

# Messenger and Visitor.

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THE CHRISTIAN VISITOR  
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**Printing Without Ink.** Wonders never cease. Following on the heels of the demonstrated practicability of wireless telegraphy and telephony comes the announcement that an Englishman named Greene has invented a method of printing without ink. The method is thus described: Certain chemicals which are instantly decomposed by an electrical current producing an indelible mark, are mingled with the pulp during the process of manufacturing the paper which is used in the printing process. An ordinary press divested of the inking mechanism can be used. One wire of an electric circuit is attached to the type or stereotype plate and the other to the cylinder that presses the paper against the type. When the current passes through, every spot on relief on the type touching the paper prints its form indelibly on the paper, almost exactly as if the ink were used, except that there is no dampening or smearing. The current passing through an ordinary incandescent light is said to be sufficient to do all the printing on a large press. In a recent test the press was run at the rate of 100 impressions a minute and the work was declared to be perfect in every way.

**Chinese Politics.** In the diplomatic game which has been in progress between Li Hung Chang, supported by Russia on the one part, and the Yang Tse Viceroy, supported by Japan, Great Britain and Germany on the other, the latter appear to have won. The old and aslute Earl Li has been unable to control affairs so as to secure the signature of China to the secret treaty with Russia, whereby the latter was to be secured in the temporary (?) occupation of Manchuria, and if Russia shall remain in Manchuria she must do so on her own responsibility and at the risk of a rupture with China as well as with other powers over the matter. But whether the defeat of Li Hung Chang's policy involves a real set-back to Russia and whether the policy of Earl Li or that of the Yang Tse Viceroy is most in harmony with China's best interests are questions upon which light will likely be shed with the progress of time. Li Hung Chang's view appears to have been that, as Russia would probably in any event occupy Manchuria, it was best for China to be on friendly terms with her, thus securing a defence against Japan and perhaps also the means of training and arming the military forces of China with a view to making her secure from invasion by other powers. The Viceroy, on the other hand, evidently expect no good from Russia's friendship. They are unwilling to recognize her right to any kind of possession in Manchuria or Mongolia and, as a choice between two evils, are more inclined to cultivate the friendship of Japan and the European nations and the United States, which are pledged to the policy of the open door and the unity of the Empire. Probably the fact of China not signing the proposed treaty with Russia will make little difference with the latter's operations in Manchuria, except that Japan's assent will have to be secured by certain concessions which Russia would much prefer not to make.

**A Great Work.** Among the most remarkable undertakings of modern engineering is the damming of the Nile with the purpose of controlling its waters so as enlarge the area of Egypt's arable land and secure a constant supply for the irrigation of the lands along the lower course of the river. The building of the great dam at the First Cataract, of which the foundation stone was laid by the Duke of Connaught two years ago, has now reached such a stage that the waters of the river are practically under control. This great work which has been carried forward so rapidly under the

supervision of Sir John Aird and Sir Samuel Baker will add immensely to the large benefits which have come to Egypt under British rule. The total length of the dam is about a mile and a quarter. It connects the rocks which form the First Cataract and is built of granite. There are in the dam 180 openings, each 23 feet wide and seven feet high, controlled by steel sluices. The dam will raise the river about sixty-six feet above its normal level and cause an expansion in the river for a distance of 144 miles, impounding more than one billion tons of water. When the Nile is in flood it will pour through the sluices at the rate of 900,000 tons a minute. In the autumn the sluice gates will be closed until the reservoir thus formed is full and ready to be distributed by channels over the land on either side. In August and April, when the water is most needed for the crops of corn, cotton, sugar, rice, etc., the supply in the lower river will be increased from the reservoir above, and thus a fairly even supply of water will be secured during all the time that it is required for the growing crops. The interests of navigation are to be provided for by a canal with several locks by which the Nile steamers will be able to pass the dam and the rapids. Commercially the dam will be of incalculable value. According to the estimate of the Egyptian Government's engineer, its immediate effect will be to bring under cultivation some 600,000 acres of now barren land, besides vastly improving the conditions for irrigation in the lands now cultivated. An area of 5,000,000 acres now in a fair state of cultivation will, it is estimated, be so improved that the value of the annual crops over the whole area will be increased by \$30 per acre. The effect must therefore be to increase very greatly the resources of the country and to enhance its importance as a source of supply for the markets of Europe.

#### The Casuistry of War.

Aguinaldo the ex-leader of the Filipinos, who a few weeks ago was captured by General Funston, is receiving good treatment at the hands of his captors, and from all reports is not unhappy in his new circumstances. The capture of Aguinaldo was highly important to the United States, as it will probably have the effect of making the pacification of the Philippines a much easier task. The end achieved in the capture of the Filipino Chief being so desirable in the view of the people of the United States, it is not likely that there will be any very strong or general disposition to inquire minutely into the character of the means by which the end was effected. The fact is however, as some American papers have shown, that the means employed were such as could be justified only on the principle that everything is fair in war. General Funston's capture of Aguinaldo was effected by means of forged letters, purporting to come from one of the Filipino leaders to his commander-in-chief, Aguinaldo, and by the assumption of the Filipino uniform by the United States soldiers engaged in the capture. The New York Evening Post discusses the morality of these actions, and concludes that they are to be condemned according to principles recognized by the United States and other civilized nations. The general principle is that in war stratagems intended to deceive the enemy are permissible, but only such stratagems as do not involve perfidy. Just where to draw the line between justifiable deception and that which must be regarded as perfidious is not an easy problem in casuistry. The Evening Post however, perhaps throws some light on the matter in the following: "There are some things in which enemies in war may safely trust. General De Wett must keep a sharp lookout when he takes a prisoner bearing a letter from the British commander to a British gen-

eral in regard to a certain movement lest it be a ruse de guerre, but if General De Wett gets a letter from General Botha, authenticated by his signature and seal, to the effect, that he has sent him one of his best companies, he need not fear that Lord Kitchener may have got hold of Botha's seal and some of his correspondence and perpetrated a forgery for the purpose of entrapping him. Or suppose that General Longstreet's seal and some of his letters had fallen into General Grant's hands, when he was anxious to capture General Lee, can we conceive of him as using or allowing any of his officers (say General Thomas or General Howard) to use these materials for the forgery of a letter from General Longstreet to General Lee, informing him that he might expect the arrival of some picked men for a body guard, and then disguising them as Confederates to capture or kill him? \* \* \* Aguinaldo was bound to look out for himself, but was under no duty and had no right to suspect for a moment that officers of the United States army would forge a letter from one of his subordinates, and make a treacherous use of his captured seal for the purpose of putting him off his guard and making it almost certain that he would be captured or killed by a troop of his enemies disguised as his friends."

#### A Misfit.

When the first Doukhobor colonies came to this country from Russia, a few years ago, they were received with much sympathy as a people seeking an asylum from persecution and because they appeared to be not only a modest and well-behaved people, moral and religious in character, but also a people of sturdy physique and thrifty habits, who would readily adapt themselves to the conditions to be found in our Northwest country and soon become valuable citizens. It appears, however, that the Doukhobors are not so well pleased with the country and its laws as it was hoped they would be, and that, on the other hand, these people hold some peculiar views, especially in regard to marriage and the occupation of land, that, to say the least, make it questionable whether they are to be regarded as a desirable kind of immigrants for Canada. The Doukhobors, it appears, have lately issued "an appeal to the nations" in which they plead the rights of conscience and ask for an asylum where their consciences shall not be coerced. British institutions and laws are not supposed to ignore such rights, but the evolution of the Doukhobor conscience appears to be peculiar. They are said to declare private ownership of land to be a sin, and therefore they object very strenuously to the Canadian method of making out land grants to the individual settler and not to the community. Their community life is of course quite foreign to British laws and customs and stands in the way of the assimilation of the immigrants with the population of the country. This constitutes a serious objection to the Doukhobors. But their views as to the relation of the sexes and their opposition to the marriage and divorce laws of the country are still more serious. They find the real legality of marriage according to the law of God in "a pure feeling of love," and they hold that where such a "pure feeling of love" is found not to exist (of which it would appear the parties to the union are the only judges) the marriage is nullified. Separation and remarriage are permissible. The persons concerned are responsible only to God in the matter, and no human authority, civil or otherwise, has any right to interfere in the matter. If this is the sort of conscience with which the Doukhobors are furnished, it would seem as if some kind of an asylum should be found for them, where also they might be joined by all the people who think that "the delirious passion" is subject to no law human or divine.



## A Brief Survey of Missionary Movement During the 19th Century.

REV. H. R. HATCH, M. A.  
No. II.

II. We are now ready to examine these movements, briefly to be sure, but we trust in a way which may be helpful to a better understanding of God's purposes in grace and to the inspiring of our hearts to larger Christian service.

Early in the century two mighty agencies were set in operation for the evangelizing of the world: (1) The British and Foreign Bible Society, organized in 1804, followed by the Scottish societies and in 1816 by the American Bible Society. (2) The other agency to which we refer was the American Board, which originated in that famous hay-stack meeting, when Mills, Hall and Richards after a season of prayer formed themselves into a mission band and marked a new epoch in missionary enterprise. That meeting occurred between 1806 and 1809. In 1810 the American Board was formed. It is of interest to note that the life of Carey influenced the young men above mentioned, and that Judson was among the promoters of the American Board. It was Judson's change of views regarding baptism that led to the organization of the American Baptist Missionary Union; and the opposition to his landing in India by the East India Company that sent him to Burmah to found the great Burmah mission.

The importance of the Bible societies can hardly be overestimated. Through these societies, the Bible in whole or in part has been translated into 421 different languages and dialects, including all the principal languages of the human race, many of which have been reduced to writing by the missionary worker. [This number of translations does not include the versions which were not missionary in their origin. The number excluded from the count is twenty, viz., Danish, Dutch, English, Flemish, French, Gaelic, German, Greek, Hebrew, Irish, Italian, Latin, Manx, Norwegian, Polish, Portuguese, Russian, Spanish, Swedish, Welsh, (Dr. Dennis)]. In all the work of missions the Bible has proved itself to be the veritable sword of the Spirit, by which the heart has been pierced with conviction, and the mighty agency by which the Spirit accomplishes his work of grace in regeneration. As a matter of fact we hardly begin to realize what the world, what our especial part of the world, owes to the open Bible. It has humanized our laws, sweetened our fellowships, made secure our properties and has safe-guarded our life and liberty. Our much boasted modern civilization virtually dates from the giving of the Bible to the people; and in the civilizing work, both at home and abroad, which the 19th century has witnessed, no one agency has done more than the Bible societies. At the beginning of the 19th it is estimated that in all probability there were much less than 5,000,000 Bibles in all the earth, and these were expensive and difficult to get at. It was, indeed, this fact which led to the organization of the British society: A little girl in Wales attended Sunday School. Her parents were too poor to possess a Bible, and she had to walk miles to find a Bible and learn her verse for Sunday School. One week the weather was stormy and she couldn't go to learn her verse. When questioned on Sunday why she did not know her verse she said: "Please, sir, the weather was bad." This brought out the fact that she walked miles to study her Bible verse. The minister's heart was moved with compassion; and, shortly after that, going to London he proposed to some friends that they form a society, to give the Bible to the poor of Wales. One man said, "Why not start a Bible Society for the world?" On that suggestion they acted and formed the British Bible Society in 1804. Since that date the British and American Societies have issued more than 200,000,000 Bibles. Think of all that means for the evangelizing of the world!

In trying to give even the briefest review of what the 19th century has seen accomplished in missionary fields, one hardly knows where to begin, or where to leave off; what to tell, or what to omit.

The East India Company was hostile to missionary work in India, and persecuted the missionaries. One of the company is reported to have said that he would rather see a band of devils come to India than the missionaries. But the sons of God came and Satan came also, or was already there. The British Government learned something of the value of the missionaries' work in the Sepoy Rebellion, when the native Christians proved the loyal friends of the English. The Lord removed the East India Company and has turned the government of India from open hostility to unstinted praise. Sir Bartle Frère, who from his own experiences in India was certainly well able to know of what he was speaking, testifies: "I assure you that, whatever you may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized industrious Hindus and Mohammedans in India, is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern Europe." To the same effect Lord Lawrence

Viceroy of India, said: "I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."

Work was begun in China in 1807 when Robert Morrison went to that country, but little was accomplished until the opening of the treaty ports in 1842. The treaty of 1858 gave the missionaries the liberty to preach the Gospel and the natives the right to confess Christ. How well hundreds of these Chinese Christians have confessed Christ, recent events in China have borne clear and full witness to.

Roman Catholic missionaries were early in Japan. In 1598 the native Christians in the Island Empire are said to have numbered 1,500,000. But persecution arose. There came into the royal power a Mikado who knew not Xavier. The Christian leaders were exiled and large numbers of Christians were slaughtered. By royal edict in 16.6 Christianity was put under the ban. Then followed the most stringent prohibitions and Christianity was practically wiped out, and for two hundred years Japan was without the missionary of the cross. In 1854 Commodore Perry secured treaties opening two ports. The European nations followed. And in 1859 the missionary again entered Japan.

In the Turkish Empire prior to 1856, a Mohammedan who became either a Jew or a Christian was liable to be put to death. In 1843 an Armenian, who had embraced Mohammedanism and then renounced it, was put to death in Constantinople. This act led the Christian nations of Europe to demand of the Sublime Porte a pledge "that no such insult to the Christian religion should be repeated." The Treaty of Paris, (1856), was the virtual opening of the Ottoman Empire to the Gospel of Christ, and to-day from the Bosphorus to the Euphrates the realm of the Sultan is dotted here and there with Christian Churches and Christian schools.

One hundred years ago Africa was hardly more than a coast line. On the west coast some missionary work had been done by the Catholics in the 16th and 17th centuries, but their work had been overpowered by heathenism, so that when the 19th century began, what remained of these Catholic communities was as bad as the heathenism surrounding them. The Moravians had begun work in South Africa. In 1798 John Vanderkemp was sent out to the Cape by the London Missionary Society, and he laid the foundation of the mission among the Kaffirs. The missionary work met with opposition from the Boers who had been at the Cape from the 16th century. Livingstone said: "The Boers resolved to shut up the interior, and I determined to open the country; we shall see who will succeed—their or I." And we have seen. Livingstone's work was followed by that of Stanley, and the two have opened up the Dark Continent. The work of the explorers has been followed by the division of Africa among the European nations, and the opening of the whole country to missionary occupation. Since 1850 at least seven great African missions have been formed, and the work among the Africans is full of inspiration and hope for every Christian heart.

But perhaps the work among the islands of the Pacific furnishes the largest grounds for encouragement. The most savage, most degraded of people—even cannibals—have turned unto the Lord and found the abundant pardon. Whole Islands have been converted. One needs not to go to works of fiction for startling tales of adventure and heroism: he can find nothing in the whole range of fiction more startling, more heroic, more thrilling than the history of missions in the islands of the Pacific.

