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Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXII.

THE CHRISTIAN VISITOR,
VOLUME LI.

Vol. XVI.

ST. JOHN, N. B., WEDNESDAY, MAY 30, 1900.

No. 22.

A Pleasing Episode. Occasionally something occurs to indicate that our public men on opposite sides of politics do not entertain altogether so bad an opinion of each other as the reports of some debates and the ordinary utterances of the party newspapers would lead us to believe. Too often it is when the politician's ears are forever closed in death that his opponents find their lips unlocked to say kindly things about him. A pleasant exception to this, which we are glad to note, occurred last Tuesday in the House of Commons at Ottawa. A magnificent vase of roses had been placed on Sir Charles Tupper's desk by his political friends in honor of his having reached the 45th anniversary of his entrance upon public life as member for Cumberland in the Nova Scotia Legislature, and when the honorable gentleman entered the Chamber he was greeted by his supporters with enthusiastic cheers, in which also the leader of the Government and members on that side of the House heartily joined. In response to a request for a speech, Sir Charles, with evident feeling, thanked the House for the kind manner in which he had just been received. "I am touched," he said, "by the kind manner in which my friends on this side of the House have marked the completion of the forty-fifth year of my public life, and not less by the very generous manner in which the same sentiment has been received by gentlemen to whom I am opposed politically." Continuing, Sir Charles alluded to his election to the Nova Scotia House of Assembly on May 22, 1855, and said that he had spent 29 years in the practice of his profession, and that for 28 years of his public life he had had the good or bad fortune to hold the highest offices in his native Province and in the Dominion. "I think," he said, "almost everyone will believe that unless I were a great glutton of office and its emoluments I ought to be abundantly satisfied with the past. I would say if I were half as polite as Lord Chesterfield when surrounded on his death bed by his friends, I should make public apology for 'lingering superfluous on the public stage so long.' I may say it is not my wish to stay much longer, but I am afraid I will have to remain until the electorate of this country say which of the two great parties is to govern and enjoy its confidence during the next five years." Sir Wilfrid Laurier responded in a happy vein. He said, "I am sure, Mr. Speaker, although I have no right to speak in this House except for one side of it, that on this occasion I voice the sentiments not only of those who are here present, but of the whole Canadian people when I express the pleasure that we are able to see this day, and to congratulate my honorable friend, the leader of the Opposition, upon the completion of his forty-fifth year of his public service to his country. It is one of the blessings of political life that it is possible sometimes to forget that we are divided in opinion. It is one of the redeeming features of public life that though our fights are keen and sometimes bitter, still after all we can realize that beneath, or I should say above, there are nobler sentiments that guide us. I do not share the views of my honorable friend on many questions. Those who are associated with me have taken issue with him upon many questions of public interest, but I am proud and glad to bear this testimony to the public career of my honorable friend, that although I might take exception to it in many ways, it will live, and live for the best in the history of Canada."

Election Frauds. The subject of fraud and corruption in connection with elections was recently discussed by the Dominion House of Commons, under a motion of Mr. Borden of Halifax, to refer the West Huron and Brockville election matters to the Parliamentary Committee on Elections and Privileges. It should be said that the subject was investigated in Committee last year, and though a large amount of evidence was submitted and considered, no conclusion in the matter was reached. When the matter was again brought up on Mr. Borden's motion, it was contended by some members on the Government side of the House that inasmuch as the facts in the case had already been brought out, and as Parliament possessed no power to punish those who might be proved guilty of fraud, it was useless to continue the investigation before the Committee and that such cases should be dealt

with by the Courts. The Opposition on their part professed to regard the position thus taken as evidence that the Government desired to prevent the investigation of an embarrassing subject. Which side of the House was the more or less sincere in the matter we shall not attempt to determine. But so far as the matter of bribery or other corrupt practices at elections are concerned, we are of opinion that the skirts of both parties are very badly besmirched. If any doubt had existed of this fact it would have been made plain enough in the debate referred to above. In view of the acknowledged prevalence of so great an evil, it would have been a hopeful indication if the leaders of the two parties in the House could have sunk all party considerations in the presence of this terrible menace to the health and stability of the Commonwealth, and united in an earnest endeavor to find some means of effectually punishing and preventing the corrupt practices which so vitiate and disgrace the political life of the country. It is to be hoped, however, that the discussion which the subject has had at the hands of our politicians will not be without wholesome results. At the end of the debate the Premier proposed, as a method of investigating and dealing with all charges of bribery and corrupt practices, a judicial commission to be composed of the best judges of the land. In proposing this commission Sir Wilfrid Laurier referred to the acknowledged prevalence of corrupt practices in elections, amounting to a system of organized corruption, and said that some investigation must take place, deep, searching and complete, and if legislation were necessary that must come. This view must be shared by all honorable men on both sides of the House, although unfortunately the fact that the subject had been made a bone of contention between the two parties prevented cordial co-operation in any effort to eradicate the evil. But whether the appointment of a judicial commission to investigate charges of corrupt practices is to be regarded as resulting from the wise views and pure motives of a statesman, or whether they are to be regarded, as the Opposition charge, as a concession forced from the Premier by the demand for a Parliamentary investigation, there seems to be reason to hope for good results from relegating the enquiry into such charges to a Court from which a calm and impartial investigation of them can be hoped for.

The Boer Commissioners in the United States. As was anticipated, the Boer Commissioners, Messrs. Fischer, Wessels and Woolmorans, have met with a very cordial welcome from their sympathizers in the United States. They were received in New York by a committee of Congressmen, and Mayor Van Wyck assured them of his sympathies. At Washington also they were received at a great public meeting, to which many Congressmen lent their sympathetic presence. It should be said, however, that neither at New York nor at Washington was the action of the Congressmen in any sense official. The principal orator at the Washington meeting was the celebrated Bourke Cochran, of New York, whose speech on the occasion the New York Outlook describes as "characteristically reckless and irresponsible." Mr. Cochran considers Canada to be a standing menace to the Monroe doctrine, and more than hints that it is the duty of the United States to banish the British flag from the continent. The Boer Commissioners have also had an interview with Secretary Hay, which is described as semi-official, and an interview with the President, which was not at all of an official character. In both cases they seem to have been very kindly treated, but were assured by Secretary Hay in unmistakable language, which the Secretary immediately made public, that the United States Government had gone already quite as far as it was possible for it to go in the direction of intervention, having intimated to Lord Salisbury its readiness to use its good offices for peace if intervention would be acceptable, and having received from him the reply that Her Majesty's Government could not accept the intervention of any foreign power. The Boer Commissioners will now, it is understood, turn their attention, in connection with the Democrat bosses of the United States, to the business of stimulating pro-Boer sentiment throughout the country, with the hope of bringing popular pres-

sure to bear upon the Government and also of influencing the coming elections. Their success along this line of effort remains to be seen. While an influential element in the population of the United States is more or less strongly moved by race sympathy with the Boers, and a still more influential element by hereditary hatred of Great Britain, there must still be a very large class of intelligent Americans who understand perfectly well that the fight of the Boers is not in any true sense, a struggle for liberty, but really a struggle for a tyrannous oligarchy which it were preposterous to think of foisting upon South Africa at the beginning of the twentieth century. This class of people will be much less disposed to listen to the Boer Commissioners than to a number of influential Americans in Cape Colony, who have addressed to the approaching national political conventions of the two national parties and to the people of the United States an open letter, in which they declare that the cause of humanity would best be served by the observance of strict neutrality on the part of the people of the United States. They are convinced that if it were thoroughly understood in South Africa that American intervention is out of the question, the war would come to a speedy end and thousands of lives would thus be saved.

The War. The fuller intelligence received during the week respecting the relief of Mafeking, goes to show that the relief expedition was prudently planned by General Hunter and admirably carried out by Colonel Mahon, the officer in charge. The flying column which he led to the relief of the beleaguered town is described as a grand force of mounted men, consisting of Imperial Light Horse from Ladysmith the Kimberly Mounted Corps, with Royal Horse Artillery and pom-poms, and a selected body of infantry from the Fusilier Brigade. After a successful fight on the 13th with a body of Boers which attempted to intercept his march, Colonel Mahon joined forces with Colonel Plumer from the north at a point 20 miles west of Mafeking on the 15th. This body was also reinforced by a detachment of Canadian artillery which, as a part of General Carrington's advance guard, had come by way of Beira, Salisbury and Buluwayo, and by forced marches had arrived in time to share in the honor of the relief of Mafeking. On Thursday, the 17th, the relieving force encountered a body of 1500 Boers strongly posted nine miles west of Mafeking, and after a fight of five hours, in which the Canadian artillery rendered grand service, the enemy was driven off and Mafeking was practically relieved. It would appear however, that the relief force did not actually enter the town until Friday morning, the 18th, the very day which Lord Roberts had named to Colonel Baden-Powell as the day upon which he might expect relief. Later accounts also fully confirm the report of the brilliant strategy by which Colonel Baden-Powell inflicted defeat upon a strong attacking party of Boers, capturing Commandant Eloff and 107 of his men, and otherwise inflicting heavy loss upon the besiegers. During the week Lord Roberts has been pushing steadily northward, and with so much rapidity that on the Queen's birthday a British force crossed the Vaal river near Paris, and about 20 miles west of the main line of railway to Pretoria. This force is supposed to be that under the command of Colonel Hutton. Two days later, advance troops of Lord Roberts' main body crossed the Vaal and the infantry followed on Sunday. A despatch from Lord Roberts at Vereeniging, dated the 27th, says: "We crossed the Vaal this morning, and are now encamped on the north bank." The position reached is about 77 miles from Pretoria. The British advance during the past week has been practically unopposed. The Boers occupied an entrenched position at the Rhenoster river, where they had evidently intended to offer resistance, but the strategy of Lord Roberts and the overwhelming strength of his widely extended forces made that impracticable. They have, however, destroyed the railway as they retreated, and carried off most of their supplies. At the crossing of the Vaal they were so hotly pursued by a British force under Colonel Henry, that they

(CONTINUED ON PAGE FIVE).

"To Live is Christ—To Die is Gain."

She lived—but craved the grace to die;
And, day by day, did fret her soul
For dread of that last trying hour.
Life was so bright, and death's cold stream
So dark and terrible to cross
That, so she feared to face the foe.
And yet, because she loved the Christ
She thought she ought to wish to go;
That, overlooking all the pain,
And all the darkness of the way,
She should but think the time was long
Between, until she saw His face.

At length she flew unto "the Word"
For promised strength, and promised light.
And as she lifted up her heart,
Her saddened heart, to God for help,
He sent the light to suit her need.
The Spirit brought this gracious word—
"Pray not so much for grace to die,
As grace to live from day to day;
Letting your light so shine around
That all may know you've been with Him.
'Tis daily need that Christ supplies,
To-day you need the grace to live,
Some future day—the grace to die."

God's grace to live came, when each day she sought
His throne,
And prayed for power to live and work to spread His
fame.
And afterwhiles, there dwelt with her this precious
thought,
"For me to live is Christ, and so 'tis gain to die."
Thoughts of death's agonies, the last farewell to earth,
And then this body, crumbling back again to dust,
Were crowded out by loving service in his name.
To saddened lives, and bruised hearts along the way;
And every day, with joy she said, "To live is Christ,"

At length, the time to go and be with Christ had
come,
And friends were gathered round, with loving, last
farewells.
But where was now the dread of Jordan's rushing
stream?
She felt it not in that last earthly hour of peace,
Because our Lord gives ever what his children need.
When she most needed grace to live, that grace was
given;
And when her need was grace to die
Christ came, and with abundant strength and mighty
love,
Took from the foe his power sting;
And cheered and lighted bright the valley oft so dark
With joy and peace, unknown before,
She sweetly smiled, and murmured with her latest
breath—
"To live was Christ, and now to die is gain."

—A. E. F.

Saints and Angels.

BY J. B. GAMBRELL.

Some weeks ago there was reprinted in *The Standard* an article in which there was an exclamation, "Saints and Angels, help!" etc. I notice that some good brethren question its soundness. Their respectful note in *The Standard* has put my mind to work on a line of thought much neglected. With regard to the expression in question two very brief remarks may be made. First, it is an exclamation. Second, there is nothing in it suggesting worship of saints or angels. I suppose the exclamation was read in the atmosphere created by the Catholic hierarchy. Catholics have certainly a very erroneous doctrine concerning both saints and angels. They have not only perverted most every doctrine of God's word, but they have filled the world with an atmosphere suited to their purposes of perversion. We need to be doubly on guard lest we either go full length with them in their perversions, or else deny the truths altogether, which they have twisted to their uses. In either case we suffer.

There is a Scriptural doctrine of saints as there is of angels. But in each case it is very different from the Catholic doctrine. In having my attention called pointedly to the subject, I cannot recall a single discussion of the differences in all my reading of newspapers.

The Catholics make saints by papal power. A person esteemed more than ordinarily good is canonized perhaps centuries after his or her death. It becomes proper then for Catholics to pray to such persons. To these saints are assigned certain duties. One is the patron saint of those suffering from one thing, another the patron saint of those in need of help on some other account. I overheard two young girls talking on a street car in New Orleans. "Where are you going?" was asked. The reply was: "I have lost my ring and I am going to church to pray to Saint — and ask help to find it." Patrick, who was more a Baptist than a Catholic, has been made the patron saint of Ireland. The saint-making and saint-worship is elaborated to almost an endless extent.

Catholicism is a hybrid—part Jewish, part Christian, part heathen. It is an amalgam of Jewish, Christian and heathen thoughts and worship. The ancients had many gods. For every distinct human feeling, hope and ambition there was a deity. Besides, there were gods for the seasons and gods for the great natural objects, as the sun, the stars, the sea, etc. It is plain to see that these were creations of human heads in their efforts to

satisfy themselves amid the varying conflicts and experiences of life. When Christianity merged with heathendom the Bible was gradually set aside, and the human mind and heart at once went to work in the old way to make what they wanted. There were inklings of this in apostolic times. Paul speaks of days and will worship, and neglecting of the body, etc., with a warning voice.

Moreover, when Constantine adopted Christianity and decreed it, things worked apace. Not only did these natural feelings find a prepared soil and an atmosphere suited to them, but as these feelings shot out their tendrils, there were crafty men ready to make a trellis on which they could climb. The old heathen festival days were turned into saints' days. It was a compromise deemed helpful to the stability of society. Heathenism and Christianity made up, and we have what we have—Catholic saints galore, with saints' days, until in purely Catholic countries the saints run things. Priests and people stand in awe of the bones of saints, many of which saints never had any connection with Catholicism.

This is a doctrine made on purpose by the Catholic hierarchy. No one can understand Catholicism from an external view of it. It must be studied from the inside, and with the understanding that its never-changing motive is to dominate every man, woman and child in the world, soul, mind and body, in things temporal, as well as things spiritual. The canonization of saints is to this end. So is purgatory. So is the doctrine of indulgences. So is the infallibility of the Pope. So in every part of the vast, complex seeming contradictory practices in the various countries of the world. The girl who had lost her ring would pray to a saint, some human, when she would not pray to the Father of spirits who is a Spirit and can only be worshipped in spirit. It helps to hold her and may secure an offering. This Catholic doctrine of saints is not a Bible doctrine. But there is a Bible doctrine of saints. Bible saints are God-made, washed in the blood of the Lamb and made holy by the Spirit. "St. Matt.," "St. Luke," etc., is a distinction made in that same Catholic atmosphere aforementioned. All the saved are saints according to the Scriptures. Paul addresses his letter to the Romans: "To all that be in Rome, beloved of God, called saints." The words "to be" before saints are not in the Greek. After the same manner his first letter to the Corinthians is addressed to "the church," "to them that are sanctified in Jesus Christ called saints." The second letter is to the church of God, which is at Corinth, with all the saints which are in Achaia." To the Philippians he writes in the same way—"to all the saints in Christ Jesus." This is plenty on that part of the subject. There are worlds between the Bible doctrine of saints and the Catholic doctrine. The saints now on earth, in the flesh, are the saints who are needed to take big-headed boys by the hand and help to save them. The like of that is why they are kept in the world. In this work-a-day world disembodied spirits have no work to do. "They rest from their labors and their works do follow them."

Angels are messengers. They belong to the spirit world. But they visit this world and are presented to us often in the Bible in human form. The Bible doctrine of spirits deserves, yea, demands profound and reverent study. The age is materialistic. Physical science has occupied a large place in the thinking of learned people for a long time. The spirit of the world is commercial to a degree to largely displace higher and better things. Millionaires have taken attention away from poets. Oratory has lost its wings, and has taken to the arithmetic. The masses are using the muck-rake looking for possible coin. The world is full of voices, but they do not come from the altitude whence the angels sang the annunciation hymn. This is a difficult time to study spirits. But there are spirits, good and bad. There are demons inhabiting the air, and Satan is their Prince. These are wily, insidious, malignant, and they have access to human beings. The Scriptures teem with proof texts to support this doctrine. We do not know enough on this subject or we would not be so ignorant of Satanic devices. Just think how they acted in Christ's day and on. What has become of them? Satan is not yet bound.

There are good angels. In the hour of his agony and betrayal Jesus said he could pray to His Father and the Father would send more than twelve legions of angels. An angel strengthened the Saviour in his suffering. There are holy angels, and in the last verse of the first chapter of Hebrews it is declared that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Here is a great doctrine, comforting, helpful, and in accordance with the whole current of scripture teaching from Abraham to John the Revelator.

The doctrine is awe-inspiring. I have no theory about it, but certainly angels have a part in the work of helping and perhaps defending those who are to be heirs of salvation. They are in no sense to be worshipped, but they are to be thought of as helpers in a way appointed. The only trouble about receiving the doctrine is slavery to materialism. The angels are neither dead nor asleep. They are ministering spirits.—Baptist Standard.

From New Mexico.

New Mexico to the Maritime Provinces, greeting: Quite a number of copies of the MESSENGER AND VISITOR find their way to this far off territory, and the readers learn with pleasure of the noble work in the Lord's vineyard, which is being done within your sea-girt borders. Especially interesting, now that the famine in India has turned the eyes of the civilized world upon the land of darkness, are the reports that come regarding the successful results of the missionary labors of Maritime Baptists in the Telegu field. But I set out to write of Baptist affairs in New Mexico. We have twenty-four Baptist churches in the territory, seven of which have been organized during the past year. Not one is yet entirely self-supporting, though all, or nearly all, pay running expenses and a portion of the pastor's salary. The churches in Albuquerque and Las Vegas have greatly reduced the debts on their buildings, during the past two years, and it is to be hoped will in a very short time lift the burden entirely from the shoulders of the American Baptist Missionary Society, under the auspices of which all the Baptist work in the territory is carried on.

A two day's session of a Baptist Association of churches along the line of the Santa Fe railway in New Mexico closed this evening. There is another association in the territory, but this is a country of magnificent distances, and hundreds of miles of mountain and desert separate us from the populous southeastern section of the territory, which is settled almost entirely by Americans, and where about a dozen Baptist churches are situated. It was deemed advisable to form the northern Baptists into another association, and the plan was perfected in Albuquerque, Saturday, by the election of Rev. Enoch H. Sweet, a Nova Scotia boy, in 1885 pastor of the church of Middleton, as moderator. Mr. Sweet has been for the past year and a half pastor of a flourishing church at Las Vegas. During his incumbency, a vestry costing \$1600 has been added to the church building, and the members are now beginning to think of assuming the whole responsibility of supporting their church.

