permitted to enter the school room yesterday in their presence."

I fain would give you a glimpse of the Sunday services; the joy of meeting the Christians; the evening visit to the mala village, where we have ten Christians; the unexpected request on our return to stop and talk with a number of the richly appareled, heavily jewelled Nautch girls, the licensed courtesans of the country; the tender yet searching talk which Mrs. A. gave them and their apparent thoughtful reception of the same. Yes, I would give you a glimpse of these and many other incidents of this my first visit to Tekkali, but I would wish most of all to reveal the almost o're-powering impression I received of the supreme importance and glorious possibilities of this work, of the appalling responsibility, of the glorious results which will in proportion to our faithfulness and consecration crown our efforts for the salvation of the Telugus. Yes, friends, dear friends, God will bless us. Let us—

"Sow and look onward, upward where the starry light appears,
Where in spite of coward's doubting or our own heart's
trembling fears,

We shall reap in joy the harvest
We have sown today in tears."

that God may in all things be glorified through Jesus Christ our Lord. MABEL E. ARCHIBALD.
Chicacole, India, February 25, 1899.

Hantsport, N. S.

Our Woman's Aid Society had a good day on the last Sunday of April, which was observed throughout as a missionary day. In the morning Pastor G. R. White gave us a good sermon on our indebtedness to God and man, speaking from Romans 1:14. In the evening the W. M. A. S. took charge of the services. The organ voluntaries, by Miss E. Margeon, at the opening and close of the meeting were enjoyed by all. Mrs. White, the President, then opened the exercises by reading the 84th Psalm, the large congregation joining the choir in singing, "All hail the power of Jesus name," then an earnest prayer by Mrs. S. H. Mitchner, which was a most fitting beginning to the good time that followed. The main feature of the evening was an admirable address by Mrs. John Nalder, of Windsor, the County Secretary. Her remarks clustered around some of the "musts" of the Bible, also bringing out very clearly the meaning of the passage, "Other sheep I have which are not of this fold, them also I must bring." This talented lady has a clear, sweet voice and her earnest words carry conviction with them. We never heard her speak better. The double quartette in "The beautiful land" was above criticism. It was composed of eight of our best female voices. Mrs. White also read a very touching poem called, "A heathen woman's story," which was one of the best things of an extra good programme. The sing-

ing of the children's choir and the recitation of a little girl, Hildred Houghton, were very nice indeed. After all singing "Onward Christian soldiers" we went to our homes feeling that the helpful words and sweet sounds we had listened to would linger long in our memory. Collection for Foreign Missions, \$29.50.
B. MITCHNER, Sec'y.

Windsor N. S.

It is some time since you have heard anything from our Windsor W. M. A. S. which, however, does not alter the fact that we are still going on, and are steadily gaining in knowledge, and also, we have reason to believe, in interest, zeal and hope. Our monthly meetings through the winter have been unusually well attended and have been interesting and helpful. In February we held a missionary tea at the home of one of our sisters. This afforded a most enjoyable evening the receipts of which added somewhat to our funds. In March we held a public missionary meeting. Our foreign missionary secretary, Rev. J. W. Manning, gave us the evening, and from him we heard a most stirring and helpful address. We hope soon to have an evening with Mr. and Mrs. Churchill. SECRETARY.

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

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Not worth paying attention to, you say. Perhaps you have had it for weeks. It's annoying because you have a constant desire to cough. It annoys you also because you remember that weak lungs is a family failing. At first it is a slight cough. At last it is a hemorrhage. At first it is easy to cure. At last, extremely difficult.

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Our Medical Department.
If you have any complaints whatever and desire the best medical advice you can possibly obtain, write the doctor freely. You will receive a prompt reply, without cost.
Address, DR. J. C. AYER,
Lowell, Mass.

7. To Port Clyde church \$50 for one year from Nov. 1st, 1898. Rev. S. Langille, pastor.
8. To New Minas church, Kings Co., \$40 for year beginning June 1st, 1899.
9. To Brooklyn church, Kings Co., \$40 for year beginning June 1st, 1899.
10. The grant to Halifax Co. at rate of \$300 per year is extended from May 1st to July 31st, 1899.
11. Bro. L. M. Denton is recommended to the Moser-River field during the time of his vacation. A. COBURN, Cor.-Sec'y. Wolfville N. S., May 11th.

Home Missions.

The monthly meeting of the executive of the Home Mission Committee for New Brunswick was held on the 9th inst. Reports were read from Pastors at Port Elgin, Beaver Harbor, Musquash and Dipper Harbor, Blissville and from Evangelist Rev. J. W. S. Young. These reports show that good work is being done on these fields and the outlook encouraging.

During April Bro. Young had been assisting Bro. Barton and with good results. He assisted Bro. B. on two baptismal occasions and had the joy of baptizing one of his own daughters. He held some meetings at River de Chute and had the pleasure of baptizing five believers on profession of their faith, and then he went to Knoxford where blessed results are attending his preaching. Twelve have been baptized, old and young are yielding the heart to Christ, one brother baptized being 75 years of age. Thus the work goes on.

We decided to make grants to Upper Lock Lemon church and to the Aberdeen group. Bro. Atkinson will look after Wakefield.

Other applications are before us and if possible we will aid.

The field does not limit our committee. We see plenty of openings and if our brethren in the churches having regular supplies will furnish us with funds we shall be pleased to disburse the same where there is great need.

G. O. GATES, Sec'y Com.

St. John, May 13.

Notices.

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

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

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

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

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

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

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

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

Soap-heredity.

Women who use soap don't do so because they know it's the best. Probably they haven't given a thought to the matter. They inherit the soap-habit—their mothers and grandmothers did, before them. Women who use Pearline do so, because they have used soap and Pearline, and have found Pearline to be better—more effective, saving time and rubbing; just as harmless, and more economical.



Millions Use Pearline

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

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

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

T. TROTTER, President.

Wolfville, May 13th.

The Nova Scotia Western Association will meet in 49th annual session with the Margarettville Baptist church, Annapolis County, on June 17 next, at 10 o'clock, a. m. The church letters and statistical forms should be mailed to the clerk of the Association, at Milton, Queens Co., N. S., during the first week of June. It is important that church letters reach the clerk's P. O. address not later than June 10th.

J. W. BROWN, Moderator.

W. L. ARCHIBALD, Clerk.

The regular sessions of the Yarmouth County Baptist Quarterly meeting will be held with the 3rd Yarmouth church at Pleasant Valley, May 22nd and 23rd. The programme includes, besides the usual social exercises, reception of reports and business; sermons by Rev. M. W. Brown and Bro. W. D. Martin; a paper on Church Discipline by Pastor W. F. Parker and a meeting of the W. M. A. Society of Yarmouth County.

N. B. DUNN, Sec'y.

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

C. N. BARTON, Clerk.

Benton, Carleton Co., May 11th.

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

A. A. SHAW, Sec'y.

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

F. D. DAVIDSON, Sec'y-Treas.

The next session of the Queens Co., N. S., Quarterly meeting will convene at Milton on Tuesday and Wednesday, May 23rd and 24th. First meeting Tuesday evening at 7-30 o'clock. A large attendance desirable. A good programme is being prepared.

W. L. ARCHIBALD, Sec'y.


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

W. T. COLLETTS, Sec'y.

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Home Missions.

The third Quarterly Meeting of the Home Mission Board of the Maritime Convention was held in the parlor of the New Zion church, Yarmouth N. S., on Monday the 8th inst.

THE TREASURER'S REPORT

showed the account over-drawn \$463.18 and \$667.32 due to missionaries. Besides this there is \$1635.10 owing on notes. From this it will be seen that there is need of generous contributions to our Home Mission work.

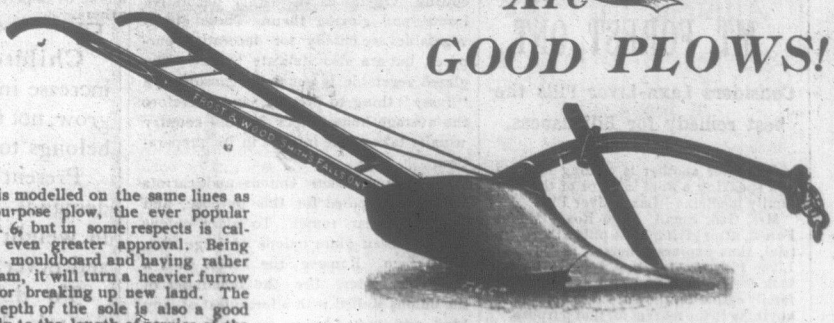
REPORTS OF MISSIONARIES.

Reports were received from P. S. McGregor, Halifax Co.; Clark Greenville, Cumberland Co.; Geo. Bishop, Burlington, Kings Co.; E. N. Archibald, Lunenburg; R. Mutch, Rawdon; D. W. Crandall, New Canada; H. G. Colpitts, New Minas; F. R. Langford, Greenville Yarmouth Co.; L. I. Slaughenwhite, Port Hawkesbury; S. Spidell, Port Morien; R. E. Kinlay, Little Hope church; A. E. Ingram, St. Margarets Bay; E. E. Locke, East Dalhousie; F. Beattie, Glace Bay; C. W. Turner, Montague, P. E. I.; N. B. Dunn, Carleton and Forest Glen, Yarmouth Co.; T. R. Foster, Chibogon, Yarmouth Co.; and J. E. Jackson, Weymouth Falls.

- #### GRANTS.
1. To Tanook church \$50, for six months to assist in securing the settlement of Pastor H. S. Erb.
 2. To the Amherst Shore group \$150 for one year from April 1, '99. Rev. P. D. Nowlan pastor.
 3. To the Tyne Valley group \$100 for one year from Nov. 1st, '98. Bro. Frank P. Dresner, missionary.
 4. To Murray River \$75 for year from Feb. 1st, '99. Rev. H. Carter, pastor.
 5. To Springhill church \$75, for year from May 1, '99. Rev. I. W. Bancroft pastor.
 6. To Rawdon church \$125 for one year from April 1st. Rev. R. Mutch, pastor.

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Our NEW NO. 21 is modelled on the same lines as that favorite general purpose plow, the ever popular FROST & WOOD NO. 6, but in some respects is calculated to meet with even greater approval. Being somewhat higher in the mouldboard and having rather more room under the beam, it will turn a heavier furrow and is better adapted for breaking up new land. The increased length and depth of the sole is also a good feature, adding materially to the length of service of the landside and thus effecting economy in the cost of repairs.