Less than seventy-five years ago the Figlians feasted on human flesh: today 100,000 of them worship in Wesleyan churches and dominate the islands. At the beginning of the century there was not a Christian on the Friendly Islands, to-day there are more than 20,000. One hundred years ago there was not a Christian in the New Hebrides; to-day they number thousands. In 1838 John Williams was clubbed to death and eaten by the natives on Erromanga; to-day on that same island the native Christians gather for the memorial feast of bread and wine in commemoration of our Lord's death. It's a wonderful history, and to read it, or better still to hear it direct from the lips of John G. Paton, is like draughts of the pure water of life from the river which flows by the throne of God. In 18.9 a native Hawaiian, named Obookiah, landed at New Haven, and seeing the buildings of Yale College asked what they were for. Sometime afterwards he was found on the steps of one of the buildings, weeping as though his heart would break, because, he said, there was no one to give him instruction. This incident excited so much interest that the American Board established the Hawaiian Mission and in 1820 the missionaries landed on the Sandwich Islands. To-day the Islands are Christianized, and it is said that the money cost has been less than that of a modern man of war. In 1796 a band of missionaries went to Tahiti, and, though in 1844 the Society Islands—to which Tahiti belongs—fell into the hands of the French, and the French colonial policy has not been particularly favorable to missions, yet Christian work in these Islands has made good progress under the direction of the Paris Evangelical Association.

Fifty years, or less, ago Englishmen travelling in Australia declared that the native Australians were beyond the reach of the Gospel; but to-day the success of the Moravians in Gippaland shows that they spoke without knowledge. When Vanderkemp landed in South Africa over the doors of the South African Dutch churches was the inscription: "Dogs and Hottentots not admitted;" to-day the Hottentots are no longer classed with dogs. When the first missionaries went to Madagascar, the French Governor of the Island of Bourbon, said to them: "You can't make them Christians. They are mere brutes, and have no more sense than irrational cattle," but to-day there are hundreds of thousands of Christians among the natives of Madagascar, with nearly 2,000 Christian schools and 200,000 children under instruction.

Thus in whatever direction we move, whatever country we visit to-day, we find that the missionary has gone before us and made our arrival safe.

India is starved with churches, though they be far apart. Africa is girded and crossed by great mission belts. China has felt the power of the Christian's Saviour. Japan, through Christianity, has taken her place in the sisterhood of nations, as a nation to be trusted to enact and execute just laws. In the Isles of the Sea a thousand church-spires tell the passing mariner that he may land in safety. Where darkness and idolatry and wretchedness and cannibalism once reigned supreme, to-day the light of the Gospel shines, and the religion of the Christ gives comfort and relieves the wretchedness, while they who were once cannibals sit at the Lord's table, filled with the power of his death and risen life.

What hath God wrought!  
We, in the opening days of the 20th century, have indeed, been privileged to see the Apocalyptic Angel of missions flying to the four quarters of the heavens with the everlasting Gospel to proclaim to all that dwell on the earth, to every tribe and tongue and nation. And the peoples of the earth have heard the mighty voice crying: "Fear God and give him glory, and worship him who made the heaven, and the earth, and sea, and fountains of waters."

## Inasmuch as Ye Did it Not.

BY REV. DAVID JAMES BURRELL, D. D.

It is an impressive fact that no man liveth unto himself. Our influence falls with blighting or healing power on all around us. The human race is one body, its members all quickened with the same spirit of life, and knit together by sensitive nerves and bands which communicate to the whole the pain of every part. Here is the fountain-truth of a practical Christian life. No man standeth alone.

The natural heart is governed by selfishness. It ignores the resultant duties of brotherhood; self is its great idol, a Moloch in whose worship all noblest powers and aspirations are made to pass through fire. To the heart thus dwarfed and enthralled comes Jesus with his Golden Rule. He presents a higher ambition than personal gratification. He puts a gospel into our hands and says, "Go into all the world and preach it." He spreads a feast for our exclusive delectation? No, indeed. "Go out quickly," he says, "into the streets and lanes of the city and bring in hither the poor and the maimed and blind." This is the spirit of Christianity; not, alas of all Christians, but of the gospel.

It teaches that material goods are but means entrusted to us for the fulfilment of God's purposes of love; talents to be put out at usury for him. It points to a final day of reckoning when the crucial test of worthiness for life or death shall be, not How wise art thou? nor how rich or respected? but What hast thou done for the welfare of thy fellowmen? Hast thou lifted up the fallen? Hast thou saved the lost? Hast thou gone about with eager eyes and compassionate heart and helping hand? In that day how little will seem the perishable things on which we are expending the precious hours, and how sweet will be the remembrance of kindly deeds!

"Who speaks for this man?" from the great white throne  
Veiled in its roseate clouds the voice comes forth;  
Before it stands a parted soul alone,  
And rolling East and West and South and North,  
The mighty accents summon quick and dead;  
'Who speaks for this man ere his doom be said?'"

Thrice blessed are they for whom the widow and fatherless shall uplift their voices in that solemn course; in whose behalf grateful beneficiaries shall present the plea, "Let charity cover a multitude of sins."

So it is that the friends whom we make by our influence, or as Scripture puts it, by a right use of the "Mammon of unrighteousness," are to receive us into everlasting habitations. We are called, as the servants of Jesus Christ, not to work out our own salvation merely or primarily, but so to exert our powers for good that we may come before him, at the last, saying, "Here are we end they whom thou hast given us." We are evangelists, priests anointed to redeem and save men. No truth is more prominent in God's Word than that of this universal priesthood. The sprinkling of sacrificial blood on our own hearts—the working out of our own salvation—is first chronologically, but last in importance among the duties of life. We are to spend our years

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within the veil, interceding for men, not only in prayer, but with all kindly offices of love. For there is a sense in which those oft-quoted and misinterpreted words are true:

"He prayeth best who loveth best  
All things both great and small."

This, I say, is the all-pervading spirit of the gospel. The Scriptures inform us that the chiefest glory of a Christian is his servitude. We are servants of every man, most of all Christ's, least of all our own. And for a like reason Christ himself said, 'As the Father hath sent me into the world, so have I sent you.' What for? To serve and honor and glorify self? To accumulate the good things of this world? To gain for our souls an entrance into the kingdom? To sit and sing ourselves away to everlasting bliss? To spend our years, like anchorites, in bowing before shrines, in self-examination and self-accusation, unmindful of the woes of other hearts? Is this the Christian life? Nay, we are sent, as Jesus was, to redeem men; and according to our unfaithfulness shall we be adjudged worthy of eternal life.

They that be wise, in the discharge of this responsibility, shall shine as the sun, and they that turn many to righteousness as the stars forever and ever! Happy are we if the names of any, saved by our faith works, shall be written on our crowns of rejoicing! But if blood be found upon us, testifying that, amid the hurrying cares of a selfish life, we neglected the welfare of others, we shall hear our doom pronounced by the lips of an infinitely merciful and equally just God, "Inasmuch as ye did it not!"—Christian Intelligencer.

### The Lions in the Way.

BY REV. THEODORE L. CUVLIER, D. D.

John Bunyan, in his immortal allegory, makes his Pilgrim to encounter, at a very early stage of his pilgrimage, "two lions in the way." He was told afterward that the ferocious-looking beasts were "placed there for trial of faith where it is, and for discovery of those that have none." The Pilgrim heard the lions roar; but he went on, keeping in the midst of the straight road, and they did him no harm, for the Lord of the road had mercifully muzzled them.

This is a parable for every one who aims to set out on a new and a better life. The road to heaven is not a smooth, macadamized one, like the drives in a city park—well graded and well guarded. There are steep hills of difficulty to be climbed, valleys of sharp trial to be threaded, and lions to be faced. He that cometh after me, says the Divine Saviour, must take up his cross and follow me; and the path of obedience to Jesus Christ often runs uphill. When an awakened soul—convinced of sin by the Holy Spirit—undertakes a Christian life, he not only encounters difficulty in breaking with his old sinful self, but also oppositions from without. This evil world is not a friend to grace, and its currents are not set Godward.

Sneers and scoffs are not the only "lions" to be encountered by the soul that seeks to lead a true life for Jesus. Selfishness and worldly ambition are a pair of very ugly lions that require often the almighty grace of God to conquer. Henry Martyn, after winning the first honors at Cambridge, determined to consecrate himself to the humble toils of a foreign missionary. "Oh," he wrote in his diary, "it is an arduous thing, an awful thing, to rout out every worldly ambition and every earthly affection and to live only for another world!" Jesus Christ gave him the grace "to stop the mouths of the lions," and out of the very crosses that he carried he wrought the ladder which carried him up to a glorious world-wide influence in the kingdom of God. The lions were made to draw his chariot.

Skepticism is a very noisy roaring lion in these days. March right up to it, my friend, and you will find that it begins and ends in mere denial of truth. It is a mere negation. Try the Bible for yourself as a rule of living; the "lion" becomes a phantom of straw. Your simple "I know whom I believe" is the sufficient answer to all the infidelity that was ever spanned by men or devils.

Bunyan was right when he declared that God had so ordered it that hills of difficulty shall be found in every man's road to heaven and that lions shall confront him in the way. They were put there not only to test faith, but to strengthen faith. Our enemies may become our helpers. Every tough climb carries you upward to a purer atmosphere. Every hard fight well fought gives you spiritual sinew. He that endureth to the end shall be saved.

Let me offer two or three practical suggestions to those who are seeking a true Christian life. The first one is: never seek easy paths or places. Peace of conscience, usefulness, spiritual growth and the joy of victory are never found there. Never choose any path in which you cannot discover the footprints of Christ and of all heroic men and women. To such a man as Paul the roar of lions became music to his ear; they proved to him that he was in the King's highway to holiness.

Every victory you win makes you the stronger. The strength of the conquered foe enters into your own soul. The vanquisher of Satan's lions becomes more hearted. Faith as a mere opinion is only a straw; but faith exercised links you to Jesus Christ and becomes invincible.

Finally, when your Divine Leader commands a duty he gives you grace for that duty. For every fight he furnishes the weapons; his mastery of you will give you mastery of self and sin. Faith will fire the last shot, and when the life battle ends you will stand among the crowned conquerors in heaven.—Independent.

### Temperance Science for Young Total-ers.

THE THINKING BOX.

These are days of wonderful inventions, carriages, running without horses, messages speeding through the air without any connecting telegraph wires, spoken words being heard hundreds of miles away, rays of light penetrating through solid substances and many other marvels. But no invention that has ever been made is one-half so wonderful as the Thinking Box. There are hundreds of millions of these boxes in use, and they are found all the world over, both amongst civilized and savage nations. Indeed, there are just as many of them as there are men and women and boys and girls, for every human being is possessed of one. Where are these wonderful boxes? They are on the necks and shoulders of all human beings.

What is there so very wonderful about this box? It is not so much the box, although there is indeed much to wonder at in that, but it is what the box contains that is most wonderful.

Look at that little girl running, playing, laughing. She could do none of these things unless the thinking box was at work. That boy learning his lessons, and becoming so quick and bright, can only do so by the aid of the thinking box. All the books, all the business, and the speaking, all the enjoyment, all the love, and all the pleasure that we experience come out of this wonderful box, which holds the brain.

Our heavenly Father has provided that the greatest possible care should be taken of the brain. He has given the hard, round, bony box which we call the skull. We must not think that the brain is simply held in this box. It has also three wonderful packings or coverings. One a very delicate membrane, or skin, that lies close to it, and follows all its shape at every point; another membrane, much thicker and tougher, is on the outside of the brain, and next to the inside of the skull; and between these two membranes is a limpid material known as the arachnoid. The hard skull and these three coverings protect the brain so that the body may do its work, and that we may enjoy life, and be of some use in the world as well.

We may easily injure the brain. Sometimes this may be done by a fall or by a blow, but there is one thing in the world that is especially known as the brain poison. When people drink this, it soon gets into the blood, and the blood carries it to the brain, and there it does its work of harm. The name of this brain poison is alcohol, and if we are wise, and desire to have the best use of our brains, we must make up our minds to be abstainers from alcoholic drinks all the days of our life.—Walter N. Edwards, F. C. S., in the Band of Hope Review.

### Unbelief.

R. F. HORTON.

I believe the most seductive depth of Satan in our day is that of unbelief. In the early age of the world Satan said to man, "God doth know, and you shall be as God." But in the latter age of the world the enemy uses the accumulations of knowledge in order that by the knowledge of the seen he may divert men from the unseen, from the knowledge of God, which is their life. And great is the glamor of unbelief. It flatters itself with superiority of knowledge and of intelligence; it laughs at the dream of the world's raw youth. And yet it is all illusion. God is not less necessary or less certain; Christ is not less plainly the Way, the Truth, and the Life, because Mephistopheles, the spirit that denies, has led away many deluded minds into this denial.

I received a letter from a friend the other day who had been involved in the depth of unbelief and had then been delivered. In his recovered light and joy he found that one of his children had gone wrong, and bitterly reproached himself for the folly of what he called his agnostic period, in which he had neglected to train his children in the truth and to forewarn them against error. Such an awakening comes to every one, here or by-and-by. When a man denies God all the time he is quite conscious of the authority and claim of God on his own conscience; when he rejects Christ he knows that it is love and holiness and self-sacrifice that he is rejecting. That early testimony of the Fourth Gospel does not lose its force with time. "The Light has come into the world, but men love darkness rather than light because their works are evil."

### A Hammer or a Hand.

Which should it be? God does sometimes use a hammer to break in pieces the hard rock, but it is seldom that he gives it to a minister with a commission to strike right and left. Denunciatory preaching is easy, and it is rather popular, for it savors of special virtue, but at best it is destructive—unhappily often, destructive of more than the preacher means. His commission is rather to teach and help to reveal God and his love and lift men up to him. He must preach of sin, but as the Saviour did when he called men to him, and when he wept over Jerusalem. He touched the sick and suffering. Peter took the lame man by the hand and lifted him up. Paul pleaded with men. He felt himself commissioned as the ambassador of Christ to persuade men to be reconciled to God. The people soon weary of denunciation; they are not attracted by a minister with a hammer; they long for help, and they respond to the hand extended to them in the name of Christ, to the cross on which the atonement is made.—United Presbyterian.

### Cigarettes in Chicago.

Some Chicago boys of the street engaged after 10 o'clock at night in "shooting craps" and smoking cigarettes were recently asked where they attended school. "We don't go." "Why don't you go?" was asked. "It don't do us any good to go to school, we just bum when we do go." "What do you mean by bum?" "We play hookey because we have to smoke all de time." "Why, how often do you smoke?" "About every five minutes," was the reply. "But where do you get the money to smoke so much?" was the next question. "We smokes de butts all around the streets. But lady, we wants ter stop if we only could do it. Give us some medicine so we can stop," was the pitiful appeal. A few moments talk with these boys showed all three to be in a very serious condition and suffering intensely with heart and lung trouble. One of the three drops down on the street or anywhere; another "gets crazy," while the third told of the dazed condition which cigarette smoking induces. Special attention has been given these boys but little can be done for them with the temptation on every hand.

Tens of thousands of boys in Chicago are becoming hopelessly addicted to the habit. Many of them are doomed, but others can be rescued if help comes soon. A boy with the cigarette habit is in a more desperate condition than a boy who is drowning or one with the smallpox.—Christian Outlook.

### Why art thou so far from helping me?

PSALM 22: 1.

