

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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The College and a Business Career.

Some remarks lately made by Mr. Charles M. Schwab, president of the great United States Steel incorporation, to a body of students in attendance upon a New York Evening Trades' School, appear to indicate plainly that in Mr. Schwab's opinion a young man who has a business career in view, is unwise to take a College course as a part of his preparation for his life work. Mr. Schwab is reported as saying that, of the truly great men whom he knew in industrial and manufacturing lines, none were College bred men, but men who received an industrial or mechanical education, and who worked up by perseverance and application. He advised students to make an early start. The boy with the manual training and the common school education who could start in life at sixteen or seventeen could leave the boy who goes to College till he is twenty or more so far behind in the race that he could never catch up. It would seem, however, that in reference to the College man's chances of catching up, a good deal must depend upon the objective point. What is the goal? If it is simply a matter of developing capacity for business and of making money, it is very likely true that the man who has spent the four years necessary for taking the College course in acquiring a thorough elementary knowledge of the business to which he is to devote himself will maintain the important advantage which he has secured over the man who has gone to College. But one may well ask ought it to be the main object of any man's life to develop to the utmost the capacity for business, so as to be able to conduct productive industries on the grandest scale, and to accumulate wealth. May it not be well worth while for a man to sacrifice some measure of power in that direction in order to be something more than a director of business and a maker of money? What a man becomes can never be less important than what he produces. The man's own personality should be for him at least the great consideration, and whether we regard the matter in reference to the man's capacity for enjoyment, or in reference to that immeasurably higher standard of capacity for service to his fellowmen, can we doubt that he will be a larger man for having secured, as preliminary to his business career, the discipline and culture of mind; the intellectual poise, the habit of judicial investigation and the appreciation of the higher ideals of life, which the higher education may be expected to give? In regard to capacity for business, it must be recognized that after all it is largely a matter of natural endowment. The eminent business men, like the eminent poets, are born rather than made. If a man is endowed by nature with great ability for money making, the discipline of a College course will not rob him of that talent, and if he is born without business capacity he will never attain to any eminent success, though he be trained to business from the cradle. But, taking two men both eminently and equally endowed by nature with business faculty, let one go at sixteen directly to business, while the other takes four years at College before entering upon his business career, and we are much inclined to think that, other things being equal, when they have reached the age, say of forty-five, the College bred man will see much less reason to regret the disposition made of the years between 16 and 20 than will the other.

Good Roads in Ontario.

At the last session of the Ontario Legislature a bill was passed appropriating a million dollars of Provincial funds to aid the improvement of the public roads of the Province. This provision is however contingent upon the action of the municipal councils and the expenditure of the municipalities for the same purpose. The act provides that

before the first of January, 1903, the highways to be improved under a system of country roads may be designated by bye-law of the County Council with the approval of Township Councils. If advantage is taken of the provisions of the Act the result will be the expenditure of three million dollars (of which one-third will be from the Provincial treasury) in repairing the highways of Ontario. Calculating the cost of construction at one thousand dollars per mile this will give the Province 300 miles of first class highway, or about 65 miles to each county. There is scarcely any other expenditure of money which would yield more substantial returns.

The Joint High Commission.

It is stated that after the rising of the Dominion Parliament steps will probably be taken looking to an early meeting of the Joint High Commission for the settlement of questions now at issue between the United States and this country. Nothing definite has been given to the public in regard to these preliminary steps, but it is hinted that an informal meeting may take place between a representative of the United States and a member of the Dominion Government with the purpose of talking over the matter and ascertaining whether or not circumstances are favorable for the re-opening of negotiations.

Imperial Defence.

Respecting the matter of Imperial Defence, and the relation of Canada thereto, The Toronto Globe makes the following sensible observations:

"We think two objects should be kept in view: (1) Canada should pay her way, as she is now big enough and wealthy enough to do so. (2) The arrangements should be such as to give no encouragement to jingoism. Whatever is done should be done with as little 'hurrah' as possible, and on a basis of duty and prudence, not of glory. This, we think, is Principal Grant's idea, and so far we agree with him, though we do not think Canada has neglected her duty to such an extent as he says. (3) The burden, whatever it may be, should be laid as equally as possible on all the people. This is where the idea of occasional contingents is defective. A few enthusiastic young men pay the debt which we all owe; they bear the hardship and the danger, while the rest get off with a small pecuniary burden. The policy of occasional contingents is also defective because it works only in time of war. Now, the greatest advantage of remaining in the empire is peace; the greatest service performed by the British navy is the maintenance of peace. It is quite within the bounds of possibility that an occasion for sending another contingent may not arise for 25 years. But during that 25 years we shall enjoy the protection of the British fleet. This is really the matter on which attention should be concentrated. So far as land defence is concerned, we do our duty when we maintain our own militia, and render it unnecessary for British regulars to be stationed here. If these two things are kept in view—that the matter should be discussed on a peace basis, and mainly in reference to the sea—we think that we shall see our way more clearly."

A New Kind of Blockhouse.

According to a recent despatch from Pretoria, the operations of the Boers in train-wrecking have been greatly discouraged by the erection at many points throughout the country of a peculiarly ingenious and effective type of blockhouse. These blockhouses are designed and made by the 23rd Company of the Royal Engineers under Major Rice. Their walls are composed of two sheets of corrugated iron set six inches apart, and the space between filled in with stones. They are absolutely bullet-proof, the bullets being broken up after passing the outer sheet. All the material for these blockhouses are obtainable in the country, and a few days suffice to build one and set it up. In shape they are rectangular, octagonal or circular, and are built to hold from one to sixteen men. A special kind of

loop-hole has been devised, giving a range of ninety degrees. The entrances are protected by a wall, while a cobweb entanglement of barbed wire runs all round. These blockhouses are said to be in every way superior to sangars and trenches against an enemy unprovided with much artillery, as is now the case with the Boers, and their erection throughout the Vaal River and Orange River Colonies has contributed much toward rendering the policing of the country effective.

The Increased Indemnity.

The leader of the Government at Ottawa and the leader of the Opposition, with most of their respective followers, have been able to find at least one question on which they could see eye to eye and vote a hearty affirmative—the question, to wit, of increasing the sessional allowance from \$1,000 to \$1,500 for each member of the House and of the Senate. Something may of course be said in support of the course taken. It may be said that some other countries—notably the United States and Australia pay their members of Parliament much more than Canada will pay under the new arrangement, and also that in the case of some members \$1,500 is not an adequate compensation for the loss sustained in being away from their homes and their personal affairs for four or five months every year. We think, however, that the people will generally incline to the opinion that the reasons adduced for the appropriation of an extra \$500 yearly by each member of the House and Senate are scarcely sufficient. We doubt if there are many members who are at any serious financial loss by reason of their attendance upon Parliament. Many members find it possible to visit their homes several times in the course of the session, and thus by an occasional visit and correspondence they are able to keep pretty well in touch with their business. Then it is probable that in many cases the advertising a man receives through being prominently before the country is turned to his financial account. At any rate it does not appear that there has been any lack of men who were willing to enter Parliament on the consideration of receiving \$1,000 indemnity. If it is said that the running of elections involves members of Parliament in large expenses, it must be replied that the legitimate expenses are not very great, and if it is a matter of illegitimate expenses—why that is quite another story. At many sessions of our Dominion Parliament a great deal of time has been spent uselessly in making and listening—or more probably in not listening—to almost interminable speeches. We are inclined to think that if the time of the members of the House of Commons were used to the best purpose during the session of Parliament, \$1,000 would be a sufficient indemnity, and as much as the country can afford. As for the Senate, it would have been better to decrease the sessional allowance by \$500 than to increase it. The Upper Chamber would then be less desirable as an asylum for mere place-seekers and more attractive to a class of men willing to serve their country at some personal sacrifice. It should be remembered that in Great Britain members of Parliament receive no pay, and yet probably as large a proportion of men of first class ability is found in the British House of Commons as in the United States Congress whose members receive \$5,000 a year. If the time of Canadian politicians is of so large financial value to themselves as intimated by the member for Colchester who thinks \$1,500 quite too small an indemnity, then we should say that our members of Parliament must be getting rich so fast that they could well afford, from those motives of patriotism which appeal to them all so strongly, to give their parliamentary services without compensation in accordance with the motherland's example.

An Old Preacher on Preaching.*

BY REV. ALEX. MACLARNN, D. D.,
President of the Baptist Union, 1901.
[The Baptist Weekly.]

Fact and logic are both outraged by the names of the two Unions which join in this assembly. The division into Congregationalists and Baptists is faulty as if one said, Englishmen and Londoners, for all Baptists are Congregationalists. We are closest of kin among the Free churches, and perhaps, therefore, have sometimes been furthest apart, for cordiality often increases as the square of the distance. But we all feel the influence of the uniting tendency which is so marked a feature of the present time, and of which we are happy in seeing with us to-day a distinguished representative in the person of my old school-fellow and present friend, the first moderator of the United Free Church of Scotland. Our joint meetings do but demonstrate, on a somewhat larger scale, our relations in most cases all through the country. They are the natural expression of a real and felt unity, not a hollow show of an unreal. I sometimes venture to think that the ministers of the two churches are in more cordial and closer relations than their flocks are. But be that as it may, we all meet to-day as brethren with hearty good-will and mutual sympathy, and I esteem it a signal honor to occupy the place which I do, on so happy an occasion.

In casting about for a topic for this address, I have thought of many burning questions which it would be timely to discuss, but I feel it wisest to keep to my own *metier*. I am a preacher, and have been for more than half a century, I speak here mainly to preachers, and I venture to offer some considerations as to the preacher's office, its themes, its demands, its possibilities. No one will deny that the question of whether our preaching is efficacious as it might be is a burning question, too. Wide-spread searchings of the heart are at work among the Free Churches on that matter. And they have only too good ground in the contrast which would strike us as alarming if we were not so accustomed to it, between the immense amount of effort and the small results apparent. I suppose there are some 6,000 or 8,000 sermons delivered every Sunday by the ministers of our two denominations—and what comes of them all? We have covered the land with chapels, and yet do we even keep up with the growth of population? "Ye have sowed much and brought home little;" and if so much seed yields so scanty a harvest, the sower may well ask himself Why? No doubt there are trends of thought and habits of life to-day which make the preacher's task eminently hard, but we have no such difficulties to face as the first messengers of the Cross had to encounter and overcome. Are the philosophical or scientific tendencies of to-day worse than the front which wisdom-seeking Greece presented to them? Are the habits of to-day more antagonistic to the gospel than was the corruption that honeycombed the luxurious sensualism of Asia? Is the secularising influence of trade and imperialism more hostile than was the self-centred pride of Rome, with its cult of the Emperor? Is the ignorance of our slums more dense than the darkness that wrapped "the regions beyond?" And yet the Message conquered. Why not now? The message is the same; the divine power that clothed the messengers is the same. "O thou that art named the house of Israel, is the Spirit of the Lord straightened? are these his doings?" Surely there can be but one answer to the two-fold question—an answer which throws us back on ourselves, and bids us look to ourselves as the causes of the loss of power. The last character in which I should desire to stand before brethren whom I honor so highly and love so much, is that of an accuser. But I have nearly finished my work, and I would fain use the opportunity given me to-day, to leave some words which my younger brethren, whose task promises to be still more difficult than that of us older men, may perhaps feel to derive some additional weight, because they may be the last which the speaker will address to such an assembly. If I venture to speak of the preacher and his work, I must lay bare my own ideals, and to do that is to lay bare my own shortcomings, for our ideals are the sternest critics of our accomplishments.

It may be freely admitted that the preacher, as the Free Churches know him, is the result of a process of evolution starting with the simple New Testament arrangements. Whether the process has been legitimate, and the product satisfactory, or whether there are further developments to be expected and desired, need not concern us now. The point which I seek to make is that, whilst great authorities have told us that differentiation of functions is the mark of progressive evolution, we have in the preacher of to-day an apparent coalescence of three offices which are separate in the early church—those of evangelist, teacher, and prophet. I propose to deal with my subject under these three points of view.

THE PREACHER AS EVANGELIST.

The preacher is, first and foremost, an Evangelist—a bearer of good news. The very name contains a designation of the preacher's theme, for it, at least, makes this clear that he has to tell a fact, which is freighted

with gladness for a sad world. Whatever more the gospel is, it is primarily the history of something that did occur. The far-reaching pre-suppositions and implications of the fact, its force as the sprig of transformed humanity, of individual and social progress, open out into a wide room where all speculative and practical intellects may expatiate, but the beginning of all these is a person and the fact of his life and death. The grain of mustard seed grows into the great tree in whose branches all the birds can nest and sing, beneath whose shadow all the peoples can house. "We preach Christ crucified." It is one thing to preach salvation by Christ; it is another to preach Christ as the Saviour. The more we can free ourselves from the abstract and technical theology of the schools, and can make our words throb with the miracle of that loving, human heart, and with the pathos and power of that death for a world's sins, the more shall we deserve the name of evangelists. Hearts are more surely to be won by showing them Jesus crucified than by our comments on the sight. A Christ without a cross is a king without a throne. If our ministry is to have power, it must all centre in the death for the world's sins. Otherwise it will be like a light-house without a lamp. It will have no grip, no impulse, no regenerating power. "I, if I be lifted up, will draw all men." There are preachers who demagnetise the gospel, because they falter in the proclamation of that "lifting up" which, because it is the secret of Christ's power to feel the fiery serpent's poisoned sting is the secret of his power to draw, first, the languid looks of the victims, and then their whole nature, yielded to him in love and loyalty. The experience of the recent Free Church missions taught us all that, when we really "meant business" and were seeking for what would touch hearts, we instinctively went back to the simple elementary truths which some of us had been tempted to think too simple and elementary for our intelligent audiences, or too threadbare to be listened to with interest. When preachers really and intensely desire to "save souls"—and have found that that old-fashioned phrase has a meaning to-day—they will instinctively grasp the only instrument that can effect the purpose, and will find themselves saying; "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners"—and they will be wise if they add with Paul, "of whom I am chief," for the sense of personal need is an indispensable element in the evangelist's work.

Our message implies that sin is a universal reality, from which there is no deliverance but through Jesus. Has the fact of sin, its reality and its consequences, its due place in modern preaching? I for one very much doubt it. Modern theories of heredity and environment, modern laxity of moral fibre, have taken many shades of blackness out of the black thing. Men think less gravely of sin, and so they superficially diagnose the world's disease, and therefore they superficially prescribe the remedy. An inadequate conception of sin lies at the root of most theological heresies and Utopian schemes of reformation of society. It is fatal to the earnestness, the pathos and the power of the preacher's work. Unless we have our hearts and minds laden with the burden of men's sins, our voices will not ring out the vibrating notes of the good news of one who saves his people from their sins, because "Himself bare our sins in his own body." We must all confess that, yielding to the "Zeitgeist," the trend of opinion and feeling prevalent around us, and as children of the age, we have been tempted to think less severely, less pityingly of sin, and less solemnly of its certain result, death, than either our Master or his apostles did. We have too much shrunk from plain speech on the guilt and the danger of sinners. And, just in exact proportion to our failure in these respects has necessarily followed our failure in ringing out the good news of the Christ, the propitiation for our sins and for the whole world.

The preacher is further spoken of in the New Testament as a herald, and that title implies that his proclamation be plain, clear, assured. He is not to speak timidly, as if diverse winds of doctrine had blown back his voice into his trumpet. He is not to bring an ambiguous message in cloudy words. "O thou that tellest good tidings to Zion, lift up thy voice with strength; lift it up, be not afraid." The Evangelist needs to deliver his good news with urgency, as if it was of some moment that people should know and accept it. Is that note of urgency audible, as it should be, in our preaching? The Evangelist has need of tenderness. "We treat as though God did beseech by us." What outgush of sympathetic yearning can be too great fitly to bear on its current the message of a love which died to save? Are we not too little accustomed to preach with our hearts? Should we not be foolishly ashamed to say, "I now tell you even weeping?" The Evangelist has need of the personal element in his message. It has to be rigidly subordinated, else he is in danger of preaching himself, not Jesus. He has not to obtrude his own personality, but he has to speak as one who has felt the rapture of the joyful news which he proclaims. "We have found the Messiah," was the first Christian sermon ever preached, and it was so efficacious that it converted the whole congregation,

for it brought Peter to Jesus. "That which we have seen and heard, that proclaim we unto you" is the mould into which the most effectual evangelising work has ever run. The evangelist has need of elasticity in his methods, while he preserves uniformity in his theme. Our recent Mission has taught us that, if we are to get at the outlying masses, whom the church of today, thank God! is awakening to long to reach, we must not be afraid of flinging away some of our old appliances, and shaping new ways of getting at the dense crowds of English heathens. Our stereotyped services do not attract them, and never will. Personally I do not believe that "the masses will ever be reached, until Christian men and women, in far larger numbers and with far more system than hitherto, go among them, and by individual effort cast silken chains of sympathy and brotherliness round them which may draw them out of the depths. But we must also have changes in methods, and the abandonment of a stiff conservatism which would fossilise our churches. I am not pleading for anything sensational, still less for importing entertainments either for eye or ear into our evangelistic work. All I wish to emphasize is that we must vary our methods, and take care that the eternal freshness of the ever young Good News is not hidden under the mustiness of ancient modes of action, which have proved to be ineffectual to reach the multitudes of "them that are without."

(To be continued.)

"Decision Day."

We have been asked this while back to observe "Decision Day" in connection with our Sunday-school work.

Now while I believe with all my heart in Sunday-schools and young people's prayer meetings, I do not believe in having everything in connection therewith run into a cast iron mould.

It has seemed to some of us a weak spot in our young peoples societies that they could not come together in a prayer meeting without sending to Boston or elsewhere to know what to pray for. We reject the Episcopal prayer book because of its prescribed prayers and send to Boston for prescribed topics. And now we are asked by one of the higher powers to observe "Decision Day," that is a day set aside in which the children and young people in our Sunday-school shall decide for Christ. What hum bug! And we are boldly told that any day means no day and are therefore asked to observe the appointed "Decision Day." It is wonderful how daringly men place themselves between God and souls in these days. Has not God said, 2 Cor. 6: 2, Heb. 4: 7, that to-day is the day of salvation? And does not this promise and invitation come to us fresh with every rising sun? And yet we are told that any day means no day. This every day plan that God has given us don't work and therefore we will have to take it out of his hand and appoint certain days through the year when people shall give their hearts to God. But these things are too sacred and too serious for sarcasm.

It teaches the children to treat the matter of accepting Christ as their Saviour as they would the joining of a temperance society, or the signing a pledge against the use of tobacco or profane language, and with no deeper work of grace in their hearts.

We should be very careful how we force young minds into decision.

Where is the pastor whose heart has not ached on account of the inconsistent life of some of those he has led into the baptismal waters? Aught not these experiences prejudice us strongly against every tendency to superficial work. And yet I can imagine Sunday-school workers in all good faith, working hard with their class to have some to stand up next "Decision Day." Perhaps they would not like to be the only class that did not have any ready to stand up. It would look bad on their part? Or worse. It may be the teacher is ambitious that his class should lead in this respect. O pastors! you are the watchmen on Zion's walls; and do you not see the subtle foe that has crept within the very gates? And have you not yet given the alarm? How easy it is for one through mistaken zeal to become a soul destroyer instead of a soul winner.

And then the novelty of decision day becomes contagious, hence dangerous. And verily we cannot afford to lend speed to the superficiality of conversion in our churches. There is a growing tendency toward spurious conversions now. Let us not multiply machinery to speed it forward.

A few months ago I ran against a good brother of a certain church that had just received eight or nine little lads into the church from the Sunday-school, their average ages, I think, was about nine years. I asked him if he felt satisfied as to their conversion. He hoped they were converted. Anyway, he said, they are all in Christian homes. I asked him if the influence of a Christian home was the equivalent of regeneration? He admitted it was not. Then I say why substitute it? If this is the attitude of the Baptist church at the beginning of the twentieth century, wherein do we differ from our pedo-Baptist contemporaries? Does not the Episcopal

* Delivered in the City Temple, London, Tuesday morning, April 29, before the Baptist and Congregational Unions.

church require sponsors at the baptism of an infant, who will go responsible for the religious education of the child?

There is a growing tendency in our churches to depend upon the machinery of the Sunday-school and young peoples societies for the replenishing of our church membership. That if our churches are not replenished through these channels they must die a natural death. It is said that once the children get out of the Sunday-school, they are practically beyond the reach of the church.

What a lamentable acknowledgement of defeat. It practically declares the Gospel to have lost its power to reach matured and strong minds—to reclaim the hardened sinner, or to reach the mind of men doing battles with the problems of real life. If this is true it is not the Gospel that reached a Zacchaeus or a Matthew busily engaged at the custom office who left all and followed him.

Such an attitude is identical with the charge Mr. Bok (editor of the Ladies' Home Journal) made against the churches a few years ago, I think, in "Cosmopolitan" that the average pulpit failed to reach the men. That very few men were found in the average church congregations which were principally made up of women and children.

Mr. Bok suggested a remedy that we lay aside the old book and take up lectures on labour questions, etc.