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

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

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

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

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EMULSION**

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

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

**MRS. GEO. SMALL,
MT. FOREST, ONT.,**

Considers Laxa-Liver Pills the best remedy for Biliousness.

One after another is coming forward and speaking a word in favor of the new family medicine—Laxa-Liver Pills.

Mrs. Geo. Small, Sligo Road, Mount Forest, after giving these pills a thorough trial, thus expresses herself:—"Laxa-Liver Pills are the best remedy I ever took for biliousness; and as a general family cathartic, they are far superior to anything in the market for that purpose." Laxa-Liver Pills are mild in action, harmless in effect, and do not weaken the system.

They act promptly on the Liver, tone up the digestive organs, remove unhealthy accumulations and cut short the progress of disease. Price 25c.

Dr. Wood's cures the severest coughs and colds of young or old quicker than any other remedy. Price 25c.

The Home

Tact In The Sick Room.

A woman who was slowly recovering from a long illness dropped her head back on her pillow as a visitor left the room, and said, with a weary sigh, "Oh, why doesn't somebody write an article of things not to do in a sick room?" So this series of "don'ts" was written.

Don't sit between the invalid and the light—from window, gas or lamp. To do so puts the face of the visitor in darkness and irritates all the nerves, especially those of the eyes and head.

Don't sit in a rocking-chair and rock. It makes many well people nauseated to see a person swaying back and forth; to an invalid it is anguish in all ways.

Never, in a well-meant desire to help, insist upon beating up or changing pillows unless asked to do so. Pillows that look uncomfortable are very often placed exactly where an invalid wants them.

Never change the light in a room—that is, pull shades up or down.

Never take flowers that have a strong odor into the room, but select those that have the least perfume and are the brightest to look at.

Never speak of the changed looks of the patient. It is certainly not pleasant, when one is weak and ill, to be told, "Well, you look just like wax;" or "How thin you have grown." These remarks were actually made.

Never sit in such a position that an invalid will have to turn eyes or head to look at you; it is most fatiguing for any one, and for a sick person it is a serious drain upon the strength.

Never speak of anything unpleasant in any way to an invalid; for there are of necessity many idle hours in a sick room, and often many wakeful ones, and the mind dwells on all that has been said to the ears. So let it be bright and cheerful and amusing.

Above all, never sit on the bed, or stay above fifteen minutes at the outside, in the room of any person just recovering from an illness.

Do not mention exciting subjects in conversation, even if not unpleasant.

Never ask an invalid, "Shall I make such and such a thing for you to eat or to drink?" Make it, and send it without asking. Half the battle is won with a delicate and capricious appetite if it is given a surprise. Besides, if the invalid does not like it, it can be let alone, and it is difficult to decline gracefully a well-meant offer of some detested viand.

But first, last, forever, and all the time, remember not to stay too long when making your call.

People who are well and strong mean very kindly actions very often, and do agonizing ones, because they personally do not know what it is to be ill, and a bundle of nerves, with one having an end on the outside. It is for such well people that this advice is written.—Ez.

Glazing Vegetables.

The French cooks possess the art of cutting vegetables in dainty decorative forms and glazing them. These glazed vegetables are chiefly for decorative purposes, but are also delicate to eat. The glazed vegetable is generally considered a "fussy" thing to prepare, and therefore the average housekeeper in this country usually takes little interest in its preparation.

This is a mistake. Onions and carrots are easily prepared for this purpose, and used the year round. To glaze onions select a dozen white onions of large size. Boil them. Remove the hearts with a vegetable cutter. Use the remainder of the onions stuffed with a forcemeat of any kind, and roasted brown for another dish. Take the round hearts of the onions removed by the vegetable cutter and lay them on a plate, spread an ounce of butter in a saucepan and when it is hot and melted put in the onions; sprinkle two small pinches of sugar over each one of the onions. Toss the onions in the butter until they are delicately and evenly colored. Cover them with a little stock and cover the saucepan they are in with a close cover until the stock boils to a glaze. It

is a good plan at this stage to put the onions in the oven and let them glaze there, basting them every fifteen minutes. Use them around meat or any vegetable they are needed around. Young spring carrots are used in preference for glazing. Boil them tender and turn them in small, even shapes—cork shapes. Put forty small carrots of the tiny French variety sold in the spring in a saucepan in half a pint of broth, a teaspoonful of salt and a teaspoonful of sugar. Put the saucepan, closely covered, on a quick fire and let the broth boil down for twenty minutes, when they should be well colored. Large carrots should be cut in two-inch lengths before cooking and glazing them. Turnips can be cut into cork-shaped pieces one inch thick by two inches long and glazed much the same way carrots are. Either of these vegetables may be prepared white or brown, according as they are fried in butter and cooked in stock, or simply partly cooked again till done in another water, with a pint and a half of water, a teaspoonful of salt and a teaspoonful of sugar.

Careless Words

The habit of reckless talk probably causes more actual troubles than any of the many evil habits in which people indulge. This is a fault that belongs to no rank, to no class. The servants in the kitchen and their high-bred mistress in the parlor may indulge each in her own way in this vice. The unkind, coarse talk of the kitchen is no more wicked than the more refined gossip of the parlor, "where reputations are slain with every hour." No thoughtful person of middle age and ordinary experience exists who could not mention many cases where the career of worthy, excellent people has been seriously injured by the hateful practice of unkind talk.

The Scriptures are filled with warnings against careless speaking, yet the fault is as rife to-day as it was in the days of the Pharaohs. A great deal of the brilliant small talk of society is poisoned with scandalous innuendo. This is not the fault of women alone, but it is a fault of idle persons; and because the proportion of women who are idle is larger than that of men, so the gossipier is more apt to be a woman than a man. In proportion as the nature is lifted to a higher spiritual and intellectual plane, and the thoughts become full of noble ideals, the habit of gossip ceases. But where there is only intellectual progress and the heart is not cultivated, as well as the mind the evil is only clothed in refined language. The sneering voice, the careless, cutting sarcasm, are a part of the talk of some people of superior intellectual thought and life.

Nothing but a genuine Christian character can banish gossip from the conversation, and this banishes with it a vast amount of human pain and anxiety. No one can follow the golden rule in action who talks unkindly or even lightly and carelessly of others. The fact that we indulge in talk about others and their affairs makes it impossible for us to do without either approving or disapproving their actions, which quite often are no affairs of ours. The habit of doing our duties faithfully prevents our taking undue or impertinent interest in affairs of others.

Children should always increase in weight. Not to grow, not to increase in flesh, belongs to old age.

Present and future health demands that this increase in weight should be steady and never failing.

To delicate children, Scott's Emulsion brings richer blood and firmer flesh. Better color comes to the cheeks and stronger muscles to the limbs. The gain in weight is substantial; it comes to stay.

1/2 oz. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

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For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

**A CURE FOR ALL
SUMMER COMPLAINTS,
DYSENTRY, DIARRHOEA,
Cholera Morbus.**

A half a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach or bowels, will afford immediate relief and soon effects a cure.

Internally—A half to a teaspoonful in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

Malaria in its various forms Cured and Prevented.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. Price 25 cents per bottle. Sold by all druggists.

**Radway's
Pills**

Always Reliable. Purely Vegetable

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Constipation, Piles.

SICK HEADACHE.

FEMALE COMPLAINTS,

BILIOUSNESS,

INDIGESTION,

DYSPEPSIA,

CONSTIPATION,

—AND—

All Disorders of the LIVER.

Observe the following symptoms, resulting from diseases of the digestive organs. Constipation, inward pain, fullness of blood in the head, acidity of the stomach, nausea, heartburn, digest of food, fullness or weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flashes of heat, burning in the flesh.

A few doses of Radway's Pills will free the system of all the above-named disorders. Price 25 cents a box. Sold by all druggists or sent by mail.

Send to DR. RADWAY & CO., 7 St. Helen St., Montreal, Can., for book of advice.

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

FARM FOR SALE

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

JOHN KILLAM,
North Kingston, N. E.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Second Quarter.

CHRIST BEFORE PILATE.

Lesson IX.—May 28. John 18:28-40.

Compare Matthew 27:31-26.

Commit Verses 38-40.

GOLDEN TEXT.

I find no fault in him, John 19:4.

EXPLANATORY.

As in the ecclesiastical trial, so in the civil trial before Pilate there were three stages, each with its own incidents, and in each one Jesus was shown to be innocent, although he was condemned at last for other reasons than guilt.

I. THE FIRST TRIAL BEFORE PILATE.—Vs. 28:38; Matt. 27:11-14; Mark 15:1-5; Luke 23:1-4.

28. THEN LED THEY JESUS FROM CALAPHAS. Where the Sanhedrim, under his leadership, had condemned Jesus to death on the charge of blasphemy. But as they were forbidden by Roman law to put any one to death, they could not accomplish their purpose without the aid of the Roman authorities. Therefore they brought their prisoner to Pilate's HALF OF JUDGMENT, the Pretorium, as it is in the Greek. This was either at Castle Antonia or at Herod's palace in the northwestern part of Zion, where many think the Roman governors lived on their visits to Jerusalem.

AND IT WAS EARLY. The word for early is used technically of the fourth watch, from 3 to 6 a. m. It must have been after the dawn. WENT NOT INTO THE JUDGMENT HALL, LEST THEY SHOULD BE DEFILED. Ceremonially unclean, and unfit for the divine rites of the passover. It was not the divine law, but Jewish tradition which taught that a Jew became ceremonially unclean during the passover by "entering the house of Gentile, because it might not be properly cleansed of heaven." BUT THAT THEY MIGHT EAT THE PASSOVER. An expression which refers not merely to the great central feast of the evening before, but to the whole passover season, with its voluntary peace-offerings and thank-offerings.

29. PILATE THEN WENT OUT UNTO THEM. From the judgment hall, into the open court, where was an elevated tessellated pavement; and as was the custom, the chair of state was brought out for him to sit upon as judge.

The Accusation. WHAT ACCUSATION BRING YE AGAINST THIS MAN? Dr. Deems emphasizes this question thus, "What accusation do you bring against 'him'?" It was "he" that had reason for accusing "them." They were the guilty party.