Mr. Sweet's old home was at Newport, Hants County. He graduated from Acadia in 1884. His wife, many will remember, as Miss Annie Marshall, of Clarence. I met Mr. Sweet for the first time to-day and found we had many friends in common back in the old Province. He charged me with many messages to deliver during my visit home this summer, but I will convey them through the better and more far reaching medium of the MESSENGER AND VISITOR, at once.

Dr. Jno W. Crooks, general missionary for this wide western district, made the emphatic assertion during the Association, that in no state or territory of the United States, were such splendid opportunities for successful work offered as in New Mexico, and that in proportion to the seed sown, nowhere were such abundant harvests being reaped. It will not be difficult to accept this statement, when it is remembered that the growth in the number of churches during the past year has been thirty-five per cent. If the experience of Albuquerque is any criterion, the growth of the individual churches ranks much higher. In eighteen months the church membership here, has nearly trebled. Five hundred dollars of the church debt was paid off. The members pay six hundred dollars of the eleven hundred received as the pastor's, yearly salary and all the church expenses.

In a previous letter I spoke of the only Mexican Baptist church in New Mexico. Within the past two weeks, a second one has been established under exceedingly favorable conditions. The Mexican work will in the future receive much more attention from the Home Mission board, and great things may be looked for from this long benighted land.

CHAS. W. WARD.

Albuquerque, New Mexico, May 14.

The Starting Point of Every Christian Endeavor.

BY REV. JAMES MURSELL.

One day, long ago, a man was writing a letter to some Christian friends. In it he wrote these words: "Christ liveth in me." It was a great thing to say, yet it is one which every endeavor should with humility and truthfulness be able to say for himself. "Christ in us" is the starting point of every Christian endeavor. Unless he is in us our endeavors will be futile attempts, never successes, and before long even the endeavor will be resigned because the power to make it is lacking.

There can be no doubt that the Scripture teaches that "Christ liveth in us." "I in you," Christ said in the parable of the vine. The last words of his high-priestly prayer are, "I in them." In another of his letters Paul writes of "Christ in you." The truth makes large demands upon our faith, but we must exercise the faith, and then we shall know the truth.

There are experiences through which every earnest soul passes, which testify that "Christ liveth in us." At one time Catherine of Siena spent three days in prayer for greater fulness of the Divine Presence. Instead of joy she had much pain and conflict. Hosts of evil spirits

seemed to assail her with their horrid thoughts; then a great light shone from above; the spirits fled, and Jesus talked with her. Catherine cried out, "Oh! Lord, where wert thou when I was so tormented?" He said, "In thy heart." "Thou art Eternal Truth, O Lord!" she answered, "and I bow before thy word; but how can I believe that thou wast in my heart when it was filled with horrid thoughts?" "Did those thoughts give thee pain or pleasure?" he replied. "Exceeding pain and sadness," answered she. Then the Lord said, "Thou wast in pain and sorrow because I was in the midst of thy heart; it was my presence there that made those thoughts unbearable. When the period of conflict had elapsed I sent forth my bright light, and the shadows fled away." Some such experience as that lies behind the words of the apostle: "It pleased God to reveal his Son in me." "Do you not know," he says elsewhere, "that Jesus Christ is in you, except, indeed, you cannot stand the test."

We may be sure that such a truth as this is more than mystical; it is practical. Christ does not live in us for nothing.

1. He is in us for cleansing. His presence means the expulsion of known sin. As he was in the temple with a whip of small cords in his hand with which he drove out those who made his Father's house a den of thieves, so he is in our lives to scourge out evil thoughts and base desires, which else would make his temples homes of malice, worldliness and sin.

2. Christ liveth in us for keeping. "He went up unto them into the ship, and the wind ceased." So it is still; his presence in us hushes the stormiest passion and keeps us safe amid most changeful circumstances.

He liveth in us for fruitfulness. The vine lives in the branch: Christ lives in us, and as the vine life utters itself in the rich purple clusters of the branch, so his life in us expresses itself in those clustered graces which are the fruit of the Spirit. No matter what your circumstances, if Christ liveth in you, you will bear much fruit. This year a vine that twines itself round the verandah of my house bore quite a large quantity of grapes. A London garden can scarcely be called a favorable spot for growing grapes, but the warm summer poured such floods of sunshine on the tree that its poor life grew strong and rich within it, and it bore much fruit. So will it be with you. However unfavorable your surroundings seem to be, however poor in power your life the life of Christ within you and the sunshine of God upon you will enable you to bear much fruit.

The question arises, "How may we realize that Christ liveth in us?"

1. By opening our life to him. We realize the light by opening our eyes; music by opening our ears; we realize Christ by opening our life to him. That is to say, by fixing our thoughts on him, by meditating on his word; by contemplation of his character. The soul can see as well as the eye, it can hear as truly as the bodily ear. Opening the life to Christ means "looking unto Jesus," sitting like Mary, at his feet, listening to him. "If any one open the door," he said, "I will come in."

2. By surrendering our life to him. We must crucify the self life before we can enthroned the Christ life. "No longer I, but Christ," Paul exclaimed. Those are the two sides of one act—the act of self-surrender. Let Christ rule in you; put him upon the throne and fling yourself at his feet, and you will know of a truth that he liveth in you.

3. This realization becomes part and parcel of our life when we live by faith. The results of faith are as authentic as those supplied by the microscope to the eye or by reason to the mind. You will never find Christ living in you till you believe that he is there. Dare to believe that he has made you one of his palaces, and from within the glory of the Lord will shine on you.

4. Times of quiet and communion with God are necessary for this realization. We can carry it from the secret place into the public place, and from the quiet into the bustle and noise; but the certitude is found only in silence and in solitude. There Elijah found it, and the still, small voice spoke to his heart; there the Redeemer found it in the radiant cloud from which the Father spoke: "This is my beloved Son."

Christ living in us means that we live out Christ. It was the man who said "Christ liveth in me" who went on to say, "For me to live is Christ." Christ in the heart means Christ in the conduct. That is one of our great needs to-day. The world will accept Christ as its king when it sees that he is ours. The convincing power of Christian conduct is beyond all calculation. It is not by sermons, but by lives in which Christ lives, that the nations will be converted unto God. "The earnest expectation of the creation waiteth for the manifestation of the sons of God."

When Jesus said to the centurion, "I will come and heal your servant," he replied, "Lord, I am not worthy that thou shouldst come under my roof." We are not worthy that he should live his life in us; yet he does so, and that he does so gives us the assurance that we do not live in vain.—London Christian Endeavour.

Contentment and Thoroughness.

The words that are used about contentment too often serve to make us discontented. The generalities, the vague commonplaces that are uttered about the duty of being contented with the condition of things in which you happen to find yourself, of being indifferent to whatever may come, disguise a Pagan spirit under a Christian mask. The Arab is contented, but it is the content of

fatalism, the peace of moral and intellectual suicide. There is, then, an ignoble content just as there is a divine discontent. The base content that folds its hands in sloth, across whose stagnant life a ripple of ambition never runs, is fatal to all high endeavors and noble living. Yet there is a content of a far different kind.

"I have learned," says the great apostle, "in whatsoever state I am, therewith to be contented." And again, "Godliness with contentment is great gain." What is the secret of this noble content? It is found not in the accidents of life, but in the spirit with which they are met. It is the fruit of the trust in God. It does not fret and chafe against its appointed limitations; rather, does it accept them as a part of the divine life-plan. Once the inevitable has happened, and a time of difficulty or of ill-health, or of poverty seems to be the divine will, it does not cry out against God, nor complain fretfully of the disturbance and disappointment experienced. It is content with God's ordering of life. Yet this does not preclude a noble discontent. As a thoughtful writer remarks:

"Because the good soldier is now on outpost duty by his commander's orders, it does not follow that he expects to live and die there; although he would be willing for that, if that were his commander's direction. The soldier's hope is of other service by-and-by and elsewhere; better service for him for then, but not better for now. So with the faithful follower of Christ. His place, at this moment is, to him, the centre of the universe for this moment. But another moment all may be different. He lives but a moment at a time, accepting his assignments of place and duty, and his apportionment of supplies, as his Master shall direct, for each moment."

The writer who could say that he knew what it was to be abased and to abound, to be filled and to be hungry, and that he was content with either experience, tell us in the same epistle that he was discontented with his past and that he pressed on to something higher and better. The one state of mind qualifies for the other. It is content of the genuine kind that contributes that inner calm of nature wherein alone lofty aspiration and strenuous endeavor take their rise.

One of the great evils of our time is the tendency in every walk of life to scamp work. The school boy scamps his lesson, the mason scamps his job in brick and mortar, the doctor scamps his diagnosis, the professor scamps his lecture, the preacher scamps his sermon and palms off upon his hearers his latest reading of the newspaper or the magazine. Everywhere there is the reign of unreality. Now the note of the Christian character is its intense reality, its profound truthfulness. But truth may be embodied in the building of a house, the writing of an essay, or the running of a railway train; and he whose duty it is to do one or the other of these, must do it to the best of his ability, or he acts a lie, even though he may not speak it.

A Greek sculptor being engaged on the figure of a Pagan divinity, and being asked by a spectator why he took as much pains with the back which could not be seen as with the front which was meant for public view, made reply that "the gods saw all round." Our God sees into the heart of character, and judges its motives, and hates the sloth, or slovenly habit of soul that makes scamped work possible. He sees that the root of the evil is a lack of discipline, or self-conquest. His word is: "Whosoever thy hand findeth to do, do it with thy might." Many reasons urge us to obedience. Who can tell how his work may affect the happiness or the destiny of others? Nay, is not an example of thoroughness, of devotion to present duty, however distasteful, the most effective rebuke to all the tribe of sluggards, and the truest inspiration to all that are serious in the work of life?

Do we not feel it to be a high compliment to a man to say that he is conscientious, that he makes his task or his business a matter of conscience? And is it not, perhaps the only way by which we can commend Christ to some of our fellows, in thus carrying a spirit of reality, of serious purpose, of self-sacrificing efficiency into the details of the store or the study? Finally, does not this virtue assume a fresh meaning and power when it recalls the words of the Master which teach us that its effects tell upon our eternal future; "He that is faithful in that which is least is faithful also in much."—Samuel McComb in New York Observer.

Dr. Storrs' Panacea for the Pulpit.

Dr. Storrs offers no new panacea for the reduced strength and influence of the pulpit, and we are glad that he does not. What he has to offer reduces itself to the essential fact that to exercise a vitalizing influence the pulpit must first believe its message, and then present its message as if it believed it; that when it represents "profound irrepresible belief, the sermon cannot fail of permanent power." Because the preacher deals with the most tremendous of all themes, themes with which everybody is interested, he cannot fail of audience and influence if he has, and also shows he has, serious, solemn truth to tell, and which he wants to tell.

For the response will be ready when the preacher, out

of his full faith in God, appeals to the faith innate in every human soul. There may have been a period a hundred years ago when men thought they did not believe in God. When David Hume was sitting at a dinner of eighteen at the home of Baron d'Holbach, who had invited the chief philosophers and scholars of France to meet him, he expressed to his host the doubt whether any one could be found who would dogmatically declare himself an atheist, and he received the reply, "You are now sitting at the table with seventeen such persons." But that was a passing madness, a revulsion from the incredible demands of the only Christianity with which they were familiar. No such angry denial of faith can now be found anywhere, and never could be found in England or America. From the beginning of human existence on the planet men have somehow always and everywhere believed in a Superior Being, a Being Supreme, as far as they could compass supremacy. They have also believed in a life after death, whether of shades, or ghosts, or souls. They have also believed that the character of life here determines the character of life beyond. This triple faith in God, immortality and retribution is imbedded in the soul of every person who sits under the pulpit, and it assures a permanent power to those whose business it is, if they will only exercise it, to preach God and a world to come. But they must be suffused themselves with this faith, and the faith must control their life. The priesthood in Cuba and Porto Rico has lost its power over the people simply because the people have lost faith in the priesthood. They have not discovered in it any real faith, such as would control the life in those whose business it was to lead them to God.

So Dr. Storrs has nothing really new to suggest; he can only enforce the old lesson. Were his panacea new it would not be true. There is only one true panacea for any or all the ills and wrongs and ignorances of men, and that is instruction, the earnest teaching of men who can teach. It is a slow process but the only vital one. What is put deep in the soul develops the character; laws and prisons will not do it. The teacher, in the schoolhouse or the pulpit, is the force which regenerates and develops the race of man; the judge and the sheriff are the incidental and subsidiary broom which collects for the fire the dust heaps of humanity.

Of course the pulpit will lose its strength if it has not truth to tell, no matter how much faith it may put in the untruths which it preaches. It is the only one who has truth to tell that will have the power of true teaching. The man who contradicts the growing knowledge of his generation will lag superfluous behind; and that is right. The people may be more intelligent than the pulpit; and when the pulpit tries to beat back the advance of new truth it becomes something else than the power of God. The preacher, to have a growing influence, must prove himself in large sympathy with all fresh truth learned by the students of nature or of history, and must bring this truth, in his own thinking, into relation with his deepest faith in the God of nature and the providence of history. But of supreme importance is his own vital identification with the truth he preaches; and next to it is the thunder of his earnest and positive utterance of that truth which he believes with all his heart and lives with all his life, and which is in the heart of his every hearer, dormant though it may be, and which can be made to control those hearers' lives only by the impact of his own faith.—The Independent.

The Greatest Queen in the World.

Queen Victoria was born May 24, 1819. Her birthday this month gives timeliness to a tribute from her favorite novelist, Marie Corelli, in the Saturday Evening Post. She writes:

"The Englishman is ever quick to sneer at woman's advancement, in art, in literature, in scholarship and general intellectual ability, yet all the while 'tis a woman who rules him, and to a woman alone he is compelled to draw the knee! Off goes his hat at sight of the Queen! cheers break from his throat at the proclaimed words, 'the Queen!' 'knights and earls, and knaves and churls' bow their heads to 'the Queen!' And with all peoples and in all countries there seems to be only one Queen to whom the article 'the' can be applied without further modification. Other Queens are qualified in their estate by the land over which they rule—as, for example, Queen of Italy, Queen of Greece, Empress of Germany, Empress of Russia; but when the 'Queen' is said every one means England's Victoria. Of all queens the greatest, she is of all women the simplest, and herein gives matchless example to her sex. Above the splendors of her position and enthronement, she is pre-eminently woman in the sweetest and most womanly sense of the word—one who is gifted with quick, fine sympathies, and who has the supreme and exquisite tact which is, or should be, inherit in every true and unselfish feminine nature, combined with perfect self-command, flawless purity and a strong, personal potency for good. Throned and crowned and sceptred in the fierce light of the whole world's constant observation, she yet remains as unaffected and sincere of soul as the most unsophisticated of her subjects and is in very truth one with them in the ordinary round of their daily existence.

"Are we bereaved of our best-beloved? So is the Queen. Have we suffered from evil-speaking and misjudgment? So has the Queen. And in our joys is she not equally one with us there?"

"In all quiet, natural and innocent pleasures the Queen is one with her subjects; it is only in social vices and folly that she takes no part."

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The Associated Alumni and the Alumni Professorship.

Some years ago the Associated Alumni of Acadia undertook the work of supporting a Chair in the college. Considerable enthusiasm was called forth at the time in support of this project, and it was hoped that the alumni of the college would cooperate in it so vigorously as to make it possible, not only to support the chair from year to year, but also to raise a fund sufficient to secure its permanent endowment. Probably no one will say that this hope involved an extravagant estimate of the financial ability of the Alumni of Acadia, or that it could reasonably be considered as counting too largely upon the warmth of their feeling toward their alma mater, but, so far, results have fallen far short of realizing the hopes then entertained.

We have not at hand the data for a statement as to what has been done year by year for the Alumni Professorship since the project was undertaken, but the statements which Secretary Hutchins lately sent out to the members of the Association, shows that, for the two years preceding that now current, the falling off in the annual contributions has been very serious, and that on the first of June, 1899, the debt of the Alumni Association to the Board of Governors of the College on account of the Alumni Professorship was more than \$2,000. Moreover in the urgent appeal of the Secretary lately published in the MESSENGER AND VISITOR, it is intimated that there is good ground to apprehend that for the current year the receipts of the Association will be smaller, and the disparity between its undertaking and performance wider than ever before.

We cannot but feel that it ought to be possible to make a more encouraging report in respect to this work of the Alumni Association. But at all events it cannot be said, we think, that the lack of results is to be charged to any lack of earnestness and activity on the part of the secretaries of the Association. The members of the Association and the alumni in general, have been addressed from time to time through the columns of the MESSENGER AND VISITOR in reference to the support of the Alumni Professorship, and they have also been approached individually. But while a considerable number have contributed generously, it is quite evident that the contributions have not been sufficiently general and generous to make the undertaking of sustaining a chair in Acadia other than a continual embarrassment for the active members of the Association. Of course it should be considered that a large number of the alumni are contributors to the Forward Movement fund, and that fact doubtless has had much to do with the falling off of the receipts of the Alumni Association during the past two years. We cannot but think, however, that if there were a really general and hearty interest in the matter, it would not be difficult, under present conditions, for the Association to raise the \$1200 a year necessary for the support of the Alumni Professorship, and then, after the Forward Movement fund shall have been completed, gradually to accumulate a fund sufficient for the endowment of the chair.

The living graduates of Acadia, together with those who have studied at the college without completing the prescribed course, must now run up well into the hundreds. Of course many of them are away from these Provinces, but few of those have forgotten their alma mater. Few of them, we suppose, are rich, and yet the aggregate of wealth represented in the Alumni must be very considerable, while both in wealth and in numbers there is a steady increase from year to year. A comparatively small annual contribution from each alumnus would be sufficient to make up the amount required to discharged the obligation which the Association has taken upon itself in respect to supporting a chair. After having entered upon this work it would seem a shame that the Association should withdraw from it, and that in the face of the fact that, as we have said, the members and wealth of the alumni are constantly increasing. But certainly it will be impracticable for the Association to go on, failing to meet its obligations every year and accumulating a debt to the Governors of the College.

It is perhaps worth while to say here that the Alumni Association of Acadia is not composed exclusively of graduates of the College or of persons who have studied at Acadia for a time. We believe that we are correct in saying that any person of good character, who is sufficiently interested in our educational work, may become a member of the Association by paying their annual membership fee of one dollar. We would suggest in this connection that there are probably a number of places in these Provinces where there may be found a number of graduates of the College and others especially interested in our educational work, who might render excellent service to the good cause in forming branch Alumni Associations. Such Associations could be made nuclei of educational influence, gathering in those interested, encouraging all who would contribute to the work of the Association, holding meetings—with occasionally a grand public meeting to be addressed by the President or one of the Professors from the College, and thus doing much to educate the community, and especially the young people, in sympathy with our educational work. We are sure that the Alumni Association, which holds its annual meeting in Wolfville at the time of Anniversary, would gladly encourage such a work and that its officers would be ready to give any information in this connection that might be desired.

Compassion on the Multitudes.