But, Mr. Editor, I do not believe the Gospel is losing its power; but I believe the pulpit has. The cause of this is reciprocal between the pulpit and the pew. This opens a field of investigation far too large for this short paper.

But I will say this much. If we have been in the habit of healing the hurt of the people slightly, saying, peace, peace; when there is no peace, Jer. 8:11, and thus building up a church membership upon spurious conversions and superficial religious experiences; how can we hope to reap from such a field strong men to fill our pulpits. And if the man in the pulpit has only a spurious conversion how can he lead others to anything better?

There is only one cure for this—Let every child of God, pastor and others, look this growing evil square in the face—return to God and the Old Book with all their heart and pray to God to save the pulpit and the pews.

W. A. SNELLING.

What Will the Harvest Be?

T. J. CRIPPEN, D. D., MARION, IOWA.

One hundred thousand persons fall into drunkard's graves annually in this country. From the saloons and drinking-places recruits are furnished for these depleted ranks. The commonly received opinion is that these victims of the drink traffic are men. We are slow to admit that a large per cent. are women. A drunken man excites our pity. A drunken woman is indescribably repulsive. Among our foreign population, especially in the cities, large numbers of women are victims of the drink habit.

It is declared that among the degraded women who live in the "slums" and among the outcasts the number of women who drink is fully equal to that of the men. Were the facts known, society would be shocked at the use of intoxicants by women claiming respectability at "lunches" and "dinners." The following statement, taken from the daily press, is vouched for as being true and correct. It is a sad command upon the customs which prevail in "polite society."

Careful investigation reveals the following: Of fifty women lunching at Delmonico's forty-five used liquor. Of 100 lunching at the Waldorf-Astoria, ninety-five drank. At O'Neill's eighty-five dined and seventy-two indulged. Twenty-five lunched at Sherry's and fifteen drank. At the Manhattan forty at dinner and all drank. At an early dinner at the Savoy, for five, four indulged. Twenty-five lunched at Mollard's at 5 p. m., and twenty-one drank. Three hundred and thirty in all "lunched" and "dined" and 292 used intoxicants. The drinks furnished at the different places included "cocktails," "wine," "beer," and "liquors." According to the reports, the type of women frequenting these places as guests was "women with gray hair, fine-looking young women of thirty and girls of eighteen."

These facts tell a sorry tale. The effects of intoxicants upon the individual woman would be the same as upon individual man, but the effect upon the race must be infinitely worse.

Someone has said, that when God would make a great man, he first makes a good woman. The late P. D. Armour is reported to have said "that the important thing to know about an individual was to know what kind of a mother he had." He regarded the moral and intellectual fibre of the sire as of minor consideration. Possibly his views were somewhat extreme, but it will be a day of darkness and danger for America when the use of "cocktails," "wine," "beer" and "liquors" at fashionable dinners and lunches by our women becomes common.

What is alarming about this view of the case is that there is good reason to believe that if investigation into the habits of the "smart set" in New York were prosecuted so as to include an examination into the customs

of "polite society" in other cities and towns, similar tendencies would be revealed.

In the light of these facts, I submit, that it would be well to start a reform movement among the women of our land, in order to persuade them to adopt the principle of total abstinence, both for their own sake and for the sake of those who shall come after. The law of heredity is sure and certain in its operation, and the sins not only of the fathers, but of the mothers as well, are visited upon the children "unto the third and fourth generation."—Sel.

The Last and Present Century.

"Lo, I am with you always, even unto the end of the world." What the coming century has in it no seer has the foresight to see. Looking back over the nineteenth century Christ is seen to be central to it; other things were in it—art, literature, ethics, civics, science; but if you go to the central and dominating fact, it is here. The Christ of all the ages is in this age. The manifestation of Christ in the nineteenth century was the best prophecy as to his manifestation in the twentieth century. Speech becomes hackneyed, and no hackneyed speech can become the vehicle of the divine. God gets rid of obsolete language, obsolete creeds, and obsolete expressions. He is a consuming fire, and the instruments that have done their work are burnt up by him so that there may be room for new speech and new modes of thought. Our conceptions of Christ were progressive. John Wesley was the inaugurator of the idea of Christ at the centre of the individual man. William Carey later became the inaugurator of Christ at the circumference of humanity. If you want to be anything worth being, do anything worth doing, you must have Jesus Christ as your Saviour and friend.—Dr. John Clifford.

Let us go to the House of the Lord.

The worst thing that a man can do when disbelief, or doubt or coldness shrouds his sky, and shuts out the stars, is to go away by himself and shut himself up with his own perhaps morbid, or at all events disturbing, thoughts. The best thing that he can do is to go among his fellows. If the sermon does not do him any good the prayers and the praises and the sense of brotherhood will help him: If a fire is going out, draw the dying coals together, and they will make each break into a flame. One great reason for some of the less favorable features that modern Christianity presents, is that men are beginning to think less than they ought to do, and less than they used to do, of the obligation and the blessing, whatever their spiritual condition, of gathering together for the worship of God. Solitude is not the best medicine for any disturbed or saddened soul. It is true that solitude is the mother-country of the strong, and that unless we are accustomed to live very much alone, we shall not live very much with God. But, on the other hand, if you cut yourself off from the limiting and therefore developing, society of your fellows, you will rust, you will become what they call eccentric. Your idiosyncrasies will swell into monstrosities, your peculiarities will not be subjected to the gracious process of pruning which society with your fellows, and especially with Christian hearts, will bring to them. And in every way you will be more likely to miss the Christ than if you were kindly with your kind, and went up to the house of God in company.—Alexander MacLaren.

Christ's Atonement and Christ's Example.

"Christ also suffered for us—leaving us an example." Said one of the greatest of Welsh preachers and theologians, "there must be no division of the two. You must not regard the suffering off one hand and the example on the other. You must not divide Christ. . . . I love to contemplate the life of Christ as an example, and the death of Christ as an atonement for sin. . . ."

If I preach to you Christ as an atonement but not an example, my doctrine would be immoral; and if I preach to you the example of Christ, leaving aside the atonement of Christ, my preaching would be worthless.

If men preached an atonement without an example, they would incite men to bravado; if they preached the example without the atonement, they would merely leave men hopeless. The New Testament always couples the two elements in the life of Christ. There is not one passage where the atonement is spoken of without some connecting clause making it a stimulus to example. There is not one passage speaking of the example of Christ where that example is not made to rest on the fundamental doctrine of the atonement."—Baptist Times.

How Boys Enter the Christian Life.

For convenience, consider the boy as a responsible individual, capable of choice and decision. Until he comes to this place, whatever religious life he seems to have is not his, because he has had no choice in the matter. It is the property of whoever may have poured it into his open, indiscriminating life. What he chooses, accepts, decides upon, is his own.

Boys enter the religious life in at least as many ways as they enter the water for swimming:

1. Some plunge in—a definite decision which settles once for all what their attitude toward right and wrong shall be, what their relation to their God shall be.
2. Some wade in—deliberately, cautiously, step by step, each step revealing that another step is desirable.
3. Some run in a little way and then come out again, but continue to run in a little farther each time, till at last they swim off—a number of changes of mind.
4. Some are forced in—they may, finding themselves in, decide to remain, or they may make frantic struggles to get out.
5. Some sit down on the beach and simply let the tide come up about them till it floats them off; by not resisting the tide about them, they practically accept the situation.—Brotherhood Star.

"Bear ye one Another's Burdens"

Each heart its weight of sorrow hath,
Each back its load of care;
But he who'd have his own grow light
Must help another's load to bear.

Do this, and so on earth fulfil
The law of Christ our Lord;
He set the example—follow on
Your face shall then be heavenward.

A. E. F.

I'll Follow.

Aye and wonder dazed
Beneath the stars I bowed,
Till in my spirit blazed
A vision, and I vowed

To follow it till God
Did smile and call to me,
Oh vision—from the sod
I cried—I'll follow thee

All through the day, the gloom
And cold of night so drear,
Unto the frowning tomb
I'll follow and not fear.

ARTHUR D. WILMOT.

Oh Turn Away!

The night has come; the ann's last ray
Has faded in the gloom;
And phantom forms that rest by day
Have now began to roam.

And to my heart, where hope shone bright
With ever-cheering ray,
A sadness came with fading light,
And gloom with dying day.

Why does the night so lonely seem?
The moon so coldly shine?
Why do the stars that brightly beam
Cheer not this heart of mine.

It is because my hope has fled,
My life has bitter grown;
I am like one whose friend is dead,
For I am left alone.

My path was lone and long and drear,
But still I onward pressed,
Though baffled off by doubt and fear;
I forward looked to rest.

There seemed a hand that beckoned me
Toward a haven fair;
There seemed a voice that lovingly
Whispered of beauty there.

Yet when I strove to gain the goal,
It glided on before;
And lured me on to greater toil,
And proved me o'er and o'er.

With morn my journey was begun,
"Twill all be o'er," I said,
"When noon has come and bright the sun
Of noon-day shines o'erhead."

At noon I said, "I cannot stay
To rest my weary feet,
For yonder but a little way
There is a rest, more sweet."

When even came, I said again,
"My toiling soon shall cease,
And soon that home that knows no pain
I'll reach, and there find peace."

But then, when fell the night, so chill
I knew 'twas all in vain
To grope my way in darkness, still,
In weariness and pain.

The moon is shining not on high;
The night is dark and cold,
For darkening clouds across the sky
Have heavily been rolled.

But now a sweeter voice I hear,
That calls more lovingly,
That tells me of a home more dear
Than aught on earth can be.

It says, "the path you tread alone
Is long and full of toil;
The night has come; your hope is gone;
You cannot gain the goal.

"You strove to reach a haven fair;
'Twas but an earthly one;
And pain and longing still were there,
And shone an earthly sun.

"O turn away! toward that home,
Where shines a heavenly light;
For there no sadness e'er can come,
Nor loneliness, nor night."

G. OSWALD SPENCER,

Port Morien, C. B.

Messenger and Visitor

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The High-Priesthood of Christ.

There is nothing more vitally important in Christian teaching than the doctrine of the High-Priesthood of Christ. In it is embodied and revealed the hope of sin-defiled and guilt-stricken humanity. Everywhere in its nobler religious aspirations the world's cry has been for a priest who could take away the sense of guilt from the human breast and make a way for men into the holy presence of God. The heart and the flesh of humanity has cried out after God. Religious charlatans and shadow priests innumerable there have been, deluding men with mummeries and false hopes, or at best presenting some dimly significant type and symbol of a true priesthood and a real priestly work. But the only real High Priest, able to take away guilt and to bring men near to God, is He who has "put away sin by the sacrifice of Himself," and "who, through His own blood, entered once for all into the holy place, having obtained eternal redemption."

It is well for us to get a strong grip on this truth that real priesthood involves the offering up of self and the pouring out of the priest's own life-blood upon the altar. Under the Mosaic dispensation there was a priesthood—a shadowy prophecy of that which was to come—there were priests who ministered offering at earthly altars the flesh and blood of beasts; and in certain forms of Christianity there are those who are called priests and who pretend to offer under the forms of bread and of wine the real body and blood of Jesus Christ. But in all this there is no real priesthood, no real sacrifice. The only real priest is he who offers himself, and in order that the offering shall be effective for the cleansing of sin, it must be without spot or blemish. There has been only one such sacrifice. Is there, then, no Christian priesthood apart from the Supreme High-priesthood of Christ? There is, but restricted and imperfect in its character. There is a priestly element in all true Christian life. For the spirit of self-sacrifice is an essential of Christianity. Whatever life is, in the name and fellowship of Christ and "though the Eternal Spirit," giving itself for others partakes of the true priestly character. The Christian mother who, in the spirit of love and self-sacrifice, gives herself to her family, the Christian pastor in like manner giving himself for his people, the missionary facing martyrdom for love of his Lord and the perishing, every disciple indeed who truly takes up his cross daily and follows Jesus, is in a real sense a priest of the Most High and exercises a priesthood which is at least some faint and imperfect reflection of the glory and the power of the supreme and perfect priesthood of the Christ. It is not any churchly training or clothing in peculiar vestments or laying on of holy hands or baptisms or anointings or any ecclesiastical gifts or callings that constitute one a priest, but the surrender to the call of the Eternal Spirit, to take up one's cross and follow in faith and love in the path of Him who has "put away sin by the sacrifice of Himself."

Between the high priest of the old dispensation and the greater High Priest of the new there are certain differences which the writer of the Epistle to the Hebrews makes very clear. There is the difference as to CHARACTER. The Levitical high priest was of the earth and earthly. He stood as a man, among his brethren, a sinner among sinful men. His approach to the most holy place, where the Divine Presence was symbolized, was with fear and trembling, and not without blood poured out in symbolical atonement for his own sins as well as for the sins of the people whose representative he was. But the High Priest of the new dispensation has his home in the most holy place. He dwells with God, he speaks the language of heaven. For him atonement were an impertinence. His presence radiates

light. He lifts his eyes to Him who sits upon the eternal throne and calls Him 'Father.' All his being moves in harmony with the holy and the perfect will of God.

Again there is a difference between the old and the new in respect to CONTINUITY. The Levitical high priest, whose ministry was "according to the law of a carnal commandment," was mortal. There must come a Day of Atonement when the high priest who for many years had offered sacrifices for himself and for Israel, and had gone as the representative of his people into the most holy place, would be no longer there. He had not finished his work, the people were there as needy as ever, the worshippers had not been made perfect. But the priest—death had claimed him, and another must take up the unfinished work, and, like him, exercise the shadowy and prophetic function of a priesthood which could bring nothing to perfection. But in the new and greater dispensation of grace, the ministry of the High Priest is not after the law of a carnal commandment, but "after the power of an endless life." He comes to abide. He is a High Priest forever, without beginning of days or end of life, yesterday, today and forever the same, and his ministry is unto the utmost limits of time and the utmost needs of humanity.

Then again because of the difference as to character and as to continuity, there is the difference as to RESULT. The Levitical priesthood brought nothing to perfection. Incompleteness was written over all its work. It was a thing of types and shadows, of twilight prophecy, moving in a circle of endless repetitions, never able to offer a real and sufficient sacrifice that should make the worshipper perfect, by furnishing him with a ground for his faith and cleansing his conscience from dead works. But the real High Priest, coming in the power of a divine and sinless personality, moves straight to the goal which all the priests and the sacrifices of the old dispensation had but dimly indicated. Those sacrifices offered by Levitical priests had but pointed impotently to the need of a sacrifice which no human priest could offer, they had pointed to the perpetual shame and tragedy of a broken holy law which none could ever fulfil. Then came the great High Priest to put an end to this long and bootless slaughter of "goats and calves," by the offering of one true and worthy sacrifice, and to make honorable the broken law by doing perfectly the will of God. That doing of the will of God involved the sacrifice. The pathway of the human Son of God inevitably led to Calvary. In that sacrifice a highway of eternal redemption is established for the people of Christ, and in his doing of the will of God they are sanctified. For they who through faith and love follow in the footsteps of their divine Redeemer are moved by the same Eternal Spirit to offer themselves to God. Their fellowship is with the Father and with the Son. And therefore the worshipper is no longer, as in the symbolic tabernacle of old, shut out from the most holy place, for it is the prayer of our Great High Priest that where He is there also shall His people be, that they may behold His glory, and that they may be one with Him even as He is one with the Father.

Editorial Notes.

—We give this week a first instalment of Dr. MacLaren's presidential address on preaching. It will be continued in the next two issues of the paper. We should have preferred, of course, to give the address all in one issue, but it was too much for our space, and as Dr. MacLaren dealt with the subject under the three heads, THE MINISTER AS EVANGELIST, AS TEACHER and AS PROPHET, it seemed best to publish it in three parts. Some may prefer to lay the papers by and read the address as a whole when it is all in hand. A better way perhaps will be to read each instalment as it comes and then read it all over when the last is received.

—The Rev. Charles Williams, who holds a highly honorable place among the Baptist ministers of England, on May 5th closed his ministry at Accrington after fifty years of service, the church at Cannon St., of which he was pastor, presenting him with an address and a purse of six hundred guineas. Mr. Williams was to sail for New York on the 18th inst., and is probably now in the United States. He will go to San Francisco, visiting Montreal, Toronto and other cities on his way, and thence will go to New Zealand by way of the South Sea Islands. After visiting Australia Mr. Williams will return to England by way of India, Egypt, Palestine and the Mediterranean.

—The Baptists of Great Britain are making substantial progress in their great undertaking of raising a "Century Fund" of £250,000. At the first of the present month, according to the statement of the 'London Baptist Times,' about £178,600 had been subscribed, and of this £101,208—about a half million dollars—had been actually received by the secretary. Several of the associations and unions have subscribed at the rate of more than a pound per member. But this includes in most cases some large subscriptions given by persons of wealth. The largest individual subscription reported is £2,000. Several have given £1,000 and several others between £1,000 and £2,000.

—Judging by the Casket's display of what it is pleased to call its "journalistic muscle"—which, by the way, would seem to be a demonstration that its strength does not consist in sweet reasonableness—that journal must have been touched in a tender spot by our gentle protest against its indecent reference to the late Dr. Justin D. Fulton. It may of course serve the purpose of the Casket to make the name of Justin Fulton a stench in the nostrils of its readers by persistently representing him as a man of low and beastly instincts, who revelled in moral filth and obscenities. But these representations—as false as they are malicious—could have no weight with those who knew Dr. Fulton personally and who know of the honorable position which he held among the ministers of a great Christian denomination. It is a poor answer to any criticism to heap abuse upon the critic. Whatever may be said of Dr. Fulton's arraignment of Roman Catholicism, on its merits, it is not to be answered to the minds of unprejudiced men by applying to a man whose Christian character and personal purity were unquestioned by those who knew him best every vile and scurrilous epithet which a copious vocabulary of vituperation can supply. Such a course is unworthy of honorable journalism, and claims notice at our hands only as indicating the peculiar line of procedure which in this case the Casket thinks it necessary to adopt.

—The death of Mr. John H. Harding, which occurred on Wednesday of last week, removes from St. John a citizen of long standing and honorable record, and from the Germain St. Baptist church its senior deacon. Mr. Harding had lived an active life, and though he had reached the very advanced age of 83 years, his natural vigor, his hopeful spirit and the serenity and confidence of his religious faith had upheld him in the enjoyment of a remarkable measure of health and strength until a few months ago. Since about the first of the year he has been confined to his house and much of the time to his bed, and as his disease developed it became apparent that his recovery could not be expected. During his illness Mr. Harding suffered comparatively little and his mind was calm and peaceful in anticipation of the blessed inheritance which he felt assured was laid up for him in heaven. In his business affairs Mr. Harding had shown much enterprise and ability and had been rewarded with a good measure of success. He was for many years connected with the Marine Department of the Civil Service, and was known as a careful and very competent officer. As a member and a deacon of the Germain St. church Mr. Harding had manifested a warm and constant interest in all that pertained to its welfare. He had become a member of the church when a lad, and was connected with it through a large part of its history. His presence and helpful ministry will be sadly missed and gratefully remembered. In Deacon Harding the pastor ever had a friend who was wont to express his appreciation in kindly words and generous deeds. For the family, and especially for Mrs. Harding, deprived, after so many years of happy wedded life, of the companionship which was so much to her, there will be much sympathy. May the evening of life for her be cheered with happy memories and brightened with assurance of a blessed reunion in the life beyond.

—If the men who supply their fellowmen with intoxicating drink were held responsible under the law in terms of money for any damage which the families of the latter might sustain as a result of their drinking, it would be likely to induce in the liquor-seller some measure of caution as to how he put the bottle to his neighbor's lips and made him drunk. That, under the laws of Indiana, liquor-sellers are thus responsible, is the decision of a judge of the Supreme Court of that State. Thus, if a man under the influence of liquor, commits a crime for which he is sent to prison, the wife of the imprisoned man can bring suit against the man who supplied her husband with liquor, and if she can prove to the satisfaction of a jury that the liquor was so obtained, and that the crime resulted from the drinking of it, she can recover damages for the loss sustained on account of being deprived of her husband's support. It would be an excellent thing to have some of that Indiana law imported into this latitude. Here in St. John a man is licensed to sell liquor, he sells to his neighbor and the latter becomes drunk, and in consequence commits some crime or misdemeanor, is apprehended, convicted, and fined five, ten, twenty, fifty dollars, according to the offence. On whom is the fine assessed? Virtually on the man's

wife and family, if he have a wife and family, and it comes out of the comforts and necessities of their life, while the licensed liquor-seller goes on living most comfortably on the profits of his business and continuing to furnish his quota of drunks and criminals to the police court.

-In this connection it is interesting to read the following paragraph from a report of Police Court proceedings in St. John, which appeared the other day in one of the daily papers of the city:

"John Magee and John Mitchell, who were on Monday remanded on a charge of vagrancy, were brought in from jail and dealt with. They were convicted of cutting too freely into the stronger brands of alcoholic stimulant and also of soliciting the cash necessary for the purchase of the aforesaid spirit from passers-by on the street. A heavy fine was imposed—that is, it would have been heavy if they had possessed the money to pay it, or had to spend a corresponding length of time in jail. But His Honor deemed it best not to send them to that 'institution of rest.' The fine was \$50 each or four months in jail, but the magistrate, after giving them some excellent advice, allowed the penalty to stand. It will be enforced if they are even seen entering a bar-room. The police are now wondering how long it will be before Magee's throat overcomes his desire for sweet liberty."