A hundred times have I sent up aspirations whose only answer has seemed to be the echo of my own voice, and I have cried out in the night of my despair, "Why art thou so far from helping me?" But I never thought that the seeming farness was itself the nearness of God—that the very silence was an answer. It was a very grand answer to the household of Bethany. They had asked not too much, but too little. They had asked only the life of Lazarus; they were to get the life of Lazarus and a revelation of eternal life as well. There are some prayers which are followed by a Divine silence because we are not yet ripe for all we have asked; there are others which are so followed because we are ripe for more. We do not always know the full strength of our capacity; we have to be prepared for receiving greater blessings than we have ever dreamed of. We come to the door of the sepulchre and beg with tears the dead body of Jesus; we are answered by silence because we are to get something better—a living Lord.—George Matheson.

### The Superficial Judgment.

If one were to trust the rumors and expressed opinions about religion in the church, in society and in the press, one might decide that religion pure and undefiled no longer attracted the attention of the people. The religious editorial, we are told, is gone. The day of the religious newspaper is passed. Preaching no longer holds the interest of the people. If the church is to have any future, it must do something. In short, works, and not faith, are now in demand. So runs the superficial judgment of many. But, judging by the many periods of ebb and flow in the tides of social sentiment, one who looks both backward and forward may see that society is preparing itself for a rising tide of religious feeling. Religion defined as faith, trust, dependence upon a power which holds all our fortunes in its keeping, is the deepest need of human society. It would be an act of supreme folly to make any plans for the twentieth century which should not include religion as the one subject which will engage most attention when we get a little further on.—Christian Register.

If we follow the English word to its root we discover that "friend" and "free" come from the same root. Slaves cannot in the highest sense be friends. Christ set us free to become his friends. But if we study the word actually used by Christ we find it to be *Philos*, the word for "lover." "I have called you lovers." Friend is a richer word than brother, for it means more. There may be blood brotherhood and no love. David had seven brothers, but Jonathan was more to him than all of them. A brother may hate and harm and still be a brother, but when one ceases to love his friendship ceases. Out of friendship, not out of kinship, the closest relation of life grows, the relation on account of which a man is to forsake father and mother. First, friend, then lover, then husband. All this Christ is to be the believer, for he is the bridegroom and his beloved his bride. One says, "I am a philosopher," a lover of wisdom. Another says, "I am a philanthropist," a lover of men; may I be able to say, "I am a *philo christos*," a lover of Christ.—Alexander Blackburn.

The offices in the kingdom of God are to be filled in the spirit of stewardship. They are given by the Master. Fidelity is the mark of honor which he notes in his stewards. The switchman may be a humble man, but he is a steward over life and property. Lowly men may hold high positions in the kingdom of God. His stewards do angels' work on life's dusty highways. That is a precious word of Paul's in Corinthians: "It is required in stewards that a man be found faithful." Not brilliant, not learned, but faithful gets the crown in the kingdom of God. Whatever your work may be, if it is only that of a doorkeeper in the house of God, you are a steward, and the Master will not forget you when he comes. Work and wait for his "Well Done."—Ex.



## Messenger and Visitor

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### There is Blessing in it

The Lord loveth a cheerful giver, wrote Paul, and the original implies an even stronger feeling on the part of the giver than that of cheerfulness. The apostle's "giver" is one who gives jubilantly. His feeling is not that of a man who takes unpleasant medicine with the cheerful persuasion that it is wholesome for him, but rather that of one who joins his friends at a festal board. He is the robust man who loves the bracing air against which the invalid shuts his windows, the athlete who plunges joyfully into the deep waters, while his weakling brother stands shivering on the brink. Benevolence no less than prayer is the Christian's vital breath, his native air. God gives from eternity and the Son of God has given to the utmost for the blessing of the world. "It is more blessed to give than to receive," said Jesus, and to that divine saying every noble nature cries "Amen." The Christian must be a giver or deny his Lord, for the supreme principle in Christianity is love, and love ever gives. Along with its penitential tears and grateful worship it gladly bestows its precious ointment. If there is a Christian that does not give, and give in proportion to his endowments, not of material good only, but of all means of helpfulness, then in so far he is strangling and starving the divine life within him. Giving is for the Christian both an evidence and a condition of life and growth.

In this matter of giving which is so important as a means and as a fruit of grace in our spiritual life, we need more faith, more love,—a fuller belief in the truth of our Lord's declaration that it is more blessed to give than to receive, and a larger fellowship with him in that love through which he so unreservedly gave himself, in all the wealth of his personality and his possessions, for mankind. In proportion as we come to see these things as Jesus saw them and to act in reference to them as he did, we shall come to see how low, mean and unsatisfying is the world's view which counts it blessed to acquire earthly good and to use it for the sake of comfort, luxury, amusement, consideration in the eyes of men and the influence which wealth and its manifestations may secure. The thoughts of our Lord in this matter are above the world's thoughts high as the heavens are above the earth. When we come fully into fellowship with him in this, our giving will be spontaneous as the sun's gift of light to the flowers, glad as the music which song birds pour upon the air and generous, according to the measure of our ability, as love's gifts always are.

In every Christian heart, doubtless, the spirit of love dwells and therefore the impulse to give. But it must be confessed that that impulse does not find its full expression, otherwise we should not hear so frequently the story of embarrassed missionary boards and empty denominational treasuries. If all our people were contributing in proportion to their ability as some are doing, if all our churches were contributing as constantly and as generously as a few are doing, there would surely be a very different story to tell. The channels of benevolence would flow with a full and steady stream, and there would be means at hand not only to sustain but to enlarge every branch of the work which we have undertaken in our Lord's name.

A part, and the principal part, as we have already indicated, of the remedy for the failure of benevolence, lies in an increase of faith and love—a larger sense and a truer realization of our fellowship with Christ. Another part of the remedy is systematic provision for the expression of benevolence. Channels are useless without the fountain head, but for their proper purpose they are of great value. Every individual Christian should give systematically. How much, or what proportion of his income or his

property a Christian should devote to the work of the gospel we have no authority to say,—that is between himself and God. Only he should give according as the Lord has prospered him, and we think he should lay by him in store systematically according to some definite rule. Let him decide on what proportion love and gratitude and his interests in Christ's Kingdom call for and the means intrusted to him make possible, and then, whether it be a tenth, for a fifth, or a twentieth, or a half of his income that he thus sets apart, he will find himself prepared, and not only prepared, but ready with a cheerful and glad heart, when the call is made, to contribute his part to every good cause. As to tenth giving,—while we do not urge it as having upon Christians the authority of a divine command, we do recognize the significance of the Old Testament example in the matter, and we believe that if Christians would generally endeavor to practice it, it would result in great blessing to themselves, as well as in greatly increasing the means available for the promotion of the gospel.

The value of systematic effort in the matter of benevolence applies not only to the individual Christian but to the churches. Some churches contribute a great deal more according to their ability toward the Lord's work than do others, not because the former are composed of men and women who have greater reason for gratitude or because they are naturally of more benevolent disposition than other Christians, but because they are trained to benevolence by systematic education and by keeping open the channels through which the church's benevolence should find expression. This does not mean that the members of the church should be pounded and prodded into contributing to the work of the denomination. It does not mean that the preacher should be forever crying "Give, Give." It does not mean an endless succession of church collectors. As much as possible should be made of the voluntary principle. But it does mean that the people should be helped to see what boundlessly rich fields for investment the ever expanding work of Christ presents, and that full fellowship with their Lord involves for Christians a fellowship in joyful giving for the good of others. It means that the way should be made easy for the people to contribute to the work and that they should be kindly prompted and helped to form habits of systematic giving. Where the pastor and the deacons with other leading members of the church unite wisely and earnestly in the endeavor to promote systematic benevolence in the church, it is scarcely possible that it shall fail of most gratifying results. The church will receive large blessings through the greater development of the Christian spirit in its membership, and the fruits of its enlarged benevolence will be seen both in its home work and in its contribution to every good cause.

### Editorial Notes.

—The Christian Endeavor Convention will meet this year in Cincinnati, July, 6-10. The principal meeting place will be the great Music Hall of the city, with a main auditorium seating 4,000, and with two smaller halls in the same building accommodating 300 and 1,200 respectively. In the vicinity are several large halls and churches capable of accommodating large audiences. Arrangements have been made for holding six meetings simultaneously. The city and its suburbs present many attractions for the visitor.

—We do not trouble ourselves or other people very much about the question of the observance or the non-observance of such religious festivals as Christmas and Easter. If some Christians think it well to observe these days unto the Lord, let them do so; we know of nothing to forbid it. And if others think it best not to observe these days, they are free in the matter; the Lord has not commanded it. There is no virtue for Christians in circumcision; there is just as little virtue in uncircumcision.

—Rev. E. F. Merriam, who was formerly for a time upon the editorial staff of the Boston Watchman, has again become associated with Dr. Horr in the editorship of that journal. In order to accept this post, Mr. Merriam has resigned his office as editorial secretary of the Missionary Union, thus closing a service for that society of more than twenty years. The editors say "it is not proposed to make any radical changes in the paper but to enrich every department and make it increasingly helpful and indispensable." In our judgment the Watchman has no superior among Baptist newspapers.

—Noting the fact that the annual drink bill of the United States now amounts to more than a thousand

million dollars, without taking account of the waste of energy and life, the additional cost of maintaining public order and other unreckonable wastes which the traffic involves, the Montreal Witness says: "From the latest reports of the United States Bureau of Statistics we are enabled to form an idea of the drink bill paid annually by our neighbors. In the year 1900 the people of the republic consumed 1,334,175,033 gallons of spirits, wine and beer, at a cost of \$1,059,563,787. The per capita consumption was, of spirits, 1.27 gallons; of wine, .40; of beer, 16.01, a total of 17.68, at a cost of about four cents per day for every man, woman and child in the country. These figures show an increase of nearly ten per cent on the amount consumed in the year 1899, so it would appear that prosperity has led to an increased demand for alcoholic beverages. But what an enormous waste, worse by far than total loss, is here represented!"

—It was rather hastily inferred that the Delpit marriage case would probably be appealed to the superior courts in order that a decision from the final authority in civil law might be secured. We have not heard that as yet any steps have been taken toward an appeal from Judge Archibald's decision. Whether or not such an appeal shall be taken depends upon Mr. Delpit, who will probably be guided in the matter by the wish of the ecclesiastical authorities. It is not improbable, however, as the Montreal Witness has pointed out, that the church leaders may prefer to have the matter remain as it is in its civil aspect than to run the very considerable risk of having it settled against their contention. The prospect of obtaining legislation to confirm the law according to the ecclesiastical court's interpretation of it, is probably much better as things now stand than it would be if the validity of such marriage as that involved in the Delpit case were upheld by a decision of the Privy Council.

—Last Sunday was a red letter day for Pastor Stackhouse and his people of the Tabernacle Church, witnessing the reward of the labors, prayers and hopes of many months in the opening of their new house of worship. The house stands facing Haymarket Square between Waterloo street and City Road, and the exterior front, when finished and painted, will present a neat appearance. The basement, which is intended for Sunday school and prayer-meeting purposes, will remain for the present unfinished. The audience room above is very bright and attractive; and large enough, it is believed, to meet the requirements of the congregation which under Pastor Stackhouse's ministry had quite outgrown the old place of worship. The full seating capacity of the new audience room, with end gallery, is about 500. The services of Sunday were of a deeply interesting character. The preacher at the morning service was Rev. B. N. Nobles of Carleton, who preached an excellent and impressive sermon from Rom. 16: 16: "The Churches of Christ salute you." At four o'clock p. m. a fraternal service was held in which a number of brother pastors participated. Revs. H. F. Waring, C. T. Phillips, Ira Smith, Dr. Manning and J. L. Shaw delivered congratulatory and inspiring addresses. At the evening service all available standing room, as well as all seats was occupied, and a large number were unable to obtain admittance. Pastor Stackhouse delivered an address of great earnestness and power, speaking of the purposes involved in the dedication of the building to the worship of God. At the close of the service two persons were baptized by the pastor. The use of the new baptistry on the opening day was a pleasing and hopeful feature of the dedication services, marking as it does the continuation of special religious interest which the church has enjoyed for some time past. At the several services successful appeals were made for money to meet the indebtedness incurred in building. Liberal contributions were received both from those connected with the congregation and from others. About \$600 in all was raised during the day, making altogether about \$3,000 paid or subscribed on account of building fund. The building for the present carries a mortgage of \$2,000, but under such energetic and successful leadership as that of Pastor Stackhouse, it may be expected that the indebtedness will gradually disappear. We heartily congratulate both pastor and people not only upon the erection of their new building and the completion of their beautiful and commodious audience room, but upon the spiritual upbuilding which the church is experiencing and without which all other building is of small account.

### The Acadia Forward Movement.

DEAR MR. EDITOR:—I announced to your readers two or three weeks ago that the collection of the third \$15,000 for the Forward Movement Fund had been completed, and that we had entered upon the final stage of the campaign. I intimated that I would return to the subject a little later on. Kindly permit me now to do so.

In the outset, I beg to express, on behalf of the Board of Governors, the heartiest feeling of gratitude towards all those who by their faithful and self-denying interest have helped to secure the success already achieved. It is no slight proof of the devotion of the people to the cause of Christ as represented in the institutions at Wolfville, that in three years \$45,000 have been contri-

buted to the gratitude to ing, he has who, after I was going to bring to spares him shall find.

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buted to this special enterprise. I feel also like expressing gratitude to God, that in the important work of collecting, he has given us the service of our devoted Bro. Hall who, after his own way, mingles prayers, entreaties, and I was going to say tears, with his other untiring efforts to bring the movement to a successful issue. If God spares him to us throughout the final stage of effort, we shall find his services invaluable.

Having given thanks for what has been accomplished, it may be helpful if I state certain facts respecting what remains to be done.

We have expected all along that the last stage of the campaign would be the most difficult, and such will doubtless prove to be the case. At the outset we had upon the books 2,700 pledges. Already 766 of these pledges have been redeemed in full. Then there are about 500 pledges on which nothing at all has been paid, which fact creates a fear that many of these will yield nothing to the end. Most of these latter pledges it is true are for small amounts, but some of them are for larger. It will also be remembered that a good many persons have died during the past three years, leaving no provision for the payment of their pledges. By this combination of circumstances, it comes to pass that we enter upon the final stage of the work of collecting, with little more than half the original list of pledges on which we may count with confidence.

To offset these facts, however, I am happy to state that a good many new pledges have been obtained by Bro. Hall while carrying on his work of collecting, so that the shrinkages alluded to are in part provided for. Moreover we are nursing the hope that a good many of the 500 who have not yet paid anything on their pledges, will make a special effort in this year of extremity, and give to the undertaking the substantial help which they promised. It is perfectly clear, however, that many more new pledges must be obtained if the shrinkages are to be fully covered, and Mr. Rockefeller's last instalment secured. We trust that Bro. Hall will be cheered week by week, not only by the prompt redemption of the pledges already in hand, but by the influx of new subscriptions.

It goes without saying, that there is a fixed determination to carry this movement forward; by the help of God, to complete success, whatever obstacles may come in the way. This is demanded by the urgent needs of the institutions, in the interests of denominational self-respect, and as a matter of loyalty to the Lord Jesus. We shall count upon the co-operation of the brethren and sisters of the churches, and all other friends of the institution, and, with this co-operation, shall look forward with entire confidence to the consummation.