In the Bible lesson for the current week, the thought of the careful student will be arrested by the statement that Jesus was moved with compassion for the multitudes, because they were distressed and scattered as sheep not having a shepherd. Not indeed that this statement indicates anything exceptional on the part of Jesus, for the gospel narratives show that he was always being moved with compassion for the multitudes. But his attitude toward them was so strongly in contrast with that of others—the Jewish rulers and teachers of the day—to whom a large class of the people, in their ignorance and sinfulness, many of them suffering from extreme poverty and various forms of disease, seemed unworthy of any sentiment more kindly than contempt. This people, they said, which knoweth not the law is accursed. And so, neglected and despised by those who should have been their guides and helpers, the multitudes appealed to the compassionate heart of Jesus. They seemed to him like sheep without a shepherd, exposed to the attacks of wolves and robbers, and to all the ills and enemies to which the unshepherded sheep in the east is a prey. Too much of the same old Pharisaic and Sadducaic contempt of the multitudes survives, even in what is called the Christian world, today. There is indeed much more of sympathy with human need and suffering now than of old. This kinder feeling and the benevolent ministries which it prompts are in great measure, directly or indirectly, the fruits of the Christian spirit working in society. Many are moved with desire more or less strong to do something for the help of the world's distressed millions. But comparatively few are willing to be shepherds to the multitudes according to the conception and the example of Christ, and to accept the service to which Christ called his apostles and to which he is still calling men. Still the harvest is plenteous, and the great need of the wide world-field today is for men to go forth into it, men who are willing to accept Christ's appointment, with his conditions of service, and be his ministers to declare and to embody the divine compassion for the unshepherded multitudes.

2. The treasure of the divine grace is committed to earthen vessels. The gospel which the world needs must be proclaimed by human lips. The Son of God became Son of Man that he might declare the gospel to men, and it is the divine plan that the truth which Christ revealed should pass from heart to heart, and from lip to lip, until the great work of redemption be accomplished. When our Lord would enlarge the sphere of his work in Galilee and Judea in the interests of the needy multitudes, he honors his disciples by associating them with himself in the work. These men who had been attracted to him, who had heard his call, believed in him and learned of him, Jesus now commissions and sends forth to be the heralds of his truth, the dispensers of his grace to their fellowmen. They were imperfect men, with natural faults and failings in common with a sinful humanity, yet the Lord counted them worthy, putting them into the ministry. To be associated with Jesus Christ in his ministry of redemption is the greatest honor possible to men. And we must not think that this honor is open only to an elect and favored few. There are

no arbitrary barriers to Christian apostleship. The door of the Christian ministry is open wide to every believer. It is not for all to go forth as these twelve were called to go. For many the most valuable service for Christ will be rendered within the narrower circle of their own homes and the ordinary avocations of life. It is not for all to assume distinguishing names and duties as ministers of Christ. But it is the privilege of every true believer to be associated with Christ in his work of love and salvation, it is the privilege of every one who "hears" to say "come," and thus to be Christ's minister and apostle in the world. There is room for many workers of many kinds and of various ability. The man of ten talents can find room for the exercise of all his powers, and the man of one talent, faithfully devoting it to his Lord's service, will obtain rich reward. It would be unwise to conclude that, because we know little of the work of a number of the apostles, their ministry was insignificant in results. Consider the men of any particular time, there are but a comparatively few of them whose names survive in the records of history. But among the thousands forgotten there have been many grandly endowed, and whose influence upon the world has been quite as great as that of many whose names shine upon the pages of human history. Among God's most faithful and honored servants there are many of whom the world has never heard. When church history shall come to be studied in the light of a world to come, there will be many surprising revelations.

3. Our Lord did not send his apostles forth into the world that they might occupy important positions, to obtain recognition for their abilities, to establish a name and a record, and to be called Rabbi, Rabbi. The aim of their going was not to get but to give. They went forth as the almoners of the divine bounty. "Freely ye have received, freely give," said their Lord. And though there was no money in their purse and they carried with them only the merest necessities of travel, they did not go forth empty. They carried to the lost sheep of the House of Israel that which is more precious than silver and gold. It is well for us to consider today, as we are impressed with the needs of the world, that still its greatest need is that which is carried by men who have learned of Christ, and have been made the ministers of his grace to others. The multitudes today have many wants, physical, intellectual, social, but their greatest need is to know God and Jesus Christ his Son whom he hath sent.

Editorial Notes

—The Committee of Arrangements for the Winnipeg Baptist Convention have decided to put the opening day forward one day, making it Friday, July 6th, instead of Thursday, July 5th. This, we are informed, has been found necessary because the Ontario and Quebec people wish to travel together by boat, and the boat does not leave Owen Sound until Tuesday evening, July 3rd, enabling its passengers to reach Winnipeg the following Friday morning. See a statement from Rev. C. A. Eaton on page 13.

—At the annual meeting of the Congregational Union for England and Wales, Dr. Joseph Parker was chosen for a second time to preside over the body. The preacher of the annual sermon this year was Dr. P. T. Forsyth, of Cambridge, a man of large scholarship and deep spirituality, who, though a comparatively young man, has come to have a recognized place among the leading men in the denomination. Dr. Forsyth was heard with great interest at the Congregationalist Council last September, in Boston, where he discussed the ground of authority for Christian belief.

—The Commander-in-Chief of the British forces in South Africa is a God-fearing man. It is well known that he discourages the use of intoxicating liquors in the army, and his influence generally over the moral and religious interests under his command is doubtless for good. The London 'Baptist Times' is disposed to claim Lord Roberts as a Baptist, stating that, if not actually a member of the denomination, he is, at least, in full sympathy with the principles for which Baptists stand. When in London he regularly attends Gower Street Strict Baptist church, and when in Devises, one of his country seats, he always worships at the Strict Baptist church.

—Mr. James Barnes, special commissioner for the Outlook in South Africa, writes of Lord Roberts as follows: "One day I saw Lord 'Bobs.' I came upon him at headquarters, surrounded by a group of staff officers. It was quite unexpectedly I ran across him. . . . There was the man of Kandahar! Yet he was so simple, so good to look at, so kindly, so different from what I had expected, that I had to learn him over again, on the spot as it were. He was not old, he was not young, he was not middle-aged. His firm mouth with its downward lines, was neither hard nor soft, but purposeful. Beneath the honest breadth of brow his gray eyes were keen, frank, and youthful, but they suggested that they had seen much. He was small in stature, but he did not suggest lack of inches; he had the well-knit, compact figure of the man who rides cross-country. Manner he had none; he had the glamour of self-forgetfulness that marks the truly great. He was just what he was. I wondered if he were ever dif-

ferent. At spoke you together that deeds."

—The for Incurlables The large at indicated a in the success of the establishment of generous gifts by the late Marine Hos been established to a request hands of Mr. During the in the build At the recep sided, and n that one of such an ins of the city with the air on behalf of Trustees, w those who b Referring to had long be establish a f for that cla The endown being no di far as possi instruction Anyone who vote in the stitutes one

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ferent. At a glance you trusted him, but when he spoke you loved him. And it is these qualities together that make men lead other men to do big deeds."

The formal opening of St. John's new Home for Incurables took place on Tuesday of last week. The large attendance at the reception in the evening indicated a very gratifying degree of public interest in the success of an excellent institution, the establishment of which was made possible by the very generous gift of \$100,000, donated for the purpose by the late Mr. W. W. Turnbull. The home has been established in the building formerly used as a Marine Hospital, the Government having acceded to a request to place the unused building in the hands of Mr. Turnbull's trustees for that purpose. During the afternoon of Tuesday a sale and tea held in the building by the ladies, was well patronized. At the reception in the evening Mayor Daniel presided, and remarked that it seemed a happy omen that one of his first official acts should be to open such an institution. A number of the clergymen of the city made addresses, expressing sympathy with the aims of the Home. Mr. Geo. A. Schofield, on behalf of Mr. Rupert Turnbull, Chairman of the Trustees, who was absent from the city, welcomed those who had come to the opening of the Home. Referring to the endowment, he explained that it had long been the desire of the late Mr. Turnbull to establish a place for those absolutely destitute, and for that class the Home was primarily intended. The endowment was broad in its conditions, there being no distinctions as to age, creed or color. As far as possible the trustees will allow such religious instruction as may be desired by the patients. Anyone who pays a dollar a year is entitled to a vote in the management of the Home, and \$25 constitutes one a life member.

—Recently, at Arthabaskaville, in the Province of Quebec, a case was before the court in which a petition for an additional school district, in the township of Nelson, involving some increased expense, was opposed by the school commissioners, on the ground that the parish was poor and was already heavily burdened with a tax of five or six thousand dollars, just imposed upon them for repairs to the church building. Judgment was rendered for the petitioner, and the presiding judge, Justice Choquette, "improved" the occasion by making some wholesome remarks, in the course of which he said: "As far as I am concerned I prefer, in a parish, good schoolhouses, built on modern plans and in sufficient number, to costly churches. God is not proud, and I am convinced he prefers to be worshipped in a humble church by a congregation which has received the benefits of education and knows the greatness of the mysteries of religion, rather than be worshipped in a gorgeous church, with golden decorations, by ignorant people who very often do not know why they go on their knees and pray. I believe that it is not only in the interest of religion, but also in the public interest, that there should be in the parishes fine and good schools as well as large and rich churches. I must add that I am not a little surprised to find that this school municipality of Nelson, which is in no way under debt, only pays its teachers such a ridiculous salary as \$80, when in the same township the English schools give their teachers salaries of \$130 to \$140. When you wish to have a competent man in any science or trade, you must pay him well. The same applies to competent schoolmasters and school mistresses—pay them well."

The War.

(CONTINUED FROM PAGE ONE).

had barely time to destroy one span of the railway bridge. The British were also able to save from destruction the coal mines on both sides of the river. It may be necessary for Lord Roberts to pause for a few days on the banks of the Vaal, in order to repair the railway to the south and make his transport system effective. A few points in the north-eastern portion of the Free State are still held by the Boers, but the country south of the Vaal is now practically in the hands of the British. What Lord Roberts' next move will be can only be conjectured. It is said, however, that the Boers are concentrating their artillery and entrenching in the Klip hills, south of Johannesburg, and it is believed to be their intention to make a stand there. Apprehensions are again expressed that the Boers will destroy Johannesburg, blowing up the mines. There is a report to the effect that President Kruger has issued a proclamation, asking the Transvaal burghers to notify him whether they desire to continue the war or to sue for peace. Other reports indicate that the hopelessness of the Boer cause is now becoming generally recognized. European sympathizers with the Boers, now in the Transvaal, are said to be making great haste to get out of the country. It is probable that many of the Transvaal burghers are now convinced that it would be much better for them to accept peace without conditions, than to sacrifice everything, including their own lives, for an utterly hopeless cause. It is doubtful whether Kruger can, if he so desires, hold the Transvaal Boers together for a fight to the death. General Buller is still at Laing's Nek, where his passage is disputed by a force of the enemy estimated at from 7,000 to 10,000 strong, and it is possible that General Buller will have

some hard fighting to do before he can force a passage into the Transvaal. General Methuen is moving up the Vaal on the southern bank. Mafeking has now railway communication with Bulawayo in Rhodesia, and is receiving supplies from that direction. The defender of Mafeking is now Major-General Baden-Powell, and as Mafeking is only a few days' march from Johannesburg and Pretoria, it is probable that he will not be an inactive spectator of the events which are likely soon to take place in that quarter.

The latest war news, as we go to press, is contained in a despatch from Lord Roberts which states that he had marched 20 miles on Monday and was at Klip River station, within 18 miles of Johannesburg. Ten miles westward Generals French and Hamilton were believed to be engaged with the enemy, but the result was not known to Lord Roberts. The Transvaal farmers are reported surrendering and giving up their arms and horses before the British advance. Mr. H. J. Whigham, who, under disguise, has made a visit to Pretoria in the British interest, appears to have secured much information that will be of value to Lord Roberts. He reports great demoralization among the Boers, panic and confusion everywhere, everyone weary of the war and full of fear at the coming of the British. He reports, too, a remarkable change in the feeling of the people toward the English—much less of the rabid anti-British sentiment, while the party eager for surrender is now very influential, including the principal leaders at the front. If the reports of Mr. Whigham and other reports from Lorenzo Marquez can be accepted as correct, it would appear that little more in the way of organized resistance on the part of the Boers is to be expected.

Letter From Rev. Isaiah Wallace.

Mrs. Wallace and I left Lawrencetown, N. S., on the 7th inst., for a long talked of visit to the great Northwest of our Dominion. We boarded the train in St. John at about 5 o'clock p. m., on Monday, and reached Winnipeg on Thursday about noon. Such was the firmly built character of the C. P. R. road over which we passed, the comfort of our berths, the obliging deportment of the officials, and our agreeable travelling companions, that our long journey was quite enjoyable, and was performed with comparatively little fatigue. We thought of waiting until July and join the friends from the Maritime Provinces who planned to come to the Baptist Congress in Winnipeg, but we dreaded travelling so far in the heat, and so made our visit early that we might visit our daughter and her husband in Emerson, before the meeting of the Baptist hosts in July.

As this was our first trip we were especially interested in the bold and romantic scenery, and the broad prairie farms through which we came. We were impressed with our first sight of the famous old city of Montreal, the largest city of the Dominion. In passing through Ottawa, our capital, we were pained to witness the ravages caused by the recent terrible fire.

We were met on our arrival in Winnipeg by Rev. W. C. Vincent and conveyed to his comfortable home. It was my privilege nearly 15 years ago, to advise our H. M. Board to write brother Vincent to take charge of the newly formed church in Campbellton, N. B., and such was his excellent work there, and later in Canning, N. S., and Sackville, N. B., that I have reflected with pleasure on having used my influence to bring him to this country. His record in Winnipeg is most gratifying. His congregation has nearly doubled during the last three years, and he is recognized as a strong power for good in the growing city of Winnipeg.

In the evening after my arrival in Winnipeg, through the kindness of Mr. and Mrs. Ritchie, formerly of Annapolis Co., N. S., I had a most inspiring drive through considerable portions of the city, and saw indications of substantial growth on every hand. On returning from this delightful drive we were greeted at the parsonage by Dr. and Mrs. Clark, prominent citizens of Winnipeg, Mrs. Grant, widow of the late Rev. Alexander Grant, and Miss Reekie, Treasurer of the Women's Baptist Missionary Society, and sister of Rev. Archie Reekie, Baptist missionary to Bolivia, S. A., with all of whom we had an hour's pleasant conversation.

The next morning at 7.30 we started for Emerson, where we arrived about noon. At the station we were met by our son-in-law, Rev. H. G. Mellick, our daughter and granddaughter, and brother John Grant, eldest son of the late Rev. A. Grant, who is buckling on the armor for the Christian ministry and gives promise of a useful career. I found Mr. Mellick abundant in labors. Not only does he care for the Baptist church in Emerson, with whom he has lately rejoiced in a large addition to its membership, but he exerts a helpful care over the small Baptist interests in the surrounding districts.

On last Sabbath, the First Lord's day after my arrival in this country, I yielded to the request of brethren to attend and participate in the dedication services of a Baptist place of worship among the Germans, in a settlement about sixteen miles distant from Emerson. My friend, J. W. Whitman, formerly of Annapolis Co., N. S., and now a leading merchant and prominent Baptist brother in Emerson, kindly conveyed me to the dedication service. In my journey to and from this service I had my first experience in travel, by private conveyance, over these vast prairies. I saw many extensive fields of hundreds of acres of wheat a few inches high, and looking finely. We went and came by different routes. On our return we came along the boundary line between Canada and Minnesota, and the magnificent stretches of wheat fields on either side looked grandly indeed. During this drive I formed my first acquaintance with prairie chickens of which I had often heard. They were flying up in all directions.

The brethren had erected a nice comfortable place of worship, capable of seating about 150 people. They named it "The Bethel." On the previous day a council had assembled to recognize the brethren of this neighborhood as a Baptist church. Rev. Mr. Hermann of Morden, and a Mr. Seaman, colporteur and exhorter, had conducted a service in German in the morning. Upon my arrival a brother was conducting a Sabbath school in German, and on closing called upon brother Whitman, who is a veteran in S. S. work, to address the school, which he did most appropriately. I was then introduced

to the audience as a Baptist minister from Nova Scotia, and father-in-law of their friend, Rev. H. G. Mellick. As some of my hearers were English and all had some knowledge of our language, they gave me a most cordial hearing. The congregation consisted of plain people from the prairie farms. Many of the women in their eagerness to hear the gospel, came with their little ones in their arms. Young men in their shirtsleeves were on the front seats respectfully listening to the Word of Life. The singing impressed me as wonderfully spirited. Old and young sang most heartily in German several of the popular gospel hymns such as "Nothing but the blood of Jesus," "I gave my life for thee," and "There is a fountain filled with blood." When I had finished, my sermon the church and congregation expressed their appreciation of my efforts by a rising vote. After a financial statement had been made and a special collection taken, there was an address given by a brother who had been preaching among the Galicians, and delivered, apparently, with much ardor and power. Although I could understand but little of the language in German or Russian, the spirit that pervaded the hearty worship of these devout rustics I well understood. As we came away from that service in the new Bethel we said, "Surely the Lord hath been in our midst."

Emerson is a pleasantly situated town on the Red river, in Southern Manitoba. The States of Dakota and Minnesota border on the boundaries of the town. The Baptist church here was the second organized in Manitoba, and is a vigorous, intelligent, and aggressive body of Christians. Several of the leading men of the town are in its membership.

Among the citizens of Emerson there are quite a number of Maritime Province people. The station master here, Mr. C. T. Lewis, is a native of Albert Co., N. B., and is a worthy Baptist. It was a pleasure to me to meet him.

Emerson, May 16th.

Horton Academy.

EDITOR MESSENGER AND VISITOR:—I have read with interest the two letters from Principal Britain concerning Horton Academy. I wish to endorse the claims he makes for that institution, and to say that while residing in Wolfville last winter I looked more particularly into the work and condition of the Academy than before, and am fully convinced of its great worth and indispensableness to our educational system. Even if our public free schools should greatly advance beyond the position of efficiency and extent to which they have already attained, I believe that the Academy will supply a place they cannot fill. I do not know that this statement will be challenged, but I believe that should it be it can be triumphantly vindicated and that it has already been well fortified by the last letter of Principal Britain. But for Horton Academy to occupy the place it should it greatly needs better facilities than it now enjoys. The big sister and daughter, Acadia Seminary, has had much lavished upon her, but the Academy, the original institution of the Wolfville group and the prime feeder of our University, has had to get along with an inferior equipment. It needs to-day, if it will continue the good work so long rendered to our denomination and the cause of education, a new or greatly enlarged building to contain classrooms, library and reading rooms, chapel or assembly room, laboratory, facilities to place junior students under separate government, etc. As it is now it lacks some of the facilities which many of our high schools enjoy. Then it also needs endowment or increase of revenue in some way so that a larger staff can be employed and so all advertised courses and others in demand can be operated to advantage. I do not believe that a man of means could find a worthier object for his beneficence or erect a nobler monument to his memory than to bestow ten, twenty or fifty thousand dollars upon Horton Academy and thereby lift it towards the place that needs it and which it is worthy of occupying. I moreover believe that the Board of Governors will be justified even in going somewhat into debt, if necessary, even if such a necessity would be deplored, that the Academy may be placed on a better footing, for any delay must greatly tell against it, deterioration affecting the college as well, and increased deficits be the consequence. I believe it would be better if our people should know the real state of affairs and not be deceived by glowing descriptions in the calendar and annual reports. The Academy is all right but it cannot always successfully struggle against such adverse circumstances. Mr. Britain spoke of me as the secretary of a committee seeking improvement. I may say that I was chairman of the committee but in consequence of leaving the Maritime Provinces resigned, and Dr. Trotter was appointed in my place. I asked for the committee the co-operation of the Board and people.

Nelson, B. C., May 15. G. J. COULTER WHITE.

New Books.