30. IF HE WERE NOT A MALEFACTOR (evil-doer), WE WOULD NOT HAVE DELIVERED HIM UP UNTO THEE.—They knew they had no good charge that would stand under the Roman law, and therefore they wanted him to take their word for it that he was worthy of death, and order the execution. They took the position that they were judges, and Pilate had only to execute their will.

31. TAKE YE HIM, AND JUDGE HIM ACCORDING TO YOUR LAW. And of course limit the punishment to what you can inflict.

IT IS NOT LAWFUL FOR US TO PUT ANY MAN TO DEATH. Thus they showed their true colors. They wanted not justice, but the death of Jesus.

32. THAT THE SAYING OF JESUS (John 12:32; Matt. 20:19). The Jews, in their very efforts to destroy Jesus, were fulfilling his own prophecy.

"The accusation they brought was three-fold, involving the charge of treason, the greatest crime known to Roman law. (1) Seditious agitation; (2) prohibition of the payment of the tribute money; and (3) the assumption of the suspicious title of 'King of the Jews' (Luke 23:2)."

Of these (1) and (2) were notoriously false, but were inferences wrongly drawn from his teaching. The third (3) was wholly untrue in the sense they meant Pilate to understand it.

The Kingdom of the Truth. 33. THEN PILATE, taking up the charge which might be construed as treason, goes back to his throne in the hall, AND CALLED (summoned) JESUS. The Jews of course were not present, as they refused to enter the hall. SAID UNTO HIM, ART THOU THE KING OF THE JEWS? as these Jews accuse you of claiming. As if Pilate would say, in astonishment, dost thou, despised, forsaken, without a single follower, without weapons or wealth, claim to be King of these Jews?

34. SAYEST THOU THIS THING OF THYSELF, OR, etc.; i. e., do you ask this question from the standpoint of a Roman, referring to secular dominion, and the setting up of an opposition kingdom which would be treason, or from the standpoint of the Jewish Messianic hopes and prophecies, rightly understood.

35. PILATE ANSWERED (perhaps a little nettled), AM I A JEW? What do I know of your hopes and prophecies? THINE OWN NATION AND THE CHIEF PRIESTS HAVE DELIVERED THEE. Those over whom you claim to be king repudiate you. WHAT HAST THOU DONE? Explain the whole affair clearly to me, what have you done to arouse such enmity?

36. MY KINGDOM. Jesus implies that he is really a king. IS NOT OF THIS WORLD. "Its source and character are unlike those of any earthly kingdom." By this language Jesus sought to accomplish two things: first, to suggest to Pilate a reasonable explanation of the enmity which led the chief priests to seek his life, and also of the form which they had at last given to their accusation; and second, to convince Pilate that he had made no claim to civil authority, and had no rivalry with Rome. IF MY KINGDOM WERE OF THIS WORLD, THEN WOULD MY SERVANTS FIGHT. "Therefore it cannot, as I have said, be of this world." The expression translated "would . . . fight" describes a continuous and violent struggle for superiority, "agonize."

37. ART THOU A KING THEN? Do you, a poor, helpless Jew, without friends,—do "you" claim to be a king? THOU SAYEST. Your statement is true. I am a king. TO THIS END, for this very purpose, to be king, WAS I BORN. FOR THIS CAUSE CAME I INTO THE WORLD. Claiming pre-existence, God had sent him, his Son, into the world for this purpose. It was the plan of God. He was a king of far nobler lineage than Pilate or Calaphas. THAT I SHOULD BEAR WITNESS UNTO THE TRUTH. This was equivalent to his reigning as king, for it was the way he established and carried on his kingdom. "The strength of Caesar's empire is over the bodies of men, this is over their hearts. The strength of Caesar's empire is in soldiers, arms, citadels, navies; the strength of this kingdom is in principles, sentiments, ideas." "The empire of Caesar, vast as it was, yet was circum-

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scribed; the kingdom of Christ is without limits." EVERY ONE THAT IS OF THE TRUTH HEARETH MY VOICE. "To be of the truth is to draw one's inspiration from it, just as to be of God is to be controlled by influences coming from him; and to hear the voice of Jesus is, of course, to hearken to his words and obey his will.

What is Truth? 38. PILATE SAITH UNTO HIM, WHAT IS TRUTH? "And turned on his heel and did not wait for an answer."

The Verdict. HE WENT OUT AGAIN TO THE JEWS. And rendered his verdict, "I find in him no fault," or crime. Pilate, therefore, should have released Jesus; but he had no principle, and was overborne by the angry clamors of the rulers. He was afraid to do right. It might cost too much.

II. THE TRIAL BEFORE HEROD is reported in Luke 23:6-12.

III. THE SECOND TRIAL BEFORE PILATE.—Vs. 39, 40. On Jesus' return to his jurisdiction, Pilate again summons the chief priests and elders, and tells them that Herod agrees with his decision that Jesus has done nothing worthy of death. He still is afraid to release him without the consent of the chief priests, and hence makes a third attempt to save himself from condemning an innocent man without throwing any slight upon the action of the Sanhedrim. This was suggested by the people loudly calling upon him to release the accursed prisoner (Mark 15:8).

39. YE HAVE A CUSTOM, THAT I SHOULD RELEASE UNTO YOU ONE AT THE PASSOVER. A custom befitting the nature of the feast. So for many years it was the custom to release one or two prisoners; every Thanksgiving day, from the Massachusetts State prison, for special good behavior, or mitigating circumstances. WILL YE THEREFORE. The choice lay with them.

40. THEN CRIED THEY ALL AGAIN. At the instigation of the rulers (Mark 15:11). NOT THIS MAN, BUT BARABBAS . . . A ROBBER, and a murderer (Luke 23:19).

Matthew says he was a celebrated prisoner. Barabbas was plainly a ringleader in one of those fierce and frantic outbreaks against the Roman domination which fast succeeded one another in the latter days of the Jewish commonwealth.

The Dream of Pilate's Wife. At this juncture, while the people were deciding whom to choose, it is probable that the messengers came from Pilate's wife declaring her dream, and entreating him not to condemn Jesus (Matt. 27:19). Thus Pilate was moved to do right.

Pilate Washes His Hands, as a Symbol (Matt. 27:24-26). Just before Pilate gave his final decision, he took water, and washed his hands publicly before the people, thus expressing in symbol what he uttered in words, "I am innocent of the blood of this just person; see ye to it." But this action and these words in no degree removed the responsibility and the guilt from Pilate's soul.

The Scourging. St. John, combined with St. Luke, makes it clear that the scourging was inflicted as a separate punishment, in the hope that it would suffice, and not merely as the usual accompaniment of crucifixion.

The Mockery. The soldiers then in just dressed Jesus in "the red robe." They put on him a crown of thorns, the green leaves of which would represent the laurel wreath worn by conquerors, as Caesar himself. They put a rod in his hand for a scepter. They smote him, mocked him in every insulting way.

Pilate once more appeals to the pity of the Jews by bringing Jesus out before them and saying, "Ecce Homo." Behold the man.

The Sentence. At length Pilate yields to the clamors of the Jews, when they de-

clare practically that they will accuse Pilate to Caesar as an enemy if he spares a traitor. Pilate, therefore, delivered up Jesus to be crucified.

Messenger and Visitor

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

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IN

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From the Churches.

Denominational Funds.

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

CANSO, N. S.—Baptized two candidates on Sunday, May 7th. F. H. BEALS. May 9th.

SUMMERSIDE, P. E. I.—Sunday evening May 7th, two were baptized and one received by letter. E. J. G.

PARADISE, N. S.—Work still progressing. Three baptized last Sunday and three more received for baptism. E. L. S.

NORTH SYDNEY, C. B.—Extended hand of fellowship to eight on Sabbath morning, May 7th. Baptized one Sabbath evening. M. A. MCL.

HALIFAX, N. S., NORTH CHURCH.—Sunday evening, May 7th, seven received the right hand of fellowship. Others are awaiting baptism next Sunday. Z. L. F.

DE BERT, N. S.—We have been holding a few special meetings and the Lord is bringing salvation to some souls. Three were baptized on May 7th. The meetings are being continued. O. N. C.

NEW CANADA, N. S.—I would like to correct a mistake made in printing my note in MESSENGER AND VISITOR of the 3rd inst. The baptism referred to was not in New Cornville but Newcomville. We expect to baptize several others soon. D. W. CRANDALL.

RICHMOND, CARLETON CO.—Having closed my work with the churches on the Richmond field, I am at liberty to correspond with any field needing a pastor. A large country field, with plenty of work, and paying a small salary preferred, as that is what I am accustomed to. My address is Calvin Currie, Green Road, Carleton County, N. B.

NORTH KINGSTON, N. S.—Two more followed Christ into the baptismal waters last Sunday, Leslie Neiley and Miss Trites, and four others await baptism tomorrow. The Spirit of the Lord still moves upon the hearts of the unsaved and we believe a great work remains yet to be done. JOHN BURTT MORGAN, Pastor. May 13th.

RIVER HERBERT, N. S.—Brother W. E. Hall baptized five believers, for me, in Shulee April 30th. Six received the hand of fellowship. Others have been received for baptism and a number more hopefully saved. Bro Hall spent more than a week with us at River Hebert preaching the gospel "in the demonstration of the Spirit and of power." His large heart overflows with love for Christ and souls and he seems to be just in the prime of consecrated manhood. Some at River Hebert have professed to have found Jesus. J. M. PARKER.

EAST POINT, P. E. I.—Yesterday we had the pleasure of visiting our beautiful baptistry at the mouth of the West River, where we buried with Christ in baptism and raised again to walk in newness of life eight happy converts. Their names are: Talbat Stewart, John Ford, Willie Bruce, Willie Robertson, Ada Ford, Gertie McVean, Christianna Stewart, Annie Townsend. Several others await the ordinance and will be baptized soon. We thank God for these accessions to our membership and pray that not only our numerical, but also our spiritual strength may be increased. Readers, pray for us. May 8th. PASTOR.

WAKEFIELD, CARLETON CO., N. B.—In leaving this field it becomes me as one of God's children to give a favorable report here of this small church. I have been preaching and working among these people and have found this church to be a strong and good and clever people, to one another and to the minister. In numbers they are small, but in their promises they are true in a strong measure. They did nobly for me in their way, what they promised they fulfilled in every thing regarding me. God blessed us there in a measure and we feel thankful to the Lord for his goodness and mercy. We have tried always to do our duty, though imperfectly done. We leave it all with God. May God bless these kind and generous friends. H. D. WORDEN. May 6th.