These men having no money and no families or friends to pay their fines, and being so utterly destitute of manhood that imprisonment without labor is no punishment to them, are let go with some excellent advice and a warning. If it had been a case of working men who had misbelieved themselves on account of contributing to the cash-box of the rum-seller the money much needed in their homes, they would no doubt have been heavily fined, and their families would have plinched and starved in order that the fines might be paid and the offenders kept out of prison. We are not saying certainly that men who get drunk and commit misdemeanors should not be punished, but we do say that it is a great hardship and injustice that the families who have already suffered cruelly because the wages necessary for their support are squandered at the dramshop, should suffer still more because a heavy fine must be paid, or because the bread-winner for the family is serving out a sentence in jail, while the keeper of the dramshop, who spreads his net for the working man, knowing quite well what the result is likely to be, is growing sleek and fat on the money which should have gone to feed and clothe the wives and families of men whom he has helped to make drunkards. Yet he is asked to pay no fines and to take no risks in connection with the fate of those whom his traffic destroys.

Circular Concerning the Institutions at Wolfville.

Dear Mr. Editor:—A circular respecting the Institutions at Wolfville has been sent, within the past week, to every minister whose name appears in the Year-book for 1901. Since, however, there may be ministers whose addresses have changed since the list in the Year-book was made up, and since also we desire the co-operation of the deacons and other members of our churches, also of parents and school teachers, may I ask you to do us the favor of copying the circular in the MESSENGER AND VISITOR. It reads as follows:

DEAR BROTHER:—

The work of the institutions at Wolfville—Horton Collegiate Academy, Acadia Ladies' Seminary, and Acadia College—is part of our work as a denomination, for the furtherance of the Kingdom of God. We rely upon our brethren in the ministry, and upon the other officers and members of our churches, to co-operate with us in every practicable way to make the work efficient, and to extend its influence as widely as possible.

We believe that the provision for intellectual training in our own schools will compare favorably with the best that is offered in similar institutions in the Maritime Provinces, and, in addition, there is present that all-important element in the education of the young, the positive Christian aim and spirit. The work of the schools is organized and conducted with the full open recognition of the Saviourhood and Lordship of Christ.

Are there any young people in your neighborhood whose thoughts are in the direction of Wolfville, or whose thoughts might be turned this way? Sometimes parents need a little counsel and stimulus. Sometimes young people need information and encouragement. We shall be grateful if you will co-operate with us in getting the parents and young people into touch with us.

Enclosed I send a printed form. If there are any names that occur to you as even remotely likely, will you not be good enough to put them down on the form, with the addresses, with an intimation also as to which of the three institutions respectively the young people named would be interested in, and any remarks that will aid us in appreciating the facts of each case?

To all persons whose names reach us in this way we shall send a circular containing information about the Academy, Seminary and College. Calendars will be sent when requested. We shall be glad also to enter into correspondence with prospective students, when any assistance can be given in that way.

Thanking you in advance for your prompt and cordial help in this matter,
I am,
Yours very truly,

It will be seen at a glance that, if those to whom we are looking for co-operation give us their thoughtful and prompt assistance, we shall be greatly aided in our work. The field is very wide, and it is impossible that the thou-

sand communities concerned can be visited personally by representatives of the schools. Plans are being made for as large a work of visitation as is possible this summer, and in directing this we shall be greatly aided if we have already received the information asked for above.

Will not pastors read the circular from the pulpits, and in other ways seek to awaken interest where it is non-existent, and to strengthen it wherever it exists? Promptness in sending in the information will add greatly to the value of any service rendered.

Wolfville, May 25th.

T. TROTTER.

Indian Education Work in the West.

EDITOR MESSENGER AND VISITOR:

You wished some notes regarding Indian education in the West, and perhaps after two months here I may write something of interest. Many of your readers will no doubt want to hear curious or wonderful things about the Indians, but some have also an interest in them because they are true men and women, odd of course, but having body, mind and spirit as we have ourselves. Their customs and their language are full of interest, yet for us as Christians first of all they are lost men and women, whom our Father loves; for whom, as for us, a Saviour died; and but a very few of them have had any reasonable chance to even hear that there is a higher and better life, with free forgiveness of all sin, and a happy final home.

After two months spent as teacher in one of the largest and best-equipped of the Indian Industrial Schools, I have learned to know and make friends of almost all that come under my care. I have found them very interesting indeed, and they have readily responded to my efforts to teach them. Progress is of course slow. Pupils of fourteen to seventeen are in some cases reading in classes that I myself, as many others of you, had left behind at seven. A different standard must be adopted here, however, for they come to school but three hours a day, one division being at the school while the others are at work in some other department.

This school, known as the Rupert's Land Industrial School, was until two years ago under church auspices, and though the Indian Department now meets all expenses, the school is still "high church,"—very much so! The school is both large and broad in its scope. We have 138 pupils, with others always coming and going. We teach the boys farming, carpentering, blacksmithing, printing, tailoring, gardening, and military drill with rifles and uniform, besides their work in connection with kitchen, dormitories, etc. The girls go in relays or fatigues to cook, matron, laundress and steam-stress, doing every department of house-work, with care of officers' rooms, waiting on tables, etc., besides a thorough drilling in calisthenics, and they come to school in divisions with the boys for three hours a day. It often happens that they are tired or vexed about something before they come to school; they never prepare any lessons outside the schoolroom; and with habits almost formed, and early neglect, it is not to be wondered at if they make but slow progress in the work of the schoolroom.

The staff of officers number seventeen, and, as five of them are married, we form a little colony by ourselves; or, if you wish, a city with all modern conveniences, such as water-works, electric lights, telephone, etc., and from our printing office issues a monthly sheet relating to the working of the school, known as "The Advance."

The work done here is not very encouraging in results accomplished, nor is it to be expected that the system in vogue should base the best permanent results in the advancement of the pupils. The end of the efforts put forth is not so much permanent advancement as entertainment of visitors, and the glorification of officers in charge of the work. Rapid progress is being made in "civilizing" the children; they are forgetting their language and everything connected with their homes, and a full routine of duties is placed upon them with more or less success.

Sunday, the 13th, was spent with Rev. R. W. Sharpe at St. Peter's Reserve, and services held in the little log church beside the treaty-grounds. At the urgent request of Mr. Sharpe, his visitor prepared brief talks to take the place of sermons morning and evening; and at Sunday School a very enjoyable time was spent among the children. I enjoyed the day, it was a real holiday for me; and I hope something was done to help along the Master's work at St. Peter's. I do not purpose remaining much longer at this school; I am not on a Reserve among the Indians as I wished to be, though I meet scores of them; the school work claims almost all my time, too; and there are plenty of people who would be glad to do the work I am doing who would do it as well if not better than I can do. There is an unlimited field for Christian work among the Indians in all this region; Baptists are not doing a reasonable share; and wherever they have undertaken work they have been blessed. Surely these are plain, common-sense calls for us as a body to do our duty to these thousands who have a right to look to us for the truth as we have it from the Book.

Yours very truly,

JEREMIAH S. CLARK.

Middlechurch, Man., 20th May, 1901.

Religious Subjects Ever Popular.

There are books written for the elect and books written for the multitude. Those who write for the latter are controlled by their financial instincts as well as by their intellectual tastes. Hence when they write for the people they select themes and styles the people like. They study effect and success just as other people do. The merchant offers for sale goods which appeal to the wants and fancies of his patrons, and the book writer in a goodly degree follows the same principle.

With this in mind it is suggestive and interesting to observe the place of religious subjects in the most widely read novels. Novels for the most part are written for the multitude and not for the elect few, and they deal with facts and subjects that create and hold the interest of the reader. A recent writer in the London Spectator asserts that a novel gains in popularity when it is tinged with religion. This is not a hindrance but a help to its circulation. He cites many of the most widely read books of the century as illustration of this fact. The reputation of many of them is due to their religious tone or subjects. He mentions among others "John Halifax," which preaches a creed similar to that of the Quakers; "Robert Elsmere," which is an eloquent advocacy of "liberal theology warmed by religious emotion;" books by Mrs. Oliphant and Miss Charlotte M. Yonge who not long ago passed away; Ian Maclaren and J. M. Barrie who have gained immense popularity by their religious stories; also "Adam Bede" and Victor Hugo's great novel. The fact, we say, is suggestive. Religion is not wanting in interest. People are not tiring of great spiritual questions. There is, in fact, far less contempt of religion now than fifty or one hundred years ago. And people are not simply tolerant, they are interested. Whether they are more religious now than formerly may be a question hard to settle, but religion is not ostracized, it is not put out of mind, it is not offensive. Even unbelievers have a keen, and almost sympathetic, interest in everything religious. Our very magazines which understand the temper of the people do not hesitate to give it a foremost place. It helps circulation, it popularizes the magazine. There may not be much comfort in this, but yet it is pleasant to know that the freshest and most living questions are those which have held the attention of the world since the days of Job and Moses.—The Commonwealth.

What is our Desired Haven?

There is a little cottage on the sleepy southern shore of Long Island, which looks out upon a shallow, land-locked bay, where a score of sail boats flicker to and fro on the bright circle of water in swallow flights, with no aim but their own motion in the pleasant breeze. It was a pretty sight, but it brought no stir to the thought, no thrill to the emotions. But from the upper windows the outlook ranged across

"The unplumbed, salt, estranging sea."
There went the real ships; the great steamers, building an airy pillar of cloud by day, a flashing pillar of fire by night; the ragged coasters, with their patched and dingy sails; the slim, swift yachts hurrying by in gala dress, as if in haste to arrive at some distant merry festival of Neptune's court. Sometimes they passed in groups, like flights of plover; sometimes in single file, like a flock of wild swans; sometimes separate and lonely, one appearing and vanishing before the next hove in sight.

When the wind was from the north they hugged the shore. When the wind was southerly, they kept far away, creeping slowly along the rim of the horizon. On a fair breeze they dashed along, with easy, level motion. When the wind was contrary, they came beating in and out, close-hauled, tossing and laboring over the waves. But behind it all was the invisible thought of the desired haven.

We, too, are out on the ocean sailing. All the "reverential fear of the old sea," the peril, the mystery, the charm of the voyage, come home to our own experience. Surely there is nothing that we can ever ask our selves to which we need a clearer, truer answer than this simple, direct question: What is our desired haven in the venturesome voyage of life?—Henry Van Dyke, D. D., in Ships and Havens.

Death is natural to a man, but slavery unnatural; and the moment you strip a man of his liberty you strip him of all his virtues; you convert his heart into a dark hole, in which all the vices conspire against you.—Edmund Burke.

It is not for me, who am ignorant and blind, to prescribe what measure of health is fit for me. If I cannot extend the sphere of my activity, I will at least endeavor, by thy grace, not to neglect anything by which I can be useful. Far from me be all impatience and peevishness. I will endeavor to lessen the cares of my friends for me, and express to them my gratitude for all the concern they show me. The little good I can do, I will do with all the zeal of which I am capable. Though weak, I am not entirely destitute of strength; and in the exertion of my remaining strength I shall not be wholly useless. . . . Thou requirest from thy creatures no more than thou enablest them to perform. To be what thou wiltest I should be; to perform what thou wiltest me to perform—this is my duty and my supreme felicity.—G. J. Zollinger.

* * The Story Page * *

How Miss Prissy Broke the "V."

BY MARY E. BRUSH.

Miss Prissy smoothed it out on her sharp little knee. There was something admiring—almost reverential—in her voice. It was such a long time since she had a five dollar bill that she could call her own, so no wonder that she spent several minutes looking at it.

"It was almost a new one," she soliloquized, still smoothing out the creases, "but smells kind o' old, what with travelin' around in men folk's pockets 'mongst the terbacker. There's General Grant's pictur on the front, plain's life, an' I s'pose that's the Goddess o' Liberty on the green side—they allers draw her that way, with low forehead an' a fender over it, nose slantin' straight an' her hair done up in a loose French twist. I dare say them's French words circelin' her, too—'E Pluribus—somethin'. I'm sure I don't know what it means, but I do know that them big V's in the corners means five. Yes, I've got a five-dollar bill! It seems 'most too good to be true!" and Miss Prissy rocked ecstatically back and forth in her chair.

Possibly no money was ever harder earned. For one whole week Miss Prissy had washed windows in two big houses upon D— Avenue. She earned her living by housework, but as she was neither young nor strong, she wasn't much at scrubbing, but her long wiry arms and nimble fingers couldn't be beaten when it came to making windows glisten. And, as we know, clear, clean windows are to a house what beautiful eyes are to the human face.

"Now," Miss Prissy continued, "that 'ere 'V' ha'n't goin' to be broke; I'm goin' to put it in the savin's bank jest as it is. Guess that clerk'll stare—it's so different from the quarters and fifty cent pieces I've been puttin' in. An' my! sech a lift towards gettin' the Old Ladies' Home!" As we have intimated, the spinster was getting along in years, was poor and alone, and knew only too well that some provision must be made for the time when she should become helpless. Her only relative was a brother much younger than herself. He had been a wild, wayward youth, whose brief career had been suddenly closed within prison doors. So Miss Prissy's humble efforts were being directed toward acquiring the sum requisite for admission to a comfortable retreat for the aged. Meanwhile she was honestly and cheerfully earning her own living.

"Now," Miss Prissy went on, "there sin't no use o' my spendin' it. The rent for the quarter is paid, I got half a sack o' flour, some cornmeal, tea caddy's nigh 'bout full, an' there's them eggs dear Miss Brown sent me from the country. I can get on for a week 'thout buyin' a thing 'cept milk an' a pat o' butter, an' I got small change enough for that, an' when it gives out maybe along'll come another job at winders. My! don't I feel rich! Seems good!"

And to tell the truth, there were many men in that city with bank accounts running up into the thousands who didn't feel half as much like a "bloated capitalist" as did this little old maid, in her faded calico, patched shoes, rocking contentedly away in her humble home.

Possibly some of us would hardly venture to call it a home, for it was only one room in the third story of a tenement house. However, it was not uninviting. The two windows might have served as a continual advertisement of Miss Prissy's skill, and the white-fringed curtains draping them were clean and fresh. The tiny stove with its two griddles shone like a black diamond. The carpet was free from lint and the little bed in the corner wore a neat counterpane. A scarlet geranium on the window sill and a big yellow cat purring contentedly among the cushions of another rocking-chair were bits of life making the room still more cheerful. It would not be straining the point to say that Miss Prissy's room was the one bright, clean spot in that huge building, for, when you opened the door and went out into the hallway, there was such a mingling of bad smells and loud, quarrelsome voices, so much uproar and confusion surging up and sweeping down from the rooms all about, that you couldn't help wondering how so steady and tidy a body as Miss Prissy could bear to stay in such a place. But she was very poor, you know, and the rent was cheap, so that there was nothing left for her to do but to practice the everyday heroism of making the best of it.

She was still patting the precious "V," when a murmur louder than usual crept through the crack under her door and she caught the always pathetic sound of a child crying.

"There's them Bailey young ones!" Miss Prissy exclaimed, spring up and at the same time stowing away the five-dollar bill in her limp and shabby purse. "If any of them O'Rourke or McGillie children are pesterin' 'em, I'll know the reason why!" and with more ability than one could expect from so old a person, the little spinster sped down the rickety stairs.

The Bailey children were two forlorn orphans who

lived in the room beneath hers, and in whom she had taken a special interest because they were so different from the rough, ill-bred youngsters thronging the building. Little Tom Bailey was the brightest-faced, busiest little newsboy in the city, and as for Daisy, his sister, she was the most winsome fairy one ever saw.

Judging from the fire in Miss Prissy's eye, it was lucky for the O'Rourkes and the McGillie's that neither of the clans were the offenders. Instead, a coarse-looking, but well-dressed man was saying, harshly, as he retreated through the outer door: "Well, I'll give you till this noon, and then if the money isn't ready, out you go! I don't run an orphan asylum!"

"It's the rent he means!" sobbed Daisy, hiding her face in Miss Prissy's blue-checked apron.

"Yes, it's the rent," repeated Tom, in low tones and with a face too grave looking for his dozen years. And," he added, drawing Miss Prissy into his room, away from the gazing inmates of the house, "you see, when our mama died, we couldn't bear to have her buried like a pauper, so we took the money she left and spent it for her burial. We have got on first rate though, till the prst month, when I've had a run of bad luck. But we've been just as saving as we could be!"

"Ahem! I should think so, you poor dears!" Miss Prissy exclaimed, with a glance at the bare cupboards. "You haven't been a mite to blame. An' it's just wonderful how well you have got along! And as for this rent business, now you don't worry one speck! Suthin'll turn up to help ye!"

But it was a very sober face that the old maid bore back to her little room. She sat down in her rocking-chair, and, taking out the five-dollar bill, began to smooth out the wrinkles in the brow of the Goddess of Liberty. She found it much harder work to smooth out the wrinkles in her own just then!

"What a selfish thing I be!" she at last exclaimed. "Here are them children to be turned out into the street unless they have three dollars, an' me so stingy an' notional that I don't want to break that 'V! What if I be crazy ter put it into the bank! S'pose the Lord hadn't gin it to me 'tall! No, I'll jest pinch old 'human natur' fur once an' pay them children's rent, 'n' while I'm 'bout it, an' 'slong's the bill's broke, I might as well help 'em a little besides. Reckon they're 'bout starved! I'll run down to the grocery an' have some things sent up!"

An hour later little Daisy's eyes shone like twin stars, when a big basket was left at her door—a basketful of bread, potatoes, a soup bone with juicy red meat on it, a cabbage, some rice, a bunch of herbs, together with a bag of apples and another of ginger cookies.

"An' I'll show you how to make the soup, child, as well as to invite myself down to dinner with you," said Miss Prissy, bustling about.

So that when noon came a jollier trio neved sat down to a table, and the merriment was not one wit damped even when the agents' thundering knock was heard at the door. And with all the majesty possible in a little old woman barely five feet tall, attired in a faded calico gown, and with her front teeth gone, Miss Prissy handed him the rent, and in a stiff silence received his mumbled thanks.

Hardly were they seated at the table before another knock was heard. This time it was a tall, stalwart stranger, heavily bearded and wearing a thick fur overcoat.

"Are there children by the name of Bailey living here?" he began, when there came a low cry from Tom and the exclamation: "Oh, it's papa!" It looks just like his pictur! And he isn't dead! He's come back! Mamma used to say that somehow she could never give him up! Oh, it's papa!" And as the stranger held out his arms, with happy, tear-dimmed eyes, there was a confused mingling of children, brown beard and buffalo coat!

But what ailed Miss Prissy? She looked and looked—took off her glasses, rubbed them vigorously, put them on and looked again. Then she took a step forward, saying: "Yes, it is! John Bascom—brother John!"—in faltering tones—"Be I dreamin', or is it?"—The stranger's keen eyes flashed a scrutinizing glance at her, and it slowly turned into one of joy and surprise as he uttered the words:

"Sister Prissy!" and the buffalo-coated arms held one more!

"An' I thought you were dead or in—in"—the little spinster sobbed excitedly.

"Or in prison," the stranger added gravely. "Thank God, I got out of that! I'd never gone there if I minded you, Prissy, but I was a head-strong fellow! But I repented and tried to do better, so I was pardoned out before my time. But I made up my mind that my folks shouldn't hear from me till they could hear something good. So I left off part of the old name John Baily Bascom and became simply John Baily, and I set to work steady like, and, after a year or so, married a dear, good

girl. Our children were born and we were happy, and more than once I thought I'd write home, but we were poor yet, and I thought I'd wait until I got more money. But times grew worse. Then I set off West, leaving Martha and the children behind until I could provide a home for them. I was fast getting that when I was struck down by a fever, and was out of my head a long time after I got over it, wandering about until my comrades lost trace of me, and I suppose thought me dead. They must have written that home, for when I came to my right mind again and wrote home, I found that Martha, deceived by the false report, had moved away, nobody knew where. I came East, but could find no trace, till a day or so ago. And now I find she is gone forever! Poor Martha! how she must have suffered!" chokingly.

"Not 'a nicer woman than she never lived!" said Miss Prissy, patting her brother's big, brown hand in sympathy. "So quiet and ladylike! I alers felt drawn to her from the first. 'N' to think she was my own sister-in-law! But, dear John, you've got two of the best, smartest children that ever lived to comfort ye!"

"Yes, I know! I'm very thankful I've found them!" patting Daisy's golden curls. "I believe I should have been heartbroken had I come here and found them gone."

"Well, they was nigh to it!" Miss Prissy exclaimed, thinking of the agent's threat. And she murmured to herself: "Land sakes! to think what might 'a' happened if I had been so pigged stingy as not to have broke that 'ere V."—Presbyterian.

* * The Pussy Willows. * *

"Then I will meet you at Harlan's, at three o'clock tomorrow," she said to her friend.

It was some ten minutes before three, when Gertrude entered the large, beautiful store, and finding the appointed meeting place, took a seat to wait for Maria.