The Teaching of the Books or the Literary Structure and Spiritual Interpretation of the Books of the New Testament. A work of collaboration by Herbert L. Willett and James Campbell. Published by Fleming H. Revell Company, Toronto. Price \$1.25.

This is a substantial volume of 337 pages, the mechanical work being of the best. It has been prepared as a handbook for advanced Bible class work especially, but it will certainly be found useful to the pastor and general Bible student. It may be regarded as an introduction to the study of the Books of the New Testament, but it is something more than that, since it aims to examine the several books themselves, so as to enable the student to grasp correctly the essential truths which they contain. While special attention has been given to the study of the New Testament as literature, the proper classification and arrangement of literary material is valued only as an aid to the interpretation of spiritual facts. "The results of the older and the newer learning are gladly accepted when they can assist in seeing things from the author's standpoint, in giving his words their appropriate historical setting and in getting through them to the mind of the Spirit." Pastors, Sunday school teachers, and other earnest students of the Word, will find this little volume of much assistance in enabling them to acquire a good knowledge of the contents and teachings of the New Testament as a whole.

* * The Story Page * *

Two Fields.

BY CHARLOTTE ARCHER RANEY.

When Rev. John Brown bought a pretty home in a thriving city in I—, established his young bride in it, and took charge of the B— street church there, he felt that he had settled down to a long pastorate. Both he and his wife were ready to devote their whole lives to the interests of the Master in this particular corner of his vineyard, and began their pastoral work with loving enthusiasm.

The new minister had occupied the field but a short space of time when he discovered, to his dismay, that his people were in the throes of a church quarrel, the congregation and its adherents divided into two factions, each of which held to its own side with a tenacity and zeal worthy of a good cause.

Of course this young soldier of the cross promptly threw himself into the breach, and sought to bridge the chasm between the two parties, but the division was wider than he dreamed. He preached, and plead, and labored unceasingly for a reconciliation of the opposing forces; then prayed for a revival in his church, knowing that the Holy Spirit in the hearts of his people could do the work he found himself unable to accomplish. But the heavens above were as brass to his petitions, and he realized, with an aching heart, that the Holy Spirit seldom comes into the midst of a church fight to do his blessed work.

John Brown felt that all his work was but beating the air; so at the end of the year he resigned his charge, sold his home, and established his household goods on a newly settled claim in one of the western counties of Kansas. His surroundings here were as widely different from his late environment as it was possible to be. A large, two-roomed cottage, nestled down like a brown partridge among the lush prairie grass and blossoming plants, was the very new home of the young minister and his wife. The rolling prairie, stretching away in all directions far as the eye could reach, was dotted here and there with the hastily constructed homes of new settlers like themselves, and from these dug-outs, sod houses, tents, and even covered wagons, were to come a people who wanted to hear the gospel preached.

The first Sabbath after arrival in their western home, John Brown preached to a congregation of twelve in his own house, gathered in from the adjoining claims—twelve hungry souls waiting to be fed with the bread of life. The second Sabbath fifty people crowded into the minister's two rooms, and such a sermon as he did preach to them!

These fifty people represented four nationalities, but they were one in their thirst after the water of life, and the pathetic look in their tired eyes called out John Brown's best and most sympathetic efforts in their behalf. After the morning services were concluded, these farmers brought in their baskets of provisions. Mrs. Brown spread her long table and made a great boiler of hot coffee, and this social hour of recess brought the minister and his wife very close to the hearts of the people they were striving to reach and help. Then followed two hours of Sabbath school, and the people went home to talk for a week about what they had seen and heard at the new minister's.

All winter long John Brown's home was crowded on Sabbaths until standing-room was at a premium, and there was never any lack of interest on the part of his hearers. He learned how delightful it is to look into responsive faces while he preached Christ, and to feel that the hearts clustered around him beat close to his own in sympathy and love while he gave them his message.

There were so many ways in which these rude, uncultured people needed help as the days went on, that both the minister and his wife were kept so busy that there was scarcely time left to keep up the work pertaining to their own home and the care of their daughter, and every day that passed bound them more firmly to the hearts of their people.

When the first warm days of spring came, the people came together and put up a long shed, with a thick roof of prairie grass, where, well sheltered from the heat of the sun, they met Sabbath after Sabbath to worship God. The people came five, and even ten miles to attend services. It was the one break each week in the dead monotony of a life of hard work and privation for many of them, and as John Brown delivered his message with loving faithfulness, it was an inspiration to him to watch the tired lines smoothing out of the rugged faces before him, and the shadows fading out of the weary eyes, while new hope and courage made the homely countenances beautiful.

His congregation increased in numbers until his field of labor took in a radius of ten miles, and the people began to talk of putting up a house of worship. How the heart of the minister throbbed with joy and thankfulness, when in June ground was broken for the foundation of the new church on the corner of his farm; by the willing hands of his congregation.

Amongst all the families of his charge but fifty dollars in money could be raised, but every man pledged himself and the work of his hands to the good cause. There was one skilled carpenter in the congregation; the simple plans of the small square building were given into his hands, and the work began.

I think if there is one thing above another that will weld a congregation together in the bonds of brotherly love and pure unselfishness, it is to work shoulder to shoulder and heart to heart to secure a church home, and to vie with each other in self-sacrifice to accomplish their end.

They had agreed among themselves to go just as far as their money would carry them with the work before asking the board for help, and it was wonderful how well they progressed. Help came in from unexpected sources. The minister's brother sent the siding and shingles—his donation to the cause of home missions. The foundation rock was quarried on the minister's farm, and the minister, with hatchet and saw, occupied the front ranks of the laborers, enlivening the time with merry jest and song. Every man's heart was in his part of the work, and the church became his in a fuller and sweeter sense than could have been possible under any other circumstances.

The women of the congregation, too, laid willing hands to the beloved work, and while the building went on the noon meal was a picnic dinner brought there by them, and served to the weary men with smiles and words of encouragement and cheer.

One beautiful Sabbath early in August, the new building was dedicated to God's service, amid tears and smiles, by these thankful people; the church was organized, twenty-five members admitted to its privileges, and the sacrament of the Lord's Supper administered.

All this happened fifteen years ago. A large town clusters about the little church, and of the large, thrifty, well-to-do congregation who worship within its sacred walls, perhaps not a dozen of them today know the sweet and simple story of the organization and building of that church. A costly and beautiful church will soon be erected further up town. John Brown has found a more needy field further out on the frontier, where he is repeating many of the experiences lived through here.—United Presbyterian.

Queer Chums.

I wish you could have seen Max, not because he was beautiful, but because he was loving. When I saw Max he was a black, rough-coated dog, about as large as a good-sized calf. His coat was black, but it had a tinge of red that suggested that it had been sunburned.

There was one disappointment. Max rarely wagged his tail. I never knew how much a dog's tail could say until I found this dog, who so rarely spoke with his tail.

Big as Max was, he had once been a little puppy—a fat, rollicking little puppy, in everybody's way, full of mischief, and ridiculous when he tried to run.

His home was on a farm where there were no children, and where the big people were always very busy. He looked soberly around when he was taken out of the basket, and began to hunt for his brothers and sisters. For several days he was unhappy, and for several more very lonely. One day, when he was lying in the sun on the grass in front of the house, he suddenly raised his head, looking across the road to the top of a high, steep knoll. On the top was a beautiful calf crying for its mother, who was away off in the meadow beyond the woods. Max rose to his feet, waited a moment, then crossed the road, and began climbing toward the calf. Again and again he tumbled back, but at last he reached the top. He walked toward the calf and began rubbing against her legs. She was so astonished that she stopped calling for her mother. Calf and dog, an hour later, were found nestled together under the other side of the knoll, Max sound asleep.

This was the beginning of the friendship. The calf is now a cow, and responds to the name of Bossy. There are two other cows in this family, Fanny and Blue Jay. Fanny is the leader. When the cows get into mischief, Fanny is always ahead.

If there is a weak place in the fences, Fanny finds it. Down the hill meadow from the woods into the orchard, the cows will come. When they are discovered Max is called to drive them back. Jumping and barking he comes fiercely, but he never jumps at Bossy. Blue Jay and Fanny must go at once, and he never stops until they are through the gate.

"But Bossy! Max, bring Bossy," someone calls. He looks up sleepily and seems to ask what is wanted. "Go, Max; go bring Bossy."

Reluctantly, he goes after Bossy, but he never jumps at her. His bark is persuasive, gentle, and never urgent. Leisurely Bossy moves toward the gate, Max at her heels; she knows that she will not have to run, that Max is caring for her.

One evening, just a little while ago, Rose went up the hill to milk the cows, Fanny and Blue Jay. But Bossy was not in sight. Max is fond of Rose, and when she told him to go after Bossy he obediently went after her, but neither came back.

Rose walked over the ridge after them, and found Max sitting on his haunches, his head thrown back, and Bossy was licking his throat. Max was in no mood to be disturbed, and Bossy would not move until he told her. Patiently Rose waited, and when Max's toilet was completed the three came to her.—The Outlook.

"Shine."

It had rained, and was muddy when I came from school. Next morning the boots taken off and set to dry were most as stiff as iron, and painted gray.

"Oh!" I complained, as if blaming the boots, "these will be apt to make me tardy for the first time in two terms. I wish there wasn't such a thing as mud."

Grandma was paring apples by the table. She gave me a look and this reply, "I saw some children making mud pies, looking as happy as the pupils in Aunt Mabel's cooking class."

Now to a boy out of sorts that sounded like her feeling more sympathy with that silly playing than with boot cleaning, which is work, don't you know?

At the table with grandma sat Aunt Mabel, writing receipts from a cook book. She has notions that pies and things aren't fit for food, and she is bound to reform the American nation, as a funny gentleman, our neighbor, tells her.

So on my saying "Humph!" with set teeth and a grip on my bootbrush, "mud pies are no good. They're not made to eat." Auntie puts in an opinion: "Mud pies are the most wholesome of any; that's why—because they're not to be eaten."

"Ugh!" from Robbie—that's me—working away. "Maybe you never help make Thanksgiving pies scarce!" "Can't you think of some real use for mud?" questioned the boy's mother. "Good building material for certain kinds of birds, isn't it?"

"I s'pose so. They plaster with it."

"And the plaster, with a few straws and twigs to hold it together, is a fortune to the barn swallows," grandma said.

That reminded me of a discovery made before breakfast, and I cried out, "About half the row of nests under our barn eaves is blown to flinders. Lucky for the birds they are down South."

"Their orderly street seems to have been struck by a cyclone, doesn't it?" said Auntie. "If you watch in the spring you may admire their willingness and skill in repairing damages. This verse came to me:

"When the eave swallows back
From their South journey fly,
Where for rest will they lie,
Because of the storm's attack?

Their beaks the winged masons will ply,
Their homes be restored by and by;
The diligent nothing shall lack."

"The diligent nothing shall lack," I repeated after her. "I feel encouraged, thanks to the mud builders and a—a poetic aunt."

"And what queenly flower grows out of mud?" went on Aunt Mabel, as she turned a leaf of her book. "Let the lilies root in it. The pig too," laughed "Bossy." I could afford to laugh, seeing the end of my task near. "It is only mud out of place that I hate."

"I don't see any on my boy's boots," remarked the boy's mother. His grandmother nodded approvingly. "Shine!" I exclaimed, displaying my work and winning praise.

A few minutes later a boy's "shined" boots hurried away toward school.—L. S. G., in The Watchman.

The Magic Keys.

BY L. MABEL FREES.

It was a hot afternoon, too hot for the children to play hop-skotch, or hide and seek, and even

"Inry, mintry, entry, corn,
Apple seed and apple thorn,
Wier, brier, limber, lock,
Three geese in one flock;
One flew east, and one flew west;
And one flew over the cuckoo's nest,
One, two, three, out goes he,"

which they loved to con, had lost its charm. So they besieged Aunt Flo for a story.

"Very well," said auntie, "come over under this tree, and let us have a good talk together."

"Now, do not quarrel over which one shall sit beside me, for you shall all have a turn. I am not going to tell you a story of 'The Little Red Hen' today, but one about 'The Magic Keys.'"

"Oh, goodey!" said Dorothea, "that sounds so interested like, I'm sure it will be booful."

"Now hold up your right hands and count the fingers. One, two, three, four, five. Yes, that is right. We will call each finger a magic key to unlock something for us."

"First, tell me what you say when you want something very much indeed?"

"There was a girl," said Bob, "spoke a piece once about a girl, who, when they asked her 'If what?' she replied, 'If you can reach it.'"

The Young People

"But most always we say please," said Madge. "When we don't forget," added Bob. "Suppose, then, we call our thumb 'Please,' the first magic key. And I have a little verse for you to say about it. I will repeat it first, while you listen hard. "There is a golden key which unlocks The closest shut door with ease, Though fastened with chains and barred by rocks, The magic key, 'If you please!'"

"Can you guess, little folks, what the sister to 'Please' is?" "Oh, I know," said serious Fay, "it is 'Thank you.'" "Has you dot a verse for that, auntie?" piped Dorothea.

"How will this do? "A 'Thank you key' unlocks the door, That makes us grateful for a store Of blessings.

"We come now to the tallest finger, and the name of this key is,—well, let us guess a moment." "Be good," said Dorothea, who received this injunction many times a day.

"Stand straight," said Madge. "Keep clean," said Bob, whose hands always needed washing.

"No, neither of these," said auntie. "What ought you to say if mamma asked you to do something for her, 'I won't?'"

"I will," said Fay. "Yes, that is one of the most important keys. It is oftentimes hard to say 'I will' and stick to it.

"Who says 'I will' to what is right, 'I won't' to what is wrong, Although a tender little child, Is truly great and strong.

"I have just spoken the other key, which is the play-fellow of 'I will.'" "Tis 'I won't,' said Madge.

"Yes, but be careful when you say it," said Bob, knowingly.

"Go by the verse," said Fay. "We have just time for the last key before lunch," said auntie. "It is 'I can.'"

"I can't" is weak and hates to play, And never works at all, But the strong 'I can' Will make a man Of a boy that's very small.

"Now run in and get freshened up, my dears," laughingly cried auntie. And as the children scampered away, she heard, "If you please," "thank you," "I will," "I won't," "I can," sung to as many different refrains.—Sel.

A Nursery Echo.

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so we have," said the mother. "This house is full of echoes."

"Is it?" said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose; but I think the nursery is the best place."

Off ran George, delighted, but as he entered the room he saw that Baby Ned had possession of his new kite and was proceeding to fly it.

"Put that kite down," he cried angrily; "you will break it to pieces you bad boy!"

"Bad boy! bad boy!" shouted the baby, and mother entered the nursery just in time to prevent a serious difficulty.

"I think you found your echo sooner than you expected," she said, soberly, when peace was restored, and George hung his head.

"Oh, is that what you mean, mother?" he asked.

"Yes," she replied; "that is what I mean. Just as the echo behind the barn sends back the very tones of your voice, so your little brother and sister reflect back your tones and manner. I think if you will remember this, it will make you very careful how you speak."

Later in the day George was playing stage coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish," she cried out angrily, "that you would go down stairs; you are such a noisy, horrid boy."

"You are a horrid old thing yourself," he shouted back, and then suddenly he began to laugh.

"Why," he said, "I was an echo myself that time," and as his mother came in just then, they had another little talk about echoes, and both George and the nurse determined to try to make some pleasant ones before the day was over.

When Baby Ned's supper came upstairs, he was cross, and would not drink his milk and said that his bread was "sour."

"George," said mother, "now is your chance," and George ran into the room and was so funny and bright with the baby that in a few moments he was in high humor, and as mother listened she could not tell which was the laugh and which the echo.—The Parish Visitor.

I believe that if you and I were more to heed the whispers of our Father we should not hear so many of His thunders.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—How to be a Good Neighbor. Luke 10: 25-37.

Daily Bible Readings.

Monday, June 4.—Ruth 3. Buz' benediction on Ruth, (vs. 10.) Compare Ruth 2: 20.

Tuesday, June 5.—Ruth 4. A mother of the Davidic line. Compare Matt. 1: 5.

Wednesday, June 6.—1 Samuel 1. Given to the Lord for life (vs 28.) Compare Acts 16: 34.

Thursday, June 7.—1 Samuel 2: 1-11. Ministered unto the Lord, (vs 11.) Compare 1 Tim. 4: 6.

Friday, June 8.—1 Samuel 2: 12-21, [22-26] 27-36. "Them that honor me I will honor," (vs. 30.) Compare Matt. 10: 32.

Saturday, June 9.—1 Samuel 3. Humble submission, (vs 18.) Compare Isa. 39: 8.

Prayer Meeting Topic—June 3.

How to be a Good neighbor. Luke 10: 25-37.

I. Three definitions of a neighbor. 1. The Priest's definition. (a) He must be of my rank. (b) As outwardly devotional as I. (c) In the same convenient circumstances.

This was practically the priest's standard, when seeing the poor wayfarer wounded, penniless, shelterless, "he passed by on the other side." The priest had Temple Religion. His piety dwelt among the golden candlesticks, the shewbread and the chanting choristers. It did not touch the needs of men. He knew the Scriptures, he honored the sanctuary, but he never helped the needy. That was below his rank. So today there are preachers whose usefulness never extends beyond their pulpits; singers whose religion never escapes from the choir; and laymen whose piety has not even a passing acquaintance with their business. Fellow man is neighbor so long as he stands on equal footing; but some lesser man's neighbor when in need! And thus hosts of men and women to whom Christ might be effectively preached through business and social relationships, come to be almost unbelievers, because when it involves a question of help Rabbi Orthodox "passes by on the other side."

2. The Levite's definition. (a) He must be ceremonially clean. (b) Belong to the chosen family. (c) Be in good standing in the synagogue.

The Levite had National Religion. His piety was bounded on the north, east, south and west by legal ceremony. Fellow man was neighbor only when he bore the assured credentials of good national standing. So today there are saints whose sympathies never extend beyond the interests of some particular church. No man need look to them for help unless he bears the right denominational label. These worthies look upon the ignorant, the suffering, the sinning, that lie outside the limits of what they regard as their proper sphere of usefulness, and say, "Too bad, too bad, they ought to be helped." But their sympathy ends there. They "pass by on the other side."

3. Christ's definition. The one in need whom I can help. This was Christ's standard and must be ours if we are his. With him caste and ceremony counted for nothing. A man to him was never more or less than a man.

II. Some things which the good neighbor did. 1. He gave them immediate help. He did not lecture the poor fellow on the advisability of keeping off dangerous roads in future. He bound up his wounds. So the true method of spiritual help not to tell their fallen one to "brace up and be a man," when sin and vice have so beaten out the moral vigor that there is not the power to resist evil, but in pointing to "the Lamb of God who beareth away the sin of the world."

2. The work was done at a sacrifice. It cost the Samaritan "oil and wine, his own beast," and a hotel bill. True sympathy like all precious things costs. The burden must go with the blessing, the tearful sowing before the joyous harvest. We cannot truly follow Jesus unless we are willing to suffer with him for the sake of others.

3. The parable touches the kingdom. It holds the spirit and method of Jesus. Let us take its injunction, "Go thou and do likewise." E. P. CALDER.

Things that Hinder Neighborliness.

Pride—for neighbors are often far below us in a social position.

Business—for we do not always place first our Father's business.

Sloth—for neighborliness requires time and pains.

Timidity—for it needs a courageous man to be a good neighbor.—Daily Companion.

"Love. Serve."