SALISBURY, N. B.—We desire to take this opportunity of expressing, through the columns of the MESSENGER AND VISITOR, our thanks to the kind friends of Salisbury, who, on the evening of May 2nd, presented us with a donation of \$15, \$9 50 of which was in cash. This is not the first time this people have shown in this tangible way their kindness and appreciation since coming among them, but at sundry times and in divers manners have by their gifts and good-will drawn pastor and people nearer together. For all these expressions of good-will both pastor and wife wish to express their appreciation and heartfelt gratitude. J. E. TINKER.

Salisbury, May 12th. TRURO, PRINCE ST. CHURCH.—At a farewell meeting to express the church's appreciation of the worth and work of Misses Annie and Fannie King, the former was presented with a Life-membership in the W. B. M. Union. These beloved sisters have served their Master faithfully for thirty years in the Truro church, and they will be greatly missed from all our meetings. Their grandfather, Nathaniel Masters, was the first clerk of the Onslow church, when it was changed from a Newlight to a regular Baptist church in 1791. They have sustained their family prestige well. They have gone to Victoria, B. C., to reside with their brother Charles King, and we trust will be very happy in all their new surroundings. Two were baptized May 7th. H. F. ADAMS.

COLDSTREAM, CARLETON CO.—I have been laboring here, and always have found good substantial friends here, solid Baptists. And whenever it is possible they make the minister feel real good. They came a few nights in the past to my home and spent a very nice time and when leaving contributed \$16 in cash, and other things as good as cash, amounting in all to \$20. This shows their appreciation of true and faithful men, not that I am boasting, but because I have always tried to do my best, with the ability that God has given me. I pray that the Lord will send the right man for Rockland church, and the minister that goes will find a truthful, kind and loving people. We feel sad at parting and sorry to have to go yet God is leading, and his will be done. May God's Holy Spirit rest in a mighty manner upon this church and bless them much. H. D. WORDEN. * * *

The Shelburne Co. Quarterly Conference.

The twenty-third meeting of the Shelburne County Quarterly Conference met with the Baptist church at Lockeford on May 9th and 10th, 1899. There were twenty-four delegates present, representing eight churches of the county. Pastors Murray, Woodland, Baker and Spidell were present. A season of refreshing from the Most High was enjoyed under the leadership of Deacon Chas. Hardy. After prayer for the Spirit's guidance in every word and act, the business of the churches received our attention. The reports from the churches rang out a somewhat glad-some strain, yet in them all there was a mournful melody because the salvation of the lost found no place in them. The Auxiliary Home Mission Board's report showed signs of life. The needs of the county were scanned and steps taken to supply these needs. The annual election of officers resulted as follows: President, Rev. J. B. Woodland; Vice Pres., Rev. Joseph Murray; Sec'y-Treas., Rev. Allan Spidell. The evening session was devoted to exercises of an evangelistic character. Pastor Baker preached an inspiring sermon on the words found in the gospel of Matthew 5:16, after which praise and prayer was heard from many voices. The Wednesday morning session was opened with an experience meeting conducted by Pastor Murray. The hour for the consideration of Sabbath school work was led by Vice Pres., J. G. Locke. The reports from the Sabbath Schools were encouraging. They showed a good average attendance and the general interest of the schools is well sustained. The W. M. Aid meeting was under the leadership of Pres., Mrs. T. P. Williams. This was a good meeting and the women showed that the missionary spirit is deepening in their thoughts and affections. The B. Y. P. U. work was led by Pastor Baker. This branch of the work reported itself as moving on in its ordinary way. The evening session of this day was devoted to a platform Conference by the pastors of the county, each selecting a theme of evangelistic interest to the churches represented. At this meeting a large company gathered and a fairly good degree of spiritual interest was manifested. The next Conference will be called at Port Clyde in August. ALLAN SPIDELL, Sec'y-Treas.

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Yarmouth County Baptists and Prohibition.

At a special session of the Yarmouth County Baptist Quarterly meeting convened at Arcadia, May 4th, 1899, the following Resolution, expressing the attitude of the Baptists of Yarmouth County upon the question of prohibition, was presented by Rev. J. H. Saunders, moved by Rev. P. R. Foster and seconded by Rev. M. W. Brown and after a lengthy discussion passed unanimously:

1. That whereas, The liquor traffic is known to interfere with the rights and privileges of the people of this Dominion, as a destroyer of the family and an antagonist of the church, a piracy upon commerce, and a curse to the commonwealth. (For Righteousness exalteth the nation).

2. And whereas, The prohibition of this traffic is the demand of righteousness and has been so declared by the people of this Dominion on the 29th of September, 1898.

3. And whereas, The prohibition of the liquor traffic has been justified by the securing of civil rights, that could not be otherwise secured, to the municipality of our Dominion where it has been adopted by local option.

4. And whereas, The right of our government to prohibit the liquor traffic has been sanctioned by the highest courts of the Realm.

5. And whereas, It has been enacted by our present parliament that the voice of the people of this Dominion should be heard on this subject of prohibition by a plebiscite.

6. And whereas, The electorate of this Dominion has responded to the call and has given a substantial majority of votes for the prohibition of the liquor traffic.

7. And whereas, It is acceded that in our free government the will of the people as expressed by majorities shall rule.

Therefore Resolved, That this Conference can but regard the continuing of the liquor traffic in the Dominion of Canada, under the sanction of our government, as unjust denial of the civil rights of the people of this Dominion and be it further Resolved, That our Representative in parliament be requested to lay these our views before the government and to ask that such legislation as will fairly embody the will of the people of Canada as expressed in the plebiscite be granted.

Further Resolved, That a copy of the above Resolution be forwarded to T. B. Flint, Esq., M. P. representative for Yarmouth County and the same be inserted in the local and in our denominational papers. N. R. DUNN, Sec'y. WM. CORNING, Esq., Chairman, pro-tem.

Meeting at Maces Bay.

At the request of the South Musquash and Dipper Harbor church, a council convened at Mace's Bay on Wednesday the 10th of May, to consider the advisability of setting apart to the gospel ministry Bro. M. L. Fields.

After a short season of fervent prayer the meeting was called to order by the selection of Rev. J. A. Gordon as chairman and Rev. M. C. Higgins as secretary.

The following delegates were then enrolled: Mace's Bay, Bro. David Mowhinney; Dipper Harbor, Bro. Addison Thompson; Chance Harbor, Bro. David Thompson; Prince of Wales, Bro. J. Clark; South Musquash, Bros. James Wenn and

Radolphus Hepburn; Little Lepreaux, Bro. Oscar Hanson and Bro. Phillip Hanson; Germain St., St. John, Rev. G. O. Gates; Delegates in their own right, Revs. J. A. Gordon, A. H. Lavers, W. C. Goucher and M. C. Higgins.

In the unexpected absence of the clerk, through illness, Bro. David Thompson stated the facts concerning the call of the church. Bro. Fields was then called upon and gave expression to his deep regret and keen disappointment that by an unavoidable delay in the arrival of a letter of dismission from the Hillsboro church the council was hindered from proceeding with the examination.

The excellent spirit manifested by our brother in view of his great disappointment won for him the high esteem of all those to whom up to this time he had been a comparative stranger. It readily won for him the confidence and hearty endorsement of this council to recognition as a brother in Christ.

The following resolution moved by Rev. G. O. Gates and seconded by Rev. W. C. Goucher, was then unanimously passed.

"In view of the resolution passed at the last meeting of the Southern Baptist Association, and also in view of the fact that Bro. Fields' letter of dismission from the Hillsboro Baptist church has not arrived;

Therefore resolved, That while sympathizing with the church over which Bro. Fields ministers in the disappointment and also sympathizing with him, we recommend that the church send Bro. Fields to the Association to be held at Sussex in July, with the request that his examination for the ministry be then made in view of his ordination then or at a later date. Rev. G. O. Gates, by request preached a strong and inspiring sermon from the words, "Other foundation can no man lay than that which is laid." Rev. J. A. Gordon was selected as the preacher for the evening. It was a strong sermon, thoroughly practical and intensely helpful and a deep impression was made.

A liberal offering was taken up for Home Mission work. Both services were spiritual and helpful. Bro. Fields enters upon his work under exceedingly favorable circumstance and the church is looking forward hopefully to the future. One thing was fully evidenced that the delegates greatly enjoyed themselves and have very pleasant recollections of the visit to Maces Bay.

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INGRAM church, H. Chute, He N. S., and neelett, U. MACDON E. I., April Alexander both of Sp HEPBURN of the br J. D. W. Charlestown of Chance POWERS by Rev. A. formerly of Booth, of I FARLAN Elgin, Alb F. D. Dav Julia Ahevi ELDRIDGE Rev. W. F. and Alice C. CROSBY-mouth Co. Saunders, Mary Emma F. Durkee. BAKER Co., April Erastus J. daughter o

IRVING-Onslow, N. years.

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CANN.—20th, Mrs. Samuel N. she walked the family.

RYDER.—26th, Mary 68 years. I to mourn For man humble Ch gain.

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HENDRY April 24th, loved wife of the late aged 52 years and two da faithful w death the F lost one of members, a

MILLS.—May 6th, Bro. Mills August, 189 church. F failing heal valued em and held t time of his rowing fam of a large bereavem

ARCHIBAL Colchester beloved wi daughter of aged 35 ye children an relatives to bald was co age and u

MARRIAGES.

INGRAM-COOK.—At the First Baptist church, Halifax, May 7th, by Rev. A. C. Chute, Henry C. Ingraham, of Pungwash, N. S., and Mrs. Mary R. Cook, of Connecticut, U. S. A.

MACDONALD-FROST.—At Springfield, P. E. I., April 25th, by Pastor A. H. Whitman, Alexander MacDonald to Millison Frost, both of Springfield, P. E. I.

HEPBURN-HARGROVE.—At the residence of the bride's parents, April 25th, by Rev. J. D. Wetmore, Nathaniel Hephurn, of Charlestown, Mass., to Jennie S. Hargrove, of Chance Harbor, St. John Co.

POWERS-BOOTH.—At Fitchburg, Mass., by Rev. A. T. Kempton, Chas. D. Powers, formerly of Berwick, N. S., to Mattie A. Booth, of Fitchburg, Mass.