There was a cashier's desk near by, and on it a large bunch of pussy-willows. What a hint they brought of the sweetness and freshness and beauty of the advancing spring! While Gertrude was looking at them, fancying herself enjoying "the lovely things in the heart of the woods," a pleasant-faced girl passed the desk.

"Kate," said the cashier, "could you get me some ink without going downstairs for it?" adding, as the one addressed paused, "if you have to go downstairs for it, do not mind."

"But you need the ink?" said the other, and the voice was as pleasant as the face. "Why should I not go downstairs, if it will help you? Do not the pussy-willows help in spring's beauties? I'll be a pussy-willow," and with a laugh she was gone.

Then Gertrude understood the message of the pussy-willows as she had not before. That little bud, the prompt, cheerful response to the need of another, was it not the blooming forth of an abiding springtime in the heart? It was only a trifle, a trip downstairs for a bottle of ink, but it meant the "sweetness and light" of love, ready to express itself in any way that might be needed—just as spring will not content herself with her pussy-willows, but sends them forth as the harbingers of the violets, daisies and the May-flowers innumerable! Ah, yes; kind deeds, true courtesies, are never the artificial flowers, tied on a dead stick, but the free blossoming of the love-life within; and the pussy-willows of "little kindnesses, that must leave undone, or despise," are followed in the Master's good time, by the fair lilies and roses of larger opportunities and widening service.—Eliza E. Hewitt, in *The Young People's Weekly*.

* * Jocko's Washing. * *

Jocko sat on the kitchen window-sill in a brown study. He was watching Betsy do her washing. After a while she took the basket and went out to the clothes-line. She never thought Jocko was trying to learn to wash; but what do you think that monkey did?

Part of the clothes, already washed and boiled, were left in the rinsing-tub. There was a large wash, and Betsy could not carry all at once. Jocko took these, one by one, and plumped them into the dirty suds. Then he looked round for the soap. He could not find it. Betsy had left it in the tub.

But no matter. There was plenty of black coal in the scuttle on the hearth; and, for aught he knew, that would answer just as well. So he took up a piece, rubbed it on the clothes, and scrubbed them on the washboard.

Some clean towels and dish-clothes lay on the dresser; and in they went too. Jocko was working with a will, washing everything he could lay his paws on, when he saw from the window Betsy coming back.

Of course, he was helping her very much; but people are not always grateful when they have reason to be, and he was doubtful in her case. There might be a

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difference of opinion, and he was determined to finish the washing. There was a bolt on the kitchen door. Jocko sprang to the door, and slipped the bolt in a twinkling. Then he went back to his tub, and washed away.

Betsy found herself locked out, and knew mischief was up. She shook and pounded the door, scolded and coaxed, all to no purpose. She went round to the window, but that was fastened down; and she was so fat and clumsy she could hardly have managed to climb in, even if it had been open. Again she coaxed, again she scolded and shook her fist at him. Jocko doubled his brown paw and shook it at her, grinned and chattered, and scrubbed harder than ever.

Poor Betsy fairly cried, and no wonder. After all her hard work, to see her clean clothes sopped in dirty suds and daubed with coal! Jocko had thrown in the bluing bag and the salt,—salt-cellar and all,—for he had seen her use salt, in washing a dress, to set the color. And her dismay was complete when he snatched up some delicate lace collars and cambric handkerchiefs, and threw them in pell-mell with the rest.

By this time Betsy's mistress had heard the knocking from her room. She came down stairs, stopped Jocko's proceedings, and opened the door.

Jocko was kept out of the kitchen on Monday mornings ever afterward.—Mary Johnson.

A Grandmother's Rules.

Somebody's grandmother has bequeathed to her descendants these admirable rules of conduct:

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Speak your words plainly: do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough master it. If your garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.—Presbyterian Record.

The Rose and the Butterfly.

A FABLE.

"Oh! how I love the sunshine," sang a Butterfly, as he opened his beautiful black and red wings widely, on the bosom of a lovely white rose. " 'Tis so nice, dear Neighbor Rose, to be so warm and happy; and to have a chat with you, and a share of your sweet honey."

"Yes," said the Rose, "it is very nice and pleasant. But do you know, Neighbor Butterfly, I am just now absolutely longing for rain?"

"For rain?" said the horrified Butterfly; "for nasty, clammy, clogging rain?"

"For sweet, wholesome, refreshing rain," said the Rose; "I feel slowly drying up, and look at my poor children, my lovely green buds; they are just drooping for want of rain to open them, and show their pretty little white heads."

"But rain would make me a drizzle-tail, and ruin me," moaned the Butterfly.

"Nay," answered the Rose, "you could get under the cottage thatch for shelter. You must think of what is good for others as well as for yourself. Besides, if there is no rain, I shall have no more honey to give you."

"Well, well, well!" said the Butterfly, "there is something in that."

"And then," continued the Rose, "what is good for ourselves is usually good for some one or other. So we can all be of use. Let us make the best of things as we find them. Besides, when winter comes, we shall both be dead."

"Alas, yes!" sighed the Butterfly.

"So use the present well, dear neighbor," said the Rose. Let us all try to be pleasant to one another. That is the way to sweeten life. And come and see me to-morrow."

"I will, I will, neighbor," said the Butterfly, as he flew gaily away; "you are always so sweet and amiable that it does me good to have a talk with you."—Astley H. Baldwin, in the Infants' Magazine.

Moral Bravery.

Many a brave soldier who has stood unflinchingly at the cannon's mouth has not had the moral courage to stand firm in the cause of right when laughed at by his mates.

"We are told that when Coley Patterson was a boy at Eton, and captain of the cricket eleven, he was present one evening at a 'cricketing supper,' and one of the boys told a nasty, low story. Coley stood up before all his school-fellows and said, 'If any more such stories are told in my presence, I resign my captaincy and leave this school.'"

"His words took effect, and thus, by the influence of one boy the tone of the great public school was purified and raised. The brave schoolboy became a brave martyr bishop, and laid down his life on an island in the far Pacific.—Sel.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—How to get rid of sin. I John 1:5-10.

Daily Bible Readings.

Monday, June 3.—(I Chron. 8); II Chron. 12. Source of Rehoboam's disaster (vs. 1). Compare II Kings 16:3. Tuesday, June 4.—(I Chron. 9:1-22); II Chron. 13. Source of Judah's victory (vs. 18). Compare II Chron. 16:8. Wednesday, June 5.—(I Chron. 9:23-44); II Chron. 14. God can help mighty or weak (vs. 11). Compare Ps. 89:13, 14. Thursday, June 6.—II Chron. 15. The Lord's rule for companionship (vs. 2). Compare Amos 5:4. Friday, June 7.—II Chron. 16. God omnipresent and omniscient (vs. 9). Compare Prov. 15:3. Saturday, June 8.—II Chron. 17. Jehoshaphat a wise educator (vs. 9). Compare Neh. 8:2, 7, 8.

Prayer Meeting Topic—June 2.

How to get rid of Sin. I John 1:5-10.

A great moral battle between sin and Christianity has been on for centuries, and the end is not yet. The characters of the moral monster, against which Christianity has to contend, whether ancient, mediæval, or modern, may present themselves in fine dress; but all are alike devilish, and whether in Eden, Egypt or Ethiopia, the battle rages. This epistle is a defence of Christian purity from sin, against Gnostic boasted purity in sin.

John's great mission was to declare the character of God. He bases his authority to do so upon his experience, quoted in verses one to four. With the light from heaven shining full upon his soul, and in view of the darkness of their needs, he makes his proclamation—"That God is light." The gospel always addresses itself to the special needs of each person. This epistle was not written at random, and without a special purpose in the mind and heart of the writer. An ancient sect called Gnostics, flourished in the time of Paul, as Unitarianism does in New England today. The teaching of these Gnostics, was probably leavening the church; and so Paul addressed himself to the task of refuting these false teachings. They professed to be purified in soul, by a mental knowledge of God; and therefore could abandon their body to any kind of work without suffering any harm. In consequence a gross licentiousness followed. They abstained from nothing foul in the eyes of God or man, and were the first to resort to pagan banquets, given in honor of false gods. One does not find it difficult to believe that the pagans are not all dead yet; for we sometimes see Unioners attending wine suppers, whist parties, dances, races and charity balls. The Gnostic contended, just as some do today, that there is no defilement in these things. But what does John say about it? John wrote this epistle to state the true Christian faith against these beliefs. He states the doctrine of Christianity, both positively and negatively, so as to cover all these abuses. "God is light, and in him is no darkness at all." This entire passage, from verses five to ten, is an opening summary to the epistle; and shows that all purity is through Christ. God is light without any admixture of error.

Having established this he goes on to show how the religion of Christ requires that all his followers must resemble him in their walk in the light. Since he is light, without any admixture of darkness; so we must be like him in having a single purpose in life, without duplicity, impurity, or any form of self-deception. Then it follows that we ought to walk even as he walked. We are not to think that we can go anywhere we can take Christ with us. Too many of us are doing just this—we are dragging the religion of our Saviour about with us, making that a cloak for our doubtful conduct. We are to follow Christ, and to go only where he leads. John shows that the light of God is not only pure in spirit, but also pure in act; that light or virtue can have no fellowship with any form of darkness, either in the spirit or in the flesh; that the inward condition and outward action correspond. Not that they ought to be so but they must do so. The everlasting yes of God knows no exception.

Another part of this great message was to show that provision was made in the religion of Christ for cleansing the soul from sin, and making it like God. No system of religion intended for man could be adapted to his condition, which did not contain this provision. The religion of Christ does contain it in the most full, and ample manner.

We can get rid of sin by complying with the conditions attached to the efficacy of the blood of Christ as supplied to the sinful heart of man. The seventh verse says, "If we walk in the light as he is in the light—the blood of Jesus Christ cleanseth us from all sin." Again verse nine says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Clearly, John is here laying the foundation of the conversion of sinners to Christ, in deep confession of sin both of character and act. Pardon in the Scriptures always presupposes repentance and confession. There must be a full acknowledgement before pardon can be granted. See Ps. 51:32, Luke 15:18 seq., 7:41 seq., Prov. 28:13 seq. On your part it is an acknowledgement of your sin; and on the part of Christ, a cleansing by His blood; this is the only way we can get rid of sin.

All this goes to show that God is perfectly pure and holy; and in Him there is nothing to mar the immaculate purity of His character. By its very nature, religion reveals the sinfulness of our own heart, and at the same time the purity of the spotless Lamb of God. In this light no man can claim to be perfect. Such an one must know little of his own heart; or what is still more probable, he must know less about the Redeemer of men. Who after all of his reasoning upon this subject, will dare to go out day by day, and holding up his hands to the sun which shines upon him, say that he has no sins to confess? that he is as pure as the God who kindled the great light of day? "Create in me a clean heart O God, and renew a right spirit within me."

HOWARD H. ROACH.

Annapolis Royal, N. S., May 18, 1901.

"Should Each of Our Churches Have a B. Y. P. U.? If Not, What Sort of Churches Should Have Them?"

REV. D. HUTCHINSON.

NO. 6.

I have been asked at a somewhat late hour by the editor of the Young People's column to answer the above questions.

I have consented not unwillingly but reluctantly. Reluctantly for the reason that I am not sufficiently acquainted either with the churches or the B. Y. P. U. work of the Maritime Provinces to speak from knowledge and experience.

If I should shoot wide of the mark you will please ascribe it to the fact that I am sighting the subject from a western rather than an eastern point of view.

To answer the enquiry intelligently we should first have a knowledge of antecedent conditions. Sails are good things for boats, but not for all boats. The yards of outspread canvas so necessary to speed some vessels to their destined ports, would prove disastrously fatal to vessels of smaller craft, and lighter tonnage. David, equipped with sling and stones, felled the haughty giant of Gath to the ground; but had he entered the conflict clothed with Saul's armour and carrying Saul's sword, not Goliath, but David himself, would have met with defeat and death. Just so we can conceive of such organizations as the B. Y. P. U. and the Y. P. S. C. E. being no more suited to some churches than the sails of an Atlantic liner are adapted to a shore boat, or Saul's armor suited to David. For nearly twenty years I have been closely identified with the Young People's work in Ontario, and speaking from positive knowledge I have no hesitation in saying that there are some churches that would be better without a B. Y. P. U. That which it was hoped and believed would be helpful in developing the inner and spiritual life of young Christians failed. Why failed? Not because the organization itself is faulty, but because there are some churches to whose size, spiritual intelligence and natural ability it is not suited it is beyond them.

The B. Y. P. U. we believe to be equal to any Young People's Society in existence, but it is with it as it is with machinery. The most perfectly constructed machine will not run itself, nor will the B. Y. P. U. bless and help young Christians where the intelligence and spirituality necessary to work it are lacking. Any church is better without a B. Y. P. U. than to have it only in name. But to be more definite we submit that churches of the following description would be as well without a B. Y. P. U. First, town or city churches whose membership is small and lacking in natural ability and spiritual intelligence. A much simpler organization will be best suited to such churches. Second, country churches whose membership is widely scattered. Such churches will do better work for God if they can get the whole community to come to ether once a week for Bible study and for prayers.

A few words in reference to the second question. What churches should have B. Y. P. U. Societies? In reply, we would say, first, churches which contain a large percentage of young people in their membership. The nature and condition of the soil in reference to the experienced farmer, the kind of crop, it will be best for him to attempt to raise. He, whose knowledge qualifies him to plant and sow in the soil best adapted to the harvest he wishes to reap, will be rewarded for his toil, while he who ploughs and seeds regardless of natural conditions, will one day awake to the fact, that his time and labor were spent in vain. In like manner, his pastor who is fortunate enough to have a church whose membership contains a preponderance of young people, will do well to lend himself to the no easy task of developing all that is best in them. We know of no organization more likely to do this than our own B. Y. P. U. Such churches, without doubt, should have a society.

Second, all churches that are strong enough to maintain a B. Y. P. U., without extracting from the strength of other departments of church work.

If the organizing of a B. Y. P. U. means the drawing away from the general week night services for prayer, and the erecting of a middle wall of partition between the old, or the middle-aged and the young better not have it. But where they both can exist without the one being a source of weakness to the other, we unhesitatingly say, have both.

The Sunday-school, the Mission Band, and the Women's Missionary Aid are all found useful working parts of the church's machinery, and we see no reason why the B. Y. P. U. should not be the same.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JUNE.

For our associations, that a great blessing may attend their gatherings and new interest and zeal be awakened in every department of our denominational work.

Some time since an invitation was extended by the church at Chipman, N. B., for the W. B. M. U. Convention to meet with them in August. But owing to the inadequate railway accommodation lines, the breaking down of the bridge at the Hewson Crossing, the invitation cannot be accepted. The ladies of Main St. Baptist church, St. John, are planning to entertain the Convention, providing they can obtain the assistance of the other St. John churches. Should it be thus decided due notice will be given through the MESSENGER AND VISITOR.

Liverpool.

The "Jewel Gatherers" Mission Band was founded Feb. 3rd, 1901, under the leadership of Mrs. W. J. Thompson. The other officers are:—Treasurer, Percy West; Assistant Treasurer, Ross Millard; Organist, Etta Hatt; and Secretary, Mary Baltzer. We have a membership of twenty-two, and enjoy studying the lessons given in the "Tidings." We are giving our money towards Miss Blackadar's salary.

May 7th 1901. MARY BALTZER, Secretary.

River Herbert.

We held a thank offering meeting in our society on May 9th. Each member stated her particular cause for thankfulness, and deposited her offering on a jar provided for the purpose. A letter just received from Mrs. Sanford added greatly to the interest. Our offerings amounted to \$6.35. One sister, Mrs. T. J. Seaman, constituted herself a life member of the Union. A number engaged in earnest prayer that great good might be the result of the means sent to India. Owing to frequent storms during the past winter our numbers have been very small, but the few who were present obtained the blessing. May we each in future be more earnest, active, and devoted to the needs of the Telugus. S. E. P. May 16th.

How Our Circle Celebrated the Twentieth Century.

Two days before Thanksgiving the members of the little X circle looked anxiously out their windows in the early gray of the morning to see if the day promised to be pleasant. For was not this the day for which they had been planning and working all summer, the day when all the Twentieth Century Thank Offering boxes were to be brought in? Not even the critical member could find anything wrong with the crisp air and bright winter sunshine; and how the women did come to that meeting like swarms of bees around a honey jar! "Cause we've all got something to do," whispered plump little Mrs. Green to her neighbor. Certainly there was an unusual hum of expectation and an atmosphere of good times to come that was infectious. The legs of the little page fairly twinkled, and all her yellow curls bobbed as she trotted among them, disturbing attendance cards, and asking in official tones whether they had all registered.

On the platform, among the blossoming plants and palms, were placed twelve chairs, all empty, when the president rapped for order, and the meeting began. Such rousing songs they sang, such uplifting words they read, such tender prayers they offered as they all prepared in spirit for the beautiful Thanksgiving services to follow. Each "Month," in turn, came to the platform and in a few words brought to all the claim of some needy portion of the great earth and its peoples to receive the gospel. No manuscript was used, but directly out of the heart of the need to the heart of the listener came the appeal. After not more than two minutes expended in presenting some one in the most telling and concise way possible the "Month" turned to the president of the year, saying, "To help supply the world's need, we who represent the month of January present our offering of Thanksgiving as we enter the twentieth century." As she finished she held out a great basket, all white and glistening, and four ladies who represented the weeks of the month came forward, and poured into her basket the white boxes which each had collected from the "days" assigned her. January, after placing her well-filled basket on the front of the platform, took her

seat; and February bearing a basket fluttering with tiny flags made her appeal, received the offering from her "weeks," and took her place. And so the beautiful procession moved along; April with her violets, June with her roses, November with a glowing yellow pumpkin, December bright with holly berries, and each one with some quaint or pretty conceit of her own.

When all the boxes were gathered the months poured them all into the lap of the year—though that had to be done figuratively after all, for no year had a lap ample enough to receive a quarter of the great heap of little white boxes.

After the women had all presented their offerings, there flocked to the platform the dear little kindergarten children bearing their offering and singing their sweet child-songs. They were followed by a delegation from the primary department bearing a tray heaped high with the little steamer-trunk boxes all packed for far-away lands.

After the reception of these gifts the whole society rose and sang, "Praise God from whom all blessings flow," and then softly and reverently repeated together this covenant of obedience and service:

THE COVENANT.

Grateful that "I know that my Redeemer liveth,"—Mindful that vast millions of women and girls can never hear the "tidings of great joy," unless a Christian woman be sent to them,—

Remembering that Jesus made loving obedience and supreme test of discipleship, and that his last most solemn command was "Go teach all nations,"—

I gladly enter into this covenant of obedience; that I will not cease to make offerings of PRAYER, TIME, and MONEY, to the end that the daughters of sorrow in heathen lands may know the love of Jesus.

"The best meeting we ever had," said one member to another as they broke up into happy groups, chatting and shaking hands and examining the pretty baskets of the months. Why, I wonder? Did these facts help?

It was planned months before. It was well organized. Definite responsibility was given to many members. Short programme assignments were given to a large number. Each woman in the audience had her own representative in the exercises. The children had a part.

St. Martin's N. B.

At our May meeting of W. M. A. Society we had reading of "Tidings" as our usual custom is, and much we appreciate this little leaflet, bringing us as it does the latest intelligence from our field. These letters are an interesting connecting link we feel we could ill afford to do without. But an item on first page which read as follows, was what attracted my attention, and calls forth this little comment with the hope it may be somewhat of an incentive to renewed activity on the part of each.

"Note—Our societies will be anxious to know our financial standing at this date (April 21.) \$762.32 have been received for H. M., or \$115.19 less than at this time last year, and \$2986.53 for F. M., or \$432.71 less than last year. Let us carefully and prayerfully ponder these items."

What is the cause of this retrenchment in our financial affairs? Are we so sure that because God is the Prime Factor in the missionary movement therefore it is bound ultimately to succeed, and the nations that now sit in darkness shall hear the light of life even if we do slacken our gifts somewhat? Are we sure that we are giving of our increase in a measure that will satisfy even our dull consciences or that our divine guide can say of us, "She hath done what she could"? Are we sure that we are not robbing more than the mission cause when we hold with too tight a grip our purse strings? Are we not by this same act robbing our souls of one of the delights of Christian life? Have we ever dealt self to any great extent for the cause of missions? Or is it that some of us, passing it may be through peculiar trial this year, feel we are not as abundantly able to give for Christ's sake, forgetting that with the divine blessing resting upon our humble gifts they will be made mighty to the saving of souls now in darkness. Can it be that we have grown careless and in a measure have forgotten the vows renewed at Windsor of last August, viz., to go home and work during the coming year with greater earnestness than ever before, that our sisters of the far East may know of our Saviour and Redeemer? Do any of the above reasons reach your case and mine my sister? Do they solve the problem in the note of Treasurer? Our blessed privilege is to help in the mightiest enterprise that ever enlisted the sympathy of God and humanity even the redemption of a lost world. Greater honor could not be conferred than this. Praying and giving are mighty agencies. How far the former precedes the latter acceptably in God's sight are serious questions. Our convention year will soon close. Let each society stop and see if there is not some way we can do our share to make these receipts close our year more successfully than this third quarter of it close.