Some seventy years ago a Harrow boy of noble birth was standing not far from the school gates, when he saw with indignation the horrible levity with which some drunken men were conducting a pauper funeral. Then and there that generous boy dedicated himself to defend through life the cause of the oppressed. He saved the little chimney-sweeps from the brutalities to which they were subjected. He mitigated or cancelled the horrors of factories or mines. He founded ragged schools. He helped the poor coster-mongers. His name was Anthony Ashley, Earl of Shaftesbury. His statue stands by the

western gate of the great Westminster Abbey, chiselled in marble not whiter than his life, with the two mighty monosyllables carved upon it: "Love. Serve."—Farrar.

We have long had the promise of several other articles in which things that need to be said but are not being said are to be said. It is scarcely neighborly for those who have promised them to withhold them so long.

Great preparations are being made for the Convention of the United Society of Christian Endeavor which is to be held in London, England, in July next. The fact that F. B. Meyer is chairman of the committee is guarantee that none but the best will find a place on the programme. This is the first time for the United Society of C. E. to hold its Convention beyond the Atlantic.

A Prayer.

BY THOMAS A KEMPIS.

O Lord God, Holy Father, be thou blessed both now and forevermore, because as thou wilt, as it is done, and what thou doest is good. My soul is sorrowful, sometimes, even unto tears; sometimes also my spirit is disquieted, by reason of impending sufferings. I long after the joy of thy peace, the peace of thy children I earnestly crave. If thou give peace, if thou pour into me holy joy, the soul of thy servant shall be full of melody, and shall become devout in thy praise. Make me a dutiful and humble disciple (as thou art wont to be kind), that I may be ever ready to go, if thou dost but beckon me. Thou knowest what is expedient for my spiritual progress, and how greatly tribulation serves to scour off the rust of sins; do with me according to thy desired good pleasure. Amen.

On Time.

A habit which every young person should form and persistently stick to is that of being "on time" with all appointments. Failure to meet one's appointments on time is not only disrespectful to those with whom the appointment is made, it is also dishonest. If you make an appointment at a certain hour, and are ten minutes late in keeping it, you have stolen ten minutes of another's time. It is as dishonest as though you had stolen his money. Every congregation has its members, old and young, who are never on time. If they ever are on time, it is at the evening service, while they had started for the morning service. Such persons would do well to consider that the hour appointed for service is their appointment to meet God and their brethren. A failure to be "on time" is a lack of respect due to God and to their brethren.

A Merited Rebuke.

Members of the "On-Timers' Tribe" will be glad to know that Queen Victoria has always been extremely punctual, regarding tardiness in keeping an appointment as a serious fault.

One of her ladies-in-waiting having been late twice when the queen was going to drive, found on the third occasion that Victoria stood with her watch in her hand. The lady apologized, fearing she had detained the queen.

"Yes; for quite ten minutes," was the grave reply. Perceiving that the lady was so abashed that she could not arrange the shawl, which she had put on hurriedly, her queen helped her with her own hands, saying, "We shall in time be more perfect, I hope, in our duties."

In view of the great interest so recently exhibited in Mr. Sheldon's not very successful "Christian Daily," the following clipping from the "Christian Endeavor World" will be read with interest.

THE CHRISTIAN DAILY.

Dr. Joseph Parker, who describes Mr. Sheldon's experiment in Christian secular journalism as "an excusable kind of lunacy," has given a racy but very vulnerable statement of what Jesus would do if He were to edit a daily newspaper.

He would take evil things as they are; he would expose them, denounce them, hold them over a scorching furnace; then he would show that what is wanted is not reformation, but regeneration. In like manner he would deal with good things. He would approve them, commend them, and claim them as part and parcel of the kingdom of heaven. If Jesus conducted an illustrated paper, he would give the portrait of the self-righteous Pharisee who affronted heaven with his prayerless prayer. He would give also the portrait of the penitent publican who could but utter a sob for mercy. Amongst his illustrations we should find the woman taken in adultery, the prodigal wasting his substance on powdered harlots, the woman whose sins were many, the Mary out of whom seven devils were cast, and on an illuminated page he would publish the loveliest scene under the whole shining heavens—the scene in which he himself took up wondering little children and made them rich with the kiss of God.

In his daily print he would scourge usurious money-lenders, he would denounce oppressors, he would shame the indolent, and send into "everlasting punishment" the self-indulgent criminals who had neglected the honest poor, and the hypocrites who gave a guinea to his service where they ought to have given themselves. Jesus would make the times lively. His church would be no place for criminal slumber. Jesus would make no distinctions between lords and commons, but would judge them both with the impartial judgment of God. If a peer withheld justice from the peasant, the Lord would double the great man's punishment because of the very coronet which had been disgraced; and if a working man smoked away five minutes of his employer's time, Jesus would dare, at the risk of being unpopular, to say that even such a working man was a thief and an enemy of society. The honest working man would ever find a friend in the newspaper of Christ, and there the skulking rogue would find a critic who would tear him in pieces.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JUNE.

For the Home Mission work in these Provinces, that the students going forth to mission fields, may be greatly blessed in winning souls for Christ.

Notice.

All W. M. A. S. and Mission-Bands in New Brunswick that have changed their secretaries, during the past year, will please send to Mrs. M. S. Cox, Chipman, Queens Co. N. B., a notice of the change, with the name and address of these secretaries.

Canning, N. S.

In March, the Kings County District Meeting was held in Canning. At the same time the sisters of the Aid Society had an open meeting. Quite a number from the adjoining societies were present. We had with us, our county sec'y, Mrs. J. L. Read, also Mrs. Martell and Mrs. Maynard Freeman. Addresses were given by Mrs. Read, who presided, and Mrs. Martell; both were very helpful and cheering. Earnest prayers were offered by several. Readings and reports from others present added to the interest of the meeting. Our little band went home feeling quite encouraged, wishing these good sisters could meet with us often. Our society is small, but we love to be engaged in the Master's service; we wish more of our sisters would unite with us in this good work.

April 11th. COR. SEC'Y

Yarmouth.

At the Easter meeting of Zion Aid Society, we made it an opportunity for making an offering for the Famine Fund. We arranged a missionary "At Home" and tea, to which the sisters of Milton and Temple Societies, were invited. A programme was given chiefly upon the famine, after which the guests and members were invited to tea, served at small tables in an adjoining room. A very pleasant time was spent socially, and the sum of over \$12 was raised for the Famine Fund.

MRS. JOHN C. REDDING, Sec'y.

Yarmouth, N. S.

Hazelbrook Society.

Just a word to let you know we are still in existence, and in good health. Our monthly meetings are largely attended and we very seldom miss an appointment. Our membership is gradually increasing, two having joined us since the new year. We are always glad to see new ones coming in, as it gives ample proof of their taking an interest in the great cause for which we are working.

Calvary Baptist Church Mission Band.

Our Band was organized by Mrs. MacLean about a year ago with a membership of twenty-five, since then we have had five new members. Our officers at present are: Miss Ida Lewis, president; Miss Edna Musgrave, vice-president; Josie Beckwith, treasurer; Lena Anderson, organist; Lulu Cann, secretary. We are very much interested in our work and find the lessons which we take up in our meetings, both interesting and instructive. We are making an autograph quilt and have already raised \$15. Our pastor's wife is deeply interested in our work and we regret she is so soon to leave us. We thank our Heavenly Father for giving us a part in the great work of sending the blessed gospel light to those who are in darkness, and our earnest prayer is that we may be guided by the Holy Spirit in our work, and that we may be enabled to do more and better work for Jesus while the days are going by. LULU M. CANN, Sec'y.

North Sydney, May 17th.

Valley Church, Surrey, N. B.

The annual meeting of the W. M. A. S., was held on Wednesday evening, May 23, presided over by our former pastor, Rev. J. Miles. There was a very fair audience present, but we would like to have seen more. After the usual opening exercises, singing, Scripture-reading and prayer, a very excellent address was given by Rev. S. James (Methodist). He referred to this as the "Age of Missions," and "Woman's Century," also to the Zenana work our missionaries are now doing in India. The Secretary and Treasurer's reports were then read showing that only one-fourth of the women of our church are members of the Aid Society. The next address was given by Rev. C. W. Townsend. He also eulogized the women and their work. "She has felt her debt of gratitude to God, and, as of old, he has allowed her to minister unto him." In conclusion Rev. F. D. Davidson made a very eloquent and enthusiastic appeal on behalf of missions. "Women are at the bottom of all good work. Wherever you find a good man, there is sure to be a good mother before him. God reckons up our gifts to Him, not by what we give, but what we have left." Kindly mention was made by all, to the severance of our pastor's connection with this church. We also, as a society deeply regret that this has taken place. He has been in sympathy with our work, and always ready to

help. By the removal of Mrs. Miles, we will lose an earnest, faithful worker. Her place will not be easily filled. Two readings given by young ladies, not members of the society, were highly appreciated. The choir rendered suitable music during the evening. A collection of over \$4 was taken. Thus ended, what is considered the best meeting we ever had. We came away strengthened and encouraged to labor on. Edgett's Landing, May 24. SECRETARY.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Ecumenical Conference for Foreign Missions.

(CONTINUED FROM LAST WEEK.)

Robt. T. Speer, secretary of the Presbyterian Board of Missions, next spoke on "The Aim of Foreign Missions." This address had to be heard. It cannot be reported. For matter and manner it could not be excelled. The aim is not to be confounded with results nor with methods. The aim is to plant Christ in every heart leaving the results to God.

At the Central Presbyterian church near by, the same topics were discussed which were heard in Carnegie Hall, the speakers being Dr. Vance of Nashville, Dr. Henry J. Chapman, Rev. Paul de Schweinitz of the Moravian Board, and our own Dr. Mable of the Missionary Union.

In the afternoon sectional meetings were held in nine churches where work in (1) Japan, (2) China, (3) Korea, (4) India, (5) Malaysia, Australia, Oceania, Hawaii, Philippine, (6) Mohammedan lands, (7) Turkey, (8) Persia, (9) Syria, (10) Arabia, (11) Egypt, (12) Africa, (13) America, Central America, West Indies, Mexico, (14) North America, Greenland, (15) Hebrews in all lands.

The meeting at Carnegie Hall on Monday night was crowded, even though noted workers were speaking in neighboring churches to full houses. The general topic for the evening was "A Century of Missions." The first speaker was Eugene Stock of the Church Missionary Society, whose topic was "A Review of the Century." Mr. Stock's address dealt with his subject by periods. He rapidly glanced at the progress in forming mission societies. He gave credit to the Baptists in taking the lead by sending Carey to India. He said the first quarter of the century was mainly occupied in translating the Bible into heathen languages, and in taking advantage of opening doors. During the second quarter it was manifest that the most effective work must be done by native Christians. The next half century is really the time in which most of the work has been done. Up to fifty years ago we had scarcely glanced at the fields that are now occupied. The third quarter is notable for many missionary martyrdoms, as in Madagascar, Patagonia, Africa, etc.

Dr. Schreiber of the German mission followed, but as his accent was so imperfect for an English ear he did not complete his address. It was interesting and very informing, showing how much the German people are doing for missions abroad. Then came Dr. Jas. S. Dennis on Centennial statistics which also was not read at length, but as some of our reports are dealt with at Convention was received as read. It is full of the most valuable information and ought to be in the hands of all mission workers.

The closing address of the evening was by Dr. Pierson of the Missionary Review, who spoke on The Superintending Providence in Missions. He said God is in all. All history is mystery till it is read as His-story. For 30 years I have traced the story of missions. In all these studies I am impressed with the controlling God. He opens doors, turns hearts of men, purifies, saves. Look at a few points.

1. God's preparation for missions—under this point he said, "I would like to see Carey in this chair and Sydney Smith in that, and let them know that Carey need not sit down and that he did not dream, but thought the thoughts of God.
2. Organization.
3. Translation of the Bible.
4. The workers some of whom he named. He said all contributed their part. In all these stupendous movements we may trace the hand of God. What is to be done? You and I must recognize the Lord of Hosts on the field of battle, forgetting our differences and emphasizing our common work, join in one overwhelming charge. This address was followed as was fitting by the Doxology.

Simultaneous meetings were held at the Central Presbyterian church. Here the veteran John G. Paton spoke to 2000 people, while there were at least 7000 at Carnegie Hall. This shows the interest in the great meetings, Universalists and Infidels condemn and criticize.

The topic for Tuesday was "Agencies for Missionary Work." Bishop Thoburn of India, spoke upon the

special feature, "Evangelistic work." He was followed by Rev. Mr. Aldham on "The Manner and Form of Presenting the Gospel to a non-Christian." This again by a paper by Rev. M. L. Gordon read by Mrs. Gordon, on "Personal dealing with the Unconverted." The closing address was by Henry Richards of the Congo mission, (Baptist) and his subject was "The Pervasive Influence of Missions."

The women had Tuesday in the different churches, but as their work has been reported in the column of the W. B. M. U., further reference would be superfluous. It is said that 10,000 women heard the addresses at the various women's meetings in the afternoon of that Tuesday.

In the evening of the day inspiring addresses were delivered by Canon Edmonds of the British and Foreign Bible Society, Dr. Jacob Chamberlaine of the Reformed church, and by Dr. Wm. Ashmore, Baptist missionary to China. They were all fine addresses. I may be pardoned if I say that Dr. Ashmore moved me most. He spoke of three Chinas—China past, China present, and China that is to be. He went beyond his time, but every time he was rung down the vast multitude thundered "Go on, go on, don't let them stop you!" and he went on to the eloquent close. It was good to be there.

Education had its place on Wednesday. The topic, "The place of education in missions," was discussed by Rev. W. F. A. Barber of Leys School, Cambridge, England, by Hon. Wm. T. Harris, Commissioner of Education in the United States, by Dr. John Henry Burrows of Oberlin College, by Dr. Leonard Cox, Secretary of the Missionary Board of the M. E. church, and others. The addresses and the discussions which followed were timely, helpful and practical, showing the place which education must have in all missionary work.

Wednesday afternoon the Baptists held an informal levee in the Calvary Baptist church just across the street from the Hall. More than 70 were introduced, many of them speaking a few words of greeting. Five sectional meetings were held elsewhere. In the fifth Avenue Presbyterian church the subject was "The native church and moral questions, one subject discussed was whether polygamists should be received into the church. The general opinion seemed to be averse to such a course. It was advocated however by some.

The topic for Wednesday night was, "Missions and Government." The leading address was given by President Angell of Michigan, and ex-minister to Turkey. Said he, "There are two problems, one, the rights and privileges of missionaries in foreign lands, the other problem is how to secure these rights. He said, "As to the first, the missionary has the same rights as other citizens. He can claim no special rights. Governments must protect all their citizens where they do what they have a right to do, whether they preach the gospel or sell oil. The address of President Angell, was followed by Rev. M. Phillips of India, who had some difficulty in making himself heard, by Dr. Harry Guinness of the Congo and by Bishop Ridley of British Columbia.

Thursday was woman's day, especially the afternoon and evening, at Carnegie Hall. I never saw such a crowd. The house was as full as the police would allow, and thousands were turned away to the neighboring churches where missionary women held over-flow services. There were several hundred missionary ladies on the platform. Mrs. A. J. Gordon of Boston, presided with admirable grace and dignity, and introduced the missionaries in groups from different countries, saying a few appreciative words about each, thus showing her universal knowledge of the workers. The enthusiasm of the meeting was unbounded. A paper by Mrs. Montgomery of Rochester received unstinted praise, not only for its matter, but for its delivery as well. The editor of the Presbyterian Witness of Halifax sat beside me, and he said at the close, "That is the best yet."

"Good Counsel Has No Price."

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

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

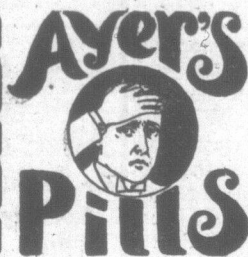
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Never Disappoints

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

HEADACHE

Pain back of your eyes? Heavy pressure in your head? And are you sometimes faint and dizzy? Is your tongue coated? Bad taste in your mouth? And does your food distress you? Are you nervous and irritable? Do you often have the blues? And are you troubled about sleeping?

Then your liver is all wrong. But there is a cure. 'Tis the old reliable



They act directly on the liver. They cure constipation, biliousness, sick headache, nausea, and dyspepsia. Take a laxative dose each night. For 60 years they have been the Standard Family Pills.

Price 25 cents. All Druggists. "I have taken Ayer's Pills regularly for six months. They have cured me of a severe headache, and I can now walk from two to four miles without getting tired or out of breath, something I have not been able to do for many years."

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

Personal.

Rev. W. M. Smallman was with the Baptist ministers of St. John in their meeting last Monday morning. Mr. Smallman preached for the Carleton congregation on Sunday, and is expected to occupy the pulpit again next Lord's Day.

Writing under date of May 13 from Rottingdean, Eng., to K. C. Tapley, of this city, Rudyard Kipling says:

I've seen some of the boys at Bloemfontein and elsewhere. They are a gay crowd and the Boers hate 'em. The fun is to watch the jealousy between Australia and Canada and New Zealand. They run neck and neck like hounds on a hot trail. The Canadian battery is some pumpkins, and I think has taught the corps some tricks about looking after horses. It was beautiful to hear the long, lazy Canadian drawl out there in Africa. I also had the honor of meeting Colonel Otter. I think I met one of the two St. John men wounded at Paardeberg in W-n-burg Hospital. At least I had a long ja about St. John with a man who had come from there.—St. John's Glo'e

Notices

The Albert County Sunday School Convention will meet with the Hopewell Baptist church, at Hopewell Cape, June 6th. JAMES SPENCER, Sec'y

Programme Anniversary Exercises. Programme of Anniversary Exercises at Wolfville, June 3rd to 6th. Sunday, June 3rd, 11 a. m.—Baccalaureate Sermon by Rev. Keri Boyce Tupper, D. D. LL. D., of Philadelphia. 7 p. m.—Address before college Y. M. C. A., by Dr. Tupper. Monday, June 4th, 7.30 p. m.—Lecture before the Senate of the University, by Dr. Tupper. Tuesday, June 5th, 10.30 a. m.—Class Exercises by Graduating Class. 2.30 p. m.—Closing exercises of Horton Academy. Usual exercises with address by Rev. D. E. Simpson. 7.30 p. m.—Closing exercises of Acadia Seminary. Usual exercises with address by Mrs. Chas. Archibald of Halifax, vice-president of the Women's

National Council. Wednesday, June 6th, 10.15 a. m.—Closing exercises of the college. Evening—Conversazione.

The next session of the District Meeting for Guysboro, Antigonish, and Port Hawkesbury, will be held at Guysboro on Tuesday and Wednesday, June 12th and 13th. The churches are urged to send delegates and to fill in and send the printed report. R. OSGOOD MORSE, Sec'y.

The next annual session of "The New Brunswick Baptist Summer School of Christian Workers" will be held at Hillsdale, Kings Co., on the second day of July, A. D. 1900, and on the following days of that week. Teams will meet the trains on that day both at Sussex and Upham, and intending visitors are requested to notify the Rev. R. M. Bynon, of Hillsdale, of the train by which they expect to arrive. The arrangements will be the same as last year. All meals will be charged for at the lowest possible price, and sleeping accommodation will be furnished gratis. It is confidently expected that various addresses of great interest will be made, and that this session will prove of more than ordinary interest. For further particulars address the secretary at Port Higin, N. B. R. BARRY SMITH, Sec'y.