FARLAND-AHEVIN.—At Garlands Hotel, Elgin, Albert Co., N. B., May 5th, by Rev. F. D. Davidson, Tibburn McFarland and Julia Ahevin, both of Elgin, N. B.

ELDRIDGE-FOOTE.—In South Acton, by Rev. W. F. Spidell, Thomas L. Eldridge and Alice C. Foote, both of Nova Scotia.

CROSBY-LEWIS.—At Beaver River, Yarmouth Co., April 25th, by Rev. J. H. Saunders, Andrew B. Crosby and Mrs. Mary Emma Lewis, daughter of the late J. F. Durkee.

BAKER-CROSBY.—At Ohio, Yarmouth Co., April 26th, by Rev. J. H. Saunders, Erastus J. Baker and Deborah H. Crosby, daughter of Wm. Crosby, Esq.

DEATHS.

IRVING.—On the 6th inst, at Upper Onslow, N. S., Andrew B. Irving, aged 17 years.

STACKHOUSE.—Suddenly, of apoplexy, April 11th, at Bloomfield, Kings Co., Gerlie, daughter of Mr. and Mrs. Wm. Stackhouse. May God comfort the mourning family.

CANN.—At Ohio, Yarmouth Co., April 20th, Mrs. Nancy Cann, relict of the late Samuel N. Cann, aged 83 years. In life she walked with God in the church and in the family. Her memory is blessed.

RYDER.—At Salt Spring, Kings Co., April 26th, Mary, relict of Joshua Ryder, aged 68 years. Leaving 3 sons and one daughter to mourn the loss of a devoted mother. For many years our sister had lived an humble Christian life. For her to die was gain.

GLAVEN.—At Victoria General Hospital, St. John, April 13th, after a lingering and painful illness, Edward Glaven, of Westport, N. S., aged 58 years. Bro. Glaven was baptized into the Westport Baptist church by Rev. Dr. Black during his pastorate here, and died trusting in Jesus.

HENDRY.—At Florenceville, N. B., April 24th, of cancer, Olevia Mildred, beloved wife of C. T. Hendry, and daughter of the late James Wright, of Fredericton, aged 52 years, leaving a husband, one son and two daughters to mourn the loss of a faithful wife and devoted mother. In her death the Florenceville Baptist church has lost one of its most useful and consecrated members, and the community a true friend.

MILLS.—At Milton, Queens Co., N. S., May 6th, Joseph S. Mills aged 59 years. Bro. Mills professed faith in Christ in August, 1897, and united with the Milton church. For some time he has been in failing health. He was for some years a valued employee of the pulp mill company and held the position of foreman at the time of his death. The widow and sorrowing family have the sincere sympathy of a large circle of friends in their sad bereavement.

ARCHIBALD.—At Manganese Mines, Colchester Co., N. S., April 15th, Alice, beloved wife of John H. Archibald, and daughter of James Clifford, of Brookside, aged 35 years, leaving a husband, two children and a large circle of friends and relatives to mourn their loss. Mrs. Archibald was converted and baptized at an early age and united with the East Onslow

Baptist church. She was an earnest Christian, and bore her long illness with patience and resignation, feeling that to depart and be with Christ would be much better. She possessed a gentle and retiring disposition and was respected and loved by all who knew her.

MOFFAT.—It is with profound sorrow that we chronicle the death of Susie Moffat, youngest daughter of Peter B. and Emily Moffat, of Little Bras d'or, C. B. Susie's last illness continued all through the winter and spring months, and to the last fond hopes were entertained for her recovery. But notwithstanding the most careful medical treatment and the most tender nursing, she passed peacefully away on the afternoon of May 1st, in the 21st year of her age. The deceased was a general favorite in the community, and all who knew her mourn her death as that of a true and sweet spirited friend. She died with a firm hope in Christ. The bereaved parents, brothers and sisters have the sincere sympathy of their many friends in their time of sorrow.

DOUGLAS.—At Caledonia, Queens Co., April 27th, Mr. Milton F. Douglas, after a long, tedious illness, which he patiently endured, passed peacefully on to his eternal rest, aged 72 years. About forty-five years ago he professed faith in Jesus and was baptized by the late Pastor James Parker and united with the Kempt Baptist church. During the time Pastor D. O. Parker was serving the church Bro. Douglas and 24 others were set apart to form the Caledonia Baptist church, which has been struggling for life ever since. One after another of her standard bearers are being called up higher, and only a very few seem to be called into service to take their places. The Bible was very highly appreciated and carefully studied by Bro. Douglas, and the result was his mind and heart were well filled with its sacred teachings. He delighted to meditate upon and talk of the rich promises he found everywhere throughout the Word. The church and community have met a great loss in his departure. He leaves a widow, three sons and five daughters to mourn the loss of a faithful and true husband and affectionate father. At his funeral, which was attended by Pastors Blackadar and Cooper, the esteem and respect of the departed brother was clearly shown by the large gathering of people which followed his remains to their last earthly resting place.

A New Portrait Of Tennyson.

I never knew Tennyson except in an outside sort of way, meeting him occasionally here and there. I cannot say what his manners to his intimate friends may have been except that I know of the affectionate terms in which his intimate friends always spoke of him, but to the ordinary observer from the outside his manners seemed rather abrupt and domineering. He sometimes sat chillingly silent, as Nathaniel Hawthorne might have done; but Nathaniel Hawthorne never, so far as I know, broke out into sudden bursts of self-assertion, and Tennyson often did. Tennyson was curiously out of sympathy with any democratic, or even any reforming, tendencies in the political sense on the part of the majority of his countrymen. He detested popular agitators at home, but admired them much when they were abroad. He admired Garibaldi; he did not admire John Bright. He attacked Bright fiercely in his magnificent poem, "Maud,"—attacked him in a manner that left not the remotest doubt as to the identity of the person he denounced. It was a question of war and peace. Bright was for peace; Tennyson's voice was still for war.

Bright retaliated in a sentence or two of surpassing power in a speech delivered on the platform of the famous Free Trade

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Boston Dental Parlors, 527 Main St., DR. J. D. MAHER, Prop ST. JOHN, N. B.

AMHERST Boot and Shoe Manufacturing Co.

(INCORPORATED 1867). WHOLESALE BOOT & SHOE MANUFACTURERS AMHERST, N. S.

We also are the leading RUBBER SHOE HOUSE in the Provinces

Eight Travellers on the Road in Seasonable Times with everything required for the SHOE BUSINESS, and at the Lowest Possible Prices.

HALIFAX BRANCH: 158 GRANVILLE STREET.

BIG BARGAIN BUDGET! To quickly introduce new making of Boots and Shoes, we make this exceptional offer: the receipt of only 15¢ (postage and other) will send our latest Patent FOUNTAIN PEN and Holder, with selected material to make one pair excellent writing and last 7 Cods and Stamp Books, blank stationery, fully illustrated, a telling volume of our card notes and orange envelopes in your possession. Write to us. Mention this paper. EXCELSIOR BOOK Co., Toronto, Can.

Hall in Manchester. He likened Tennyson to one of the false prophets in the Scripture whose tongues were said to be "glibbed with lies," and contrasted him with Longfellow, whose song always pleaded for peace and freedom.—Justin McCarthy in The Youth's Companion.

Two news paragraphs show the advance of public interest in practical liquid air. One is that a student in Hillsdale college, Mich., has invented a cartridge in which liquid air takes the place of gunpowder. The cartridge is said to have a projectile force six times greater than those now in use. The public tests which will be given soon will be of interest. The other is that the stock of the Liquid Refrigerator and Motor Company, formed in Boston, which, started at \$2 a share, is already advanced to \$5, before a single practical machine has been set at work.

Advertisement for Menthol D&L Plaster, listing ailments like Sciatica, Pleurisy, Stitches, Cricks, Neuralgia, Rheumatism, Lame Back, and providing pricing information.

NOTICE OF MEETING. Notice is hereby given that the Annual general Meeting of the Shareholders of The S. Hayward Company will be held at the office of the Company, Corner of King and Canterbury Streets, St. John, N. B., on Wednesday, May 16, 1899, at 2 o'clock p. m., for the election of directors and the transaction of such other business as shall legally come before the meeting. S. HAYWARD, President. Dated at St. John, April 24, 1899.

Advertisement for Walter Baker & Co.'s Breakfast Cocoa, featuring an illustration of a woman and text describing the product's quality and availability.

OXYDONOR VICTORY

(Trade Mark Registered)

INVENTED AND DISCOVERED BY
Dr. Hercules Sanche

A Native of the Province of Quebec, Canada, after 35 years of earnest investigation of the Natural Causes and Cure of Disease.

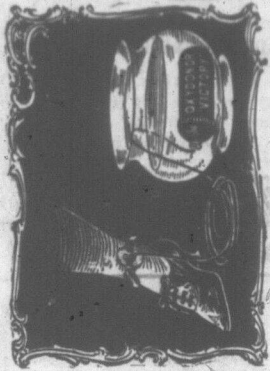
The Only Genuine Instruments for the Cure of Disease by this Method.

Oxydnor Gives Vigorous Health

And Cures all forms of Disease at any reasonable stage, without Medicine or electricity.

ONE OXYDNOR

will keep an entire family in good health, and will last a life-time if taken care of.



SHOWING HOW OXYDNOR IS APPLIED

The following convincing expressions from prominent and progressive people are kindly given us for publication for the benefit of humanity:

Ex-Governor of Florida, Hon. Geo. F. Drew, writes:

JACKSONVILLE, FLA., March 4, 1899.
The Oxydnor "Victory" cured me entirely of injuries I sustained from a very severe fall, and I have never had a return of the trouble. It has twice cured me of Inflammatory Rheumatism and twice it has given me almost instant relief from attacks of La Grippe. I have taken no medicine since I began the use of this instrument more than six years ago. My health has been better since I used the Oxydnor than at any period since I arrived at manhood, and I am now nearly seventy-two years old.
Yours truly,
GEORGE F. DREW.

Professor Fletcher Osgood

writes from Chelsea, Mass., July 25, 1898.
I have found Dr. Sanche's Oxydnor a highly useful assistant in warding off or ameliorating attacks of illness. Under conditions of extreme nerve strain it has the happy faculty of producing natural and wholesome sleep.
FLETCHER OSGOOD.

Rev. A. McBean,

SECRETARY AND SUPERINTENDENT, Religious Book and Tract Society, writes:
461 William St., Winnipeg, Man.,
January 15, 1899.

DR. H. SANCHE & CO.