May 22nd, 1901.

ADA G. FOWLER.

Foreign Mission Board.

NOTES BY THE SECRETARY.

"The mission cause is the life-blood of the church. When the mission spirit in any church dies, the church itself is doomed to die. When the mission spirit in any Christian heart dies, the usefulness and happiness of that Christian life has come to an end. Well has it been said that the church without the mission spirit is not a church at all, but a chattering, ghastrly, grinning skeleton, without flesh or life or blood."—Ex.

The weeks are gliding past very rapidly. Just a little more than two months and the books of the Treasurer for Denominational Funds must close. There are a large number of churches that have not yet reported. The writer is not prepared to speak for other interests, but he knows that the Foreign Mission Board will need every dollar the friends of missions can put into their treasury. A very large offering ought to be made in the next two months. Somebody has said, "Every Baptist who fails to make a contribution to missions for this conventional year will lose an opportunity for serving God of unspeakable magnitude. No Christian whose heart is right will be content to let a whole year go by without giving of his means for the conversion of the world. Poverty will not keep us from giving. There is only one thing that ever keeps a Christian from giving to missions, and that is his lack of interest in the mission cause."

Little things count when used for God, and blessed by him for his service. A good sister who wanted to give something for missions was greatly troubled because she knew of no way of raising any money about actual needs. She had been taking in a little money by selling butter-milk to the neighbors. So she prayed over the matter and decided to give the proceeds of her sales for one week to missions. To her surprise she sold twice as much that week as ever before. When we attempt anything for God he magnifies it. Be not discouraged if you have but one talent. Use it, trusting to God for increase.

The preacher has a twofold relation to the work of missions. He has first of all his relation to the work as a Christian and as God's steward, entrusted with his Lord's money. In addition to that, he has the large responsibility of properly informing those under his care and influence as to the work itself, and then exhorting them to their duty concerning it. Every one of our pastors ought to be worth to the cause of missions twenty times as much in money as his own contribution. When our pastors and people reflect upon the eternal interests involved, certainly every heart will respond to the claims the lost world has upon us. There are some who will read these words who will never have another opportunity of making a sacrifice for Jesus. There are some preachers whose eyes will scan these lines who will never have another chance to press the mission cause upon the hearts of their people. There are some church members into whose homes this paper goes who are well-to-do and yet they feel that they are too poor to give much of anything to God's suffering cause. They will be dead before another call is made on them for money for this world-wide work, and their children will be wasting what was left of their estate. They think they are economizing, but they are robbing God. Brethren, beloved in Christ, the greatest sin that is now laid at our door is the meagreness of our doing and giving for the salvation of a lost world. The Baptists of these Maritime Provinces ought to give for the great work of world-wide evangelization what is now given for all our denominational interests. We have never yet given of our means to the salvation of the lost as though we believed that the world was lost, and that salvation can only come to them through the proclamation of the gospel of our Lord Jesus Christ.

Catarrh

is a constitutional disease.

It originates in a serofulous condition of the blood and depends on that condition.

It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach.

It afflicted Mrs. Hiram Shires, Batchelorville, N. Y., twenty consecutive years, deprived her of the sense of smell, made her breathing difficult, and greatly affected her general health.

She testifies that after she had taken many other medicines for it without lasting effect it was judiciously and permanently cured, her sense of smell restored, and her general health greatly improved, by

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of catarrh, according to testimonials voluntarily given. Try it.

Talk About It

That's always the way with our Hair Vigor. When persons use it they are always so highly pleased with it that they tell their friends about it.

If your hair is short, too thin, splits at the ends, is rough, or is falling out, our Hair Vigor will perfectly satisfy you.

If your hair is just a little gray, or perfectly white, Ayer's Hair Vigor will bring back to it all the dark, rich color it had years and years ago.

One dollar a bottle.

If your druggist cannot supply you, send us \$1.00 and we will express a bottle to you, all charges prepaid. Be sure and give us your nearest express office.

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

Send for our handsome book on The Hair.

Forward Movement Fund.

Pulpit Supply, \$2.65; J. H. Kennedy, \$2; Geo. G. Sanderson, \$25; Pulpit Supply, \$9.18; J. B. Millett, \$1.

We are hoping for a longer list soon. WM. E. HALL, 93 North St., Halifax.

Notices.

Programs of Anniversary Exercises at Wolfville.

Saturday, June 1st, 7.30 p. m., Lecture. The Story of Evangeline, illustrated by stereoscopic views, by Rev. A. T. Kemp-ton, Fitchburg.

Sunday, 2nd, 11 a. m., Baccalaureate Sermon, by Rev. Professor T. Harwood Pattison, D. D., of Rochester Theological Seminary. 7 p. m., Address before the college Y. M. C. A., by Rev. W. A. New-combe, M. A., Thomaston, Me.

Monday, 3rd, 2 p. m., College Sports on campus. 7.30 p. m., Address before the Senate, by Dr. Pattison.

Tuesday, 4th, 10.30 a. m., Exercises of the Graduating class. 2.30 p. m., Closing exercises of Horton Collegiate Academy. 7.30 p. m., Closing exercises of Acadia Seminary.

Wednesday, 5th, 10 a. m., Graduating exercises of the college and conferring of degrees. 8 p. m., Conversations.

Acadia Anniversaries.

TRAVELLING ARRANGEMENTS.

The Dominion Atlantic Railway will issue return tickets at single first class fare from all stations including St. John and Farnsboro, on May 31st, June 1st, 3rd, 4th, and 5th good to return until June 5th; and from Boston at rate of \$8.50 on May 28th and 31st good to return, leaving Wolfville not later than June 5th. The Intercolonial Railway will issue through tickets to Wolfville station from all stations where through tickets are sold, and to Windsor Junction in other cases. Certificates must be obtained at stations where tickets are purchased, which when duly signed by the undersigned will entitle the party to free return ticket, when presented at Wolfville Station or Windsor Junction. In the case of through tickets these certificates must be presented at Wolfville, the others at Windsor Junction. These returns will be good up to and including June 10th. The Central Railway will issue Return Tickets at single first class fare, from all stations, same as Dominion Atlantic.

A. CORROON, Sec'y. Ex. Com. Wolfville, N. S., May 11th.

The annual meeting of the Associated Alumni of Acadia College will be held in the College Chapel, Wolfville, on Wednesday, June 5th, 1901, at 8.30 a. m. W. N. BURCHINA, Sec'y.-Treas. Canning, May 24.

There will be a meeting of the Board of Directors of the Associated Alumni of Acadia College in the College Chapel, Wolfville, on Monday, June 3, 1901, at 8 p. m. W. N. BURCHINA, Sec'y.-Treas. Canning, May 24.

There will be D. V. a meeting of the Board of Governors of Acadia University in the library of the College on Tuesday the 4th of June at 7.30 p. m., also on Thursday the 6th at 9 a. m.

By order, etc., S. B. KEMPTON, Sec'y.

The annual business meeting of the Alumnae Society of Acadia Seminary will be held on Monday afternoon, June 3rd, at 2.30 o'clock. The reunion of the Alumnae Society will take place Monday evening, June 3rd, at 7.30. It is hoped there will be a large attendance at both of these meetings. EDITH C. HIGGINS, President.

The first session of the regular annual meeting of the Senate of Acadia University will be held in the College chapel at the close of the public lecture, Monday evening, June 3rd, 1901. EVERETT W. SAWYER, Secretary. Wolfville, May 15th.

The next session of the P. E. Island Baptist conference will be held at St. Peter's Road on June 10 and 11. Those going by train will stop at Suffolk station, and should notify Alex. Stewart, Marshfield, before hand so as to be met at train. G. F. RAYMOND, Sec'y.

The Hants county Baptist Convention convenes with the church at Falmouth Centre (D. V.) on the first Thursday and Friday, (6th and 7th), of June next. It is expected the various organizations of the Convention will have their representatives present—especially so—as this is the annual meeting. An interesting programme has been prepared. E. A. BANCROFT, Sec'y.

The Albert county Quarterly Meeting will convene with the 3rd Coverdale church, June 4th, at 2.30 o'clock, Rev. C. W. Townsend to preach the Quarterly sermon at 7.30, Rev. F. N. Atkinson to speak on temperance and the Sec'y.-Treas. on missions. There is matters of importance to come before us and we would like to have a full meeting. F. D. DAVIDSON, Sec'y.-Treas.

The Albert county Sunday School Convention will meet with the 3rd Coverdale church on Wednesday, June 5th at 2 o'clock. Will all Schools send in reports to the Sec'y. before that date. S. C. SPENCER, Sec'y.-Treas.

The quarterly gathering of Carleton, Victoria and Madawaska Baptist churches will be held with Andover Baptist church the 2nd Friday in June (14th). Rev. W. S. Martin will preach Friday evening, Rev. C. N. Barton, Saturday evening, and Rev. A. H. Hayward the quarterly sermon. Will the delegates please send their names to the secretary? R. W. DRAWMING, Sec'y. Treas.

The next session of the Colchester and Pictou counties Quarterly Meeting will be held D. V., on June 11-12, with the Five Islands and Economy Baptist church at Five Islands. F. E. ROOP, Sec'y.

RED IN THE BLOOD

is the sign of life, of vital force of the force that life has, of the force that life is.

When the red is lacking, life is weak, the spirits are weak, the body is weak.

Scott's emulsion of cod-liver oil puts red in the blood and life in the body.

It's the food you can turn into muscle and bone and nerve. It gives you the mastery over your usual food—you want that. What is life worth if you've got to keep dosing yourself as an invalid?

Red in the blood! get red in the blood!

We'll send you a bottle to try, if you like. SCOTT & BOWNE, French, Canada.

The fifty first annual session of the N. S. Western Association will meet at Clarence, Annapolis county, on Saturday, June 15th, at 10 o'clock, a. m. Pastors and clerks are requested to fill out carefully all blanks in the Church Letter Forms and return to the clerk of the Association before the 8th of June. The delegates to the Association will kindly forward their names by June 5th to S. N. Jackson, Esq., church clerk, Clarence, Annapolis county N. S., who will send notices by mail naming the home in which visitors will be entertained. The usual reduced rates of travel have been secured. Delegates will be returned free, from either Lawrencetown or Paradise stations, by securing Standard Certificates when purchasing tickets. Delegates who forward their names will be conveyed from station to Clarence without charge.

By order, W. L. ARCHIBALD, Clerk of N. S. Western Association. Lawrencetown, N. S., May 15.

Central Association.

Delegates intending to be present at the Central Association to be held in Dartmouth, will kindly forward their names to the undersigned, on or before the 12th of June, when they will thereupon be notified of the provision made for their entertainment.

WM. L. BARRS, Church Clerk. Dartmouth, N. S.

The N. S. Central Association will hold its annual meeting with the Baptist church in Dartmouth, commencing Friday, June 21st at 2 p. m. Father notices will be given later on.

S. B. KEMPTON, Moderator. Dartmouth, April 24th.

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

The 34th annual meeting of the P. E. Island Baptist Association will be held with the Hazelbrook church, commencing on Friday, July 5th at 10 o'clock, a. m. All church letters to be sent to Rev. J. C. Spurr, Pownal, two weeks previous to the date of meeting. ARTHUR SIMPSON, Sec'y. of Asso. Bay View, May 20th.

The N. B. Eastern Baptist Association will convene with the Havelock church, Havelock, N. B., at ten in the forenoon of Saturday, July 20th next. All delegates and members of their families attending said association will be entitled to free return tickets over the Elgin and Havelock railroad and the N. B. and P. E. I. railroad, on producing a certificate signed by the Clerk, and over the I. C. R. if ten or more procure Standard Certificates, and over the Salisbury and Harvey railroad on having their Standard Certificates signed by the Clerk. In travelling over the I. C. R. and the Salisbury and Harvey railroad delegates will be sure and get the Standard Certificates at the time they purchase their tickets. All clerks of churches belonging to said Association are requested to forward their church letter to the undersigned, F. W. EMMERSON at Sackville, N. B., not later than July 1st. H. H. SAUNDERS, Moderator. F. W. EMMERSON, Clerk. Elgin, May 22.

It is already practically fixed, according to the London Outlook, which speaks with all the air of one having authority, that the coronation will take place on May Day, next year, at Westminster Abbey. According to precedent the ceremony, if carried out in full, will exceed five hours in duration. There will be a state banquet in the evening and illuminations in London, with displays of fireworks in Victoria and Hyde Parks. Two drawing-rooms and two levees will be held within the following week, and the King will go in state to lunch at the Guildhall. There will be a state performance at the opera, but probably none at the Albert Hall, which has not enjoyed much Royal patronage since the death of the late Duke of Saxe-Coburg and Gotha. It is contemplated that the famous meal to poor children in Hyde Park will be repeated, and some mark of Royal benevolence be bestowed on the London hospitals. Approximately 50,000 machinists throughout the United States struck on Monday for a nine hour day, a scale of wages equal to the present ten hour per day scale, and other demands. This is the roughest estimate of President O'Connell, of the National Association of Machinists. The strike thus far has not extended to the allied trades, save in one or two instances. No machinists engaged in government work are affected. Railway machinists are not, as a rule, involved in the strike, though the men on several roads are out. The strike order does not apply to the railroads generally.



Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with

Aches and Pains

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

A Cure for All

Cold, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Frostbites, Chilblains, Headaches, Toothache, Asthma, Difficult Breathing.

Cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with pain. Radway's Ready Relief is a sure cure for every pain, Sprains, Bruises, Pains in the Back, Chest and Lungs.

IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

Stops pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhea, Dysentery, Colic, Flatulency, and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

25 cents a bottle. Sold by all druggists.

Radway's Pills

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Etc.

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION

—AND—

All Disorders of the LIVER.

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

A few doses of RADWAY'S PILLS will free the system of all the above-mentioned disorders. Price 50c a box. Sold by druggists or sent by mail. Send to DR. RADWAY & CO., Lock box 385, New York for Book of Advice.



LAXA-LIVER PILLS

Those who have used Laxa-Liver Pills say they have no equal for relieving and curing Constipation, Sick Headache, Biliousness, Dyspepsia, Coated Tongue, Foul Breath, Heart Burn, Water Brash or any disease or disorder of the stomach, liver or bowels.

Mrs. George Williams, Fairfield, Platen, Ont., writes as follows: "As there are so many other medicines offered for sale in substitution for Laxa-Liver Pills I am particular to get the genuine, as they far surpass anything else for regulating the bowels and correcting stomach disorders."

Laxa-Liver Pills are purely vegetable; neither gripes, weaken nor sicken, are easy to take and prompt to act.

Dizzy?

Then your liver isn't acting well. You suffer from biliousness, constipation. Ayer's Pills act directly on the liver. For 60 years they have been the Standard Family Pill. Small doses cure.



Society Visiting Cards For 25c.

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

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

Wedding Invitations, Announcements etc., a specialty.



More than one Woman

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

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

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

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

GRANDMOTHER used it, MOTHER used it, I am using it,

And we have never had any to give better satisfaction than

WOODILL'S GERMAN.

This can be said in many Households.



LADIES WANTED

To send one of our Fashionable Models to visit you. They are dressed with Fashionable, French, and Italian Creations, and are the style to be worn this Spring. We are offering every lady a limited number in advertising our new line of Fashionable Models. Send us your name and address and we will send you a free copy of our latest Fashionable Models. We will also send you a free copy of our latest Fashionable Models. We will also send you a free copy of our latest Fashionable Models.



The Home

PRETTY THINGS TO WEAR.

Floral toques and small hats are gaining in popularity. A dainty hat of violets, closely clustered without leaves, may be made in boat form, pointed slightly back and front. A single row of pale green roses, running from the point in front over the left side, is the only trimming necessary.

An effective outing hat is a turban of fancy braid in the natural sunburn tint, having a low oval crown and wide, loosely turned up brim. White silk mull may be wound in soft folds about the crown, and a pair of white wings placed in front, dividing so that they rest on either side of the crown.

A novel idea in flower trimming is a wreath of ivy geranium. The foliage is extremely delicate, lending itself to any shape, and the pale pink or red blossoms are pretty in various combinations.

Wide ribbon in plaid, floral or Persian patterns is in demand for sailor hats. Some pretty hats for morning and country wear are trimmed with plain wide ribbon, edged with a straw braid to match the hat.

Veils of plain Mechlin tulle are taking the place of the fancy designs. Tulle of the same color as the flowers on the hat is considered most tasteful, although white lace veils are worn with simpler hats.—Ex.

RULES FOR WOMEN WHO WHEEL.

- First—Have an easy riding wheel.
- Second—Sit perfectly upright, having handlebar and saddle adjusted to this position.
- Third—Have loosely fitting clothing, with no corsets, stays or bands to obstruct free movement, and do not use garters to support the stockings.
- Fourth—Never ride longer than twenty or thirty minutes without getting off and resting a short time.
- Fifth—Never ride long enough to become exhausted.
- Sixth—Never climb hills.
- Seventh—Never engage in fast riding or racing.
- Eighth—On returning home take a cup of bouillon or glass of milk with a cracker, to replace expended force, and if not very strong, lie down and rest for half an hour.—(The American Mother).

In a few short weeks we shall have roses galore, and then everyone wishes there were some way to preserve their sweetness for dull and dreary winter days. Here is a recipe for a rose potpourri, which accomplishes this object as near as possible: One pint of dried rose leaves, six ounces of sandalwood, six ounces of orris, one ounce of benzoin, one ounce of tonka, one ounce of cloves, one-half ounce of mace, 20 grains of musk, 20 drops of oil of rose, 30 drops of oil of lavender, one fluid dram of oil of lemon. Reduce rose petals, orris cloves, etc., to particles of suitable size, add the oils, and mix well. More rose petals can be added. Oil of rose is expensive, and the amount called for can be reduced.—Ex.

The decorations at an exceedingly pretty spring luncheon were pansies, the yellow and purple varieties mixed. A large, low, circular mound of them occupied the centre of the round table, and following the circle in wider sweep were old vases in silver and glass, all about of equal height, filled with more of the lovely bloom. At each cover was a cluster arranged with the foliage as a corsage, and two or three stemless pansies floated in the finger bowls. The ices were served in cups embellished with pansies, and the candle shades and centre cloth continued the same decorative scheme.—Ex.

A NEW CRUST.

A French brioche crust is hardly known in this country. It is an excellent crust for fruit pies in summer. Sift half a pound of flour and set apart one quarter of it,

which is about one-half a cup, measured scant. Dissolve a quarter of a yeast cake in two tablespoonfuls of lukewarm water and add a little more water, enough to mix in the half cup of sifted flour. Work the mixture well and set it in a covered bowl in a warm place. When this sponge has risen until it is a little more than double in volume its original bulk make a second paste as follows with the remainder of the flour:

Add a saltspoonful of sugar and one of salt, with a tablespoonful of water to dissolve them, and stir them in the centre of the flour. Add now six rounded tablespoonfuls of butter and two eggs, and beat the mass well together, then add a third egg. When this is well mixed in add the sponge and beat the two thoroughly together. It is a very stiff paste, and it must cleave from the sides of the bowl it is beaten in before it is ready to set away to become light. Cover it closely. Put it in a warm place and let it stand at least four hours. Then turn it out, roll it and fold it over as you do pastry, four times—that is, roll it out, turn it envelopwise, fold it over and roll it out again four times. Let the pastry rise in a warm place again for two hours, then roll it out, fold it over again twice and this time set it away in a cold place until you are ready to use it. This makes delicious breakfast cakes rolled out in rings or in biscuit form and baked in a hot oven. For pastry roll it out as you do puff paste, dredging on as little flour as possible, and line and cover fruit pies with it.—Ex.

ONE WOMAN'S CHAT.

(Boston Advertiser).

I made a discovery recently in experimenting with grape juice ice cream, finding to my surprise that a delicately flavored and beautiful violet-colored cream resulted from the use of these proportions, says a writer. Take one pint of rich cream and one-half pint of rich milk. Add one cupful of sugar and one-half cupful of grape juice. Freeze and pack in a mold for several hours before serving. Delicious frappe or crushed raspberry color is made by using one cupful of grape juice, the juice of two lemons and one orange, one pint of water and one cupful of sugar. Freeze, pack in the freezer and serve in small glass cups.—Ex.

Landlord—May I ask what your profession is, Mr. Robin?

Mr. Robin—Certainly. I cure people of the blues by hypnotic power.

Landlord—Oh, I see; you're what you might call a cheerupodist.—Judge.

Father—Do you think I ought to have my daughter's voice cultivated?

Visitor—You ought to have something done for it.

Hard, Racking Coughs.