T. TROTTER.

Wolffville, April 11th.

P. S.—As the fruit in part of the gracious revival vouchsafed, Pastor Hatch has baptized thirty-four young people from the institutions, and thirty from the town. Three young men from the college went to their home churches on Easter Sunday to be baptized there. Pastor Hatch will baptize again in the near future. T. T.

### Christmas and Easter.

In the not far distant past, Presbyterians, Congregationalists and Baptists, consistently I believe, refused to recognize Christmas and Easter as if any more important than any other days or weeks. They well knew that those festivals were of heathen and idolatrous origin, that Christmas was not the anniversary of the Nativity nor Easter of the resurrection. When Christmas fell on a week day they worked "from early morn to dewy eve." Easter week was to them the same as any other week, and Easter Sunday as any other Sunday. Of late years those denominations have in a measure fallen in with Roman Catholics and Episcopalians in the observance of those days and festivals.

Last Sunday, it is said, a teacher in a Baptist Sunday-school got from the minister a mild rebuke, because the teacher in teaching his class in the afternoon, had referred to the history of Christmas and Easter, going back to the time of Astoreth, the Phoenecian goddess, and coming down to the time when she became the goddess of the Saxons, with her name slightly changed, and referring to the observance of her festival now by some Christian denominations. He stated that Christmas was not the anniversary of The Nativity, but of "the harvest home" celebrated by Europeans before the introduction of Christianity into Europe, and that Easter was the time of the celebration of a heathen festival, which had been handed down to our Saxon ancestors when they were heathens, and after the introduction of Christianity pinned on to the creeds of three churches. That Easter was not an anniversary, but a movable feast, occurring on different days between the 21st of April and the 25th of March. The teacher carefully explained to his class that baptism was the true and the only true representation of the death, burial and resurrection of our Lord, and that whatever and whenever administered it should remind us of that Being who died for our sins and rose again for our justification. He could have said that the observance of Easter and Christmas by Baptists might be the thin edge

of the wedge which would in time split them off from their God-given rules of faith and conduct.

As a mere layman I will not say more, fearing some one of our ministers may say in the MESSENGER AND VISITOR "I am Sir Oracle, and when I open my mouth let no lay dog bark." I may just hint that history clearly shows that the first steps of the churches away from the teachings of the Book were the incorporation with its teachings the traditions of men, and the observance of Christmas and Easter may be the first steps of Baptists from the right way.

CHAS. E. KNAPP.

Dorchester, April 7th.

### From Halifax.

Edward Manning's guests and the germ of the Institutions at Acadia.

"O may God prevent R. Davis and Black Preston from making any disturbance. O may the Prince of Peace be in our midst."

Dorcas, Mary and the boy have been disposed of. Of those in bed, John Ferguson was one. His wife was a niece of his host. About three years before this, John had cast to the winds the mysticism of Emanuel Swedenborg, had given his heart to God and Mr. Manning had baptized him. John was a genius in his understanding of men, and how to manage in a pious way the affairs of the Kingdom. He had had a hand in the matter of the St. Paul's dissidents getting into the Baptist fold. This had been accomplished only a few months before the occurrence of the event now under review. He is also employing his talents and time in the project of founding an Academy. Those who originated the scheme, felt from the start that it could not be done without help from the Legislature. Similar institutions were receiving such help, why not an Academy, founded by the Baptists? But John Ferguson knew how shy Baptists were of the State. Alexis Caswell had been engaged to write a careful letter to Mr. Manning on this delicate subject. This he had done. But a visit to the home of the venerable leader was thought necessary. John Ferguson could give the new recruits sound advice and plenty of it. A little explanation, and Mr. Manning's judgment in favor of the undertaking, and of help from the State were secured.

For nine years after this John Ferguson continued to grind and sell honest coffee to the citizens of Halifax. This was before the days of adulteration. No citizen ever dreamed that he was drinking largely of chickory juice when he sipped his aromatic coffee at the breakfast table. At the end of these nine years, John Ferguson ceased to grind coffee, and for about twelve or fourteen years ground out editorials for the Christian Messenger. He was an highly esteemed deacon of the Granville street church for many years.

Another one of the young men, not very young, about forty, was J. W. Nutting. He had been for about ten years prothonotary at Halifax; and he held this post for forty-two more years. An Israelite indeed in whom was now guile, was J. W. Nutting. He, too, did good service as an editor of the Christian Messenger and died a deacon of the Granville street church.

Another of those supposed to be asleep was Alexis Caswell, then pastor of the New church at Halifax, and a little before that time a professor of Columbian College, Washington, D. C. As professor of Columbian University and professor and president of Browne University, he made a good record. Dr. D. F. Higgins will remember his courtesy to us in 1863 at Providence. Ten years after that I saw him in New York, a tall, fine looking, old gentleman and scholar. He enquired after his Nova Scotia friends.

The fourth man in bed was E. A. Crawley. He was a young man. Crawley and Nutting were the lawyers.

It can now be easily seen why, after these guests had gone to their rooms, Mr. Manning thought it proper to take down his journal and make a record of some things at a time so pregnant with possibilities. It is not in human nature that Mr. Manning should not feel a little proud, at least highly gratified. "Baptists, a low ignorant set?" What about this son of one of Nelson's captains, E. A. Crawley? What about this ex-professor? What about J. W. Nutting a graduate of King's College? And there are J. W. Johnstone, Dr. Lewis and John Johnstone, S. N. Binney, and Charles Twining, the son of an Episcopal clergyman! What about all these? Here is a tonic for superciliousness and contempt; and Mr. Manning believed it would give health to both Bishop and clergymen.

"Am much pleased with brother Caswell, so much humility, sound learning and good sense;" wrote the venerable pastor at Canard in his journal that night. He always valued good sense. Like Dr. Grant, of Kingston, who said it was an awful thing to be a fool; and like Horace Greeley who said there were three classes of fools, those who never knew their own minds; and those who continually changed opinions; and those who never changed. Mr. Manning regarded good sense, common sense, as foundational in personal endowment.

"Mr. Crawley appears very agreeable indeed, antic-

pates leaving the profession of the law, and devoting himself to the sacred ministry. O, may it prove to be of God, as I humbly hope it is. He is a great and good man."

The old father, as the slang phrase goes, was "sizing up" the young recruits. His opinions were most favorable.

"Brother Caswell preached not what we would call a great sermon, but a good one—had much to say about the character of God, and the sinner awakened. This made it a profitable discourse." So wrote the veteran about Caswell.

For more than a score of years after this Mr. Manning had the most varied opportunities to test his opinions of these men, more particularly of E. A. Crawley. In all the calm and conflict of the following years the friendship began under that roof in Canard was maintained, and grew sweeter and firmer. Again and again the aged minister speak in terms of unqualified approval and love of these good young men. The esteem and love was mutual. Had Mr. Manning lived until June, 1888, and had he been in that packed assembly room of Acadia College as a witness of a scene occurring just sixty years after he wrote his impressions of the young lawyer—E. A. Crawley—he would have said, my estimate of him was correct. He has proved himself to be a great and good man.

That last sight of Dr. Crawley in the halls of Acadia was one never to be forgotten. Because of his great age and feebleness, a certain time was appointed for him to come to the hall and receive an address. When the time arrived, carrying nearly ninety years and their infirmities, which bowed that once lithe and powerful body, with uncertain step steadied by leaning on the arm of his son, he came through the outer door and was seen by all seated on the large platform. The sixty years of his grand public life—the sixty years of the life of the institutions, the plans for which had engaged the attention of Mr. Manning and his guests—flashed upon the memories of that packed congregation, already intensely interested in the Jubilee exercises of Acadia College and the Diamond Jubilee of Horton Academy, and thus, started by a common impulse, all came to their feet as young Crawley led his father slowly along the passage toward the platform. The sublime thought that entered all minds, old and young, and stirred all hearts was this—here is the man that had most to do in the foundation laying and early upbuilding of these schools. Grandeur and pathos were mingled in the thought common to that assemblage. The hurrahs of the men and the fluttering of the women's handkerchiefs and tears of joy from the eyes of both sexes, gave vent to feelings which words could not express. Into these institutions Dr. Crawley had poured largely of his great heart. Like an affectionate son he had co-operated with the fathers in that most difficult undertaking, which occupied the thoughts both of the guests and their venerable host on that June evening in 1828. Again and again his courage had been laid under tribute in their defence. Once at the bar of the House of Assembly he had eloquently plead for a charter for Acadia. That convincing, masterly address was remembered, and when a similar application was made to be heard again in defence of the principle of denominational colleges, as against the one State-college-scheme, which, thank God, was an abortion, he was denied a request so reasonable. It took sixty years to prepare that congregation for the thought and feeling by which it was seized and moved.

Dr. Crawley listened to the suitable address given him, and in a few brief, suitable words made his acknowledgments. He retired in the same way as he came in—on the arm of his son. Again the congregation came to their feet, but now sober and silent, each one musing in heart—this is the last time Mr. Manning's guest will ever be seen in this hall. And so it was! Shortly after this the sad intelligence—sad and yet joyful—was conveyed through the usual channels to the thousands of interested friends and admirers of Dr. Crawley that he had passed on to meet Father Manning and his other guests, and the common Lord of all in that realm where there are no consuming anxiety, uncertainties and conflicts, such as had marked the last sixty years.

The germ of these institutions, now sixty years old, and their then and now possibilities—possibilities which will be rolled up into greater and grander results as history continues to make her ever-increasing and faithful records, was on that leafy, throbbing June evening at Canard, in the thought and heart of the great Edward Manning and in the hearts of the young men, his guests.

R. Davis and Black Preston must patiently wait their turn. If life and health are preserved I will (D. V.) attend to them in the near future. REPORTER.

Sir Henry Thompson, the eminent surgeon, told us in a letter the other day, that at over 80 years of age he has as strong a belief in total abstinence as ever, and strictly practices it; he confirmed this in a subsequent interview, and further mentioned the interesting fact that having experimented upon himself at seventy years of age he found that the use of even a very moderate quantity of wine was detrimental to his enjoyment of perfect health.—The Temperance Record.



## The Story Page

### The Rebellion of "Front No. 3."

A TEMPERANCE STORY.

[Frank Walcott Hutt, in The National Advocate.]

The big hotel swarmed with guests, and Front No. 3 certainly had enough to keep him busy. At least, it seemed to him as if the clerk's bell was never quiet. People were continually coming and going, thronging the corridors, and keeping everybody connected with the house running and hurrying about with trunks, valises, bags, messages, and errands of all sorts. Front No. 3 had his share. He was the new bell boy, but he promised to be of the right sort, as he proved to be alert and quick to learn.

Senator Robinson, the idol of the district, was coming to town, and he was booked for a banquet and a speech-making in Parlor A that very night, and everybody from far and near had been invited to attend and meet the great man. It seemed as if the big register would not hold all the names of those who made application for rooms. When the clerk began reluctantly turning people away, Front No. 3 knew that the only vacant rooms left in the hotel were those that had been reserved for the occupancy of the senator and his friends.

The morning had almost passed when a cheer went up from the crowd that had gathered outside the doors, and as a large, genial-faced man entered, everybody at once became aware that the senator had arrived. The new boy did not stare, much as he would like to, but ran to his side in an instant, to take charge of the hand luggage, — a privilege that the other fellows would almost have fought for had they not happened to be in various parts of the hotel on as many errands at the time.

"Show the senator his rooms, Front," was the word. The boy obeyed with alacrity, and the elevator man performed his little part with all due dignity. Showing every required courtesy and service, Front No. 3 safely bestowed the distinguished guest in his room, and was backing in the direction of the door, where the senator stopped him.

"Boy, bring up a bottle of whiskey, some water and glasses."

The shoulders of Front No. 3 straightened almost imperceptibly, and his eyes grew suddenly tense. He had not planned for anything quite like this. He had thought the waiters would be called upon for anything of that sort. But here was a guest, a great man in the eyes of the people of the district and state, asking a temperance boy for whiskey, and poor little Front No. 3 was stunned a little and dared to hesitate.

The senator noticed the momentary silence, and, glancing up from a letter he held in his hand, said, a bit impatiently:

"Well, that's all." The bell boy found his voice, and "dared to be a Daniel" yet again:

"I'm sorry, sir." "Well, sorry for what? What's the matter—no whiskey in the house? Or what's the trouble? Out with it."

Few boys could prevent themselves from trembling in their shoes with a difficulty of this sort presented them and in such a presence. Front No. 3 trembled and looked sadly confused, but he managed to lift his eyes as he bravely said:

"The trouble is, sir, I've made a promise, and I can't break it if I lose my place—no not for the President of the United States."

It was the senator's turn to be somewhat astonished now, though he laid aside his letter and gazed at the boy with more of curiosity than displeasure in his face.

"Why, boy, what do you mean? What are you here for in this hotel? Have you been here long? I ought to be very angry with you, and send a complaint to the office. But—well, there, I'm accustomed to have folks speak up when they have a grievance. I'm waiting."

"I confess I am a new boy, sir, and I never expected to be called upon to order intoxicating liquors, or I never should have tried for the place. But I suppose it's all up with me now. I can't take your order down stairs, sir."

"Tell me why," temporized the senator, with something like amusement on his face.

Front No. 3 almost broke down at this question, but he answered, half sobbingly:

"My father died in delirium tremens, and I have a brother in prison for drinking and gambling, so that I am doing my best to help support my mother. I go to Sunday-school, where I have made a promise never to taste, touch, nor handle strong drink of any sort."

"Well, I don't believe you ever will, my boy," replied the senator, encouragingly, "if you always exhibit the sort of courage you are showing now. It is unusual, and, to be honest with you, I haven't anything like animosity toward you for taking such a manly stand. I'm always glad to meet such a boy, but I certainly never expected to meet one here. Some one ought to have told you that

you would be called upon to order drinks for guests, because most people would not be likely to take your refusal. Still, I am always willing to learn from any one, and, by the way, you have suddenly reminded me of something that once took place in my own life that I had very nearly forgotten. I do not drink myself, but when my friends call they generally expect liquor of some sort. They must do without to-day. So if you will just order some water and glasses, you may consider yourself the winner."

To say that the "winner" was over-come would be putting it rather mildly. He ejaculated, "Oh, thank you, Senator Robinson!" and was moving away, when—

"Hold on!" called the senator. "You won't be able to stay here, you know, with the principles you hold. I know where just such a boy as yourself is badly needed. Give me your address, and I'll not forget."

When the little rebel, who had won so startling a victory, went to the office and surrendered his position it was only to accept, later on, an enviable position of trust in a hospital of the senator's own founding. The senator looked out for him, and Front No. 3 is a temperance physician and surgeon to-day, owing all his success to the steady adherence to the same principles that caused him not to forget his pledge under any circumstances whatever.

### A Manly Boy.

It was a crowded railway station, and a raw December day. Every few minutes the street cars emptied their loads at the door, and guests of cold wind came in with the crowd. All were laden with bag, basket, box or bundle. Shivering groups stood about the great round stove in the centre of the room. A small boy called "Tillygram and broken needle," which last meant the Brooklyn Eagle. Another boy shouted, "Cough candy and lozenges, five cents a paper."