Dear Sirs:—I have been a sufferer from a severe case of Catarrh of the head and throat for fourteen years. Previous to using Oxydnor my health was broken down and I had to retire from my work. I have been using Oxydnor for about three years, and my general health is very greatly improved, and a radical and complete cure of Catarrh is being effected. I am now able, in my 73rd year, to resume my life work.

Quite a number of leading citizens in this city have obtained Oxydnors and speak of them in the most favorable terms.
A. McBEAN.

Rheumatism, Sciatica.

GLENANNOON, Ont., March 20, 1899.

DR. H. SANCHE & CO.

Dear Sirs:—It is with pleasure that I can testify from my own experience to the value of Oxydnor for curing Sciatica and Rheumatism of any kind. I have also used Oxydnor for La Grippe and colds with myself and other members of my family. Oxydnor is far ahead of medicine in my estimation.
Yours respectfully,
MRS. W. M. MUNDELL.

DYSPEPSIA.

ANNAPOLIS, Ont., Nov. 14, 1898.

DR. H. SANCHE & CO.

Dear Sirs:—My wife, Jessie De Renzy, purchased one of your Oxydnors and has been using it almost continually ever since she received it. She is a new person, she has improved so much from Dyspepsia.
You can use our name as reference.
Yours respectfully,
EDWARD DE RENZY, Postmaster.

Descriptive books containing hundreds of certificates of self cures sent to any address upon request.
A 170-page book of directions accompanies each Oxydnor.

REFUSE IMITATIONS

advertised under different names. The genuine is plainly stamped with the name of the discoverer and inventor, "DR. H. SANCHE." The buyer as well as the sellers and makers of the imitation is liable for damages.

We sell our instruments at exactly the same prices in Canada as in the United States.

Dr. H. Sanche & Company,
2288 ST. CATHERINE STREET,
Montreal

United States Offices
New York, Detroit, Chicago.

News Summary.

The Dewitt Milling Company, Montreal, which did a large business in grain throughout the western country, has gone into liquidation.

The rebels under Chief Mataafa looted Chief Justice Chambers' house in Samoa on April 6. The Chief Justice lost about \$1,000 worth of property.

Vestuvius was covered by a heavy snow-fall recently while the crater, was in eruption. The Neapolitans watched the unusual spectacle of three streams of red-hot lava working their way through the white snow.

Hunters at South Seaville, N. J., have exhausted all their ingenuity in trying to capture a white crow that for more than a year has been living in the woods adjacent to the town with several hundred of its black companions.

The French minister at Peking has demanded mining concessions to the value of one million two hundred thousand taels in the province of Sze Chuan, one of the largest in China, and traversed by the Yang Tse Kiang, as indemnity for the recent imprisonment of a French missionary. The demand is considered exorbitant.

Charlottetown Guardian: Last Wednesday night and Thursday morning was an exciting time at New London and Park Corner. The ice had drifted shoreward, and on it seals innumerable. The inhabitants turned out to give the seals a reception, and succeeded in capturing about one hundred in all. There was a fierce gale blowing at the time, otherwise many more would have been caught. Some of those taken were good ones, many of them weighing 300 lbs. each.

The British House of Commons on Wednesday by a vote of 310 to 156, defeated the second reading of the Church Discipline bill. Subsequently, the House adopted without division a government amendment to the bill, to the effect that unless the efforts which the Archbishops and Bishops are now making to secure due obedience by the clergy are not speedily effectual, speedy legislation will be required in order to maintain observance of the existing laws of the Church and realm.

Commander Smith of Her Majesty's survey ship Egeria, now attached to the Pacific Squadron at Esquimaux, has received orders from London to prepare for the survey of the route for the Pacific cable from Victoria to Sydney via Fanning and Fiji Islands and New Zealand. This is taken to mean either that the imperial government recedes from its former position on the cable proposals or accepts the offer of the British Columbia government to contribute \$1,000,000 towards the cost.

A bill has passed the Michigan Senate practically shutting trusts out of Michigan and its friends claim votes enough in the House to pass it. It prevents trusts and monopolies of capital, skill or arts, from creating or carrying out restrictions in trade or commerce, from limiting or reducing the price of merchandise or any commodity, or from fixing any standard or figure whereby the price to the public consumer of any article or commodity of merchandise shall be in any manner controlled or established. In addition to criminal and civil penalties provided, any person injured in his business by a trust may sue and recover two fold the damage sustained.

The St. John Globe is informed by Mr. J. N. Sutherland that, commencing on Monday next, the 15th inst., the Canadian Pacific Railway will run a fast refrigerator service between Hamilton, Toronto, Montreal and St. John and Halifax, the first car leaving Hamilton on Monday, the 15th inst., Toronto on Tuesday, calling at Montreal en route and arriving at St. John on Saturday morning. The second car will leave Hamilton on Friday, Toronto on Saturday, arriving at St. John Wednesday morning, and, twice every week as above through the summer. This service is put on for the purpose of bringing meats, butter, fruits and all perishable articles from the Upper Provinces to this city.

The semi-annual convention of the Grand Division S. of T., closed at Moncton Thursday morning. Mr. Law, of St. John, gave notice of motion at next annual meeting for separation from the United States and formation of a national organization in Canada. The committee on the state of the order expressed its great dissatisfaction at the outcome of the plebiscite, for notwithstanding the large vote of Sept. 29th the government refused to give a prohibitive measure. The report, however, said that the order must be hopeful. The committee on prohibition resolved that as the Dominion government failed to enforce prohibition notwithstanding the large majority in its favor, this convention disapproves of the action of the government in refusing to take such steps as would give effect to the expressed will of the people and would strongly urge all to unite and vote for prohibition irrespective of party politics.

The Prejudice Against Prepared Paint

Yes, prejudice is the right word; that is, an opinion before trial. When one investigates fairly he is simply forced to the conviction that a paint composed of the best possible ingredients, selected by those who have special knowledge of their nature and their use, and then thoroughly ground and mixed by special machinery, is better than any one man and one stick can supply. Such paints are

THE SHERWIN-WILLIAMS PAINTS

They are not patent paints, nor chemical paints, but simply the best paints that unusual care, skill and experience can produce. "Paint Points" will make painting easier. It is sent free on request.

THE SHERWIN-WILLIAMS CO.,
PAINT AND COLOR MAKERS,
Canadian Dept.,
21 St. Antoine Street, Montreal

For Sale by F. A. Young, 736 Main Street, north.

What are You Reading?

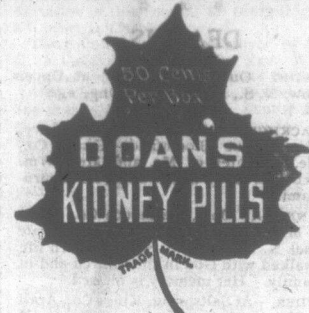
A bright, beautiful boy, a minister's son, a student in a college in Pennsylvania, smoked cigarettes, read novels and tales of murder and suicide, and one day after threatening another student with a pistol took a dose of strychnine and died in a few moments.

"The arrest of several boys for an attempt to rob a Burlington passenger train in August, 1898, and the verdict of ten years in the penitentiary as a result should arouse people to the fact that the depravity of human nature is liable to show itself at a very early age, if the surroundings are favorable. These boys belonged to well to do families. They had the privilege of buying and reading the corrupt literature that tells of robbers and daring wickedness. It was a natural result that they should admire the adventure and daring attributed to the heroes of their vicious novels; and, in due time, this seed-sowing brings the result. It would have been infinitely better for the parents of these children to have furnished them some good books of the day to read, where they could have learned of heroic deeds of goodness that have been done to relieve and benefit humanity; and let them pattern after the good rather than the bad."

Good reading tends to make good boys, good men, and good women. Bad reading tends to make sin and death and perdition. What are you reading?—The Little Christian.

Try Your Wings.

A friend of mine, who told me the story, had an eagle. He caught it when it was young, and had brought it up, as far as he could, like a domestic fowl. Having, in God's providence, to go to the other side of the world, he was selling off everything. He wondered what he should do with his eagle, and the happy thought came to him that he would not give it to anybody, but would give it back to itself—he would set it free. And he then opened the place in which it had been kept, and brought it to the back green. How he was astonished! It walked about, feeling as if this was rather bigger than its ordinary rps; but that was all. He was disappointed, and, taking the big bird in his arms, he lifted it and set it up on his garden wall. It turned and looked down at him! The sun had been obscured behind a cloud, but just then the cloud passed away, and the bright, warm beams poured out. The eagle lifted its eyes and pulled itself up. I wonder what it was thinking? Can an eagle recollect the crags and cliff, the reveling in the tempests of long ago, the joyous thundering and the flashing lightnings? Pulling itself up, it lifted one wing and stretched it out—"by prayer and supplication"—and it lifted the other wing—"with thanksgiving"—and outstretched it. Then it gave a scream, and soon was a vanishing speck away in the blue heaven. Anxious, disturbed Christian, you are an eagle living in an old henhouse! Try your wings!—The Rev. John McNeill.



The above is the name and trade mark of the original Kidney Pill. The only reliable Kidney Pill. They were placed on the market by Mr. James Doan, Kingsville, Ont., February, 1885—long before other Kidney Pills were thought of. Their phenomenal success in all parts of the world, as well as in Canada, has brought forth many imitations. Take nothing that has a name that looks or sounds like D-O-A-N-'S Kidney Pills—the pills that quickly and thoroughly cure all kinds of Kidney ills after other remedies fail.

Whiston & Frazee's COMMERCIAL COLLEGE,

HALIFAX and TRURO, N. S.
Our Course of Instruction is thorough and up to date, and graduates readily find employment. Send for circulars to
S. E. WHISTON, Halifax,
or J. C. P. FRAZER, Truro.

Cramps, Colic, Colds, **Croup, Coughs, Tooth-ache,**

Diarrhoea, Dysentery,
and all **Bowel Complaints.**

A Sure, Safe, Quick Cure for these troubles is

Pain-Killer

It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used internally or externally.

Beware of imitations. Take note but the genuine "PAIN KILLER" DAVIS. Sold everywhere.

25c. and 50c. bottles.