May 26th, 1900. The Fortieth Annual Meeting of the Associated Alumni of Acadia College will be held in the College Chapel, Wolfville, on Wednesday, June 5, at 8.30 p. m. W. N. HUTCHINS, Sec'y-Treas. Canning, N. S.

The thirty-third annual meeting of the P. E. Island Baptist Association will be held with the Springfield church, near O'Leary Station, commencing on Friday, June 29, on the arrival of the morning train from Charlottetown. Church letters all to be forwarded to Rev. J. C. Spurr Pownal at least ten days before the time of meeting. ARTHUR SIMPSON, Secretary of Association.

The fiftieth Annual session of the N. S. Western Baptist Association will be held at Middleton beginning at 10 o'clock, a. m. Saturday, June 16 h next. This session will also be observed as the Centennial of the Organization of the Nova Scotia Association in 1800. The Associational B. Y. P. U. will convene on Friday, June 15th, at 2 p. m. All churches are entitled to send delegates. All church letters should be mailed in time to reach the clerk, not later than Saturday June 9th, in order that a digest may be prepared for Association. W. L. ARCHIBALD, Clerk. Milton, Queens Co., N. S.

The Carleton, Victoria and Madawaska Quarterly Meeting will convene with the Baptist church at Centreville, Carleton county, on Friday June 15th at 7.30 p. m. A good programme is being arranged and a large attendance requested. E. P. CALDER, Sec'y-Treas.

The Western Association of N. B., will convene with the Blissfield Baptist Church, at Doaktown, N. B., Friday, June 22nd, 2.30 p. m. All churches which desire to forward with their letter a donation for denominational work, are requested to register the same. All letters are required to be sent to my address, before the 15th of June to enable me to prepare a digest. C. N. BARTON, Clerk. Meductic, York Co., N. B.

There will be (D. V.) a meeting of the Board of Governors, of Acadia University, in the Chapel of the College, on Tuesday the 5th of June at 7.30 p. m. The Board will meet also on Thursday, the 7th, at 9 a. m. S. B. KEMPTON, Sec'y. Dartmouth, May 16th.

Delegates to the N. S. Western Association will kindly send names to the chairman of entertainment committee at Middleton, not later than June 9th. An unusually large gathering is expected and the committee craves the most generous consideration of visitors. The Association can depend on Middleton's well-known hospitality being at its best. We, however could not be responsible for children or those wishing merely to make a visit. State means of conveyance. Delegates arriving by train will proceed to the church for any information from the committee. N. F. MARSHALL, Chairman Ent. Com. Middleton, May 17th.

The Albert county Quarterly Meeting will meet with the Hopewell Cape section of the Hopewell Baptist church June 5th, at 2.30 o'clock. The Rev. C. W. Townsend will preach the quarterly sermon; missions will be spoken to by Rev. H. H. Saunders; temperance, Rev. John Miles; education, Rev. Milton Addison. We hope to see a goodly number present. F. D. DAVIDSON, Sec'y-Treas.

The Southern Association of New Brunswick will convene with the "first Johnston Baptist church," at Thornton, on Friday July 6th, at 10 a. m. Will the clerks of all the churches in the Association kindly see that their church letters are sent to the undersigned at Fairville, St. John, not later than June 25th. The different committees will kindly attend to their reports, so that all will be in readiness. W. CAMP, Moderator. J. F. BLACK, Clerk.

The Annual Reunion of the Alumnae Association of Acadia Seminary, will be held on Monday, June 4th, at 7.30 p. m., in Alumnae Hall, and the business meeting on Tuesday, June 5, at 4 p. m., in a classroom of the Seminary. BLISS F. JOHNSON, Sec'y. Wolfville, May 18th.

The N. S. Central Association will convene, by invitation, with the Aylesford Baptist church on Friday, June 22nd, at 2 o'clock, p. m. At 10 a. m. of that day, the dedication exercises, connected with the opening of our new house of worship, will take place, Rev. E. M. Keirstead, D. D., preaching the dedicatory sermon. A cordial invitation is extended to all delegates who can, to come on Thursday and participate with us in the morning services. We are laying our plans to provide the best entertainment which the well-known hospitality of Aylesford homes can afford, to all regularly accredited delegates, but cannot hold ourselves responsible to do more. Let all the churches appoint their delegates early, and let the clerks remember to send our chairman of entertainment, Bro. L. O. Nelly, Aylesford, N. S., a list of them at once, saying how each will come, by train or carriage. We shall aim to do our best, but need the careful and prompt co-operation of all to insure its accomplishments. JOHN BURR MORGAN, Pastor.

Discomfort After Eating.

People who suffer after eating, feeling oppressed with a sensation of stiffness and heaviness, and who frequently find the Food both to distend and painfully hang like a heavy weight at the pit of the Stomach, or who have Constipation, Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Headache, Disgust of Food, Gaseous Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat; should use a few doses of

RADWAY'S PILLS.

Which will quickly free the system of all the above-named disorders.

DR. RADWAY & CO., New York: Dear Sirs—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing in and drinking hot water at the Hot Springs, Ark., but it seemed everything failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used six boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleepy drowsy feelings; felt like a drunken man; pain right above the navel, like as if it was bile on top of the stomach. My bowels were very costive. My mouth and tongue sore most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food came up again. I could only eat light food that digests easily. Please send "Book of Advice." Respectfully, BEN ZAUGG, Hot Springs, Ark.

Radway's Pills

Are purely vegetable, mild and reliable. Cause perfect digestion, complete absorption and healthful regularity.

For the Cure of All Disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Piles.

SICK HEADACHE and ALL DISORDERS OF THE LIVER.

Price 25 cents per box. Sold by all druggists, or sent by mail on receipt of price. RADWAY & CO., 7 St. Helen Street, Montreal, Canada.

Be sure to get Radway's. Look for the "U. S. Government "R. R. R." stamp on what you buy.

Frost & Wood Plows are Good Plows



Our NEW NO. 21 is modeled 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 ever greater approval. Being somewhat higher in the mould-board 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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The complete line of FROST & WOOD PLOWS includes twelve different styles and sizes adapted to every condition of soil and all kinds of work.

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BRANCHES:

St. John, N. B. Truro, N. S.

Headache
Is often a warning that the liver is torpid or inactive. More serious troubles may follow. For a prompt, efficient cure of Headache and all liver troubles, take

Hood's Pills
While they rouse the liver, restore full, regular action of the bowels, they do not gripe or pain, do not irritate or inflame the internal organs, but have a positive tonic effect. 25c. at all druggists or by mail of G. I. Hood & Co., Lowell, Mass.

MOTHERS DO NOT FAIL TO SEE that you obtain the original and genuine McLellan's Vegetable Worm Syrup—safe, pleasant and effectual at all times.

Eczema Tortured A Child.

About three years ago I had to leave school with sore hands. My teacher said it was Salt Rheum or Eczema and told me to see the doctor.

Mother got some medicine, but it did me no good.

After I had suffered with the itching and burning about three months, mother thought she would try Burdock Blood Bitters.

I only took two bottles, when my hands got completely cured. —Emma Sheridan, Parry Sound, Ont.

Kendrick's Liniment is always satisfactory, never disappointing.

INDIGESTION CAN BE CURED.

An Open Letter from a Prominent Clergyman.

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

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

Invigorating Syrup.

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

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

Sold Everywhere at 50 Cents per Bottle.

Use the Granger Condition Powders for a genuine tonic and blood cleanser for Horses and Cattle.

THAT PALE FACE

may be a sign that your blood is poor in quality, and deficient in quantity.

Puttner's Emulsion

produces pure, rich blood, and restores vigor and strength, and bloom to the cheek.

Always get
PUTTNER'S it is
THE BEST.



The Home

Woman's Sphere.

They talk about the woman's sphere. As though it had a limit; There's not a place in earth or heaven, There's not a task to mankind given, There's not a blessing or a woe, There's not a whisper, yes or no, There's not a life, or death, or birth, That has a feather's weight of worth, Without a woman in it.

How to Use Pearl Tapioca.

Pearl tapioca can be used in any way the heavier flaked tapioca can. The grains however, are smaller, and it is not necessary to soak it over night, as we did old fashioned tapioca. Cover it with cold water, or clear cold stock if it is to be used for a soup, and let it slowly come to the boiling point and simmer. It will gradually absorb the liquid around it, and more must be added. When the globules of tapioca are perfectly clear, without any opaque, white speck in the centre, the tapioca is ready for use. It is now a tiny ball that will melt in the mouth when tasted, and has merely form enough to keep it together. In this state use it in a well seasoned clear consommé soup. To a quart of consommé add four tablespoonfuls of pearl tapioca measured before cooking and cooked in clear consommé. Do not cook it after it becomes clear, or it will melt into jelly by losing its form. It takes about half an hour's slow cooking to prepare pearl tapioca. For pudding, cook a quarter of a pound of pearl tapioca in a double boiler in a quart of milk, or add a quarter of a pound of cooked tapioca to the milk in a boiling state. Add three eggs well beaten, with a scant cupful of sugar and a flavoring of orange or lemon peel. Beat the pudding well. Add a pinch of salt and beat it again. Use a whip or fork, not a spoon, to beat it with. Pour the pudding in little cups and set these cups in water. Let them bake in this way for thirty minutes in a moderately hot oven. Serve them with a sweet cream sauce made of a pint of milk boiled, in which two raw eggs thickened with two teaspoonfuls of flour and one of corn starch have been stirred. When the eggs and thickening of cornstarch and flour have been added to the milk let the mixture cook in a double boiler for three or four minutes, stirring it all the time. Add a seasoning of orange or lemon peel when the milk is boiled. Strain the sauce through a sieve.—Ex.

Wholesome Greens.

A great many otherwise sensible people do not appreciate the dandelion as a salad or pot green because it is a free gift of the fields in this country. In other countries, especially in France, where the dandelion is raised in gardens, or in England, where it is said inferior plants are sometimes sold for the genuine dandelion, the plant is extensively used not only as a tonic medicine, but as an appetizing table green. Dandelion leaves should be carefully gathered just before it blossoms for a pot herb, or when it first sprouts for salad. The mistake often made is to overlook dandelion greens until they have a rank flavor and are reduced to dark strings. Wash the greens, removing all dried grasses or any other foreign matters mixed with them. This can be readily done by washing them in extra large pans, so sand and any heavy matter clinging to the leaves will sink to the bottom. Never turn off the water in which greens are washed, but lift them out of the water first into a fresh pan of water. Put greens of any kind intended for boiling in a large pot containing abundance of boiling water salted, and let them cook steadily for fifteen or twenty minutes if they are a little old. Pour them in a colander to drain them. Dash cold water over them to freshen and cool them, and let them stand until you are ready to use them. Stew them up with a tablespoonful of butter and salt and pepper for every vegetable dish of greens. As soon as they are heated very hot they are ready to serve. Slice a cold boiled egg over them as a garnish or add to dandelion greens triangular sippets of brown toast and crisp little rolls of fried bacon. A dandelion salad may have little cubes of well browned bacon stirred through it in place of oil. Use an abundance of good cider vinegar with this salad. The leaves of the dandelion make a more delicious salad green when bleached by hilling them up with sand. Young dandelion leaves when bleached have scarcely any more of the intense bitter flavor of the old leaf than lettuce leaves have. The young green leaves of spring have only enough to render them an agreeable pot green. When the leaves become rank and bitter they are too old to be boiled for greens.

Wheat Muffins.

There are two varieties of wheat muffins, those raised with yeast and baked on a griddle as English muffins are, or in the oven in muffin pans, as the New England muffins usually are, and those made with baking powder. To make a raised muffin which is to be baked in the oven, make a batter with a quart of flour, one tablespoonful of butter rubbed through the flour, one pint of warm milk, half a cake of compressed yeast, or half a cup of liquid yeast; two well beaten eggs and a teaspoonful of salt. Let the batter raise over night: in the morning fill deep muffin tins half full and let them rise to the top of the tins. Bake them in a quick oven twenty minutes. Raised English muffins are never made at home in England, but are always procured at the baker's cold, and then toasted for breakfast or tea, when they are served. It is hardly possible to make these muffins successfully at home, because they are the result of baker's methods, and can only be successfully baked in a large baker's oven.

Household Worries.

MAKE SO MANY WOMEN LOOK PREMATURELY OLD.

They are the Fruitful Source of Headaches, Nervous Disorders, Pains in the Back and Loins and the feeling of Constant Weariness that Afflicts so many Women.

Almost every woman meets daily with innumerable little worries in her household affairs. Perhaps they are too small to notice an hour afterward, but these constant little worries have their effect upon the nervous system. Indeed, it is these little worries that make so many women look prematurely old. Their effect may also be noticeable in other ways, such as sick or nervous headache, fickle appetite, pains in the back or loins, palpitation of the heart, and a feeling of constant weariness. If you are experiencing any of these symptoms it is a sign that the blood and nerves need attention, and for this purpose Dr. Williams' Pink Pills for Pale People are woman's best friend. They are particularly adapted as a regulator of the ailments that afflict women, and through the blood and nerves act upon the whole system, bringing brightness to the eye, and a glow of health to the cheeks. Thousands of grateful women have testified to the benefit derived from the use of Dr. Williams' Pink Pills.

Among those who freely acknowledge the benefit derived from this great medicine is Mrs. Jas. Hughes of Dromore, P. E. I., a lady who possesses the respect and esteem of all who know her. Mrs. Hughes speaks of her illness and cure as follows: "Until about for years ago I had always enjoyed good health, and was looked upon as one who possessed a robust constitution. Then I began to grow weak, was troubled with severe headaches, and frequently with violent pains in the region of my heart, from which I would only find ease through hot applications. My stomach also gave me much trouble, and did not appear to perform its customary functions. I was treated by a skilful doctor, but although under his care for several months, I grew gradually weaker and weaker, until finally I was not able to leave my bed. Then I called in another doctor, whose treatment, although continued for some eight months, was equally fruitless. I was scarcely able to hold my head up, and was so nervous that I was crying half the time. My condition can best be described as pitiable. At this time a friend brought me a newspaper in which was the story of a cure of a woman whose case was in many respects similar to mine, through the use of Dr. Williams' Pink Pills. I then decided that I would give the pills a fair trial. When I began the use of the pills I was in such a condition that the doctor told me I would always be an invalid. I used four boxes of the pills before I noticed any benefit, and then I could see they were helping me. I used twelve boxes in all, covering a treatment of nearly six months, when I was as well as ever I had been in my life, and I have ever since enjoyed the best of health. I believe there would be fewer suffering women throughout the world if they would do as I did—give Dr. Williams' Pink Pills a fair trial.

A medicine that is not right is worse than no medicine at all—much worse. Substitutes are not right; more than that, they are generally dangerous. When you buy Dr. Williams' Pink Pills for Pale People be sure that the full name is on the wrapper around every box. If your dealer does not keep them they will be sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Second Quarter.

DEATH OF JOHN THE BAPTIST.

Lesson XI. June 10. Matt. 6: 14-29.

(May be used as a Temperance lesson).

Read Daniel 5. Compare Matt. 14: 1-12.

Commit Verses 21-24.

GOLDEN TEXT.

Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. 5: 18.

EXPLANATORY.

Note all through this lesson the contrasts between Herod and John.

I. A TROUBLED CONSCIENCE, OR A MARTYR'S CROWN.—Vs. 14-16. 14. AND KING HEROD. Antipas, the son of Herod the Great, who, thirty years before, murdered the innocents at Bethlehem. He was ruler over Galilee and Peraea. HEARD OF HIM. Of Jesus. The reports are described in our last lesson. Herod Antipas had one of his capitals at Tiberias, on the Sea of Galilee. AND HE SAID TO HIS OFFICERS (Matthew) THAT JOHN THE BAPTIST (whom he had murdered) WAS RISEN FROM THE DEAD, and thus was far more dangerous and terrible in his faithfulness than before when he reproved the King. THEREFORE MIGHTY WORKS DO SHEW FORTH THEMSELVES IN HIM. Better as R. V. "do these powers work in him." He thought that John had brought back with him those larger powers, those diviner gifts, which the spirit receives when it enters upon the heavenly life; and the prophet could not exert those powers in sterner reproof.

15. OTHERS SAID, to explain the great works of Jesus. Perhaps they said it to quiet Herod's conscience. THAT IT IS ELIAS. Greek for Elijah. Referring to the expectation that Elijah would return to the earth (Mal. 4: 5). THAT IT IS A PROPHET. A new prophet rather than Elijah; or one like the old prophets, who worked miracles in the far-away past of their history.

16. BUT . . . HEROD . . . SAID. Impelled to this opinion by his guilty conscience. The memory of his crime doubtless haunted him, as Banquo's ghost haunted Macbeth with its silent horror: "My conscience hath a thousand several tongues, And every tongue brings in a several tale, And every tale condemns me for a villain." —Shakespeare.

II. THE WICKED KING AND THE FAITHFUL PROPHET.—Vs. 17-20. 17. FOR HEROD HIMSELF. Influenced by personal reasons, not urged by others. BOUND HIM IN PRISON. At Macherus, according to Josephus (Ant., xviii., 5: 2). FOR HERODIAS' SAKE, HIS BROTHER PHILIP'S WIFE. The crime of the guilty pair was one of manifold malignity and double-dyed turpitude.

18. FOR JOHN HAD SAID. Better "said," imperfect, implying that he said it repeatedly. Herod probably invited John to preach before the court. IT IS NOT LAWFUL FOR THEE, etc. (1) Because he had put away his lawful wife. (2) He had persuaded Herodias to forsake her husband, Herod's brother Philip, for the sake of his rank and wealth. (3) He had married Herodias, his niece and sister-in-law, contrary to the law (Lev. 18: 12-14).

19. THEREFORE HERODIAS HAD A QUARREL AGAINST HIM, R. V., "set herself against him," was angry at him. She regarded him as her enemy. "In Cleopatra, the paramour of Mark Antony, Shakespeare has depicted the type of Herodias in all its features of mingled attractiveness and abandonment." AND WOULD HAVE KILLED HIM. To stop his mouth. She would kill the physician who only could cure her disease. The reason was that if Herod had yielded to John, she was a lost and ruined woman, dethroned, abandoned, disgraced, with nowhere to go. Either John must die or her whole life was lost. BUT SHE COULD NOT. She was his evil genius, but she could not succeed as yet in persuading Herod to give the necessary orders. He "let 'I dare not' wait upon 'I would.'"

20. FOR HEROD FEARED JOHN. As Queen Mary feared John Knox, and Ahab feared Elijah, though urged on by Jerebel. There is nothing so cowardly as a guilty conscience, or so to be feared by evil-doers as a holy man who voices the truth of God. He feared him, also, because of his influence with the people (Matt. 14: 5). AND OBSERVED HIM, in the old Latin sense of "guarded him," preserved him, kept him safe from the attempts of Herodias to kill him. Perhaps it was for this reason that John was sent to the distant Macherus. AND WHEN HE HEARD HIM. "All the verbs here are in the imperfect tense, describing actions continued or repeated from time to time." He seemed to have been fascinated by John, whose strong

character overawed him at times. There was a whole year during which Herod could see John in prison. HE DID MANY THINGS. His conscience being touched, he tried to make a compromise with it by doing a variety of good things from which he would otherwise have abstained. The R. V. accepts another reading and translates, "he was much perplexed," whether to obey his conscience or to continue in his sins. He wanted to please Herodias, but he dare not kill the prophet on account of his people. Herod was afraid of everything except God. John feared God, but no other being. HEARD HIM GLADLY. He was fascinated by the prophet. He possibly hoped that John would change, or give him some hope of a pacified conscience without repentance.