Every few minutes a stream of people flowed out through the door near which a young man stood and yelled, "Rapid transit for East New York!"

The gate was kept open but a moment, and closed again when enough persons had passed through to fill the two cars upon each train. Those so unfortunate as to be farthest from the door must wait until next time. Among those unfortunate ones was an old Swedish woman, in the heavy shoes and short frock of her native Northland. She had heavy bundles, and, though she had a place so near the door that many pushed against her, could not seem to get out. Her burden was too heavy for her to hold as she stood, and when the rush came and she seized one package from the floor by her side, she dropped the other, and, in trying to get it, some one crowded and pushed her aside. The bundle was in the way; an impatient foot kicked it beyond her reach, and before she could recover it again the door was shut. The kind old face looked pitifully troubled.

Suddenly, as she bowed her old gray head to lift the abused bundle from the floor, a bright, boyish face came between her and her treasure, and a pair of strong young hands lifted it to her arms. Surprise and delight struggled in the old, wrinkled countenance, and a loud laugh came from two boys whose faces were pressed against the window outside the gate.

"See there, Harry, see Fred, that's what he dashed back for!"

"No; you don't say so? I thought he went for peanuts."

"No; but to pick up an old woman's bundle!"

"Isn't he a goose?"

"Yes; what business has she to be right in the way with her budgets? I gave it a good kick."

"Here comes the train. Shall we wait for him, Harry?" And they pounded on the window.

"Come along, Fred. Come along! You'll be left again."

"Never mind, boys; I'm going to see her through."

And they went. And Harry repeated to Dick, as they seated themselves in the train, "Isn't he a goose?"

"No," was the indignant answer; "he's a man, and I know another fellow who's a goose, and that's me, and Fred makes me ashamed of myself."

"Pooh! You didn't mean anything. You only gave it a push."

"I know it; but I feel as mean as if Fred had caught me picking her pocket."

The train whirled away. The next one came. "Rapid transit for East New York; all aboard!" shouted the man at the door.

The gate was opened. There was another rush. In the crowd was an old Swedish woman, but by her side was Fred Monroe. He carried the heavy burden; he put his little young figure between her and the press. With the same air he would have shown to his mother, he "saw her through." And when the gate shut I turned to my book with a grateful warmth at my heart that, amid much that is rude, chivalry still lives as the crowning charm of a manly boy.—The Silver Cross.

### The New Scholar.

When Gracie got to Sunday School on that afternoon her teacher had not come yet. But the other girls were there, with their heads close together, talking busily. As soon as they saw Gracie they told her what had happened.

"Do you see that dreadful-looking, ragged girl down by the door?" May began at once. "Well, what do you suppose Mr. Hart did? He came here to us and asked us if we wouldn't let her be in our class. The idea!"

"What did you tell him?" asked Gracie. "Lucy told him that our class had plenty of scholars and we'd rather not. But I should think he'd know better. I should think he could see that we didn't suit together."

Gracie looked at her little neighbors, with their nice starched frocks and smooth hair and clean faces, and then at the girl by the door; they did not suit well together, it was true. But Gracie's face was grave.

"I don't believe Mr. Hart can find any class for her here," said Lucy. "She ought to go to another Sunday School."

"Oh, no!" cried Gracie. Then she stopped. But the others were all looking at her, and she had to go on. "You couldn't send anybody away from Sunday School, could you, any more than if it was heaven?"

Not one of the other little girls had any answer ready for this. And, taking courage from their silence, Gracie added:

"Miss Barbara wouldn't like it, I know; nor God either."

"I believe I'll go tell Mr. Hart we've changed our minds," said Lucy. "Shall I?"

"Yes, do," said May.

And in about one minute more the strange little scholar was becoming welcomed into that class as if she were a princess royal.

As their teacher, Miss Barbara, came up the aisle, Mr. Hart stopped her and told her all about it. This was why, when Sunday school was all over, Miss Barbara called after the children, and kept them for just a moment under the shade of the big tree by the church-yard gate.

"Girls," she said, smiling down upon them, "I believe if Jesus Christ were to speak to my class this afternoon, he would say, 'I was a stranger and ye took me in.'"—Sally Campbell, in *Mayflower*.

### Only One Step.

BY CHRISTINE C. SMITH.

Ada Meredith was walking slowly along the city street, busy with troubling thoughts, when a cheery "good morning" brought her to the knowledge that her Sunday School teacher was at her side.

"Oh, Miss Goodsell, I'm so glad you've got home. I have been wanting to see you for the last fortnight."

"It is pleasant to know I have been missed," returned the elder woman, smiling. "Anything special that you want to see me about?"

"Yes," said the girl; "I am worried almost to death." There was a quiver in the voice, but she went on, "I want a good talk with you. You always know how to straighten out things."

"Come right home with me," said Miss Goodsell, sympathetically, and soon the two turned out of the bustling street into a quiet, elm-shaded avenue. They stopped at the door of a stately, old-fashioned house, and were let in by a servant.

"Now," said the teacher, settling herself comfortably opposite her friend, "what is the trouble?"

"It is the everlasting question of dollars and cents," replied the girl, impatiently. "It must be lovely to have a home like this, without a care of how the money is coming. But I did not come here to envy you," she added with a laugh. "I am willing to work if I only knew what to do. You see, it is just this way; since father died there isn't much surplus money. With mother's embroidery we can barely scrub along—that's all. Well, I don't know whether I ought to keep on at the high school, it is my last year, you know, or go into Mr. Carpenter's store. Nellie Upham is to be married in October, and Mr. Carpenter says I can have her place if I want it. Of course the pay isn't large, but it would help a little. Then on the other hand, if I keep on at school I shall stand a better chance to get a position as a teacher, and so earn more in the long run. And what to do I don't know. Of course, I would rather go to school but I don't mean to let my inclination influence me. If only the Lord would tell me what to do, I would do it, whether I wanted to or not; I would, truly, Miss Goodsell. I've thought and thought, and prayed and prayed, and I can't see my way any clearer now than I could at the start. And so I've come to you, though I suppose I ought not to bother you with my troubles."



**The Young People**

"My dear, it does not bother me, and I am glad you have come. Must you decide at once?"

"Oh, no; school does not begin in two months, and Nellie will stay at Mr. Carpenter's till the first of October. He said I need not hurry but take my time and think it over."

"Then if I were you I would not try to reach any decision at present, and when the time comes, God may make the way perfectly clear."

"Oh, but, Miss Goodsell—"

The elder lady smiled, "your trouble is the trouble of most of us, we forget that we have to take but one step at a time. There is usually enough light for that; but instead of taking only that one, in the light that God gives us, we look ahead and, because we cannot see to take ten or perhaps a hundred steps at once we say that God leaves us in the dark. Take your one step, Ada, and I feel sure that God will always show you where that step shall be taken. For instance, do you know what you ought to do today, now?"

"I ought to be home this minute helping mother get dinner," said Ada, with a little smile.

"Then go, dear, though that sounds impolite, and come to me again when there is nothing that needs you."

"Well," said the girl, with a long breath of relief, "I will try not to worry, but—"

"Don't let there be any but, just trust God with the whole thing. Do each hour, each moment, what seems best to be done then, and leave all else with Him."

Ada smiled brightly. "I believe I can," she said. "Only one step. I'll remember."—N. Y. Observer.

**Handle Not, Taste Not.**

The attention of the New York hospital surgeons has been called to the big number of bartenders that have lost several fingers of both hands within the past few years. The first case was that of an employee of a Bowery concert hall. Three of his fingers of his right hand and two of his left were rotted away when he called at Bellevue one day and begged the doctors to explain the reason. He said that his duty was to draw beer for the thousands who visited the garden nightly. The man was in perfect health otherwise, and it took the young doctors quite a time to arrive at any conclusion. But they did finally, and it nearly took the beerman's breath away when they did.

"Your fingers have been rotted off," they said, "by the beer which you have handled."

Other cases of a similar nature came rapidly after this one, and to-day, the physicians estimate, there is an army of employees of saloons whose fingers are being ruined by the same cause. The acid and resin in beer are said to be responsible.

The head bartender of a well known down town saloon says he knows a number of cases where beer drawers have, in addition to losing several fingers of both hands, lost the use of both members.

"Beer will rot iron, I believe," he added. "I know, and every bartender knows, that it is impossible to keep a good pair of shoes behind the bar. Beer will rot leather as rapidly almost as acid will eat into iron. If I were a temperance orator, I'd ask what must beer do to men's stomachs, if it eats away men's fingers and their shoe leather? I'm here to sell it, but I won't drink it—not much."—Western Christian Advocate.

Think of the evil things which public sentiment has destroyed in the last few decades. Slavery has gone, the Louisiana Lottery is no more, the age of consent has been raised, the decanter has been removed from the sideboards of church members, raffish have become absolute at church fairs, bucket shops declared plain gambling, prohibition voted in several States and hundreds of countries. Then why may not the saloons, "murder shops," be destroyed? The people generally look upon them as the sinks of sin, the patrons of rage, the gates of death. They have sworn to the wind and the whirlwind of public sentiment is brewing. May God hasten the day when they shall be no more.—Baptist Argus.

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.—Walking with Jesus, Colossians 2: 6, 7; Galatians 5: 16-26.

**Daily Bible Readings.**

Monday, April 22.—2 Kings 18: 1-12. A commendable record, (vs. 5). Compare 2 Kings 23: 25.  
 Tuesday, April 23.—2 Kings 18: 13-37. Israel put to the test, (vs. 22, 32, 33). Compare Isa. 10: 10, 11.  
 Wednesday, April 24.—2 Kings 19: 1-19. Hezekiah's proper disposal of his difficulty, (vs. 14). Compare Matt. 21: 22.  
 Thursday, April 25.—2 Kings 19: 20-37. God's defense of his own city, (vs. 34). Compare Isa. 31: 5.  
 Friday, April 26.—2 Kings 20. Two tests of Hezekiah. Compare 2 Chron. 32: 31.  
 Saturday, April 27.—2 Kings 21. One man's power for wickedness, (vs. 11, 12). Compare 2 Chron. 17: 3, 4, 20.

**Prayer Meeting Topic—April 21.**

Topic: Walking with Jesus.

**AT THE OUTSERT.—Col. 2: 6-8.**

There is something that goes before walking with Christ—or in him. Walking is based upon the supposition that we have first received him. There are not a few people these days who talk beautifully about Jesus; they say he was a lovely character, etc. They talk about walking with him, through the Sermon on the Mount. But they do not receive him; he is not a part of them; they are not in him in any real sense! But Paul would not have these Colossians in a delusion; the very first thing he says here, is: "As ye have therefore received Christ Jesus, the Lord, so walk ye in him." It is worth while to note that it is not "Jesus" merely; it is Christ Jesus, the Lord!

It is certain that two cannot walk together unless they be agreed. So it is impossible to walk with Jesus and not be in accord with him—not accept his wonderful claims for himself. "As many as received him to them gave he power to become the sons of God." Walking with God implies relationship with God. As you look at it, now, is it not striking how consistent the Bible is with itself? It is all of one piece; have you received Jesus? Then, are you walking with him?

**THE EFFECT OF WALKING.—Gal. 5: 16-26**

The subject falls into two parts. With the Colossians Paul speaks of walking with him, and the outgrowth of life, unto the point of thanksgiving and service. To the Galatians he unfolds the negative side, passing on to the gracious fruits of the Spirit.

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh." So, the first effect of walking in the Spirit—walking with Jesus—is the power to overcome the strength of the flesh. Sometimes we speak of the weakness of the flesh: most of us find, however, that the flesh is often very strong; it takes much grace to resist it. We cannot resist it in our own strength; if we get no help from Another we shall sink down into the awful slavery pictured in the verses that follow.

We shall also find in the Spirit a helpful ally. He wars against the flesh, with us, and we shall come off victorious. Make room for the Spirit in your life! What a gracious helper is he! There is no question as to the victory; he never leads to defeat.

W. H. GRISTWATER, in Baptist Union.

Is the B. Y. P. U. to be a Permanent Institution? What is the Especial Work with which it is Yet Charged?

BY REV. G. O. GATES, D. D.

**NO. III.**

Shall it be with an affirmative or a negative that we answer the first of the above questions? Yes or no? Who can foresee the future and declare what shall or shall not be in regard to any human institution. Even if able to trace the providential leading that resulted in its organization will that be a data sufficient to declare permanency! The second part of our heading must in part at least be discussed as shall be the answer given to the first, for if the organization of the Young People's Society is not to be permanent—then what use in discussing further the work with which it is yet charged. Better let us be getting ready for that which may tomorrow take its place.

The writer of this article assumes that it is intended that we shall regard this new movement as permanent—as having come like our Sunday Schools to stay. That this is implied in the providential leading to the formation in the church of these Societies and that the work they under God are doing for the present generation of young Christians will be just as necessary to be done for the generations that are to follow. I see no reason why we should not say yes—this movement is of God and for the good of the church and for the ages.

In article No. I, the writer says "We are constrained to say God was not the man who led off in this new organization"; and again he says, "There is a wide-spread conviction, which we take to be solidly grounded, that the Divine hand has been in the movement which has furnished us with the B. Y. P. U."

The letters B. Y. P. U. are not of inspiration and these may be changed, but the organization which they represent, the young people of our churches banded together within the church and for special training for work for Christ and the church must in the nature of the case continue if the best results in Christian work are to be attained. The principle that underlies this modern movement is an old one in our denomination. Long, long before Dr. Clark of C. E. fame organized his first C. E. Society our Pastors all through these Maritime Provinces had meetings after church gatherings for the special training and instructing the young Christians. Now they hold them in some vestry or at the Parsonage and some of us yet remember what sacred seasons, what joyous experiences were ours in these meetings. In these gatherings the diffident and trembling were encouraged to pray audibly; to give testimony and here were instructed in the more elementary truths of Christian experience and taught more fully the way and urged on to be active workers in the church.

In these new organizations designated by large capitals and that have large and enthusiastic annual gatherings we have but developed what for years and years was regarded as a necessity by our pastors; a school of train-

ing for our young church members and what must of necessity be a permanent thing. Again we say yes. The B. Y. P. U. is to be a permanent institution. Its principles are here to stay. Its constitution, its pledge-manner of working may be often changed, but the principle, the life, the heart of this movement is permanent. The church must have ways of working, ways for developing her younger members, Christian activities and this is best accomplished in bringing together her young people, and here as in a school drilling, teaching, practicing them. The five church will not ignore this principle, and the church that gives to this work most thought, and prayer, that seizes this opportunity and most heartily seeks to make the most of the same, will in the process of years find it has trained within itself workmen of whom no church need be ashamed.

If the history of the past few years since these young peoples societies have come so conspicuously to the front could be written, the good work already accomplished, the development in active usefulness, the greater study given to the Word, the deeper missionary convictions that a careful study of mission work has given; if our churches would rise and tell how the young men and women have been trained to work in all the activities of the church, then would we not only see the usefulness of such societies, but earnest would be the prayer for their future permanency. I speak after years of experience in connection with a Young People's Society, that it was one of the best, most helpful, inspiring departments of the Church's activities. In the church, of the church and for the church; in fine the church in its younger life being fitted for use in the Master's service. Permanent, banish the thought of any other condition for our Young People's Societies, than a continuance with ever brightening prospects of greater endeavor in the Master's Kingdom.