No other of a first-class other has so and keep a teams of the profession Farmer pressed in wife goes and abund horses gene care. Farr the horse's three gallon two bushel allow him water on to mals, except food. He live upon h at one time minutes. I and noon f should be should be g light feed than a hea tion. Let given at the give a large hard day's Water fre tity. In th man desire is cruelty to from one fe way to get no other, h want to say never gets Every one stood idle f can not end he had regu the extent many horse of spring w every horse work durin kindness th horse and al that of allo day. A ho profusely at to rest so l will cease. The race ho cool off af morning un did he migh One other p be discoura into the fie tures start little grass not allow h

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The Farm.

Care of the Farm Team.

No other business man has greater need of a first-class team than the farmer, no other has so good an opportunity to get and keep a first-class team. Still the farm teams of the country are not a credit to the profession, says H. P. Miller in Indiana Farmer. It is a version of the truth expressed in the adage, "The shoemakers' wife goes barefooted." With the variety and abundance of feed upon our farms our horses generally show neglect and unwise care. Farmers generally do not know that the horse's stomach normally holds only three gallons, and they attempt to crowd a two bushel basket of hay into him and then allow him to drink four or five gallons of water on top of it. The horse of all animals, except the hog, needs concentrated food. He should never be compelled to live upon hay, nor should he be fed more at one time than he will eat up in thirty minutes. Even less than that at morning and noon feeds, when at hard work. This should be preceded by watering, but should be given before feeding grain. A light feed with time to digest it, is better than a heavy one without time for digestion. Let the heaviest feed of the day be given at the close of the day's work. Never give a larger feed than usual just before a hard day's work or drive.

Water frequently but not in large quantity. In the hot days of summer when man desires to drink about every hour, it is cruelty to compel the team to go without from one feed to another. Conceive some way to get them water more frequently, if no other, haul it to the field with you. I want to say with emphasis that a horse never gets too hot to drink a few swallows. Every one knows that the horse that has stood idle for some weeks or even days, can not endure so much exertion as though he had regular daily work, yet few realize the extent to which this is true. Very many horses are overtaxed the first week of spring work. Make it a business to give every horse intended for spring work, some work during the winter. The mistaken kindness that works greatest injury to the horse and lessens his ability for service is that of allowing him to cool off during the day. A horse that has been made to sweat profusely at his work should not be allowed to rest so long at a time that perspiring will cease. Stop often rather than long. The race horse man never lets his charge cool off after he has warmed him up in the morning until after the race is over. If he did he might as well keep out of the race. One other practice of many farmers is to be discouraged, that of turning their horses into the field at night as soon as the pastures start in the spring. Allow him a little grass daily as an appetizer, but do not allow him to gorge himself with it.

Facts about Trees.

1. Cutting down trees spoils the beauty of the landscape. I should not like to live where there are no trees.
2. There are few birds where there are no trees. They have no place to make their homes.
3. Taking away the trees takes away the protection from our tender fruit trees.
4. Where there are no trees the snow melts and goes off too rapidly; the moisture that should sink into the soil is carried away into floods.
5. Because our forests are taken away we have severe drouths every year.
6. The trees give us lumber, fuel, wood pulp for newspaper, cork, bark for tanning, wild fruits, nuts, resin, turpentine, oils and various products for medicine.
7. One full grown elm tree gives out fifteen tons of moisture in twenty-four hours. A large sunflower plant gives off three pints of water in one day.
8. We should have greater extremes of heat and cold if it were not for the forests.
9. The leaves of trees catch the rain and hold it a little while; then they drop the water a little at a time; this is better for the ground.
10. The old leaves make a deep spongy carpet in the woods and this keeps the

ground from freezing. If the earth does not freeze it takes up the rain better.

11. We might have dangerous floods if we did not have trees. The trunks and roots of trees stop the water that comes pouring down the hillsides.

12. I will be very careful not to hurt any tree, but will call every tree my friend.—Primary Education.

Grading up the Herd.

The average farmer may think he cannot afford to buy blooded stock, and there are plenty who confess this; but where is the farmer who cannot afford to grade up his stock by introducing a fine bull occasionally? The cost of a fine bull is not so great today that the average farmer cannot afford to purchase one whenever the herd needs new blood. But the man who is opposed to fancy stock is usually on general principles opposed to grading up; that is, grading up where it will cost a little either in time or money.

There is no better investment in this age than in a blooded bull, which will bring new life and power into a herd of cows that has been gradually running down. Most farmers hate to admit that their herd is running down. But it is so easy for the animals to degenerate that most of us are caught napping. The degeneration is not the result of a sudden change. It comes on gradually, and before we know it we wake up to the fact our animals are not what they ought to be. To avoid such a degeneration one must be on the watch. It is a good deal like the man who permits his health to run down. He is hardly conscious of it, until his weakened state permits some disease to take hold of him. Then he wishes that he had watched himself and taken a tonic in time.

The herd needs a tonic also, or it will go down hill, and before we know it the damage is done, and it will require some hard work to recover the lost ground. The beginning of all the work must be with the bull. A herd headed by a first-class bull can be made to do wonders. But the process of selection and weeding out must also be observed. There will appear in every herd now and then animals that have no place there. They need to be killed off or sold. Too much rigidity in this respect cannot be observed. The lack of it is usually the crying need in our dairymen. The cash sales of young bulls from herds that have been properly graded will often more than pay for the cost of a new bull occasionally. The increased productivity of the cows will then all represent pure gain.—(E. P. Smith in American Cultivator.)

Pure and Clean Temples.

Now is the Time to Cleanse and Tone the Body.

Paine's Celery Compound Rebuilds and Strengthens Brokdown and Weakened Physical Frames.

On the street, in assemblies and where men and women do most congregate, the quick and critical eye can discern weakness, decay and disease.

The cruel signs of disease and death are not confined to any particular class or age. There are prominent victims in youth and full age, and this is truly the season when the army of diseased people shows up in full strength.

The faces of men and women in the month of May are the true indicators of health or disease. Pale, sallow faces, cheeks bloated and full of pimples and nasty eruptions, nervous twitchings of the limbs and unsteady gait, all tell of weakness and growing disease.



The Monsoon Tea Co.

GUARANTEE every package of their teas to be pure, free from dust and healthful. "There are no teas as good as Monsoon Teas." 30, 40, 50 and 60 cents per pound.

In the great majority of cases poisoned blood is the prime cause of trouble. For such as suffer from blood and skin diseases, Paine's Celery Compound is their true rescuer—their only salvation. It is the greatest of all blood purifiers known to medical men; its marvellous cures are the truest and best proofs of its efficacy.

For nervousness, dyspepsia, headaches, Biliousness and liver complaint that so quickly wear out nervous energy and life, Paine's Celery Compound stands far ahead of all other medicines as a curative agent.

It is just now that Paine's Celery Compound can best show its power over disease and weakness. A bottle or two used before the hot weather comes on, will certainly effect a most blessed change for every man and woman whose blood is foul, impure and sluggish.

Horrible Agony.

Suffered by Mr. Thomas Harrison of St. Mary's N. B.

Stone in the Bladder Brought Him to the Point of Death—Dodd's Kidney Pills Cured Him After All Else had Failed.

FREDRICKTON, N. B., May 15.—All residents of the village of St. Mary's, a suburb of this city, will remember the recent narrow escape of Mr. Thomas Harrison, who was so seriously ill with Stone in the Bladder.

It will be remembered that Mr. Harrison had become so ill that many of his friends thought he could never recover. All medical treatment failed to relieve him; his urine was thick and bloody, and his chances seemed gone.

At this period Mr. Harrison was persuaded to give Dodd's Kidney Pills a trial.

He had no faith in them, nor hope that they would afford him either relief or cure, but he nevertheless agreed to give them a trial.

After having used one box he passed a large stone that had formed in his bladder as a result of defective kidney action.

All his pain vanished with the passing of this stone. He "mended" rapidly, gaining health, strength and flesh, rapidly.

Mr. Harrison continued the use of Dodd's Kidney Pills for a time, till his kidneys were perfectly restored and all danger of another stone forming had passed.

To-day he is strong and healthy, and no man in Canada is louder in praise of Dodd's Kidney Pills.

Dodd's Kidney Pills have had the same result in every case of Kidney Disease for which they have ever been used. They have always cured.

Victims of Kidney Disease—in any form—may be absolutely certain of a thorough and permanent cure, if they use Dodd's Kidney Pills.

Miss Florence Nightingale is now close upon eighty. She has suffered much from ill health in her declining years, as the result of overwork and of fever, brought on by her self-sacrificing labors during the Crimean War.

Alfred A. Taylor, of Margaree, says: "One bottle MINARD'S LINIMENT cured a swelling of the gamble joint, and saved a horse worth \$140.00."

Thos. W. Payne, of Bathurst, saved the life of a valuable horse that the Vet. had given up, with a few bottles of MINARD'S LINIMENT.

Take B.B.B. This Spring.

"Will purify the system—Give you strength and energy."

Very few people escape the enervating influence of spring weather.

There is a dullness, drowsiness and inaptitude for work on account of the whole system being clogged up with impurities accumulated during the winter months.

The liver is sluggish, the bowels inclined to be constipated, the blood impure, and the entire organism is in need of a thorough cleansing.

Of all "Spring Medicines," Burdock Blood Bitters is the best.

It stimulates the sluggish liver to activity, improves the appetite, acts on the bowels and kidneys, purifies and enriches the blood, removes all poisonous products, and imparts new life and vigor to those who are weak and debilitated.

7 Big Mr. Wm. J. Hepburn writes Bells. from Centralia, Ont.: "I can sincerely say that Burdock Blood Bitters is the best spring medicine on the market. Last spring my blood got out of order, and I had seven or eight good sized boils come out on my body, and the one on my leg was much larger than an egg. I got a bottle of Burdock Blood Bitters, and inside of six days, when only half the bottle was taken, there wasn't a boil to be seen. I have recommended B.B.B. to different people in our village, and all derived benefit from it. I wish B.B.B. every success, as it is indeed a great medicine for the blood."

B.B.B. is a highly concentrated vegetable compound—teaspoonful doses—add water yourself.



HOWARD'S HEART RELIEF is a perfect heart tonic—causing the blood to flow naturally evenly, unnoted, relieving stagnation at head or feet—taking up the blood accumulated at inflamed parts, particularly in the digestive organs, liver, kidneys, or in the brain.

For all Female Weakness and Nervousness connected with defective heart action it cannot be excelled.

At druggists, or by mail with full directions and advice, at 6c per box, 5 boxes for \$2.00. S. W. HOWARD, 71 Victoria St., Toronto.