III. THE BIRTHDAY FESTIVAL, AND THE DUNGEON. Vs. 21-25. 21. WHEN A CONVENIENT DAY WAS COME, for Herodias' purpose. MADE A SUPPER, or banquet feast. The "supper" was the chief meal of the day, taken toward or at evening, and often prolonged into the night. TO HIS LORDS, the nobles and state officers. HIGH CAPTAINS Greek, "commanders of a thousand." The highest officers of the army. CHIEF ESTATES, "chief men," OF GALILEE.

22. THE DAUGHTER OF THE SAID HERODIAS: "or, of Herodias herself," even of the queen; a note of indignation. Not a common dancing girl, but her own daughter, was put to this degrading task, for the accomplishment of her malignant purpose. Her name, according to Josephus, was "Salome," a daughter of Philip, Herod's brother. CAME IN ("in ravishing attire of Eastern clime"), AND DANCED, usually with the accompaniment of tambourines or bells attached to the fingers, and with songs. "Dancing women were abundant, and in such banquets it was common for them to appear, transparently robed, and execute voluptuous and impurely suggestive dances. AND PLEASSED HEROD. The scheme succeeded. He was enraptured with her faultless grace and skill, "fascinated by the novel spectacle of a high-born and charming girl going through the voluptuous movements of an Oriental dance."

23. WHATSOEVER THOU SHALT ASK, etc., a wild and reckless promise that could have been made only by one who had lost his wits by drunkenness.

24. SAID UNTO HER MOTHER, WHAT SHALL I ASK? Which of all the beautiful things offered her,—"palaces, jewels, gorgeous apparel,—all that a girl's heart could desire." The mother said, THE HEAD OF JOHN THE BAPTIST. By what argument could she persuade her daughter to ask such a gift instead of riches, palaces and jewels? Professor Stalker puts these words in her mother's mouth: "Little fool, you know not what you ask: what would all these things be to you and me, unqueened and outcast, as we may be any day if John the Baptist lives." Ask that, and you can have the others; without that, all other things will be apples of Sodom.

25. SHE CAME IN STRAIGHTWAY WITH HASTE. She could not have done it if she had taken time to think. GIVE ME BY AND BY (O'd English for immediately), IN A CHARGER, a large dish or platter.

IV. THE KING AND THE MARTYR; FALSE AND TRUE SUCCESS.—Vs. 26-29. 26 AND THE KING WAS EXCEEDING SORRY. Not penitent, but abject and troubled. It was so different from what he expected. It was a gift burdened with danger and remorse, a Pandora's box of evils, but with no hope included. YET FOR HIS OATH'S SAKE. It should be "oaths," not "oath's." The word is plural in the original. AND . . . WHICH SAT WITH HIM. Probably if the oaths had been secret, he would not have hesitated to break them. The guests having no responsibility could easily sneer at his weakness if he broke his promise.

27. THE KING SENT AN EXECUTIONER. Probably to another part of the castle.

28 THE DAMSEL GAVE IT TO HER MOTHER. Herodias seemed to have triumphed after a year of waiting. But she gained little. She lost what she hoped to gain, for she died an exile. Nor could "all the perfumes of Arabia" wash away the stain of blood from her guilty soul.

29. HIS DISCIPLES . . . TOOK UP HIS CORPSE, AND LAID IT IN A TOMB, and then went and told Jesus (Matthew).

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From the Churches.

Denominational Funds.

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

OXFORD, N. S.—Baptized two happy believers in Christ last Sabbath morning, and gave the right hand of fellowship to four in the evening.

LEINSTER STREET BAPTIST CHURCH.—Eight persons have recently been baptized into the fellowship of the Leinster St. Baptist church, four having been baptized on last Sunday evening.

BERWICK, N. S.—The church in Berwick is not without some tokens of the Master's presence. At the May communion season four received the hand of fellowship in the morning, and three were baptized in the evening.

MIDDLETON.—Baptized two sisters at Port George, May 20th. The brethren here have organized a prayer meeting and Sabbath School.

ST. ANDREWS, CHARLOTTE COUNTY, N. B.—The work still goes on. On May 6th I had the very great pleasure of baptizing, at the shore of these beautiful waters, four converts in the presence of a very large gathering.

NEW CANADA, N. S.—On Sunday morning, May 20th, seven more happy believers in Christ, were baptized into the fellowship of the new Canada Baptist Church, namely: Mrs. Jas. W. Weitzell and her son and daughter, Mr. Howard Conrad and daughter, Mrs. Nathaniel Boliver and her daughter.

CAMBRIDGE, N. S.—The pastor and wife, wish, in this public way, to express their gratitude and thanks to the members of the church and congregation of the Waterville and Grafton sections, for their presence at our home on the evening of the 12th of April, and for the donation then and afterwards presented, to the amount of \$25.

WINDSOR, N. S.—On May 6th one young lady was baptized and the hand of fellowship was given to nine, four of whom had been received by baptism, one by experience and four by letter.

TRYON, F. E. I.—I had the pleasure on Sunday, May 13th, of baptizing five of our young people, in the Tryon River. They were some of the results of the Union services held here last winter.

Rand and the Micmacs.

I have just read with great interest and enjoyment the Memorial Volume with the above title. It is a most praiseworthy attempt to perpetuate the memory of one of the noblest and best of men.

It is to be hoped that his book may have a ready sale. It is also to be devoutly wished that God would raise up some one to take up this work of carrying the Gospel to that needy, though diminishing people, for whose salvation Dr. Rand labored with so much of faith and heroic toil and self-denial.

Ordination Service.

The Council called by the Sackville, N. B., Baptist church to consider the propriety of setting apart their assistant, Pastor William R. Robinson, to the work of the gospel ministry, duly met at 2 30 p. m., on Monday the 21st inst.

Bro. Robinson, while Rev. R. Barry Smith delivered the charge to the candidate, and Rev. Dr. Steele spoke to the church. The sermon and addresses were much appreciated by all present.

The candidate on this occasion is, I may say, well-known throughout our Province. For several years he was employed as lecturer by the I. O. G. T., which brought him in contact with the public in almost every city, town, village and hamlet in New Brunswick.

F. W. EMMERSON, Clerk. Sackville, N. B., May 22nd.

Temperance Lesson.

In the "International Lessons" June 10 has been selected as a temperance lesson. In it are shown the dire results of the loss of self-control, and from it the sacredness of a promise or pledge may be taught.

(MRS.) LAURA J. POTTER, Prov. Supt. of Dept. of Temperance. Canning, N. S., May 21st.

Cash for Forward Movement.

H. H. Blyth, Esq., \$40; Rev. Chas. Henderson, \$5; N. A. Rhodes, \$125; Frank J. Patten, \$3; Geo. E. Worthylake, 50c; Wm.

Chipman, \$12.50; David Young, \$1; Albert Levy, \$2; Benj. Heisler, \$1; Nathan Baker, \$1; Cyrus Young, \$5; Jacob Levy, \$1; Obed Baker, \$1; Chas. E. Stronach, \$1; A dear Bro. in Malden, Mass., sends a contribution that was not previously pledged, and expresses the hope of being able to do more later. That is good.

Receipts of Associated Alumni of Acadia College.

FROM MAY 17 TO MAY 24. P. W. Hill, E. W. Sawyer, Rev. H. H. Saunders, Miss E. J. Yuill, \$1 each; Rev. Dr. Trotter, J. H. MacDonald, J. E. Goucher, \$2 each; Rev. Dr. Sawyer, E. M. Chesley, \$3 each; F. R. Haley, L. S. Morse, \$5 each; C. B. Whidden, \$26.

The great Ecumenical Conference seems destined to have an immense influence in the progress of the Kingdom of God, if we may judge from the glimpse which we get of it from the June number of the Missionary Review of the World.

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MARRIAGES.

HULBERT-MAYNARD.—At Antigonish, May 16th, by the Rev. W. H. Robinson, Wm. J. Hulbert, of Antigonish, to Violet May Maynard, of Dedham, Maine.

BREWER-STIRLING.—At the residence of the bride's father, Young's Cove, Annapolis Co., N. S., May 2, by Rev. J. O. Vince, Henry H. Brewer, of Devonshire, England, to Lizzie E. Stirling, of Young's Cove, Annapolis Co., N. S.

BOYER-EBBETT.—At the residence of the bride, Middle Simonds, May 12th, by Rev. A. H. Hayward, Adolphus E. Boyer, of Lower Wakefield, to Mrs. Margarette Annie Ebbett of Middle Simonds.

FREEMAN-MIDDLEMAS.—At Caledonia, May 9th, by Rev. F. C. Cooper, Deacon E. G. Freeman of Milton, to Mrs. Geo. Middlemas of Caledonia.

ALWARD-ATKINSON.—At the home of the bride's father, Havelock, May 17th, by Pastor J. W. Brown, Geo. Alward to Mary Atkinson.

MORSE-ALWARD.—At the home of the bride's sister, Havelock, N. B., by Pastor J. W. Brown, May 19th, Chas. Morse to Elizabeth Alward, both of Havelock.

HURLBERT-REYNARD.—At Canaan, Yarmouth County, May 23rd, by Rev. M. W. Brown, John H. Hurlbert of Canaan and Elizabeth Reynard of Tusket-Lakes, Yarmouth County, N. S.

* * *

DEATHS.

HOYT.—At Millville, May 23rd, Jarvis S. Hoyt, aged 19 years and 10 months.

GRAHAM.—At De Bert, N. S., on May 8th, the infant child of George and Hannah Graham, aged 3 months.

KINGSTON.—At Havelock, May 15th, Alexander Kingston, aged 43 years. He has been a successful merchant and his loss is much felt. He leaves a wife and 3 children to mourn his loss.

BRINTON.—Mrs. Laura Hicks Brinton died at the home of her parents, Mr. and Mrs. Hicks, Berwick, April 16th, aged 26. At the age of sixteen she was baptized by Rev. E. O. Read, and continued a steadfast disciple until her death. She leaves a husband and two children, besides parents, brothers and sisters to mourn her loss. But they are comforted by the thought that their loss is her gain.

SLOCUMB.—At Middleton, April 19, at the age of 76, Mrs. Slocumb, widow of the late Capt. Jos. Slocumb of Port George. Though an invalid and bed-ridden for a number of years, she bore her suffering with unusual patience. Her faith was unwavering. Her suffering therefore proved to be the chastening of God which purified. Cheerfulness pervaded her sick room and added to the pleasant memories of loved ones. Three daughters and two sons cherish loving memories of the departed mother.

CARRUTHERS.—On the afternoon of April 14th, Mary, relict of the late Peter Carruthers, entered into rest from her home in Kentville. Sister Carruthers was the daughter of Father Edward Manning, and at time of her death was within a few months of 95 years of age. During the last six years our sister has been invalided, but her mind was clear and her faith knew no doubt. With tenderest hand and loving heart her son and daughter have ministered unto her during these years, and now that she is gone may the Lord comfort them in their sorrow.

NELSON.—At Cornwall, Prince Edward Island, May 14th, Hannah Smith Nelson, aged 69 years. Mrs. Nelson was the widow of the late John Nelson, and leaves five sons and two daughters. She was a member of the North River Baptist church, and has been a member of our denomination for over 50 years. She was baptized by the late Rev. M. Miles, at Medipedia, New Brunswick, when only 18 years old. Through her long life she has been a steadfast and unflinching follower of the Lord Jesus. During her last sickness his Spirit was her constant support.

First National Baptist Convention, Winnipeg, July 6-13th, 1900.

Arrangements are practically completed for transportation of delegates to Winnipeg under the able and efficient leadership of Rev. J. B. Morgan, Aylesford, N. S. Mr. Morgan will be glad to answer all inquiries, and is doing all in his power to make the trip everything that could be desired.

It is proposed to have all Ontario and Quebec delegates start from Toronto via the C. P. R., on Tuesday, July 3rd, reaching Owen Sound in time to take the steamer that evening for Port William. After two days' delightful companionship aboard the C. P. R. steamer, a special train will be in waiting at Port William on Thursday evening, July 5th, which will reach Winnipeg Friday morning July 6th. So many people have expressed a desire to travel by boat, that it was deemed wise by the committee to put the programme ahead one day in order to make this possible. Delegates will obtain certificates when they purchase their tickets, and on presentation of the same at Winnipeg will receive return transportation free, either by rail or by way of the lakes as they may choose. The steamer route in addition to being so much more delightful for summer travel is considerably cheaper.

Those intending to go are earnestly requested to send their names at once to Mr. Morgan or to the Secretary of the Committee.

It is hoped that the maritime province delegates will be able to meet those from Ontario and Quebec either at Toronto or the "Soo," and all travel together. Every arrangement is being made for the comfort and pleasure of all who go.

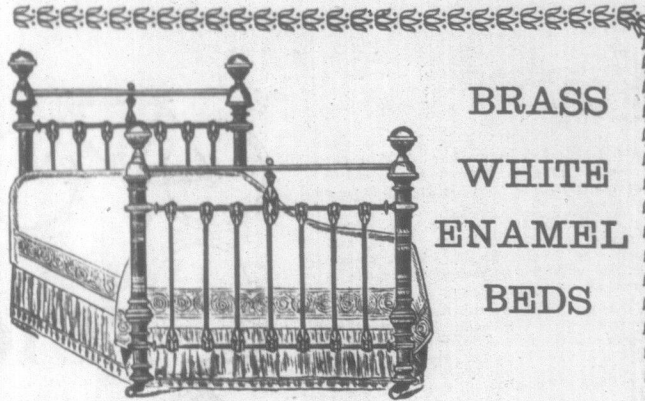
Free entertainment is being provided for 125 delegates including all speakers and their wives. Those desiring entertainment in Winnipeg will do well to write at once to W. A. McIntyre, Esq., Winnipeg, Chairman of the Entertainment Committee. The rule of "First come first served" will be followed.

There will be over forty speakers take part in the regular programme. The addresses are limited to 25 minutes. Besides the Sunday sermons there will be a sermon at the beginning of each day, the aim of which will be to keep the whole proceeding upon the highest spiritual plane. All sessions will begin with devotional services. There will be ample time for the discussion of all questions presented. Resolutions of great importance will be submitted bearing upon such questions as the preparation of a hymn book for the use of all our Baptist churches east and west, the granting of Government aid to denominational schools, and other important matters relating to separation of church and state. Among those who will have a part on the programme are Rev. W. C. Vincent, Rev. A. Cohoon, D. D., Rev. J. P. McEwen, Rev. J. A. Gordon, Rev. A. J. Vining, Rev. W. T. Stackhouse, Boston W. Smith, Esq., Rev. Dr. Spencer, Hon. John Dryden, Hon. H. R. Emerson, Rev. H. F. Adams, Rev. J. G. Brown, Rev. John McLaurin, D. D., Principal W. A. McIntyre, Mr. Parent, Principal McDiarmid, Chancellor Wallace, Prof. Farmer, President Trotter, Rev. C. A. Eaton, Rev. W. W. Weeks, Rev. Ralph Trotter, Rev. E. E. Daley, and others.

The earnest prayers of the churches are asked on behalf of this meeting. We are gathering for a great purpose, and the papers, addresses and discussions, will give to our whole denomination a new impulse and inspiration. It is hoped that as many of the churches as possible will send their pastors and that a very large delegation will attend. The details and programme will be published as soon as possible. On behalf of the Committee.

* * *

Lord Strathcona will move the second reading of the colonial marriage bill in the House of Lords on Monday. The bill proposes to legalize in Great Britain marriages which have been contracted in the colonies with the deceased wife's sister.



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Are now coming into greater use than ever, as being [most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

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is the most deadly of all diseases of children. It gives very little time in which to seek remedies. A little tiredness—a cough—feverishness—stiffled coughing—delirium—convulsions—and even at this critical period **LIFE IS SAVED** if this wonderful balsam is administered. It should be always on hand and given at the first symptom but it will nearly perform miracles whenever used.

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Foreign Missions

SPECIAL OFFERING, FAMINE RELIEF FROM MAY 9TH.

Hopewell church, \$121.50; Moncton church, \$110.87; Mr and Mrs J C Clark, \$5; Lizzie Crandall, \$2; Milton church, Queen's county, \$9.40; White Rock friends, \$12.90; Greenwood Mission Band, \$15; W M A S Upper Granville, \$3; Kentville church, \$31.09; Two friends, Germantown, \$2; A friend, \$2.50; Carleton B Y P U, \$3.15; Mary M Dimock, \$3; Sackville church, N. S., Sunday School and Christian Endeavor, \$14; 'N A,' \$3; Q M Shelburn county, \$9; Leinster St church per Miss Rising, \$2; DeBert church, \$2; Germain St church, \$40.42; Wolfville Mission Band, \$27; Halifax Herald per Amherst church, \$34.65; St Stephen church and Sunday School, \$62.03; Heathland Sunday School per E Hughes, \$1; St George 1st church, \$16; Mrs Sutherland, \$1; Halifax Herald per North River (Mrs Fulton), \$20; Spa Springs, \$3.75; Lower Aylesford Harmony Section, \$5; North Temple Sunday School, \$25; Moncton 1st church, \$2; 'A friend' Bear River, \$5; Mrs Lewis Smith and son, \$2; W M A S Nictaux West, \$6; (Per A Cohoon, Brazil Lake, \$7.49, Chester, \$3. Milton, Yarmouth county, \$25.50. West Yarmouth, \$20.69, Clarence B Y P U, \$2); Hampton Village church, \$26.38; Forest Glen church, \$9.12; Elgin 1st church, \$5.75; Mapleton Section, \$1.00, and Goshen, \$1.17.—\$8.82; Mrs John Tuttle, \$1; Charles D Rockwell, \$1; John W Rockwell, \$3; W W Rockwell, \$3. Total \$763.26. Before reported \$1445.87. Total to May 26th, \$2209.13.

FOR MR. GULLISON'S SUPPORT.

Rev J E Tiner, \$3; Lower Aylesford, Harmony Section, \$1.50. Total, \$4.50. Before reported, \$103. Total to May 26th, \$107.50.

GENERAL.

W B M U, \$25; W B M U, \$5.60; A friend, \$5; George Holmes, \$1.50. Total \$32.10. Before reported, \$5357.10. Total to May 26th \$5389.20
J. W. MANNING, Sec'y.-Treas.
St. John, May 26.

CANADIAN PACIFIC RY.

Summer Tours

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"IMPERIAL LIMITED"

to the Pacific Coast will be put in service commencing June 11, 1900.

New Route to QUEBEC

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—Dominion Medical Monthly.

A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application.

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News Summary

In the House of Commons Saturday Mr. Henry Campbell-Bannerman unveiled a statue of Mr. Gladstone, whom he entitled the "greatest parliamentary figure of our time."

A further remittance of \$100,000 was cabled Saturday from New York to Dr. Louis Klopsch, at Bombay, India, representing contributions to the Indian famine relief fund.

Two members of the Princeton sophomore class, Hay of Nalty, N. J., and Augur, of Evanston, Ill., were drowned Sunday while trying to shoot the rapids in a canoe in Kingston dam.

The grand jury at the Assizes court at Welland, Ont., Wednesday brought a true bill against the canal dynamiters, Dullman, Walsh and Nolan. On the indictment being read to the prisoners each pleaded not guilty. The trial will commence Thursday morning.

A statue of General Grant, presented by the Grand Army of the Republic to the nation, was unveiled in the great rotunda of the Capitol at Washington on Saturday in the presence of the widow, daughter and descendants of the hero of Appomattox.