Barring accidents, the person who gets along with the least amount of cough will live the longest. Of course, the right time to attack a cough is at the commencement, when it is a simple thing for the right treatment to drive the cough quickly away. As a general thing, however, people spend so much time experimenting with various remedies that the cough is well under way before they know it. Then comes the long siege. You feel the hard, racking all through your system, and get relief from nothing. You fill your stomach with nauseating mixtures to no purpose. Then you use compounds containing narcotic, which deceive temporarily, and leave you slightly worse. Some coughs of this kind hang on for weeks or even months, and, of course, they frequently develop into serious lung troubles. A true specific for all coughs is Adamson's Botanic Cough Balsam, and it should be kept in the house against any emergency. With a cough that has become chronic the first effect of this remedy is a lessening of the dull sensation of pain which usually is felt with such a cough. Then you are conscious that the soreness is leaving you, and presently the desire to cough grows less frequent. All this process is brought about by the healing properties of the Balsam. It is a compound of barks and gums. You can test it, 25 cents any druggist's. Get the genuine with "F. W. Kinsman & Co." blown in the bottle.

A PILL A DAY

One of Person's Pills every day for a week will do more to cure biliousness, flatulence, indigestion, headache, constipation, and all liver and bowel complaints than a whole box of irritating, drastic pills or remedies.

Put up in glass bottles, boxed, etc., L. S. JOHNSON & CO., Boston, Mass.

Nine Boils On Neck.

Anyone who has ever been troubled with boils can sympathize with poor old Job. There was no Burdock Blood Bitters in those days, so Job had to suffer in silence. Now-a-days no one need endure the misery of boils. All they have to do is take B.B.B. when their blood will be cleansed of all impurities and every boil will quickly disappear.

Miss Lydia Moody, Ruseom, Essex Co., Ont., sends the following statement of her case: "Some time ago my blood got so out of order that many boils appeared on my body and prevented me having any rest. I had nine on my neck at different times, and quite a number of small ones came on my shoulders and arms. "Our next door neighbor, seeing the condition I was in, told me to take B.B.B. for my blood, and I did so. "After I had finished the first bottle I found that some of the boils had disappeared and all the rest were getting much smaller. I then got two more bottles, and by the time I had these nearly all gone there was not a boil to be seen. Besides this, a headache, from which I suffered greatly, left me, and I improved so much in health that I am now a strong, robust girl."

Real Estate

For sale in the growing and beautiful town of Berwick.

I have now for sale several places right in the village in price from \$700 to \$3,300. Some of them very desirable properties. I have also a number of farms outside on my list. Some of them very fine fruit farms, from \$1,500 to \$7,000. Correspondence solicited and all information promptly given. Apply to—

J. ANDREWS, Real Estate Broker, Berwick, N. S., March, 1901.

CANADIAN PACIFIC RY.

PAN-AMERICAN EXPOSITION.

\$20.50 to Buffalo and return.

Tickets on sale until June 30, good for return fifteen days from date of issue and good to stop over at MONTREAL AND WEST THEREOF.

For tourist tickets good to stop over and to return until November 1, also for those going one way returning another, and information in reference to train service, hotels, etc., write to D. P. A., C. P. R., St. John, N. B.

All ticket Agents issue via St. John and Canada Pacific Short Line.

VICTORIA DAY, MAY 24.

One fare for the round trip between all points in Canada, Fort Arthur and Esau. Tickets on sale May 23 and 24, good to return May 27, 1901.

A. J. BEATH, D. P. A., C. P. R., St. John, N. B., or W. H. C. MacKAY, Agent C. P. R., St. John.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter.

JESUS APPEARS TO PAUL.

Lesson X, June 9, Acts 22: 6-16.

GOLDEN TEXT.

I was not disobedient unto the heavenly vision.—Acts 26: 19.

EXPLANATORY.

I. THE WORK OF THE LIVING CHRIST IN CONVERSION.—Va. 6-16. Saul was his Hebrew name, Paul his Greek name. Paul was born at Tarsus, the chief city of Cilicia, in Asia Minor, probably about A. D. 2. His parents, though living among heathens, were Jews of pure descent (Hebrew sprung from Hebrews), strict observers of the law, and of the sect of Pharisees (Phil. 3: 5; Acts 23: 6.) He had a sister and a nephew at Jerusalem (Acts 23: 16,) and the names of six kinsmen are given in Rom. 16: 7, 11, 21.

Professor Ramsey regards his family as one of wealth, influence, and refinement. Hence we see the force of Phil. 3: 8, that he had "suffered the loss of all things" for Christ.

Paul was not merely born in Tarsus, but had a citizen's right there, which was much more than merely being a resident. But he was first of all a Roman citizen (Acts 22: 28,) which may be taken as proof that his family was one of distinction, and at least moderate wealth.

Tarsus ranked among the first cities of the world. At an early age he was sent to Jerusalem, where he studied the law under Gamaliel (22: 3; 5: 34.) The whole atmosphere of Jerusalem must have greatly influenced him, for he was of a deeply religious nature.

IT CAME TO PASS . . . AS I MADE MY JOURNEY TO Damascus to arrest Christians, under the authority of the Jewish rulers. SUDDENLY THERE SHONE FROM HEAVEN A GREAT LIGHT ROUND ABOUT ME. It was above the brightness of the sun (25: 13.) It is stated over and over again that Paul actually saw Jesus (1 Cor. 9: 1; 15: 8; Acts 9: 17, 27.) Christ confronted Paul "in his glorified body, clothed with heavenly radiance, the risen, exalted Christ." The image of Christ was stamped forever on his memory. How bright the glory of Christ must be to outshine the sun.

AND I FELL UNTO THE GROUND. From the animal he was riding. He was dazzled by the intense brightness and overpowered by the glory of Christ. AND HEARD A VOICE. In the Hebrew tongue (26: 14) SAUL, SAUL, WHY PERSECUTEST THOU ME? The name is repeated for emphasis. Observe the form of the question. Why persecutest thou "me?" not my disciples, nor my church. Christ speaks of himself as persecuted by Paul, because "in all the afflictions of his people he is afflicted."

WHO ART THOU, LORD? Observe that Paul does not yield allegiance to the unknown speaker until he has questioned him. I AM JESUS OF NAZARETH. The one you have despised as a Nazarene, yet this glory you see is mine. WHOM THOU PERSECUTEST. This showed Paul's guilt. Paul had not cared so much about the people who were unknown to him, and despised by him, but he had hated Jesus and the religion he taught, and the kingdom he had founded.

THEY THAT WERE WITH ME . . . HEARD NOT THE VOICE. They heard a noise (9: 7) but did not hear the words, nor recognize them as conveying a meaning.

WHAT SHALL I DO, LORD? Paul was now willing to obey, but does not know what to do, and so asks the Lord to show him. GO INTO DAMASCUS. He went to the house of Judas on the street called Straight (9: 11.) AND THERE IT SHALL BE TOLD THEE. He was not yet prepared for the full revelation of his duty. God leads us step by step. It was better for all concerned that the instruction should come through the disciples.

AND WHEN I COULD NOT SEE. He was blind for three days, and "did neither eat nor drink" (9: 9.) The blindness was a natural result of the intense light, as has been illustrated from experience with a telescope. The blindness of Saul was, no doubt, mercifully intended by providence to compel him to attend, without distraction, to the great matters which had been placed before him.

AND ONE ANANIAS, Greek form of the Hebrew name Hananiah. A DEVOUT MAN, and a disciple (9: 10,) but also a good Jew ACCORDING TO THE LAW, HAVING A GOOD REPORT. Such a man was the best one to receive the communication of the divine will, as he did in a vision (9: 10-16;) the best one to come into contact with Paul and help him, and the one who could best introduce him to the company of the disciples.

BROTHER SAUL, RECEIVE THY SIGHT. Ananias helped Paul in two ways. "First,"

he was the means of giving him his sight. When the light had dawned upon his soul, it was then fitting that light should come to his bodily eyes. With this light he received the gift of the Holy Spirit (9: 17,) who has come to lead us into all truth.

THE GOD OF OUR FATHERS HATH CHOSEN THEE. This announcement of his life-work was the "second" help Ananias gave Paul. "Hath chosen; appointed. Committed this work into his hands. AND ART THAT JUST ONE. That is, Jesus, who had, as we here learn, appeared to Paul in the bright light three days before.

FOR THOU SHALT BE HIS WITNESS. This was a strong motive why Paul should yield to the service of Christ. Here was something worthy of all his energies, and talents, and education, and ambitions.

WHY TARRIEST THOU? Hesitate no longer. Commit yourself wholly and everlastingly, irreversibly to the Lord Jesus. ARISE AND BE BAPTIZED. The appointed way of uniting with the church of Christ, and publicly professing faith in him. AND WASH AWAY THY SINS. Baptism presupposes repentance, and he who repents and believes has the promise of the forgiveness of sins. CALLING ON THE NAME OF THE LORD. Evidently Christ. He was to live a life of faith and prayer and worship.

A NERVOUS WRECK

WAS THE CONDITION OF MISS GILLIS FOR EIGHT YEARS.

The Best Doctors' and Hospital Treatment Failed to Help Her, and She Had Almost Lost Hope of Ever Being Well Again—Her Earnest Advice to Other Sufferers.

One of the most common, at the same time one of the most to be dreaded, ailments which afflict the people of this country is nervous debility. The causes leading to the trouble are various, overwork or worry being among the most prominent. But whatever the cause, the affliction is one that makes life a burden. Such a sufferer for years was Miss Margaret Gillis, of Whim Road Cross, P. E. I. Her life was one of almost incessant misery, and she had come to look upon her condition as incurable, when Dr. Williams' Pink Pills were brought to her notice, and to this life-giving, nerve-restoring medicine, she now owes health and happiness. Miss Gillis tells of her illness and cure as follows: "For the past eight years my life has been one of constant misery. My nervous system was shattered, and I was reduced to a mere physical wreck. My trouble began in one of the ailments that so frequently afflict my sex. I was irritable and discouraged all the time and life did not seem worth living. For seven years I was under treatment by doctors. I even went to Boston and entered a hospital where I remained for some time. While there the treatment temporarily benefited me, but soon my condition was worse than ever. Finally my nervous trouble took the form of spasms which caused more suffering than words can tell. When thus attacked I felt as though I was literally being torn apart. I would frequently become unconscious and sometimes would remain in that condition for half an hour. I have sometimes had as many as six of these spasms in a week, and no one who has not similarly suffered can imagine the tired, worn-out, depressed feeling which followed. Doctors seemed utterly unable to do anything for me, and those years of misery can never be forgotten. Then I began taking Dr. Williams' Pink Pills, and in a short while doctor told me he could cure me. I stopped taking the pills, and like the dog in the fable, while grasping at the shadow I lost the substance. I was soon in as wretched condition as ever. The pills were the only thing that had ever helped me and I determined to begin them again. I continued to take them for nearly nine months, the trouble gradually but surely leaving me, until I am now in almost perfect health and fully released from what I at one time thought would prove a life of constant misery. I cannot praise Dr. Williams' Pink Pills too highly, nor can I too strongly urge those who are ailing to test their wonderful health restoring virtues."

In thousands and thousands of cases it has been proved that Dr. Williams' Pink Pills are the greatest blood builder and nerve restorer medical science has yet discovered. The pills act speedily and directly upon the blood and the nerves and thus reach the root of the trouble, effecting thorough and permanent cures. Other medicines merely act upon the symptoms, and when the patient ceases using them they soon relapse into a condition as

bad as before. There is no trouble due to poor blood or weak nerves which these pills will not cure. Those who are sick or ailing are urged to give this medicine a fair trial, and are cautioned against the numerous imitations which some dealers offer. The genuine pills always bear the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box.

Windsor, Ont., City Council has accepted Andrew Carnegie's offer to erect a \$25,000 free library building for the city. The corporation must provide the site.

The Albert Manufacturing Company, quarry, Hillsboro, Harry Steeves was badly injured recently by two large pieces of plaster falling on him, breaking his ankle and shoulder and cutting his face.

The annual statement of the Bank of Montreal shows last year's earnings to have been the largest on record. The profits for the year ending April 30th, amounted to \$1,537,000, as compared with \$1,324,000 for the previous year. This is over 12 per cent. on the capital. The rest has been increased to \$7,000,000.

Premier Bond, of Newfoundland, had a long conference with Sir Wilfrid Laurier and other ministers at Ottawa on Tuesday. His visit is in connection with the Bond-Blaine treaty, which he wants to see put in force. Mr. Bond says that he is giving away no fishery concessions, and that there is nothing in the treaty that in any way discriminates against Canada.

The Toronto Telegram (Independent Conservative) says it is proposed that E. B. Osler, M. P., of West Toronto, should resign his seat in the commons and accept the Conservative nomination for the Ontario legislature in North Toronto. It is also intimated that Hon. Geo. E. Foster's removal to Toronto is a move to qualify him for the Conservative nomination in West Toronto, upon Osler's resignation.

An interesting race round the world has been arranged by two French papers, the *Matin* and the *Journal*. The representative of the *Matin* will go round the world by way of St. Petersburg, across Siberia by Vladivostok, Japan and New York. The *Journal* man will make the trip in the opposite direction and will reach New York about May 31. It is expected the journey will be completed within fifty days.

The United Irish League, of Boston, has issued an address to the "Friends of Ireland" in New England, urging them to take up advantage of the present time, which is declared most opportune, to pay back England for the wrongs of centuries, and force from her an independent Irish parliament. The address is signed by P. J. Flaherty, President, and Roger F. Scannell, secretary, and a large number of prominent Irish-Americans, who are officers and members of the league.

Frank O'Neill, a Detroit crook, sent to the country goal in Woodstock, Ont., from Tilsonburg to serve forty days for vagrancy, was installed as goal cook on Saturday morning, the old cook having served out his sentence. On Saturday night O'Neill was left alone in the kitchen while the goaler and turnkey went to supper. O'Neill went to the goaler's office and with a poker pried open a desk in which money belonging to the prisoners was kept. He cleaned up all the cash, then pried open the iron safe where the goal keys were. With the keys he opened all the doors necessary, got his own clothes, put them on and left the place.

On Monday the body of J. Wesley Allen, a prosperous farmer and member of the board of selection of Shirley, Me., and those of his wife and 14-year-old daughter were found lying among the smouldering embers of their home on the lonely stage road leading from Monson to Moosehead Lake. On every hand were evidences that murder, and even worse, had been done. Surrounding it all is an air of the deepest mystery. The only clue to the identity of the murderers is furnished by a man who reported that he had been held up early in the morning near Bunkerhook, a few miles away, by four men, all of whom, at least, closely answers to the description of one of the desperadoes who held up the Willimantic stage last week.

A militia order has been issued in regard to medals for the South African campaign. The medals in silver will be given to all officers, war-art officers, non-commissioned officers and men of British, Indian and colonial forces who served in South Africa between October 11th and a date to be fixed hereafter. The clasps will be inscribed "Belmont," "Madder River," "Paardeburg," "Driefontein," "Wepener," "Johannesburg," "Diamond Hill," "Belfast," "Witteberg," "Defence of Kimberley," "Relief of Kimberley," "Defence of Mafeking," "Relief of Mafeking," "Cape Colony," "Orange Free State," "Transvaal," "Rhodesia," "Talaana," "Blangslagte," "Defence of Ladysmith," "Tulega's Heights," "Relief of Ladysmith," "Laing's Nek," "Natal."

Seven Years Afflicted With Fever Sore, Permanently Cured by Gates' Nerve Ointment.

C. GATES SON & CO.

DEAR SIR—As the result of an accident my hip was injured so as to cause a FEVER SORE for which I was under treatment for seven long years but could get nothing that did it much good. At last I obtained your Nerve Ointment which has made a complete cure, and I believe, had I not got it I would have been a cripple yet.

I also know of two similar cases which your Ointment has cured, one of which was PRONOUNCED INCURABLE by doctors in the States. My own cure is permanent as it is several years since it was effected.

Yours sincerely,
JOSEPH R. TAYLOR,
Medford, N. S.
Sold everywhere at 25c. box.

NOTICE

We hereby notify the public that as previously intimated, we have closed WHISTON'S COMMERCIAL COLLEGE, which we purchased on December 31, 1890, and all classes are now conducted in the classroom of

WRIGHT'S MARBLE BUILDING. We have a staff of seven experienced instructors, a modern and practical curriculum. No expense will be spared to keep our institution abreast of the times. Send for free calendar to KAULBACK & SCHURMAN, MARITIME BUSINESS COLLEGE, HALIFAX, N. S.

EQUITY SALE.

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

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

For terms of sale apply to the Plaintiff's Solicitor.
Dated the 15th day of April, A. D. 1901.
AMON A. WILSON, Plaintiff's Solicitor.
CHARLES F. SANFORD, Referee in Equity.

Important New Books!

- Modern Criticism and the Preaching of the Old Testament. By Prof. Geo. Adam Smith, D. D., LL. D. \$1.50.
- The Influence of Christ in Modern Life. By Newell Dwight Hillis, D. D. Cloth, gilt top, \$1.50.
- The 20th Century New Testament, 50c. In parts 16mo cloth. Part I.—Four Gospels and Acts. Part II.—Paul's Letters, (just issued). Part III.—Remaining Books, (in preparation).
- The New 20th Century Library, 60 volumes, just what your school needs. Net \$25.00.
- The Kingdom of Song,—for Sunday School. Sample copy, 30c.

GEO. A. McDONALD,
120 Granville St., Halifax, N. S.

From the Churches.

Denominational Funds.

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

LAWRENCE TOWN, N. S.—Two candidates were baptized last Sunday.

LITTLE RIVER, CUMBERLAND COUNTY, N. S.—I baptized one believer in Christ last Lord's day.

DOUGHERTY, N. B.—Through the mercies of our God we are able to report further accessions to our membership.

WINN HARBOR, N. S.—We are still in this little church enjoying tokens for good.

BARRINGTON, N. S.—Last Lord's day baptized one happy trusting child of God.

PORT CLYDE, N. S.—This struggling little church is still holding on.

CARLETON.—A word or two from this church will be sufficient for the present.

The Cumberland Conference. The Cumberland Co. Conference convened with the Springhill Baptist church on May 14th.

Quarterly Meeting. The Shelburne county Quarterly Meeting convened with the Osborne church.

showed that the Lord had visited his people with refreshing showers.

Tuesday afternoon was devoted to the consideration of Sunday School work.

Tuesday evening Pastor S. S. Poole preached from the words found in Mark 6: 31, after which an evangelistic service was conducted by Rev. S. Langille.

Wednesday morning there was a rally of the Young People at which we listened to an inspiring address by Pastor Langille on some phases of Young Peoples' work.

Wednesday afternoon the W. M. A. Societies had an interesting and profitable session.

Wednesday evening was devoted to an induction service for the new pastor of Osborne, Rev. R. P. Coldwell.

Rev. I. B. Colwell, who recently resigned his charge at Petitcodiac with a view to entering upon home mission work as general missionary in New Brunswick.

Rev. Dr. Manning went to Halifax on Saturday and will attend the graduating exercises at Acadia before returning to St. John.

Rev. A. T. Dykeman of Fairville is enjoying a well-earned holiday in New England.

Rev. W. Camp of Sussex, expects to leave on June 4th, with a friend, for a visit to the Pan-American Exposition at Buffalo.

"You have quite a number of the poets," said Goodby, who was inspecting Woodby's library.

The afternoon session was given up to the discussion of the Twentieth Century Fund.

The conference closed with prayer by Pastor Baker, to meet with the West Brook group in August.

Sermon the first evening by Bro. Bancroft; The Baptist Pastor of today, by Dr. Steele.

The following is the programme for the next meeting:

Friends please keep this programme in mind and come prepared in heart and head.

ROYAL BAKING POWDER ABSOLUTELY PURE Makes the food more delicious and wholesome

Receipts of Associated Alumni of Acadia College.

FROM JUNE 4, 1900 TO MAY 24, 1901. Revs O W Schurman, A C Kempton, D H Simpson, M C Higgins, F H Beale, L B Crosley, H T Corey, O N Chipman, Isa Wallace, C H Martell, H H Roach, S B Kempton, A Chipman, W L Archibald, Wm Parsons, Geo Parsons, O P Goucher, J F Herbin, A V Pineo, C R H Starr, Edwin Stimpson, E F Parker, H G Harris, W Fitch, Miss L M Sawyer, C L Vaughan, Austin Hill, L L Harrison, E M Chesley and Rev Z L Fash, \$1 each; Revs F O Weeks, J B Morgan, H D Hatt, Howard Bars, T Trotter, J H MacDonald, G R White, C W Ross, D H MacQuarrie, R D King, A J McKenna, N B Rogers, Miss J Blanche Burgess, Miss E Irene Burgess, S C Dukeshire, E H Nichols, C J Mesereau, H T Ross, \$2 each; Revs F M Young, H N Parry, C A Eaton and Dr Bars, \$3 each; Prof Jones, W C Cross and Revs A H C Morse and J A Gordon, \$4 each; Revs J W Bancroft, C B Freeman, W B Henson, H P Whidden, M F Freeman, R R Kennedy, J E Bars, H S Ross, C S Seomen, A R Tingley, J S Clarke, L F Eaton, L S Morse, \$5 each; Revs L D Morse, Z L Fash, Dr Black, W C Goucher, W N Hutchins, \$6 each; Rev F R Roop, \$8; Rev R H Bishop, Rev H Morrow, \$10 each; Hon H R Emmerson, \$11; Rev W V Higgins, \$13; Rev Dr Goodspeed, \$16; Rev J G C White, \$22; Rev O C S Wallace, \$26

W. N. HUTCHINS, Sec'y.—Treas. Canning, May 24.

Personal.