MARRIAGE CERTIFICATES

Printed on Heavy Linen Paper, 8 1/2 x 11 inches at 30c. per dozen. For sale by PATERSON & CO., Printers, 92 Germain Street St. John, N. B.

WANTED

A live agent in every district to introduce THE RED CROSS, by G. A. BARTON. A thrilling account of the work of relief to the suffering in war, pestilence, fire, flood and famine. A valuable premium FREE with each book. A rare chance for energetic agents. Outfit only Fifty Cents. Territory on application. For particulars apply to—N. B. ROGERS, Springhill, N. S., Box 9.

Boys & Girls

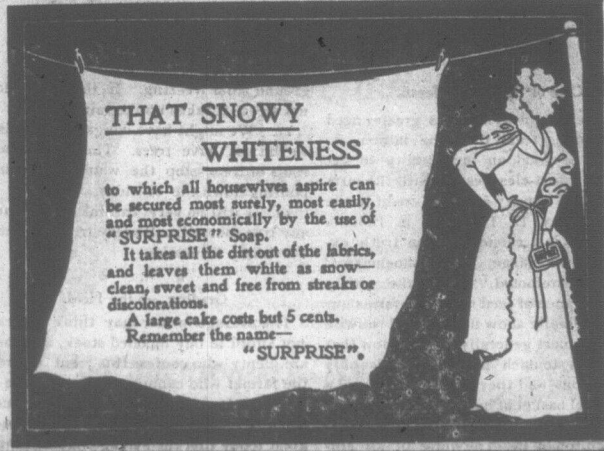
We are giving away watches, cameras, solid gold rings, sporting goods, musical instruments & many other valuable premiums to boys and girls for sending 10 packages of Royal English Ink Powder at 10c each. Every package makes the worth of the ink. We will forward you 10 packages with premium list and full instructions. When you sell the ink, forward send the money in to us and select your premium. Ink Powder sent the money in to us and select your premium. This is an honest offer. We're honest. Don't lose this grand opportunity. Write for the full list. Address all orders to: International Ink Company, 25 Adams St., Oak Park, Ill.

Cash for Forward Movement.

B M Hubley, \$10; Noah Mann, \$1; F Miller, \$1.50; Mrs H A West, \$1; A F Pelton, \$5; J F McLarren, \$30; Wm Porter, \$1.50; Israel T Wyman, \$1; Chas A Silver, \$2; Mrs C A Silver, \$1; Blanchard Silver, \$2; Jacob Cann, \$1; Alvin Rose, \$1; Geo Vickery, 50c; H G Tedford, \$1.25; Rev I C Archibald and wife, \$50; R A and E B Christie, \$250; P S, \$25 50; R T Bent, \$1; Stephen Tabor, \$1; Mrs P Reid, 25c; Capt Jas McConnell, \$10; Capt Robert Reid, \$5. Total \$405 50. In last MESSENGER AND VISITOR instead of J Bates read J Baker. Some who only pledged small amounts are paying subscription in full. We are glad for this as it saves all further trouble in collecting. Will not others do likewise. WM. E. HALL. 93 North St., Halifax, May 10th.

News Summary.

Failures in the Dominion this week numbered twenty-one, against twenty five in the corresponding week of 1898. The ministerial crisis in Italy is practically over. Gen. Pelloux is premier and Marquis Venosta minister of foreign affairs. The freight handlers at Buffalo are out on strike in sympathy with the grain shovellers. The work at some of the docks is at a standstill. The Aroostook River reached the highest mark last week recorded in 30 years. There is a lot of snow yet around the head waters of the big Maine rivers. Fire at North Brighton, Mass., on Friday did damage to the extent of \$40,000. Sixty dogs valued at \$3,000 were burned in the kennels of John Welch. Freeport is to lose a most esteemed resident in the person of B. Havey. He has purchased a fruit farm near Bridgetown, and will move there in a few weeks. Mr. Henry Bishop has taken over the lease of the Nepisiguit River, held by W. H. Thorne, from tidal waters up river to 11 Mile Tree, a distance of 9 miles. Richard O'Leary, of Richibucto, controls thirty-five lobster factories between Escuminac and Cocagne Island on the north shore of New Brunswick. A letter from Cardinal Vaughan at Rome says the Pope's recovery in mind and body is surprising, and there is no present ground for the foreboding reports about his condition. The San Francisco Examiner prints a story regarding the new gold discoveries at Point Nemo, in Alaska, which its advice declares to exceed in richness those of the Klondyke. The strike is on the Snake River and its tributaries, about twenty miles back from Cape Nemo and 126 miles from St. Michaels. A stampede is expected. The Montevideo to Montreal brought 12 large cannons from the Imperial Ordnance store. Two are to go to Cobourg, Ont., two to St. John, N. B., two are for Montreal Field Battery and six are intended for Quebec. The Toronto bricklayers' strike ended Friday, the masters accepting the strikers' terms, viz. 37 1/2 cents per hour for two years from May 1; The men demanded 40 cents an hour, but a compromise was agreed upon. At the instance of the Czarina two commissioners have been sent to the famine-stricken district of Russia to enquire into the distress there and to take prompt means for its alleviation. The Czarina has given 50,000 roubles for the relief of the suffering people. Rev. Edward Morgan, late assistant rector of the Church of the Good Samaritan, San Francisco, is reported to have been made a millionaire by the death of an aunt in New York. He is a native of Ireland, 34 years old, and has done good missionary work among the poor. A Digby despatch says: John Porter, who was murderously assaulted some weeks ago, as is alleged, by Ezekiel Hill, is lying at his home in South Range in a dangerous condition. Indeed, of late his strength has failed to such an extent that his physicians do not look for his recovery, and if his life is spared it is more than probable his mind will be impaired. Meantime Hill, who was committed for trial, drags out the weary weeks of his imprisonment in the same cell in which Wheeler was confined so long before his execution. As time passes, public interest in the case deepens, and both sides are busy securing evidence to be used on the trial in June.



Dykeman's { Three Entrances } 97 King St. 59 Charlotte St. 6 S. Market St. Summer is Coming! You will soon need that new Pique Dress or Crash Skirt, or muslin suit that you intend buying, so send along for the samples now while the stock is unbroken and you are sure to get the prettiest patterns. CRASH LINENS from 13 to 27c. per yard. Our Crash linens, one yard wide is already skunk. It is the best thing for summer skirts that you can buy. Economical, Stylish and Pretty. FRED A. DYKEMAN & CO. St. John, N B.

The committee of the Birmingham University, at a meeting on Friday, adopted a resolution gratefully accepting the offer of Andrew Carnegie to donate £50,000 to the institution. A vote of thanks was also recorded to the anonymous donor of £37,500.

Success Must Follow

The Fair Use of Dr. Williams' Pink Pills for Pale People.

That is the Experience of Mrs. Sydney Druce, of Deseronto, Who Had Suffered for Many Years with Rheumatism and Catarrh of the Bowels.

From the Tribune, Deseronto.

Our attention was lately directed to the wonderful cure effected upon a resident of Deseronto, which illustrates in a very marked way the merits of that widely known health restorer "Dr. Williams' Pink Pills." We refer to the cure of Mrs. Druce, wife of Sydney Druce, caretaker of the High School building. Being desirous of giving our readers the facts, a reporter of the Tribune called at Mrs. Druce's residence, and is therefore enabled to present our readers with the following facts, which can be vouched for by many neighbors and friends of the family. Mrs. Druce had from the early age of ten years been a sufferer from rheumatism and had endured an untold amount of suffering from this dire disease. She had tried scores of different medicines to dispel the malady but in vain. Doctors told her it was impossible to eradicate the disease from her system and she had at last become resigned to the belief that rheumatism was incurable. In addition to rheumatism, about seven years ago she began to suffer from catarrh of the bowels with its attendant headaches and depression of spirits. The pain of the rheumatism and constant headaches wore her out. The doctors prescribed opiates which only dulled the pain, but did not repel the disease. The two diseases continued to make steady headway and at times she felt such pain that she could not even allow her husband to raise or move her. The neighbors thought she would never get up again. All kinds of remedies were suggested and many of them tried, but all in vain. Providentially, as Mrs. Druce expressed it, the use of Dr. Williams' Pink Pills was mentioned. It was not until the end of the second box that she realized any benefit. She then began to realize that she was regaining strength. Before she mentioned this to others her husband also observed the change, for he remarked one day "those pills are doing you some good, you look livelier than you have for some time." She continued the use of Dr. Williams' Pink Pills until she had taken fourteen boxes, with the gratifying and almost remarkable results that she was completely cured of the rheumatism and catarrh, not a solitary symptom of either trouble remaining. Mr. Druce was present during the interview and confirmed all that his wife had said and was as delighted as she in praising the virtues of Dr. Williams' Pink Pills. Mrs. Druce said that out of gratitude for this wonderful restoration to health she had told scores of other sufferers from different diseases of the virtues of the medicine which had been the undoubted means of prolonging her life. She hoped that others would follow her plan of giving the pills a fair and prolonged trial as she was confident that in the end success would surely follow as in her own case.

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Personal.

Rev. George Cutten, graduate of Acadia and of the Yale Theological School, has been called to the pastorate of the Howard Avenue Baptist church, New Haven, Conn.

Rev. A. H. C. Morse, who recently completed the second year of his studies at Rochester, N. Y., Theological Seminary preached with great acceptance for the Brussels Street congregation, St. John, last Sunday. It is understood that Mr. Morse will supply the pulpit for several weeks.

Rev. George Baker and wife are at present visiting their friends in St. John and vicinity. We are pleased to see that they are both apparently in excellent health. Mr. Baker has completed his studies at Rochester and accepted a call to a church in Fort Plains, N. Y. The town is situated between Utica and Albany.

Rev. J. W. Tingley, lately pastor at Hebron, Yarmouth Co., N. S., and very highly esteemed in these provinces for his character and work as a Christian minister, has recently accepted a call to the First Baptist church, Hopkinton, N. H. Mr. Tingley's many friends in the Maritimes will continue to feel a strong interest in his welfare and success.

The Best Place In Town. To buy Clothing for Man, Boy or Child in Fraser's. Their Clothing is reliable, perfect fitting, well made and stylish. Their prices are the lowest and you can get your money back if not what you want. FRASER, FRASER & CO., FRASER'S CORNER, ST. JOHN, N. B. 40 and 42 King Street.

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