Premier Waldeck-Rousseau in the French Chamber of Deputies on Tuesday outlined the policy of the government and emphatically declared that the government is opposed to reopening the Dryfus agitation. A vote showed 274 ministerialists and 226 opposition members.

Mrs. Guest, of Hamilton, Ont., had four brothers, Frederick, James, Arthur and Joseph Witts, and one nephew, Bugler Witts, in General Buller's army. Mrs. Guest has word of the death of her brother, Fred, and her nephew, of wounds received in battle.

Notwithstanding government opposition, the second reading of the bill to enable women to be elected aldermen and councillors in the new borough councils, formed under the London government bill of 1899, was carried in the House of Commons Wednesday by a vote of 248 to 129.

At a meeting of the Ottawa City Council Monday night the by-law extending the fire limits was defeated, so that everything now stands as before the fire. This is on account of failure to secure satisfactory arrangements with the lumbermen.

The following cable was received by Lord Minto Tuesday morning from Mr. Joseph Chamberlain, secretary of state for colonies:

"Congratulate Canada on great services rendered by Canadian artillery in relieving Mafeking (Signed) 'CHAMBERLAIN.'"

Charles W. Muesey, the embezzling cashier of the Merchants' National Bank of Rutland, Vt., pleaded guilty and was sentenced to seven years in the House of Correction Wednesday. John C. Farrar, the defaulting teller of the Waterbury National Bank, was sentenced to six years in the same institution.

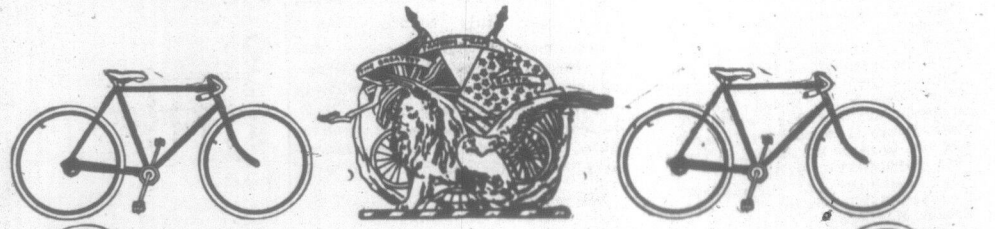
The official statement of the final results of the French municipal elections shows that out of 33,942 communes the Republicans won 24,832, the Reactionaries 8,515, the Nationalists 153 and candidates whose policy is in doubt 438. Outside of Paris the Republicans have secured an enormous majority.

The Ottawa and New York Railway expects to complete its bridge on the St. Lawrence by July 1. The scarcity of iron will not interfere with this work, as the superstructure is already on the ground and the masonry alone remains to be completed before the erecting of the bridge is proceeded with. A large staff of men are employed.

In moving the second reading of the Australian federation bill in the House of Commons Monday Joseph Chamberlain announced a complete agreement had been reached with the delegates on the lines of the government's proposals. The bill would provide that the right of appeal to a privy council should be maintained in every case where other than Australian interests were concerned.

The Toronto Globe's special cable from London, May 21, says: Speaking at the newspaper press fund dinner on Saturday night, Captain Lambton, of H. M. S. Powerful, who commanded the naval contingent during the siege of Ladysmith, said: "I have seen our colonial all over the world, and they are, if anything, better men than ourselves. A finer lot of fighting men never existed." Lord Grenesk said: "In the diamond jubilee procession were many princes, but the colonials formed the chief figure of the pageant."

That tight feeling in the upper portion of your lungs, is incipient bronchitis. You will proceed next to having inflamed lungs and pneumonia may follow. Adamson's Botanical Cough Balm will give immediate relief. It has never failed and will not in your case. All Druggists, 25c.



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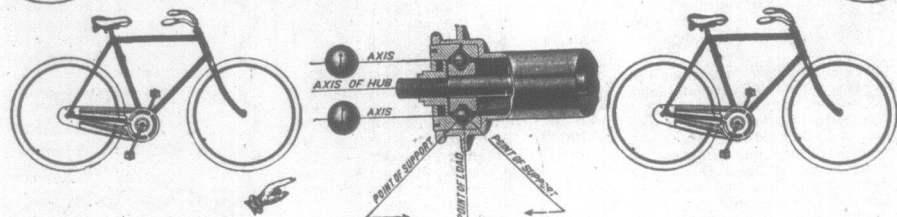
- COLUMBIA, E & D, TRIBUNE,
- SPALDING, STEARNS, CRAWFORD,
- STERLING, 20TH CENTURY, IDEAL,
- RAMBLER, FEATHERSTONE, MEISELBAKKE,
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"Joan of the Sword Hand." This, the latest book by Mr. Crockett, is a historical romance of a bygone age, in which the life of a lovely dutchess—and later, princess—gleams throughout. Joan is a noble woman full of daring and high-spirited independence, and able to defend herself and her kingdom when the necessity arises (as it does more than once) by her dexterous use of the sword. Especially does this accomplishment serve her in good stead when, secretly and in disguise, she visits the court of the royal suitor who has been chosen for her, determined that unless her heart sanction it, the marriage shall never take place. As might be expected, the adventurous Princess Joan falls in love with some one else, and her adventures are many and exciting. Mr. Crockett, has done some of his best work in "Joan of the Sword Hand." The book is also a specimen of the very excellent book-making for which Canadian printers are making so enviable a reputation. It is a book of interest and strength. Price, Paper, 75 cents. Cloth, \$1.25. The Copp, Clark Company, Limited, Publishers Toronto.

Dr. J. Woodbury's

Horse Liniment,

FOR MAN OR BEAST

HAS NO EQUAL

As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best results, and highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities: W. A. Randall, M. D., Yarmouth. Charles I. Kent. Joseph R. Wyman, ex-Mayor. R. E. Fellers, Lawrentown. Manufactured at Yarmouth, N. S., by

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156 POPULAR SONGS

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CHURCH BELLS CHIMES & PEALS

Purest copper and tin only. Terms, etc., free.

WOSHANE BELL FOUNDRY, Baltimore, Md.

The Farm.

Feeding Corn to Poultry.

Here are twenty-seven New-York State hens and pullets which in December laid twenty-six eggs. Not over five minutes a day on an average is the time given them, and whole corn is a too prominent item in the list of foods. The owner asks if he is feeding about right for quantity—three to four quarts of mash in the morning, cabbage generally at noon and two quarts of grain at night. He is feeding too light and not giving grain enough early in the day. If his mash is as bulky as it ought to be his hens could stand a quart of good wheat screenings or cracked corn in litter to scratch for after the mash. Whole corn should be fed moderately, only a few handfuls as they go to roost, to those which have failed to find their share of grain in the scratching litter. These hens are not getting too much corn. They could stand more of it, but it should be given in such form that they must busy themselves to get most of it.—(Farm Poultry.

Good advice and excellent suggestions may be given, but it is only when the time arrives for performing certain essential duties that one understands what is required. Corn is one of the best of foods for winter, yet there are periods during the winter season when the days are quite warm and the needs of the fowls are fewer. To feed the same quantity of corn irrespective of changes of the weather may increase the cost of food and lead to disease in the flock. An excellent plan is to lessen the corn as the occasion requires and increase the proportion of cut clover, adding to the ration of corn when severe cold prevails. No rule can be given to follow, as each individual must understand the needs of his flock and should have on hand a variety of food, the feeding of which to poultry should be regulated according to existing conditions. By careful observations one will soon have no difficulty in feeding in the proper manner.—(Poultry Keeper.

Where The Weed Seed Lay.

He had always had a love for outdoor life, but came to outdoor work past middle life.

He was an island, surrounded by a gulf of neighbourly advice, into which ran silently a stream of the elder experience of his fathers across the water.

He himself experimented with a mixture of both.

The neighbours carted off all the barn and stable manure and let it rot out of sight and smell, except the little dug into the garden patch.

"Awfully wasteful!" he said, and gathered it up and spread it on a field destined for winter wheat.

"Sie'll be sorrowful ober dat!" said an old Dutch neighbour. "De manure is foll weed seed!"

And sorrowful he was, for sorrel came up first before the wheat, and dog fennel succeeded in out-topping both.

"Worth nothing for hay, even!" he said. So he had to mow it and dry it and feed it to the flames.

He swears he will keep a good, honest manure pile in the future, as his fathers did, and let it rot well, year in and year out, before applying it to the wheat land.—(L. A. N., in National Rural.

Vermont Possibilities.

John Gould, the noted Ohio diaryman, has been talking at some of the farmers' institutes. In giving some of his observations in regard to Vermont crops, soil and possibilities he says: "We honestly doubt if Vermont has as yet fully realized the possibilities of her own resources in home grain and clover growing. With such evidence as we have come across we do not believe that the State, with clover established and corn growing pushed, would find it necessary to buy a bushel of Western corn with which to feed her dairies.

"I am sure Vermont is buying millions of dollars' worth of feed, making an enormous State tax, which might be saved, and with their Northern climate it would seem that oats, peas, clover and the like could be grown to perfection and save so much of the portine bills, though if grain must be purchased it would be the best policy to buy gluten, bran, etc.

"The man in the West has little conception of the agricultural value of this Champlain Valley of Vermont, which, while not level, like the Western prairie, is wonderfully fertile. Its grasses are very fine; bluegrass has almost the luxuriant growth of Northern Ohio, and no end of good stone with which to fence farms and make permanent roads.—(New-England Farmer.

Practical Work Among Bees.

Spring is here, summer will soon follow, and farmers should have everything ready for the hurrying part of the season; tools all repaired and put in shape for use. Farmers who keep bees should have their hives all ready, for it seems the delight of bees to swarm on your busy days. But if you are prepared the getting them in the hives is short work. Some people still hold to the old habit of blowing horns and rattling on tin pans, thinking that a din will cause the bees to light. If the noise has any effect, I would sooner think that it would scare them away. I have used a device like this: Take a piece of board, say ten or twelve inches square; bore nine or ten inch holes in it, and in each of these holes stick a corucob. Get a light stick fourteen to eighteen feet long, insert one end in this board, and when your bees swarm, elevate these cobs, and carry it around among the bees where they seem to be thickest, and they are quite sure to "settle" on them. Then you have only to empty them down before the already prepared hive. You see this saves climbing into trees, cutting off limbs and lowering them down, which needs a careful hand, and even then, for one cause or another, they are jarred off and the work has to be done over. This scheme simplifies matters, is very practical, is easily done, and there is no patent on it.—J. T. Elliott, in Germantown Telegraph.

Cocoanut Pudding.

The most delicious cocoanut pudding is of the white cocoanut. It is baked in individual cups, each one holding about a gill. The meat of a good sized cocoanut, grated fresh, should be used for this pudding, not dried cocoanut. Add a cupful of the milk of the cocoanut and the whites of six eggs beaten with half a pound of granulated sugar. Put in a pinch of salt, beat well, and stir in two cupfuls of milk and one cupful of cream. Season it, if you wish, with a grating of orange peel, though it is not necessary, and the pudding will not be so pure in flavor if it is used. Butter and dredge the cups with sugar before filling them.

* * *

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Health, Strength
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Until You Use
Paines Celery
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Reliable! Prompt!
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What this greatest of all modern medicines has done for sufferers in your condition may be learned from your friends and neighbors who have been made well by it.

The discoverer of Paine's Celery Compound was no idle theorist. Professor Edward E. Phelps, M. D., LL D., of Dartmouth Medical College, had positive proof of the great virtues of his wonderful discovery before he offered Paine's Celery Compound to his fellow practitioners and to the public.

For absolute reliability in banishing obstinate diseases from the system there is nothing that approaches Paine's Celery Compound. At this season of the year it should be used by everyone who is trying to get rid of nerve and blood diseases, dyspepsia, neuralgia, rheumatism and liver and kidney troubles. If you desire a certain and rapid cure, take nothing less than Paine's Celery Compound.

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**MILBURN'S
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FOR
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These pills are a specific for all diseases arising from disordered nerves, weak heart or watery blood. They cure palpitation, dizziness, smothering, faint and weak spells, shortness of breath, swelling of feet and ankles, nervousness, sleeplessness, anæmia, hysteria, St. Vitus' dance, partial paralysis, brain fog, female complaints, general debility, and lack of vitality. Price 50c. a box.

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of this "Ad." who intends buying an Organ we would say—Be sure and write us. Why? Because we sell the best organ (The Thomas) on the most reasonable terms, as thousands of our customers can testify.
Catalogue sent free on application.

JAS. A. GATES & Co.
MIDDLETON, N. S.

News Summary

Philadelphia has been selected as the meeting place of the Presbyterian General Assembly in 1901.

There were twenty business failures in the Dominion last week, against sixteen in the corresponding week of 1899.

Erskine Hall, one of the main buildings of the Hallowell, Me., industrial school, was destroyed by fire on Thursday.

Lieut. Colonel Otter cabled the Militia department to-day that he had recovered from his wound and was rejoining his regiment.

At Moncton Thursday, John Carroll, the seven-year-old son of Fred Carroll, lost an eye while investigating a fire-cracker which hung fire.

Price, McCormack & Co., one of the largest brokerage houses in New York, failed Thursday with liabilities estimated at \$13,000,000.

A fatal case of the bubonic plague has appeared in Durban. The victim is an East Indian. The local authorities are strictly enforcing precautions.

William Waldorf Astor has sent a cheque for £10,000 (\$50,000) to the Maidenhead, England, cottage hospital in celebration of the coming of age of his eldest son.

The Japanese government has joined the Chinese government in a strong protest against the compulsory inoculation of Japanese and Chinese in San Francisco with the anti-plague serum.

Walsh, Nolin and Dullman, who several weeks ago destroyed lock twenty-four in the Welland canal, were on Friday found guilty and sentenced to imprisonment for life.

Soldiers from districts where there is small pox will not be allowed to attend militia camps. This will effect the Collingwood and Port Arthur region. There is a large number of cases around Port Arthur.

Canada's pavilion at the Paris Exposition was opened Thursday without ceremony. Throngs visited the fur section, and it was greatly admired. The Queen's birthday was celebrated in the evening with a dinner.

Rev. J. L. Shaw has removed from Horsefield St., to 75 Kings St., where Mrs. Shaw is prepared to receive permanent or transient boarders as before. The situation is a very central one, quickly and easily reached by electric car from the railway station or the steamboat landings. Persons spending a day or two in the city will find it a very convenient stopping place.

The election for a member of the House of Commons to represent South Manchester in place of the Marquis of Lorne, resulted in a large increase in the unionist vote, the Hon. William Peel, son of Viscount Peel, the Unionist candidate, being returned. The result of the voting was: Hon. Wm. Peel, Unionist, 5,497; Mr. Lief Jones, radical and pro-Boer, 3,458; Unionist majority, 2,039.

Sir Wilfrid Laurier has received the following cable, which had been delayed by transmission, from Major General Baden-Powell:

MAFEKING, May 17, 1900.—Mafeking relieved to-day, and most grateful for invaluable assistance by Canadian artillery, which made a record march from Beira to help us.

(Signed) COL. BADEN-POWELL.

Chatin World: The catching of salmon has begun early this spring. The steamer Miramichi brought up six boxes for shipment on Friday, and four boxes on Monday. Sunday's storm left so ugly a sea in its wake that many of the nets had not been visited on Monday in time to catch the steamer. We have seen no salmon offered for sale in the local market, the owners expecting fancy prices in Boston and New York for the first catch.

In the great contest against the American Ice Company in New York City, the indictment of which was secured through the persistent activity of the New York Journal, the Attorney General has decided that the American Ice Company "is an unlawful combination, conducting its business in restraint of trade, in violation of the law and against public policy." Proceedings will now be taken to prevent the company from doing business as an unlawful combination to increase the price of a necessary commodity in a daily life.

Journey In Vain.

Mme. Guimond of Ste. Flavie Travelled Nearly 400 Miles on the Intercolonial Railway to no Purpose.

From Rimouski to Montreal—Hospitals Couldn't Cure her of Rheumatism Dodd's Kidney Pills have since done so.

STE. FLAVIE, QUE., May 27th.—This place is exactly three hundred and sixty-one miles from the city of Montreal. It is on the tidal water of the great River St. Lawrence where that stream widens out near the Gulf. It is thirteen miles nearer the open sea than Father Point, where the ocean liners are first spoken on their way from Europe to Montreal. It is near the Intercolonial Railway which turns away from the river towards New Brunswick at Little Metis, a few miles further east.

Mme. Marie Guimond, of Ste. Flavie, was afflicted with Rheumatism. Nothing she tried in Ste. Flavie could effect a cure. She decided to go to Montreal. It was a

long journey for a person in poor health, but Mme. Guimond undertook the trip. She might have saved herself the pain and expense. The doctors of Montreal could do nothing for her. However, she is now back in Ste. Flavie, perfectly well, but owing entirely to Dodd's Kidney Pills. The following letter explains the case:

Ste. Flavie, Feb. 16th, 1900
Sirs,—I have followed the treatment of the first doctors of Montreal for Rheumatism from which I have been suffering for six years, but I got no relief from it. I have taken seven boxes of Dodd's Kidney Pills and I am completely cured. I am telling all my friends of the excellency of this remedy and I thank you a thousand times.

Yours truly,
MARIA GUIMOND.



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Finest copper and tin only. Terms, etc., free.
McSHANE BELL FOUNDRY, Baltimore, Md.

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On wash day and every other day is **SURPRISE SOAP**

It will give the best service; it always uniform in quality, always satisfactory.

You cannot do better than have **Surprise Soap** always in your house.

SURPRISE is a pure hard Soap.

A Twice Told Tale.

A St. Thomas Lady in May, '97, Told How Doan's K'dney Pills Cured Her of Backache and Made Strong and Healthy.

In a recent letter she tells how she has enjoyed two and a half years of splendid health—free from pain or suffering.

There are very few remedies now on the market that will stand the test of time. All they do is to give a little temporary relief. They never go to the seat of the trouble and root it out of the system.

Not so with Doan's Kidney pills. Their action on the Kidneys is of a permanent curative character, altogether unlike any of the substitutes or cheap imitations.

One strong proof of this is the two statements made by Mrs. E. W. Trump, of St. Thomas, Ont.

The first of these, made May 10th, 1897, is as follows: "When I commenced taking Doan's Kidney Pills I was sick and miserable with severe pains in my back and kidneys. I was also very weak and nervous. Since using these pills the pains have been removed, my nerves have been strengthened and good health has been restored to me. They are a splendid medicine for kidney trouble of any kind."

The second statement which we give below is of recent date, and shows what splendid health Mrs. Trump has had since Doan's Kidney Pills cured her over two and a half years ago.

"Over two years ago I wrote telling of the cure made in my case by Doan's Kidney Pills. At the present time I am enjoying the very best of health, sleep well, eat well and my old enemies, backache and kidney trouble have never returned. Instead of misery and a broken down constitution, I have for the past two years enjoyed a fresh sense of the value and beauty of life."

At a banquet given Thursday evening at the Hotel Cecil in London to Sir Thomas Lipton, Mr. Joseph H. Choat, United States ambassador, presented to Sir Thomas the loving cup subscribed for by the American admirers of the owner of the Shamrock.

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To buy a high grade wheel for **\$45.00**
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This is the price we are offering last year's "Perfects." It is the best value offered in Canada and a chance in a life time. Only a few left. Every wheel fully guaranteed. We invite inspection.

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