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The following is the programme for the next meeting:

Friends please keep this programme in mind and come prepared in heart and head.

Articles are none the less worthy of note. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York.

Notable among the articles in the June Magazine Number of the Outlook, which is also its Annual Recreation Number, and contains much especially pertaining to out-of-door life, is the account by Dr. James M. Whiton, of "The First Harvard-Yale Regatta (1852)."

The Treasury of Religious Thought for June, 1901, shows that the new volume is well begun.

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ROYAL BAKING POWDER ABSOLUTELY PURE Makes the food more delicious and wholesome. ROACH River H. Parker, and E. L. McFar May not Amherst Crook by Rev. Crossman of High. DIMON borough Bishop, mon to UPRON bride, M. Gilbert Angeline N. B. PINK 24, 1900, child of years of beautiful it to part. FRANK man past land, aged died of being very member and a be bereaved entire col. COLWEL Queens of years, at Colwell. JEMES B of deacon we lose leaves a friends to. FRANK May 16, daughter grieved Sister that be Loved by the same part seven walked with be with h. BACK- 44 years, N. B., th who is le For two with dis might be needed h member of esteemed who has t who mour. RODMAN Co., on M John Rod years. O the Tanco that time led a user her in our where she permitted. Six daugh May the mother, a cloud of t. ESTABL 13th inst years. A year, with survive h peace with a good ho The end moments armchair, where a fe an hour s cometh. ZWICK N. S. May late Freder ceased un Baptist ch tized by th time until faithful a same chur survive he the pastor was the pa forty year collect ser. IRWIN- gloom wa Wine Har late G. B. thirty-two business I and genti

MARRIAGES.

ROACH-FORTNER.—At the parsonage, River Hebert, May 18th, by Pastor J. M. Parker, John R. Roach, Granville, N. S., and Ella May Fortner, Joggin Mines, N. S.

McFADDEN-MORRIS.—In Leicester, May 20th, by Rev. Welcome H. Bates of Amherst, Wm. A. McFadden and Lila Morris, both of Leicester.

CROSSMAN-MANN.—At Elgin, May 15, by Rev. H. H. Saunders, M. A., Noble Crossman of Moncton, and Marion Mann of Elgin.

DIBBON-MORRIS.—At Birchtown, Guysborough county, N. S., by the Rev. R. H. Bishop, on the 22d inst, Nathaniel Dibbon to Eliza Morris, both of Birchtown.

UPHAM-HARDING.—At the home of the bride, May 21st, by Pastor E. M. Bynon, Gilbert Dykeman Uphem, of Uphem, to Angelina Augusta Harding, of Hardingville, N. B.

DEATHS.

PYNE.—At Clementsvalle, N. S., Dec. 24, 1900, of pneumonia, Jennie Viola, only child of Wm. and Caroline Pyne, aged 3 years and three months. She was a beautiful bright child and hard indeed was it to part with her.

FREEMAN.—On April 26, Lena B. Freeman passed peacefully away to the better land, aged 73 years and 6 months. She died of quick consumption, her sickness being very brief. Our young sister was a member of the Clements Baptist church and a beautiful Christian character. The bereaved family have the sympathy of the entire community.

COLWELL.—At his home, Jemseg, Queens county, N. B., May 16th, aged 80 years, after a lingering illness, George W. Colwell. Deceased was a member of the Jemseg Baptist church and held the office of deacon for many years. With his death we lose one of the most faithful. He leaves a family and many relatives and friends to mourn their loss.

FLETCHER.—At Forest Glen, N. B., May 16, aged 21 years, Hattie Fletcher, daughter of Henry B. Fletcher. Great grief has come to the home, for our dear sister possessed much of the gentleness that belongs to those who follow Jesus. Loved by all and giving to all in return the same blessing. She chose the better part several years ago and has continually walked with Jesus. Now she has gone to be with him.

BECK.—On May 16, Angeline Beck, aged 44 years, departed from this life at Elgin, N. B., the beloved wife of James Beck, who is left with five little ones to mourn. For two years our sister had struggled with disease and pain, hoping that she might be spared to the loved ones who needed her care so much. She was a member of the Elgin Baptist church, much esteemed as a constant friend. May he who has the power to comfort be with all who mourn.

RODENHISER.—At Tancook, Lunenburg Co., on May 12th, Lucy, widow of the late John Rodenhiser, at the age of eighty-two years. Our sister was the second to join the Tancook Baptist church, and from that time till death called her home, she led a useful Christian life. We shall miss her in our homes and at the house of God, where she always felt it a privilege to be permitted to speak a word for her Saviour. Six daughters and two sons survive her. May the memory of a kind and Christian mother, and the love of God lighten the cloud of their bereavement.

ESTABROOKS.—At Chipman, N. B., on 13th inst, James Estabrooks, aged 77 years. An aged mother, now in her 90th year, with one daughter and two sisters survive her. Brother Estabrooks found peace with God many years since and had a good hope through Christ as his Saviour. The end came quite suddenly, a few moments after he had seated himself in an armchair, having just returned to the house a few minutes previously. In such an hour as ye think not the Son of Man cometh.

ZWICKER.—At Lapland, Lunenburg Co., N. S., May 21, Amelia Zwickler, wife of the late Frederick Zwickler, aged 76. The deceased united with the Bridgewater, N. S. Baptist church, June 8, 1856, being baptized by the Rev. J. V. Tabor. From that time until her death, she remained a faithful and consistent member of the same church. Two sons and six daughters survive her. Services were conducted by the pastor and Rev. Stephen March, who was the pastor of the deceased for nearly forty years. Bro. March preached an excellent sermon from 1 Cor. 15: 47.

IRWIN.—On the fifteenth of April a gloom was cast over the community of Wine Harbor, N. S., by the death of the late G. B. Irwin, Esq., of that place. For thirty-two years he conducted a thriving business in Wine Harbor. His obliging and gentlemanly deportment, together

with his integrity and punctuality to business had won for him the high esteem of all who had the pleasure of his acquaintance. He was a member of the Presbyterian church, but contributed liberally of his means to aid every good cause. He laid us all under obligations to him by his practical helpfulness. Mrs. Irwin and her family have our sympathy.

DICKIE.—At Horton Bluff, Lockhartville, Kings county, N. S., on Wednesday, April 25th, John Dickie, aged 75 years, entered into the rest that remaineth for the people of God. The early years of Bro. Dickie's life were spent in Hantsport. There he united with the Baptist church, being baptized by the late Elder Balcom. Later in life he moved to Horton Bluff, and united, by letter from the Hantsport church, with the Brooklyn Baptist church of Lockhartville and remained a consistent and helpful member until the day of his death. He was ever ready financially, with earnest and good advice and by life and testimony to promote and advance the interest of the church. A widow, one daughter and one son mourn the loss of a kind and loving husband and father and the whole community the loss of one highly respected and esteemed.

JACKSON.—At the residence of her nephew, Elson Banks, at Danvers, Mass., on the 9th April, Sister Eliza Jackson, in the 80th year of her age. Sister Jackson was a member of the Paradise and Clarence church, which she joined many years ago when converted through the labors of the late Pastor Viddito. Though she has made her home for some years past in Danvers she has continually kept up her connection with the home church remembering us both by her letters and her contributions. She had been a member of the Aid and was up to the time of her death one of its most sympathetic and earnest supporters. Her heart was always in the home land and when she died her body was brought home in obedience to her own expressed wish and by the church of which she had so long been a consistent member, buried in the Pine Grove cemetery. In her God has taken to himself one of his most earnest and humble saints. A large circle of friends at home and in the states are left to mourn their loss.

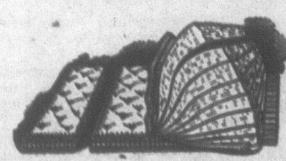
MERCY'S FOOTPRINTS.

"Pray ye that your flight be not in the winter." Is not this a figure of our Heavenly Father's way of dealing with us? The trouble has come, the need for flight, the threatening enemy. The host has encamped against us. But the flight has not been in the winter. Love has laid her hand on the trouble, and softened it in some way. Somewhere mercy has left her footprints. In something about it there has been a gleam of summer. Some little rift has shown us the blue sky overhead; some little flower has breathed sweetness, and there has been some singing of birds. At the time it seemed all at its worst; but now you trace the tenderness that timed the flight. It was not in the winter. And so in affliction—there always comes some token of love that greets you with its quiet whisper: It is the Lord.—Mark Guy Pearse.

It is semi-officially asserted that the resolution by the ministers of the powers in Peking not to reduce the China indemnity below 450,000,000 taels is final and also that China accepts this, thus rendering approximate reimbursement of the expeditious expenses of the powers certain.

Advertisement for Walter Baker & Co.'s Pure, High Grade Cocoas and Chocolates. Includes text: GOLD MEDAL, PARIS, 1900. Walter Baker & Co.'s PURE, HIGH GRADE Cocoas and Chocolates. Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup. Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc. German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful. WALTER BAKER & CO. LTD. ESTABLISHED 1760. DORCHESTER, MASS. BRANCH HOUSE, 12 and 14 St. John St., MONTREAL. TRADE-MARK ON EVERY PACKAGE.

The Ostermoor Patent, Elastic Felt Mattress



is the perfect Mattress of to-day.

Patent Elastic Felt is made from purest selected cotton, specially made into light, airy fibrous sheets, of wonderful elasticity; an unrivalled mattress filling. The process of interlacing the felt secures absolute uniformity in thickness and softens every square inch, exactly duplicating the other, thus giving a mattress that will never mat or pack.

The Ostermoor Patent Elastic Felt Mattress

is on sale in our Furniture Department at \$16.00 for 4 feet 6 inches wide; 4 feet wide, \$14; 3 feet 6 inches wide, \$12.50; 3 feet wide \$11.00. Send for booklet, "All about the Ostermoor Mattress."

Manchester Robertson & Allison

The government steamer Minto which arrived at Halifax Friday, brought news of the drowning of a father and son from the American schooner Josie M. Calderwood, which was bound from Gloucester to the Banks. The drowned boy, Leslie McKay, was stowing the flying jib of the schooner when he fell overboard. His father, George McKay, leaped overboard to his son's assistance and both were drowned. The unfortunate men belonged Shelburne. The boy was seventeen years of age, the father about forty.

The strength of the spider silk is incredible. Size for size, it is considerably tougher than a bar of steel. An ordinary spider's thread is capable of bearing a weight of three grains while a steel thread of the same thickness would support less than two. A bar of steel one inch in diameter will bear a weight of fifty tons, but it is calculated that if a spider's thread of the same size could exist it would be capable of supporting a weight of seventy-four tons—that is to say, its strength would be half as great again as that of steel, or nearly three times that of wrought iron.

The legislative fight over the Roblin railway deal is to be followed by a legal fight, and the gauntlet was thrown down in the Court of King's Bench at Winnipeg on Thursday by the entering of an action against the Manitoba government, the Canadian Northern Railway and the Northern Pacific Railway, the object of which is to get the court to declare the contracts void and to prohibit the Manitoba government from carrying on the transfer of the Northern Pacific lines and restraining Premier Roblin and the Minister of Public Works from taking over or receiving the Northern Pacific lines.

John Alexander Dowie, "Overseer of the Christian Catholic church," was arrested in Chicago last Friday pursuant to the action of the coroner's jury, which has declared him "criminally responsible" for the death of Mrs. Emma Lucy Judd. H. Worthington Judd, a disciple of Dowie, and the husband of the alleged victim, also was arrested, having appeared at the criminal court building in company with Dowie. Mrs. Judd died a week ago at Dowie's "Zion" after sixteen hours of suffering. Her infant died also, and on expert medical testimony before the coroner that the ordinary treatment given at childbirth by medical practitioners would have saved her life easily. Judd, the two nurses and Dowie are now held to await the action of the grand jury. For Dowie and Judd bonds were fixed at \$100 each, while the women were released on sureties of \$5,000 each.

While watching the circus parade 'Rastus became separated in a me unaccountable way from his sweetheart, and he asked a policeman to help him find her. "What does she look like?" queried the officer. "Well, sah," replied 'Rastus, "she's—she's a brunette, sah, with a Yeastah hat on her head, ah' her name's Jopheeny, sah."—Chicago Tribune.

Messenger and Visitor

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

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

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

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

Shattered Nerves and Weakened System, THE AFTER EFFECTS OF LA GRIPPE.

Have You Had La Grippe? Did it Leave any After Effects?

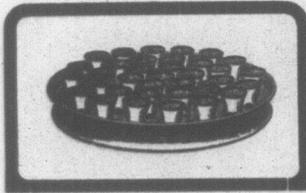
If it did, read what Mr. F. J. Brophy, of Montreal, Que., has to say of the good Milburn's Heart and Nerve Pills did him.

He Writes: I had a very severe attack of la grippe, which left me all run down, very nervous and extremely weak. I could not sleep at night and was troubled with profuse perspiration, which caused me much annoyance. Hearing of the good effects of Milburn's Pills, I began taking them. Much to my gratification they braced me up, invigorated my whole system, and made me feel like a new man. I can recommend them to all suffering as I did.

In the presence of a vast concourse of people, with ceremonial, both conventional and novel, the Pan-American Exposition at Buffalo was formerly dedicated on Monday. The day began with a parade, in which were men from nearly every country in the world, it ended with an aerial bombardment. The formal exercises of the dedication took up most of the interesting time. Vice-President Roosevelt was the principal orator.

Advertisement for Fits Cure. Includes text: FITS. Liebig's Fit cure for Epilepsy and kindred affections is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is conditionally recommended to the afflicted. If you suffer from EPILEPSY, FITS, ST. VITUS' DANCE, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid, it has cured where every thing else has failed. When writing mention this paper, and give full address to THE LIEBIG CO., 179 King street west, Toronto.

INDIVIDUAL COMMUNION SERVICE



The tray holding 40 glasses is made of ALUMINUM. After careful research it has been impossible to find a material more desirable.

Baptist Churches using the Individual Communion Service in the Maritime Provinces:

- Germain Street, St. John.
- Brussels Street, "
- Leinster Street, "
- Main Street, "
- Carleton (West End), "
- Fairville, "
- Moncton, N. B.
- Sussex, N. B.
- Harvey, N. B.
- Amherst, N. B.
- Parsboro, N. S.
- New Glasgow, N. S.
- Tabernacle, Halifax.
- Hantsport, N. S.
- Paradise, N. B.
- Dorchester, N. B.
- Forest Glenn, N. B.
- 1st Baptist, Halifax.
- Nictaux, N. S.
- Temple, Vermont.

"We have used the Individual Communion Service now for a few months and with pleasure I would express my satisfaction with the same. Apart from hygienic claim made by advocates of individual cups—and this to some people means very much—I like the service because it enables us to observe the 'Communion' in a more uniform and what might be regarded orderly manner. The testimony of a visitor who had been for years carefully considering this question and saw how the Memorial Service was conducted by us was, 'I had no idea it could be made so solemn.' I am quite certain our people more and more heartily approve the change made by us, though not until it had been carefully considered."

Yours cordially,

G. O. GATHS,
ex-Pastor Germain Street, St. John

"Those who at first questioned concerning introducing the Individual Communion Service are the heartiest in its praise. The spiritual as well as the fastidious find it a change for the better."

Yours truly,

H. F. WARING,
Pastor Brussels St. church, St. John, N. B.

I am pleased to say that the Individual Communion service has been used by the Leinster Street Baptist church for five months and is giving general satisfaction.

IRA SMITH,
Pastor Leinster St. Church,
St. John, N. B., October 29, 1900.

If space allowed this list could be many times multiplied, including many churches in all the New England States and the Maritime Provinces.

The Outfit is not expensive.
Write us for full particulars.

American Baptist Publication Co.,
255-258 Washington St., Boston, Mass.
Send all orders to MESSENGER AND VISITOR, St. John, N. B.

News Summary

Battleship Ohio was launched on Monday at San Francisco.

Dr. Mackay, Presbyterian missionary at Formosa, is dying of affection of the throat.

The Kingston Locomotive Works strike has been settled. The men will be paid \$1.25 and up.

Bakers at Hull, Que., have struck for a ten hour day and \$12 per week for journeymen and \$14 for foremen.

Rev. Prof. Steen proposes to have Archbishop Bond, Montreal, cited before the ecclesiastical courts to make him prove his heresy charges.

The village of Laurenza, Italy, has been partially destroyed by an avalanche. The number of fatalities is not yet known, but already fifteen corpses have been recovered.

A car load of thoroughbred stock for breeding purposes will be shipped from Ontario to New Brunswick at the end of this week. It will be worth about \$1,300.

The mines of Rossland camp last week established the banner record, beating all previous shipments by sending to the smelters 12,048 tons. The total shipments for the year aggregate 162,902 tons.

Mrs. William Bell, who was so seriously injured at Tweedside, York County, over a fortnight ago, by her clothing catching fire at the stove, died on Sunday morning from the effects of her injuries.

The post office at Brownville, Me., was entered during Saturday night and the safe blown open with dynamite. A quantity of stamps and a sum of money, besides several money orders, were taken.

The will of the late I. C. R. conductor, Deater D. Brownell, shows an estate valued at over three thousand dollars, besides one thousand dollars from an insurance policy, which he left to his children.

A man, supposed to be Wm. Gardhouse, of Brampton, Ont., walked out into the Niagara river on Sunday and was swept over the brink of the falls. A large number of people saw the man deliberately walk to his death.

The Third Northumberland regiment now en route from England to Halifax will not be stationed here, but will go to Bermuda, where it will be employed as a guard over Boer prisoners who are to be sent to Bermuda.

Plans are being made by the officers of the Pere Marquette line to furnish all vessels of that line, seven in number, with a system of wireless telegraphy to enable communication with the vessels while on the lake.

An Indian outbreak is imminent on the Shoshone (Wyo.) reservation. Six hundred Arapahoes have defied the authority of the agent, Capt. Nickerson, who refused them permission to hold their annual sun dance. Capt. Nickerson has applied for troops to maintain his authority.

The Belgian Senate, by 37 to 22 votes, rejected a resolution introduced by M. La Fontaine, Socialist, declaring in favor of the Transvaal and regretting that Belgium was powerless to do anything in the matter.

At Whitehead, N. S. a sad drowning accident occurred Saturday by which Coleman George, aged seventeen, lost his life. He was in a small boat with two others when a squall upset the craft. George sank immediately. The others were saved.

The breaking up of the Convent of the Carmelite nuns in the City of Mexico is believed to be the beginning of a movement all over the country to drive out monks and nuns living in communities in disobedience to reform laws.

On Saturday notices were posted in the locomotive works at Kingston, Ont., that all departments would be closed until further notice. Four hundred men are out of work. If the union men do not comply with their conditions and return to work in a reasonable time non-union men will be hired.

The Anglo-American syndicate has taken up the option and the properties of the Nova Scotia Steel Company have passed into the hands of these capitalists. What plans are being arranged for the future are not definitely known, but the syndicate will push the development of these properties.

Western athletes will probably take part in the big inter-collegiate meet at Buffalo in June. At the meeting of the managing committee of the inter-collegiate conference athletic association it was proposed that the winners of first places in the meet in Chicago June 1 be sent to the Pan-American city.

At the meeting of the Royal Society at Ottawa, Tuesday evening, Dr. Louis Frechette, president, delivered the annual address. He said it was cause for pride that we had in Canada two such races as French and English to draw from. He said there were no more loyal people in the empire than the French. The annual report condemned yellow journals.

THE Union Consolidated Oil Co.

Incorporated Under the laws of the State of West Virginia.

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- A. J. BROCKETT, Cleveland, Ohio.
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16,000 Acres of Oil

Lands were purchased in the Midway District (one of the promising oil fields) of California recently by **The Union Consolidated Oil Company**, and will be immediately developed, and, as large producing wells have recently been struck on adjoining lands, probabilities are that this land alone will be worth more than the entire \$5,000,000 Capital Stock of the Company. The Company have also acquired two large producing propositions with an aggregate of 5,000 barrels per month, insuring large dividends on the stock by May 1st.

Of the 200,000 shares placed on the market over 100,000 have been taken during the past few days. In order to

Secure the May Dividend

subscribe at once. Present PRICE 20 Cents (par value \$1.00) fully paid and non-assessable, advances to 25 cents on 25th inst.

The present income from the producing properties of the company is

More than 2 per cent. Monthly

on the entire amount invested in its stock, with most excellent prospects of doubling the production in a short time, and the opening up of several of the valuable non-producing properties acquired. Regular monthly dividends on the stock of NOT LESS THAN 1 PER CENT. on its present price will begin in May, to be continued permanently thereafter, and the financial affairs of the Company are in a most satisfactory condition.

Harper's Weekly of March 23rd, 1901, speaking of the California Oil Fields, says:

"In spite of the great inundation of boomers and fortune seekers that swept over this region during the past twelvemonth, scarcely more than a beginning has been made in tapping the vast oil reservoirs of the State. The present production is at the rate of about 300,000 barrels per month, but this will be tripled before the close of the year. Even within the brief period since the field was opened a number of fortunes have been made, and men who were glad to secure employment at day wages a few months ago have found themselves suddenly transformed into millionaires."