In reply to the second question, "What is the especial work with which it is yet charged?" the answer is that very work that called forth the organization, training the young Christians for the best possible service for Christ and his church. It is for service it exists. If it attains the end for which it was intended it will be a means under God of developing the spiritual life in the young church members, training these for future usefulness, who so soon must bear the burden of responsibilities now resting on their seniors.

There are many things that must be considered in the above mentioned purpose. That one may render the best possible service will require development in many directions. The educated, well-informed church member, other things being equal is the greater power.

The man who knows how to do a thing is ever in demand. The Christian who knows what he believes and why he believes it, who can give the proofs for his statements from "the Book" is a requirement of our age. Just as it has been found that for this age the Sunday-School teacher requires a training for his special work, else he comes into unfavorable contact with the teacher of the day school, so in the church of Christ the age demands trained men and women who can take up the activities of church life in an intelligent and workmanlike manner, otherwise church work is put in unfavorable contact with work done in these worldly societies. The best service—service rendered by those most carefully trained is not too good. The best will be that which workers have been carefully prepared for. Here then we see as we look into well-ordered young people's societies machinery set in motion that will make of these members skilled workmen for the church of to-morrow. Business of the church ought to be conducted in a business like manner, here are being fitted such workers who in after days will become in these directions a blessing to the church.

But above all things it is spiritual power that is needed in the churches of our land. Spiritual power in the church is the aggregate of the spiritual power of the individual members; and so the especial aim of our Societies must ever be the seeking to develop the spiritual life.

Hence he must keep in mind that the B. Y. P. U. organization is not merely to be social, creating an "esprit de corps" among the church members; it must not be merely a school for training in best methods of doing things; but it must above all be devotional in character. Here in songs of praise, in bowing before God in prayer, in loving testimonies, in earnest study of the Word of God; here in confessions of failures, in the pledging of the individual to the service of his Lord is to be gained a development in spiritual life which means in after years strong and beautiful Christian character. It is this, I would urge as an especial end. When the warm devotional character of our weekly meetings is kept in mind, you will find increasing interest in the meetings, interest maintained year after year. In such meetings love and devotion to the church become intensified. It is then strong church attachments are formed that will mean much to these young Christians in the days when heavy church burdens rest upon them. I urge that special attention be given in our Societies to the spiritual department of our work. Ignoring this we shall find our Societies sinking in moral tone and degenerating into mere social clubs.

Then, too, we should see that the power that is being gained should be at once put to use. Normal classes for training those who are to be Sunday School teachers, should be organized—missionary committees should be constantly bringing to the Society results of their reading and study—the needs of our different denominational boards should be kept in mind, and the necessity for systematic giving should early be installed. It is in these Societies that foundations are to be laid for all good work that claims our attention as a denomination. Our B. Y. P. U.'s are to be our best church training schools for service. If the work is well done here, we shall need have no fear for the church of the future. In skill in conducting her affairs, in devotion to her interests, in generous hearted benevolence for all her undertakings will be developed a Christian manhood and womanhood that will make the church the most beautiful and consecrated institution that exists; "fair as the moon, clear as the sun, and terrible as an army with banners."

Windsor, April 3.



## Foreign Missions.

### W. B. M. U.

"We are laborers together with God."

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

#### PRAYER TOPIC FOR APRIL.

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

The MESSENGER AND VISITOR has been welcomed and read with a new interest since the writer's visit to Nova Scotia and New Brunswick last summer. Hoping that this interest may be more or less mutual, I am going to give you as I have been asked, some echoes from Grande Ligne.

Just now we are rejoicing over the return of Spring and the gradual disappearing of the snow. It has been years since so severe a winter has been experienced here. Our usually level country has been quite diversified by huge drifts of snow which would almost give one the impression of being among the hills of Vermont.

We very unwillingly entertained La Grippe in our midst for a long visit during the winter months. But while many schools were closed on account of contagious disease, we were spared, and the regular work of the school, although interfered with somewhat, was continued without intermission, for which thing we feel deeply grateful.

We have had what might have been two serious accidents at Feller Institute during the year. The first was a gas explosion in the basement, caused by a defective gas pipe. It occurred in the evening when a young man went in, lighting a match to see the way, and as the room was filled with gas which had escaped, it ignited at once and a great explosion followed. The unfortunate fellow being near the door rushed out, his clothing all on fire, but he was promptly caught by some boys and "put out" by being placed under the pump which stood conveniently near. He was quite badly burned, but has fully recovered since with not even a scar remaining to tell the tale. By a prompt application of the hose, the fire did not spread in the basement, and we were thus spared from serious injury.

The second accident occurred during a high wind when a large part of the roof of the boy's building was blown off, two of the teachers and one of the boys narrowly escaped with their lives. All the workmen that could be procured, some of the teachers and several pupils worked for the next twenty-four hours to get us under shelter, the last part of the work being done in the night and during a rain, some holding lanterns and others driving nails.

When all was finished we once more felt that we had much for which to be thankful, although we could but regret that seventy-five dollars had to be thus spent in repairs that might have gone toward our new wing.

However, funds for this purpose have been coming in from many sources during the past months. Our missionaries who have gone out collecting, have found favor in the eyes of the people and have brought back in some cases, more than we had thought or asked for, while we who remained at home prayed God to prosper the work as he saw fit, for it was for his glory that we attempted it.

A sufficient sum was raised by the month of March that the Board ventured to give the contract for building. For several weeks past many loads of cut stone from the quarries have been brought here each day and deposited first in the back yard, then in the girls' play ground, and finally on our beautiful lawn. And now the workmen are anxious to possess the house. For this reason we have decided to close school at the end of April instead of the usual time at the end of May, so that the work may not be hindered.

Our school has been well filled and in many ways very interesting this year. For the past few months a deep spiritual interest has been felt among the pupils, and although no special meetings were held, yet one by one new souls came out into the light. Last Sunday evening twelve of our pupils, six boys and six girls, six of whom were French and six English, publicly confessed Christ by baptism. There are several more who are anxious to follow in the same way, two of whom are Roman Catholic and both under age. Another Roman Catholic boy who became converted this year was courageous enough to write his mother all about it at once. She replied entreating him to give up his new and false ideas, but all to no purpose. Finally she sent a man who was related to the family to get the boy. He came saying that he had come to get the lad because his mother was ill and needed him, but we soon found that it was all a pretense, they only wanted to get the boy away from us and took this way of accomplishing their purpose. The poor

fellow said in leaving that he would come back to us when he became of age if he were not allowed to do so before. But how hard it will be for him to continue faithful with all his surroundings changed and with so short a Christian experience.

Still another of our Roman Catholic young men stood up in the prayer meeting not long ago, and with much emotion offered a prayer something as follows: "Lord thou knowest that I cannot make a long prayer, but I ask thee that if I am looking through a veil, to tear it away from me, that I may see the light, for Jesus' sake. Amen."

Will you not join us in prayer that such as these may be led into the full light and liberty of the gospel, and that those who have been recently converted may be able to remain firm and true to their convictions even though they may meet with opposition or persecution; for "I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

BERTHA S. MASSE.

Feller Institute, Grande Ligne, Que., April 3

#### Lawrencetown, W. M. Aid Society.

We are glad to report that our outlook for the future is bright and hopeful. During the past year we lost several of our faithful and valued members by death and removal, but we are glad the vacant places are being filled. Our annual meeting was one of encouragement. Our meetings are held regularly every month and the attendance good. The past year our society raised fully two dollars and fifty cents for missions. We have in connection with our Society a mission Band which raises something like fifty dollars a year. While our church is being repaired we have been holding our meetings at the parsonage, but we will now return to our pleasant little room off the vestry.

ESTELLA SAUNDERS, Sec'y.

Lawrencetown.

#### Chipman.

The Carrie Hammond Band are able to report progress. A sale was held on the 8th and although the weather was unfavorable over \$40 was realized. The opening of the mite boxes together with special offerings sent by friends swelled the total amount to \$60. Six new life members were chosen: Mrs. E. E. Crandall, A. G. McIntyre, H. P. Dole and Misses Ethel Day, Bessie Orchard and Lucinda Orchard.

A. G. MCINTYRE, Sec'y.

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

Harvey, F M, \$10, H M, \$10; Alexandra, F M, \$4 67, H M, 73c, Tidings, 25c; Mount Denison, F M, \$5, H M, \$2; McDonald's Corner, F M, \$25 40; Lapland, F M, \$1.50; Bay View, Tidings, 25c; Hazlebrook, F M, \$5.40, H M, \$2.70, Tidings, 25c, Reports 15c; Lewis Head, F M, \$1.25, H M, \$1; Wellington, F M, \$10 75; Havelock, F M, \$12 09; Jordan River, F M, \$3 25 Reports, 10c; Frederickton, H M, \$30; Wittenberg, Tidings, 40c; Hartford, Amenda and Louisa McKim, G L M, \$1, Reports, 10c; Boundary Creek, F M, \$7, Tidings, 25c, Reports, 10c; Clyde River, F M, \$4 50, H M, \$4 50, Tidings, 25c; Port Hawkesbury, Tidings, 25c; Liverpool, to constitute their pastor's wife, Mrs. H. S. Shaw, a life member, F M, \$25; Albert, F M \$10; Argyle, Tidings, 25c; Clarence, Tidings, 50c; Kempt, Tryon, Truro, Halifax, each Tidings, 25c; Wolfville, F M, \$17; New Albany, F M, \$4; North River, F M, \$5; Upper Dyke Village, Tidings, 25c; Kingscroft, M E Knox, Thankoffering, F M, \$1; McDonald's Point, F M, \$12 25, Tidings, 25c.

MARY SMITH, Treas. W. B. M. U.

P. O. B., 513, Amherst, N. S.

#### Monies Received by Treasurer of Mission Bands.

FROM MARCH 21 TO APRIL 11.

Milton, F M, \$10; Cambridge, Mr. Morse, a salary, F M, \$3.82; New Canada, Mr. Morse's salary, F M, \$6.50; Point Forbes, support of Mudry, F M, \$7; Lewisville, F M, \$5; Clyde River, support of Amelia, F M, \$10; Albert, F M, \$4 45; Fairville, support of girl in Mrs. Churchill's class, F M, \$15

MRS. IDA CRANDALL, Treas. Mission Bands.  
Chipman, Queens county, N. B.

#### Foreign Mission Board.

NOTES BY THE SECRETARY.

The following extract from an editorial in a recent number of the Watchman of Boston will be read with some interest by the thoughtful: "There is one avenue of benevolence that commends itself supremely to the Christian man, and that is the direct advancement of the kingdom of God in the earth. Two phases of this work are now prominently before our own denomination. Every one of our theological seminaries is asking an addition to its endowment, and the needs of our missionary societies were never more pressing than they are

to-day. There are hundreds of appeals for money, but there are none that take precedence of these. Never was the need of a superlatively equipped ministry greater than it is to-day and never were the claims of Christian missions more imperative."

The gifts of certain millionaires in the United States run into educational channels almost entirely. Large universities are founded upon the munificence of these men and women,—neat libraries are established for the benefit of towns and cities. That much good will be done through these agencies few will question. But after all the question will arise, Is this the highest use to which these millions may be put? Is there not a species of selfishness in these gifts after all? Intellectual improvement and broad culture for the few are excellent, and wide-reaching in their effects, but a true altruism would lead a man who makes the Golden Rule a pattern for his life think of men and women who are down in the depths, who are not what we are, because they have no Christ to lift them out of their low estate. A man sincerely desirous of helping his fellows and doing the most good to his kind, would say, "The gospel of Jesus Christ has made me what I am; it has made the land in which I dwell what it is, and what is good for me, must be good for others. I will therefore do all in my power to give them the light and knowledge which is mine." This is the higher altruistic spirit. It was His aim to benefit man as man. It is true he came to a certain people in a certain place, and formulated his doctrines and made them known to the men of his day and the people among whom he dwelt; but everybody knows that they were for all races of men the world over and for all time, and so he charges those who become his subjects to make known to earth's remotest bounds the teachings of his cross and passion. It therefore occurs to the writer of these notes that men who have means might well consider if the Master himself might not be pleased to have them think of his kingdom on earth, how best to extend its borders, how to further the interests of our fellows, our brother men, and have the whole earth lifted upon a higher plane and the blessing of Christ's gospel reach the greater number in all lands. We have a few men in these Provinces who have been thinking along these lines.

The late Jacob Braishaw of Hampton was one of these, the late John Wilbur of Harvey another, and also the late Oliver Jones of Moncton was another, whose three sons have determined to carry out the wish of their late father and have made good to the Foreign Mission Board what they knew he intended to do for our mission work. Then in Nova Scotia there was the late Nelson Forrest of Amherst who made a large bequest to this work. The generous donation of J. W. Barsa of Wolfville and of a good brother in Sydney, Cape Breton, who wishes his name withheld from the public, and others who have given more or less largely to this work. These brethren and sisters have shown a truly Christ-like spirit in their gifts in that they cannot possibly see with their natural eyes what their money is doing. They cannot see the changes wrought in the life and character of those whom the gospel reaches, the schools conducted, the hospitals built, and other enterprises of a philanthropic character established. While great good is done in the endowments of great universities and public libraries, yet it is submitted that some of these endowments might well be laid out in helping those who are in the dense darkness of heathenism and give to them the benefits which accrue from Christian civilization. Instead of \$50,000 for a Twentieth Century Fund it ought really to have been \$100,000. The pledges made at the Convention by three brethren in Eastern N. S., were certainly very encouraging and augurs well for the collection of the amount assigned to the Eastern Association. Indeed in a note received the other day from a pastor of a not very strong church he says—"We have raised nearly the amount asked of us for this year for the 20th century fund." That is good news. What this church has done can be done by others. And now brethren in N. S., N. B. and P. E. I., let there be a good lift all along the line and the thing is done.

## Rheumatism

No other disease makes one feel so old.

It stiffens the joints, produces lameness, and makes every motion painful.

It is sometimes so bad as wholly to disable, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bollivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by

## Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.



## Hard Coughs

No matter how hard your cough is or how long you have had it, you want to get rid of it, of course. It is too risky to wait until you have consumption, for sometimes it's impossible to cure this disease, even with

# Ayer's Cherry Pectoral

If you are coughing today, don't wait until tomorrow, but get a bottle of our Cherry Pectoral at once and be relieved.

Three sizes: 25c., 50c., \$1.00.

If your druggist cannot supply you, send us one dollar and we will express a large bottle to you, all charges prepaid. Be sure you give us your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

### Personal.

Rev. J. T. Eaton, having accepted a call to the pastorate of the Weymouth church, has removed from Clementsport to Weymouth, and has entered upon his work in his new field of labor.

Rev. Dr. Steele of Amherst supplied the Germain St. pulpit last Lord's day. His many friends were glad to see him in vigorous health and to hear again the gospel from his lips.

Rev. J. D. Freeman is expected to enter upon his work as pastor of the Germain St. church on Sunday next. A recognition service has been appointed for Thursday evening of the present week.