Prospectus of the Company, descriptive pamphlet, entitled "The Oil Industry of the Pacific Coast," subscription blanks, etc., mailed free on application.

Make all Checks, Drafts, and Orders payable to

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The McLaughlin Buildings, St. John, N. B.
General Managers Canadian Branch.

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OTHER BRANCHES.

OTHER BRANCHES.

- Cleveland, "The Cuyahoga" Building.
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- Chicago, "The Fisher" Building.
- St. Louis, "The Security" Building.
- Kansas City, "The Heist" Building.
- Hartford, Conn., "Hills Block."
- Cincinnati, Ohio, "Union Trust" Building.
- St. John, N. B., "McLaughlin" Buildings.
- London, W. C., England, Trafalgar Buildings.
- Montreal, Que., "Temple & Building."

The Farm.

FARM NOTES.

Ofentimes I have known of young married people leaving the country to begin their destiny in the city or village where the husband had obtained employment. They prospered for a time and purchased a home, paying a few hundred dollars down and giving a mortgage to secure the balance. Dull times come, which leave the husband without employment, and after struggling along a year or two with an increasing family expense the mortgage takes the house and they return to the country more or less discouraged. If the investment had been placed in a small farm it would have made them a home when the position was lost, with a chance to make a living at a trade each had practised in youth.

It is the general belief among farmers that oats are not good for feeding fowls or swine. This is true if they are only standard weight or less. The difference between a bushel of oats weighing thirty pounds and a bushel that weighs forty pounds is ten pounds. The extra ten pounds not only is all gloats, but in order to get the extra weight in grain there must be less weight in hulls. The difference in the weight of the hulled grain in the two bushels would be at least twelve and one-half pounds, or a difference of about nine pounds in a bushel of each weighing thirty-two pounds. Probably a thorough test would show a greater difference. During the season of 1876 oats were the main crop on the homestead. They were a variety that weighed nearly forty pounds to the bushel. The fowls were almost entirely wintered on oats, and were in fine condition in the spring. The swine had scarcely any other grain than oats, mostly fed whole. April pigs slaughtered before Thanksgiving were the heaviest of their age ever known to be butchered in the vicinity, the heaviest one weighing three hundred and fourteen pounds.

Large ponds are not necessary for successful duck rearing. A small, shallow trough sunk level with the surface of the ground, with sloping cleated ends to enable the ducks to leave the trough easily, is better than a large pond with wild grass to entangle the ducklings and harbor minks to prey on the ducks. The trough should be wide enough for two full grown ducks to pass. If there is a pit or waste pipe at the bottom to draw off the water once or twice a day, and clean the trough, it will be more convenient. Plank twelve inches wide for the sides and sixteen for the bottom, spiking the sides to the bottom, would make a trough of sufficient depth and width. Eight or ten feet in length would be enough. Probably they would last longer if taken from the ground every fall. If large flocks were kept several troughs would be needed. The most profitable ducks I ever knew were a small flock that never had a swim in a pond. A large dairy pan filled with water near their feeding place supplied them with drink and gave them a chance to dip their heads. They scarcely ever entered the pan. Too much water and swimming is not good for ducks. Their food does not give its full amount of nutriment if they are swimming most of the time and drink too much water. It is also too much exercise for the ducklings, and is apt to produce weakness and rheumatism. Ducks should have shade from the noonday sun, especially if the pond of water is lacking.

Few feed cornmeal to stock of any kind, except in small rations or mixed with other grain, yet most farmers give the young chicks no other food for weeks at a time. This is altogether wrong, as it is not the kind of food adapted to their needs. It is too solid and too hard of digestion for a tender chick, and does not furnish the properties to promote a growth of feathers, which is essential with all breeds, but most with fowls that feather at an early age, like Leghorns and Hamburgs. Young chicks should be fed at least one-half good wheat middlings with the meal. When they are old enough substitute coarser middlings or

bran. If middlings are not easily obtained use wheat flour for the young chicks, mixed with the meal, half and half. The finest part of ground oats sifted from the hulls and mixed with the meal and middlings makes food that contains all the properties necessary for growing, healthy fowls.—(J. H. Andre, in the N. Y. Tribune.

SUCCESS WITH A FEW CHICKENS.

About the middle of November last I constructed a small henhouse and secured for it ten Plymouth Rock pullets and a cock. They were not more than one-fourth grown. At the close of the year they began laying. After January 20 I kept a daily count, and during the week ending January 26 they laid 37 eggs; the week ending February 2, 55; the week ending February 9, 62, and the week ending February 16, 57 eggs, the sum for the four weeks, 211, or a little over 7 on an average each day. For the last three weeks the average was over 8 eggs each day. During the four weeks one of the pullets lost one-fourth of her time by her persistence in sitting. I feed them all the corn they will eat, with wheat screenings, boiled potatoes, unsalable cabbage, cut fine; crushed bones, potatoes and cabbage served warm. They have a small box of sand and fine gravel and a box of old plastering. The henhouse is 8 by 14, with walls of eight feet of ship clapboards, a comb roof, one-third pitch. A roosting pole runs lengthwise the building within fifteen inches under the comb of the roof; ten inches under the roosting pole there is a floor of loose boards to receive the droppings. They are loose so that they can be taken up and cleaned at least once a week. The west half of the south wall is of sash glass coming within eighteen inches of the ground, the glass protected with chicken wire. The ground inside of the glass, 4 by 6 feet, is reserved for a scratch patch, with chaff, hayseed and short straw and hay on which is sown the grain. Then, in the southeast corner, they have a box of fine pulverized soil and dust intermingled with a small quantity of slacked lime. They have five nest boxes, the entrances somewhat hidden from view, but on the back there is a slide to get the eggs without disturbing the hen on duty. Each nest has a glass egg.—John Meyer, Newton, Iowa.

An order-in-council has been passed providing that every license or permit to cut pine timber on Indian lands or reserves in Ontario shall contain provisions that the pine will be manufactured into sawn lumber in Canada. Spruce and soft wood must be manufactured into merchantable pulp or paper or into sawn lumber or woodenware, etc. The manufacturing conditions must be inserted in all notices, licenses, agreements, etc. Provisions is made for the enforcement of these regulations.

In the British Commons, Thursday night, Mr. Balfour said that at one moment toward the end of 1899 there were in Great Britain only 3,300 rounds of small arms ammunition, with no reserve of artillery ammunition except what was actually with the guns retained at home. The Liberal papers have seized upon Mr. Balfour's sensational statements in the House, referring to them as "an amazing indiscretion." The daily News says: "This shows how near ruin Mr. Chamberlain and his colleagues brought the country." "To such light-hearted gentlemen," exclaims the Daily Chronicle, "are the interests of a great empire committed."

At Woonsocket, R. I., Thursday evening, during an exhibition of hypnotism given by Frank E. Farnsworth and wife, Thomas Bolton was killed. Bolton was a member of Farnsworth's company, and was resting between two chairs with a 600-pound stone placed on his body, when a local blacksmith, Clifford Trask, attempted to break the stone with a sledge hammer. After Trask had given the stone two heavy blows and succeeded in cracking it, the chair on which Bolton's head rested gave way under the weight of the stone, and the subject fell to the floor, the stone crushing Mr. Bolton's head almost to a jelly. Farnsworth and Trask were arrested.

The derailment of an electric car on the Haverhill, Merrimac and Amesbury, Mass., street railroad on Tuesday, brought in-

ANOTHER POINT.

It costs no more to finish a good skirt with "Corticelli Skirt Protector," that will outwear the skirt, than to "rebind" the garment several times with cheap "bindings."

"Corticelli Protector" is always in place, easily put on, looks well, can be got to match any shade, will not chafe fine shoes, will not shrink, sheds dust and dries quickly when wet.

Sewed on flat, not turned over edge.

Sold everywhere.

Corticelli

Spring Cloths Just Opened

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

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

BE SURE

BE SURE and get our BARGAIN prices and terms on our slightly used Karn Planos and Organs.

BE SURE and get the aforesaid before buying elsewhere.

WE MUST SELL our large and increasing stock of slightly used Karn Planos and Organs to make room for the GOODS WE REPRESENT.

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30 cts. Per Dozen, Postpaid.
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juries of greater or less nature to the 20 passengers.

A company will acquire the large cotton duck manufacturing concerns of the United States. It will be known as the United States Cotton Duck Corporation, and it will have an organized capital of \$25,000,000, of six per cent. preferred stock, and \$25,000,000 of common stock. The total issue of preferred stock for present purposes will be \$16,000,000.

There were stormy scenes in the Belgian Chamber of Deputies on Friday during the debate on foreign affairs. M. Dohet protested against the suppression of the temporal power of the Pope. M. Fumement, a Socialist, retorted with shouting "down with the priests." He then called on the Socialists, who immediately started a song, and the Rightists responded with shouts of "long live the king." The president of the House put on his hat and left the chamber. Lively altercations between members of the different parties ensued. The appropriation for the maintenance of the Belgian legation at the Vatican was subsequently passed by a vote of 65 to 35.

The Western Assurance Company vs. Temple was argued before the Dominion Supreme Court on Friday. This case raises a similar question to that decided in Commercial Union vs. Temple last year, namely, whether an application for insur-

ance not accepted by the head office or notified as accepted by the insured until after the fire was a breach of a condition against other insurance. In the Commercial Union case the Supreme Court held it was not, but the appellant in this case claimed that plaintiff, having admitted in his declaration that there was other insurance, was stopped from settling it up. The other point in the case was whether or not a mortgage is the sole, entire and unconditional owner of the property insured under another condition in the policy. The Supreme Court of New Brunswick decided against the company on both grounds. Judgment was reserved.

Stratford, 4th Aug., 1893.
Messrs. C. C. Richards & Co.
Gentlemen.—My neighbor's boy, 4 years old fell into a tub of boiling water and got scalded fearfully. A few days later his legs swelled to three times their natural size and broke out in rushing sores. His parents could get nothing to help him till I recommended MINARD'S LINIMENT, which, after using two bottles, completely cured him, and I know of several cases around here almost as remarkable, cured by the same Liniment, and I can truly say I never handled a medicine which has had as good a sale or given such universal satisfaction.
M. HIBBERT,
General Merchant.

**REMARKABLE SUCCESS
Of a New Catarrh Cure.**

A large and constantly increasing majority of the American people are catarrh sufferers. This is not entirely the result of our changeable climate, but because modern investigation has clearly proven that many diseases, known by other names, are really catarrh. Formerly the name catarrh was applied almost exclusively to the common nasal catarrh, but the throat, stomach, liver, bladder, kidneys and intestines are subject to catarrhal diseases as well as the nasal passages.

In fact, wherever there is mucous membrane there is a feeding ground for catarrh. The usual remedies, inhalers, sprays, douches or powders, have been practically failures, as far as anything more than temporary relief was concerned, because they simply dry up the mucous secretions without having the remotest effect upon the blood and liver, which are the real sources of catarrhal diseases.

It has been known for some years that the radical cure of catarrh could never come from local applications, but from an internal remedy, acting on the blood and expelling the catarrhal poison from the system.

A new internal preparation which has been on the market only a short time, has met with remarkable success as a genuine, radical cure for catarrh.

It may be found in any drug store, sold under the name of Stuart's Catarrh Tablets, large pleasant tasting lozenges, composed principally of antiseptic ingredients, Eucalyptol, Guaiacol, Sanguinaria, Hydrastis and similar catarrh specific.

Dr. Ainslee in speaking of the new catarrh cure says: "I have tried the new catarrh remedy, Stuart's Catarrh Tablets, upon thirty or forty patients with remarkable satisfactory results. They clear the head and throat more effectively and lastingly than any douche or inhaler that I have ever seen, and although they are what is called a patent medicine and sold by druggists, I do not hesitate to recommend them as I know them to be free from cocaine and opiates, and that even a little child may use them with entire safety."

Any sufferer from nasal catarrh, throat or bronchial trouble, catarrh of the stomach, liver or bladder will find Stuart's Catarrh Tablets remarkably effective, pleasant and convenient, and your druggist will tell you they are absolutely from any injurious drug.



SURPRISE
MAKES EVERYTHING WHITE.

That Snowy Whiteness
can come to your linens and cottons only by the use of **SURPRISE Soap** which has peculiar and remarkable qualities for washing clothes.

SURPRISE is a pure hard Soap.

ST. CROIX SOAP MFG. CO.
St. Stephen, N.S.

THE ELEVEN.

Our students who during the month of April secured good positions without waiting for their diplomas, because their employers were already satisfied with their attainments, are naturally glad they attended the right school.

Another ELEVEN obtained their diplomas during the same month and are also glad.

Our Practical Accounting, the Isaac Pitman shorthand and Touch Typewriting are what qualify our students for their success.



No better time than now for entering. Send for catalogue giving terms etc.

S. Kerr & Son.

News Summary.

Mgr. Moreau, Catholic Bishop of St. Hyacinthe, Que., died on Friday.

Arabi Pacha, the famous Egyptian rebel, who was banished to Ceylon in 1889, has been pardoned.

Gen. Botha has asked Gen. DeWet to meet him to discuss the situation. The report comes from a good source that the Boers are likely to take advantage of the absence of the high commissioner to conclude peace.

A great man can never tell for what he will be remembered after death. In response to a question by a Brooklyn school teacher recently a little girl said Gladstone was the man who chewed each mouthful of food thirty-six times.

The Royal Society has elected: President, Prof. Loudon, Toronto; Vice-President, Sir James Grant; Secretary, Sir John Bourinot; Treasurer, Dr. James Fletcher. It was decided to hold the next meeting of the society in Toronto.

The Presbyterian General Assembly by a vote which showed conclusively that a revision of the confession of faith is desired by the church, defeated on Friday the amendment dismissing the whole subject offered by Rev. George D. Baker, of Philadelphia.

Mrs. Lurany Searing, of Georges township, Penn., is 103 years old. She was married when 17 years old, and had seven sons and seven daughters, forty-two grandchildren, eighty one great grandchildren, and eight great great grandchildren, making a total of 145 descendants.

Reports from the Straits of Belleisle show that a vast body of ice is packed against the Labrador coast, preventing all prospect of shipping traversing that region. It is also reported that icebergs are sweeping south along the eastern seaboard of Newfoundland. Belleisle waters are not likely to be navigable by ocean steamers for some weeks.

The debate on the budget in the Commons came virtually to a close on Thursday night with speeches by John Morley and Austen Chamberlain. The former denounced the war policy of the government in the severest terms, characterizing it as a "stupendous folly for which retribution will follow in a thousand shapes." The finance bill was passed to a second reading by a vote of 236 to 132.

At a meeting of the Battersea (London) Borough Council recently it was decided to name a new street to be opened Joubert street. The chairman explained that the committee asked the London County Council to suggest six names. The names they sent included "Methuen" and "Joubert," and the committee decided in favor of Joubert.

President James O'Connell, of the International Association of Machinists, announced that he would recommend to the next annual convention of machinists at Toronto, beginning June 3, that a date be set for a nine-hour day without reduction in wages on all the railways of the country. On railways which fail to comply with this demand a strike will be ordered. Mr. O'Connell says that a railroad strike would involve probably 100,000 men, including 40,000 machinists.

Alexander Edwin Sweet, founder of Texas Shilings, and a humorist of national reputation under the pen name of Col. Bill Sweet and the Rev. Whangdoodle, died at his home in New York on Monday of heart disease. He was born in 1841. According to one report he was a native of St. John, N. B. The New York Herald says he was born at Halifax.

The government has awarded the contract for the construction of a new steel twin-screw steamer to replace the Newfield to Messrs. Flemming & Ferguson, of Paisley, Scotland. The steamer will be engaged in the lighthouse service in Nova Scotia waters. Flemming & Ferguson's offer was about \$185,000, whereas the lowest Canadian tender was in the neighborhood of \$235,000, a difference of \$50,000. The new steamer will require to be ready ten months after date of contract.

Chicago Tribune: A Philadelphia woman, holding two hundred shares of Northern Pacific stock as an investment, was suddenly advised by a broker during the recent panic to sell. She assented and he remitted a profit of \$100,000. Having reflected, however, that she had done nothing to merit this sum, and that it represented a speculative loss of some other person or persons, she returned the check to her broker at the bidding of conscience as something not rightfully hers. Was the act one of belated sentimentality or of prophetic preception? Economic destiny will have more to do with the future of speculation than will the direct play of conscience. The Philadelphia woman's scruples, however, raise a challenge which no sophistry can altogether silence, and upon which the trend of events puts a mark of promise. Economic destiny may enforce this verdict of conscience concerning present day speculation.

To Intending Purchasers~

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

"THOMAS"

for that instrument will fill the requirements.

JAMES A. GATES & CO.
MANUFACTURERS AGENTS.
Middleton, N. S.

Note the Solid Progress of Confederation Life Association.

Year	PREMIUM INCOME (NET.)	INTEREST INCOME.	TOTAL INCOME (Prests & Interest.)	ASSETS.	Insurance in Force (Net.)
1873	\$45,902.28	\$5,814.94	\$51,717.22	\$115,708.00	\$1,700,000.00
1878	145,922.67	24,124.38	170,047.05	466,830.39	5,344,249.53
1883	309,376.60	64,006.01	373,382.61	1,149,427.40	11,018,625.00
1888	512,005.46	129,672.17	641,677.63	2,542,041.75	16,616,360.50
1893	796,505.04	185,894.86	982,399.90	4,520,133.04	24,288,690.00
1898	965,626.36	265,571.03	1,231,197.39	6,825,116.81	29,521,189.00
1900	1,063,748.59	329,121.84	1,392,870.43	7,799,983.89	32,171,215.00

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

The Earl of Seafield holds Great Britain's record as a tree planter, with 60,000,000 trees planted on 40,000 acres in Inverness-shire.

Peter Postell, a former slave, and said to be the richest negro in Kentucky, died a few days ago at Hopkinsville, Ky. He left an estate worth \$100,000.

It is stated that the D. A. R. offered the Vermont Steamship Company \$250,000, and the company decided to sell for \$275,000. The deal will probably be consummated.

Municipal music has become such an important matter with the London County Council that a musical director has been appointed at a good salary to take charge of the department.

Boston Herald: We have felt from the first that it was not prudent to let Mr. Carnegie go out of the country in his present philanthropic frame of mind. He has just given \$10,000,000 to Scotch universities, which our people might have had if he had remained at home.

Emperor William has issued stringent orders to henceforth exclude newspaper reporters from all public and semi-public functions where the Emperor intends to speak. The Emperor's entourage and the police have been given instructions to render impossible the stenographic reporting of his speeches or the taking of notes thereon.

Montezuma, eldest son of the famous Sioux chief, Sitting Bull, is a prosperous bootblack in Philadelphia. His wife is Wisonah, also a full-blooded Sioux, and the pair are known in the Quaker City as Mr. and Mrs. Harry Parker. The husband is a graduate of the Indian School at Carlisle, Penn. He has saved considerable money, and owns a pretty home.

The wooden steamer Baltimore founded in Lake Huron near Ausable on Friday and twelve of her crew of fourteen were drowned. Two men were tossed about in the lake for several hours, lashed to a piece of wreckage, and were finally picked up. John McGinnis, a deckhand, one of the rescued, became insane from his experience.

"He heapeeth up riches, and knoweth not who shall gather them," says the inspired writer. All the wealth of the nation, it is said, passes through the probate court once in thirty-five years. Man's grasp upon the world, be his hand large or small, is soon loosened. Where no laws of entail interfere, there is practically a readjustment of all properties three times in each century. Corporations may be long-lived, but the stock is shuffled and passed to new hands constantly. So far as we can recall at this moment, there is not a millionaire descendant in this country of the millionaire families of the Revolution. In America, at least, "it is only three generations from shirt sleeves back to shirt sleeves." —Richmond Christian Advocate.

Mrs. Hiram Offen—Our old cook is going to be married this week.

Mr. Offen—Is she?

Mrs. Offen—Yes, and I think we ought to remember her with a present.

Mr. Offen—Huh! The best way we can remember her with a present is to simply forget her past. —Philadelphia Press.

MILBURN'S HEART NERVE PILLS

ARE A SURE CURE FOR

Nervousness, Sleeplessness, Nervous Prostration, Loss of Energy, Brain Fag, Faint and Dizzy Spells, Loss of Memory, Melancholia, Listlessness, After Effects of La Grippe, Palpitation of the Heart, Anæmia, General Debility, and all troubles arising from a run-down system.

They will build you up, make rich red blood and give you vim and energy.

Price, 50c. per box, or three boxes for \$1.25, at druggists, or will be sent on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.



Wanted Everywhere

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

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

Consumption is the bane of our country. It destroys hundreds of precious lives yearly. Upon the first appearance of the symptoms, or where a predisposition to this dread disease is feared, PUTTNER'S EMULSION should be at once resorted to. Begin with small doses, but take it regularly and persistently, and you will surely benefit. Many a life has been saved by taking this in valuable remedy in time.

Be sure you get **Puttner's**, the original and best Emulsion.
Of all druggists and dealers.

By an explosion of gas in the Amherst post office, Capt. J. H. Chapman was severely burned about the head, face and hands.