Rev. Dr. Austin K. de Blois, who is now pastor at Elgin, Illinois, writes us very encouragingly concerning the work of his church. Since last September 150 have been added to its membership, making a total of 1150, and the church has raised for current expenses and repairs more than ten thousand dollars.

We deeply regret to learn of the death, which occurred on Sunday morning, of Mrs. Emmerson, wife of the Hon. H. R. Emmerson of Dorchester. Mrs. Emmerson was a most estimable lady, and her death at so comparatively early an age, will be deeply mourned by a very large circle of friends. To Mr. Emmerson and the family in their great sorrow we desire to extend heartfelt sympathy.

After nine years of most earnest and faithful service in the pastorate of the Truro church, Rev. H. F. Adams has resigned his charge, and, we believe, is open to a call to another field of labor. Bro. Adams is well known amongst us as a preacher of fine ability and a man of deeply sincere and earnest spirit, endeavoring always to give his best in the service to which the Lord has called him. While he has labored assiduously for the interests of the churches he has served, he has ever heartily co-operated with his brethren in the work of the denomination and has been ready to promote every good work. It is not correct, as has been publicly stated, that Mr. Adams has accepted a call to a church in Massachusetts. We hope that some church on this side the national line may be able to secure his services.

### NOTES FROM THE FIELD.

Having tramped many weary miles from Port Clyde, after leaving Pastor Langille, Shelburne was reached, and some work done—then on to Lockeport to spend the Sabbath on Pastor Woodland's field where there has recently been a large ingathering of precious souls.

On Monday, April first, came to Pastor Poole's field—Sable River—Brother Poole very kindly conducted us over his field where some new work was done, then a tramp to Port Joli for the night. Next morning off for Liverpool where we found Pastor Shaw who very kindly took us over his field where more new work was found, and many new acquaintances made at the conference meeting in the evening. Brother Shaw leaves this field in a few weeks and will take a much needed rest.

Milton was the next point of attack, where Pastor Sloat is doing very good work—he, also, conducted us over his field where more names were added to our list. Pastor Sloat is strongly entrenching himself in the hearts of his people, on this field. Having finished work here, we start for the northern district, and after a tramp of twelve miles over the worst of roads the village of Middlefield was reached—where we have a few names—then on to Greenfield where more work is to be done, and, lo, a terrible rainstorm overtakes us and we are being kindly cared for in the home of Brother J. M. Freeman, our agent on this field, and where these notes were written. All along the line of travel we have had, as usual, many kind words, from both old and young concerning the paper—Our agent, on the Milton field, Brother G. W. Freeman, a man well up in the eighties is doing splendid work—says he has taken the paper since 1844, and wants it as long as he lives.

It is sad, to think, so many of our people are losing the good they might obtain by having the paper in their homes—and by carefully reading it become more thoroughly rooted and grounded in our denominational principles, something which is much needed by so many.

J. F. BLACK  
Greenfield, Queens Co., N. S., April 4.

### A Voice from the Pew.

DEAR EDITOR.—I read with deep interest your editorial on "Help the Ministers" and trust you will permit a further word from the pew in the "Pastors." My views and practice for near fifty years has been to stand by the Lord's sent and church chosen servant of Christ. So long as he merited my confidence I would not dare to utter a word against one of the Lord's anointed.

When a pastor is installed in a church in city or country place, all the members should be true to him and the Master he serves, and so prove themselves "helpers" as you so well put it: not, of course true, to cover up any form of wrong-doing.

To my mind there is no meaner act than for one or more members to secretly undermine their devoted, earnest, successful pastor, simply because of spleen which he or she may have. Oh! the terrible sin—"next door neighbor to the unpardonable," is that which an unreflex, self-opinionated few in a church, who fancy they know it all—law and gospel too—will so hint or suggest that a "change of pastors," is desirable. Many such, as a rule, know very little what a real heart-searching gospel sermon means and care but little for outsiders, except to secure their presence to listen to fancied oratory, stylish music and to get a few more cents.

Such fluent pulpit speakers, in some cases, reap less real fruit for the church than the earnest, Christ gospel preacher—who fearlessly "declares the whole counsel of God." Is it not a "crying shame" when a devoted God-called minister is actually compelled to table his resignation in the very midst of the church's prosper-

### A PALE-FACE GIRL

may be almost safely set down as wanting red in her blood. If subject to dizziness, fainting, shortness of breath on slight exertion, no doubt remains.

To want red in the blood is to fail of the good of one's food.

Her food is not nourishing her. She needs a change.

The easiest change she can get, and one of the best, is Scott's emulsion of cod-liver oil.

It gives her the upper hand in the contest—her food has the upper hand now—she is pale no more.

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

# RADWAY'S READY RELIEF

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

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Frostbites, Chills, 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

Always Reliable. Purely Vegetable.

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

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

—AND—

All Disorders of the LIVER.

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness 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-named disorders. Price 25c. a box. Sold by druggists or sent by mail.

Send to DR. RADWAY & CO., Lock Box 365, New York, for Book of Advice.

On the other hand when such unchristian under-handed work develops into anything like a form and effects a small minority it is wise for a pastor to prayerfully seek another field; nor should pastorless churches fear to prayerfully call such resigned pastors so long as the fault is, in no way, the pastor's.

In conclusion—What is the trouble with so many of our restless churches? Will the changeable portion be content to continue, not a few years under our present "Leader's" care but for all eternity? I fear some such will need conversion.

### Notices.

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.

James Goodwin, a brakeman on the Buctouche and Moncton railway, at Notre Dame station Thursday while shunting fell and a whole train passed over him. The brake beams broke both his legs and one arm and so injured him that he died in a few hours. He was 27 years of age, married, with two children.

At the New York conference of the Methodist Episcopal church in Yonkers on Friday Bishop Goodsell preached to the clergy as to their methods of conducting their churches and their general pastoral work and took occasion to caution the clergy against dragging politics into the pulpit.

## \$131,000,000 In Dividends.

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

## Over 2,000 Were Paid By Us

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

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

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

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

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



I feel better this morning, thank you. I took a Laxa-Liver Pill last night and it worked like a charm—headache and biliousness are all gone.

I've heard many ladies say they wouldn't be without Laxa-Liver Pills—they're such an easy pill to take, do not gripe or sicken, and cure constipation, dyspepsia, sour stomach, coated tongue, bad breath and all stomach and liver ills.

## 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

The new White Star steamer Celtic, the largest vessel ever built, was launched at Belfast.



**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. J. hn, N. B.

Wedding Invitations, Announcements etc. a specialty

**Benefit Derived**

**From Using Milburn's Pills For Nervousness.**

LOCUST HILL, Ont.,  
Sept. 28th, 1900.

The T. Milburn Co., Limited,  
Toronto, Ont.

Dear Sirs,—I wish to let you know of the benefit I have derived by using your Pills.

I am a widow with a family to support, and have to work hard, which is very trying on my nerves.

At night I was unable to sleep for hours after going to bed, and it seemed as if every nerve in my body was on the go.

I had a smothering, choking sensation, and had to spring out of bed to catch my breath.

Milburn's Heart and Nerve Pills have done me so much good that I can recommend them highly to any person afflicted with heart and nerve troubles like I was.

Yours, with gratitude,  
MRS. WM. HARPER.

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

Hall's Harbor, May 31, 1900.  
C. GATES, SON & CO.,  
Middletown, N. S.

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

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

For man and beast, external or internal, I regard it as the best. Yours truly,  
ALEXANDER THOMPSON.

Insist on having GATES'—the BEST.

Sold Everywhere at 25 Cents per Bottle.



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

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

No better time for entering than just now.



SEND FOR CATALOGUES.  
S. KERR & SON.

**The Home**

**Removing Stains**

To Remove Fresh Tea and Coffee Stains—Place the stained linen over a large bowl, and pour through it boiling water from the teakettle, held at a height to insure force.

To Remove Old Tea and Coffee Stains—Soak in cold water first, then boiling water as above.

To Remove Cocoa and Chocolate Stains—Use cold water first, then boiling water, as above.

To Remove Fruit Stains—Pour boiling water over the stained surface. Arrange the cloth in such a manner that the water passes through a single thickness, and from a height above it.

To Remove Obstinate Fruit Stains—Use three ounces of oxalic acid to one pint of water. Wet the stain with the solution, place over a kettle of hot water in the steam or in the sunshine. Rinse well the instant the stain disappears; wet the stain with ammonia to counteract the acid remaining. Then rinse it thoroughly again.

To Remove Ink Spots from Gingham—Wet the spots with milk and cover them with common salt. Let stand some hours—then rinse in several waters.

To Remove Ink Spots—Put one or two drops of oxalic acid on the spots, rinse in several waters, and finally in ammonia.

To Remove Grass Stains—Allow the spots to remain saturated for a little time with alcohol, then wash in clear water.

To Remove Mildew—Use lemon juice and sunshine, or, if deep seated, soak in a solution of one tablespoonful of chloride of lime in four quarts of cold water until the mildew disappears. Rinse several times in clear water.—Ex.

**Arsenic in Wall Paper.**

Take a fragment of the suspected paper and put it into a solution of ammonia. If arsenic be present, the liquid will assume a bluish color. If further test be required, pour a little of the ammoniacal solution on crystals of nitrate of silver, and arsenic, if present, will show itself by leaving a yellow deposit on the crystals.—Ex.

**Sponge Cake.**

Stir the yolks of six eggs with half cupful of powdered sugar ten minutes; beat the whites to a stiff froth, adding slowly a half cupful of powdered sugar while beating constantly; add the grated rind and juice of one lemon, add the yolk mixture to the whites, stir a few minutes, add one cupful of sifted flour into the mixture and mix all lightly together, pour into a buttered and paper lined form and bake in a very slow oven.—Ex.

**Chocolate Macaroons.**

Place three ounces of plain chocolate in a pan and melt slowly; work to a thick paste with one pound of powdered sugar and the whites of three eggs; roll out to about one-fourth inch in thickness, and cut into shapes with a cutter as desired. Butter a pan lightly and sprinkle with equal portions of flour and sugar, now place the paste mixture in the pan and bake in a moderately hot oven.—Ex.

**Ginger Cream.**

Beat two eggs until they are quite frothy, then add by degrees rather less than half a pint of boiling milk. Pour the custard into a saucepan and stir it over the fire until it thickens; watch it carefully, and directly this takes place remove the pan at once from the stove and stir in half an ounce of gelatine. As soon as the gelatine has dissolved, put the custard into a bowl and whisk it until it is cold; add two large tablespoonfuls of the syrup in which some ginger has been preserved and two ounces of the ginger, chopped up into small pieces, then half a pint of whipped cream, ascertain if the mixture is sufficient sweet, and add a little more ginger syrup if necessary. Whisk the ginger cream until it shows signs of setting and as soon as this occurs pour it into a mould which has been rinsed with cold water. Turn the cream carefully from the mould and garnish the dish with small pieces of scarlet geranium and fern.—Ex.

**Peppermint Drops.**

Mix thoroughly together in a tin cup, one tumblerful of confectioner's sugar, with eight teaspoonfuls of cold water, and flavor with essence of peppermint. Place the tin cup containing this mixture in a pan of boiling water and let it boil three minutes; then drop with a teaspoon on buttered paper.—Ex.

**Chocolate Pudding.**

Rub to a cream ¼ pound of butter, 1 cup of sugar, beaten yolks of 3 eggs, ¼ cup of milk, 2 teaspoonfuls baking powder, 3 ounces melted chocolate, 2½ cups pastry flour (sifted three times), mix in order given, then add the stiffly beaten whites of eggs, bake in a round tin with mound in centre, making round loaf with hole in centre; this is to be eaten hot; fill the hole in cake and pile on top whipped cream sweetened a little and flavored with vanilla. Serve in generous slices, cut down through. Have a little extra whipped cream in case more is liked.—Ex.

**How to Cook Potatoes Southern Style.**

Take a large tablespoonful of lard and butter and let heat in a stewpan or small kettle. When hot stir in a large tablespoon of flour. Stir until smooth, then add a medium sized onion cut small. Cook for one minute or until brown. Then stir in a quart of potato dice previously prepared. Add sufficient boiling water to cook the potatoes, not quite enough to cover them. Put a lid on the kettle and let cook until the potatoes are done through and the water has boiled quite away.—Ex.

**The Spring Feeling.**

NOT EXACTLY SICK—BUT NEITHER ARE YOU WELL.

Close Confinement During the Winter Months Has Left You Weak, Easily Depressed and "Out of Sorts."

The words "weak and depressed" expresses the condition of thousands of people in the spring time. It is one of nature's signs that humanity cannot undergo months of indoor life in badly ventilated buildings with impunity. Sometimes you have a headache; slight exercise fatigues you; your appetite is variable; you are easily irritated or depressed; perhaps there are pimples or slight eruptions that indicate the blood needs attention. Whatever the symptom may be it should be attended to at once, else you will fall an easy prey to graver disease. Do not use a purgative in the hope that it will put you right. Any doctor will tell you that purgatives weaken, that they impair the action of the liver and create chronic constipation. A tonic is what is needed to help nature fight your battle for health, and there is only one always reliable, never failing tonic, and that is Dr. Williams' Pink Pills. These pills have no purgative action. They make rich, red blood, strengthen the tired and jaded nerves, and make weak, depressed, easily tired people, whether old or young, bright, active and strong. Among those who have proved the health-bringing qualities of Dr. Williams' Pink Pills is Miss Emma Chaput, of Lake Talon, Ont., who says: "I cannot thank you enough for the good I have derived through the use of Dr. Williams' Pink Pills. I honestly believe that but for them I would now be in my grave. My health was completely broken down. My face as white as chalk, and if I made the least effort to do any housework I would almost faint from the exertion, and my heart would beat violently so that I feared I would drop where I stood. I was a great sufferer from headaches and dizziness as well, and my appetite was so poor that I scarcely ate at all. I tried several medicines, but they did not help me, and then I decided to send for some of Dr. Williams' Pink Pills. I got six boxes and before I used them all I was as well as I had ever been, with a good healthy color, a good appetite and an entire freedom from the ailments that had made me so miserable. You may be sure that I will always have a warm regard for your invaluable medicine."

Do not experiment with other so-called tonics—you are apt to find it a waste of money and your health worse than before. You will not be experimenting when you use Dr. Williams' Pink Pills. They have proved their value the world over, and you can rely upon it that what they have done for others they will do for you. If you cannot get the genuine pills from your dealer send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed postpaid at 50 cents a box or six boxes for \$2.50.

**PIMPLES.**

These Troublesome, Disfiguring Blemishes can be Removed by the all Powerful Blood Purifying Burdock Blood Bitters.

The nasty little pimples that come on the face and other parts of the body are simply indications that the blood is out of order and requires purifying.

They are little irritating reminders to you that you need a course of treatment with Burdock Blood Bitters.

When B.B.B. makes your blood pure then the pimples will vanish and your skin become soft and clear.

Here is evidence worth considering:

Mrs. Morrice Ketch, Bristol, Carleton Co., N.B., writes: "I take great pleasure in recommending Burdock Blood Bitters to every one troubled with pimples. I was for years that I would break out with them at times on my face and back. I tried all sorts of remedies, including doctors' medicine, but everything failed to cure me.

"At last I heard of B.B.B. and thought I would try it.

"When I had finished taking two bottles I felt a great deal better, so kept on using it until I had taken in all six bottles. It has completely and permanently removed every pimple from my body and I never felt better in my life than I do at the present time.

1884. 1901.

Of Good Quality, Contains Nothing Injurious,

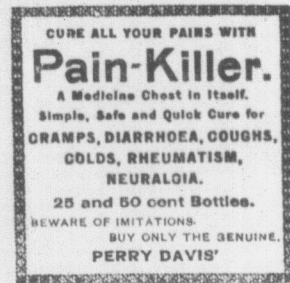
WAS THE REPORT ON

**Woodill's German,**

BY MAYNARD BOWMAN,  
PUBLIC ANALYST,

October 7, 1884.

And it continues to hold the same good reputation.



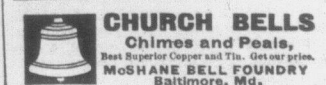
**Dr. J. Woodbury's Horse Liniment,**

FOR MAN OR BEAST HAS NO EQUAL

As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best results, and highly recommend it as the best medicine for man when taken in proper quantities. W. A. Randall, M. D., Yarmouth. Wm. H. Turner, Charles I. Kent, Joseph B. Wye Esq., ex-Mayor, " R. E. Fellers, Lawrencetown. Manufactured at Yarmouth, N. S., by

**Fred L. Shaffner.**  
Proprietor.



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Chimes and Peals,  
Best Superior Copper and Tin. Get our price.  
McSHANE BELL FOUNDRY  
Baltimore, Md.



**The Sunday School**

**BIBLE LESSON.**

Abridged from Peloubet's Notes.

Second Quarter.

JESUS APPEARS TO THE APOSTLES.

Lesson IV. April 28. John 20: 19-29.

GOLDEN TEXT.

Blessed are they that have not seen, and yet have believed.—John 20: 29.

EXPLANATORY.

SUBJECT: MESSAGES OF THE RISEN JESUS TO HIS DISCIPLES.

I. JESUS APPEARS TO THE DISCIPLES IN THE UPPER ROOM. HIS FIRST MESSAGE.—PRACH.—Vs. 19, 20. 19. THE FIRST DAY OF THE WEEK (Sunday) WHEN THE DOORS WERE SHUT . . . FOR FEAR OF THE JEWS. A protection against surprise and against spies. WHERE THE DISCIPLES WERE ASSEMBLED. Taking the evening meal (Mark 16: 14), perhaps attempting their first Lord's Supper in remembrance of him. The disciples were "the eleven" (except Thomas) "and others with them," probably the same as are reported as gathering together in the upper room (Acts 1: 13, 14), including the women, Mary the mother of Jesus, and his brethren, and Joseph Barsabas and Matthias (Acts 1: 23). CAME JESUS, while the disciples from Emmaus were telling their experience (Luke 24: 35, 36). AND STOOD IN THE MIDDLE. It is not stated that this was miraculous, but it was done by some spiritual power over his risen body, not entirely unlike some of his acts before the crucifixion. AND SAITH UNTO THEM, PRACH BE UNTO YOU. This was the common Jewish salutation, as it is of the Arabs today.

20. HE SHEWED UNTO THEM HIS HANDS AND HIS SIDE. This was done first to convince them that it was Jesus himself risen from the dead. The second reason for showing his wounds was to connect his present condition and the future glorification with his sufferings. THEN WERE THE DISCIPLES GLAD. At first they were terrified, but after he had shown himself as the same Jesus their sorrows were turned into joy, because they were now convinced that Jesus was really alive, and that their hopes were to be realized, the promised kingdom was to come.

II. THE MESSAGE THAT CALLS TO SERVICE.—V. 21. AGAIN, PRACH BE UNTO YOU. After they had been convinced as to the reality of his resurrection, he, from this new standpoint, repeats his word of peace. It comes now with new power and meaning.

III. THE MESSAGE ANNOUNCING THE HOLY SPIRIT.—V. 22 AND WHEN HE HAD SAID THIS, HE BREATHED ON THEM. Expressing the fact the gift was to come from him, and was a breath of life. RECEIVE YE THE HOLY GHOST. This was the earnest of the gift which a few weeks later, on the day of Pentecost, was bestowed

**IT SLUGS HARD**

Coffee a Sure and Powerful Brainer.

"Let your coffee slave be denied his grog at his appointed time! Headache—sick stomach—fatigue like unto death, I know it all in myself, and have seen it in others. Strange that thinking, reasoning beings will persist in its use," says Chas. Worrall of Topeka, Kansas.

He says further that he did not begin drinking coffee until after he was twenty years old, and that slowly it began to poison him, and affect his hearing through his nervous system. He would quit coffee and the conditions would slowly disappear but "one cold morning the smell of my wife's coffee was too much for me and I took a cup. Soon I was drinking my regular allowance, tearing down brain and nerves by the daily dose of the nefarious concoction.

Later I found my breath coming hard and frequent fits of nausea, and then I was taken down with bilious fever.

Common sense came to me and I quit coffee and went back to Postum. I at once began to gain and have had no returns of my bilious symptoms, headache, dizziness, or vertigo.

I now have health, bright thoughts, and added weight, where before there was invalidism, the blues, and a skeleton like condition of the body.

It would be hard to tell how highly I value Postum.

My Brother, Prof. Harvey Worrall, quit coffee because of its effect on his health and uses Postum Food Coffee. He could not stand the nervous strain while using coffee, but keeps well on Postum.

Miss Fantz I know personally has been incapable of doing a day's work while she was using coffee. She quit it and took up Postum and is now well and has perfectly steady nerves."

in fuller measure, not only on them but on the world.

IV. THE MESSAGE SHOWING THE GREATNESS OF THE POWER CONFERRED UPON THEM.—V. 23 WHOSE SOVEREIGN SINS YE REMIT, THEY ARE REMITTED UNTO THEM. From the corresponding passage in Luke 24: 46-48, it seems clear to me that the meaning of this whole verse is: I have now by my death prepared the way for proclaiming forgiveness of sins to the whole world. Go ye forth, and wherever you preach this truth, men will repent and believe, and their sins will be forgiven. Wherever men reject your word and refuse to repent and believe, their sins will be retained. The whole work is committed to your hands, and you will be sustained in your mission by God. There will be no failure. But if you do not preach remission of sins to any people, they will be still without the gospel. For instance, on the day of Pentecost through Peter's preaching three thousand persons entered the kingdom in one day. And through the testimony of the apostles, their work, and the Scriptures they wrote, all that have become Christians have come into the kingdom.

V. THE MESSAGE OF FAITH.—Vs. 24-29. 24. BUT THOMAS, ONE OF THE TWELVE, CALLED DIDYMUS. Thomas is a Hebrew name, meaning "a twin." Didymus is his Greek name, meaning, like Thomas, "a twin."

25. WAS NOT WITH THEM WHEN JESUS CAME. Either by some accidental detention, or as a natural result of his temperament that would rather brood alone and "hug its own wretchedness."

26. AND AFTER EIGHT DAYS INCLUDING BOTH EXTREMES, ACCORDING TO THE JEWISH METHOD. This is, therefore, the Sunday following Easter day. AGAIN . . . WITHIN. The words imply that the gathering was held in the same place and under the same circumstances as before.

27. THEN SAITH HE TO THOMAS HE WELL KNEW HOW THOMAS HAD FELT, AND WHAT HE HAD SAID; BUT HE GAVE THIS PROOF OF THE RESURRECTION NOT FOR HIM ALONE, BUT FOR ALL THE DISCIPLES, AND FOR ALL TIME, "TO MAKE ASSURANCE DOUBLY SURE." AND THRUST IT (PUT IT) INTO MY SIDE. There are few to whom the confirmation of the senses, of experience, and of reason is not a great comfort. BE NOT. Literally, "become not." Thomas was in a fair way to "believe not" through his doubt of the resurrection. NOT FAITHLESS, BUT BELIEVING. Literally, "not unbelieving, but believing."

28. THOMAS ANSWERED AND SAID UNTO HIM, MY LORD AND MY GOD. He passes at once from the depths of his despondency and hesitation to the most exalted faith.

29. JESUS SAITH UNTO HIM, THOMAS, BECAUSE THOU HAST SEEN ME, THOU HAST BELIEVED. THOMAS HAD COME INTO FAITH BY THE WAY OF EXPERIENCE, OF VISIBLE MANIFESTATIONS, OF LOGICAL PROOFS. This is still one common way to faith, and the way many minds must come. But there is another way. BLESSED ARE THEY THAT HAVE NOT SEEN, AND YET HAVE BELIEVED. These come to faith by a spiritual apprehension, by inward sympathy, by the way of the affections and the higher nature. And this is the better way of faith; more useful, more influential in building up the character, bringing into a nearer communion with God, so that goodness and love and spiritual things become a part of the nature.

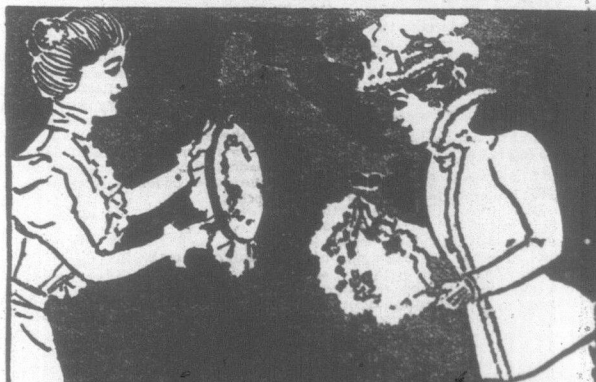
**"THY ROD AND THY STAFF THEY COMFORT ME"**

My sweetest memory is to remember lying awake at night on my bed in my little room, hearing the voice of my dear mother, who for twenty-five years had never a night without pain, and never a night with two hours unbroken sleep, and through all that quarter of a century this light shone, till it brought in the everlasting day. My earliest and tenderest memory is lying awake and hearing her not singing, but trying to forget her pains by reading in the silence of the night, with all the house, as she thought, sleeping around her, though I was awake. And I can hear her in her woman's voice—and all memories hover over it, for the sweetest voice that can fall on a man's ear is that of his mother—"Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me!" Sweet mother! May your child rise up some day and bear a like testimony for you!—John McNeill.

The report of the provincial auditor for the past year, submitted to the P. E. I. Legislature on Wednesday, shows an expenditure of \$355,994.23; receipts, \$260,056.08; deficit, \$95,938.16. The debt of the province is now \$602,727.51.

This is the deadly season. Wet feet and chills mean colds, grippe, pneumonia, with consumption as a possible result. Your safety lies in using DR. SHILOH'S CONSUMPTION CURE. A few doses will stop you coughing. You will be completely cured in 24 hours. It heals and strengthens the sore lungs. 25 cents a bottle. Money returned if you are dissatisfied.

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There is entire satisfaction in the result of work done with Brainerd & Armstrong Asiatic Dyed Silks. Three hundred and seventy-six shades insure just the color-tone you want.

Brilliant, lasting colors, insure the beauty of your work as long as the fabric lasts.

Patent Holders (on no other make) insure convenience in using, no waste, can't soil or tangle.

Send three holder tags or a one cent stamp for our "BLUE BOOK"—explains exactly how to embroider 50 different patterns.

THE CORTICELLI SILK CO., 117 Holliston Street, ST. JOHNS, P. E. I.

The trouble between the Bishop of Niagara and Rev. Thos. Geoghegan, rector of St. Peter's church, has reached an acute phase. This bishop some time ago suspended Geoghegan from the priesthood for immorality, but the latter was restored on an appeal to the House of Bishops. Bishop Dumoulin recently refused to visit Mr. Geoghegan's church and confirm twenty young people, but offered to confirm them at St. Thomas's church. Geoghegan would not accept this and on Sunday last admitted the twenty young people to sacrament who had not been confirmed by the bishop. In doing so he says he is following the rubric of the church.

A great record for sparrow killing in Northern Illinois is now being reported. There is a bounty on English sparrows in that state, and one boy in Winebago county has made a record of 3,415 sparrows for which he received from the county treasurer \$69.22. Another boy in the same county killed 2,410 birds, for which he was paid \$48.20 cash. Nearly 40,000 sparrows have been killed this season by the boys of Stephenson county, a big increase over the business of last year. In December the county paid bounties amounting to \$152.16; in January, \$208.24; in February, \$422.16; total, \$782.56.

**RENEW**

—YOUR ORDER FOR—

Second Quarter Lesson Helps, etc., AT ONCE

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Terms: CASH WITH ORDER.

P. S.—Just to reduce Stock we have reduced all our Teachers' Bibles to 1/3 OFF.

Send for Price List.

"The Kingdom of Song" is a seller. Get it. 30c. single copy.



From the Churches.

Denominational Funds.

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

FIRST CHURCH, HALIFAX.—The pastor baptized two young people on Sunday 14th instant, at the close of the evening service.

FREDERICTON.—At the Communion service, April 7th, nineteen new members received the hand of fellowship.

ST. STEPHEN, N. B.—Four were received into the fellowship of the church on Sunday last, three by baptism and one by letter.

AMHERST.—Pastor Bates writes that, Sunday, April 7, was a good day for the church. Congregations were large.

ST. MARTINS, N. B.—The St. Martins church has recently received from Mr. Robert Moran of Liverpool, G. B., a donation of eight hundred dollars toward the building of a new parsonage.

NORTH SYDNEY, C. B.—Notwithstanding the storm, the first Lord's day of the month was a good one with us.

WOLFVILLE.—On Sunday evening, March 31st, twelve of our boys were baptized, among them the two sons of Dr. Trotter who were baptized by their father.

FIRST MONCTON CHURCH.—Easter Sunday, April 7th, was a day of great blessing with us. We had crowded congregations at each service.

PORT MAITLAND, N. S.—Last autumn, finding my strength insufficient for the work on this large field, I resigned, closing my pastorate in November.

pastorate the first Sunday in May. The church look forward hopefully to his coming and we pray that the union may be greatly blessed of God in advancing his kingdom.

ISAAC'S HARBOR, N. S.—The devotional exercises in this church on Saturday evening, the 6th, and Easter Sunday, the 7th inst., were very profitable to all who participated in them.

AMHERST.—Pastor Bates writes that, Sunday, April 7, was a good day for the church. Congregations were large.

Home Missions.

TO CHURCHES OF N. B. Dear Brethren: As you are already aware, at our last Board Meeting a resolution was passed recommending the appointment at next meeting of executive and of a certain brother to the work of General Home Missionary, providing he could be secured.

The King's County Conference. The King's County Conference held its last meeting at Tremont, Aylesford.

Two young brethren, Marshal S. Richardson and Clinton Reed, who had applied for a license to preach the gospel, were referred to the county conference for their examination and approval.

1887 there were 12 new churches but none are mentioned in the report. Statistical tables like this are worse than useless.

The Ontario government announce a vote of one hundred thousand dollars in aid of Queen's University.

Individual Communion Service.

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

The Congress and the Year Book. This title does not mean that there is a connection between the two, but merely that there are a few words to be said on these two topics.

Under date March 27th, the Secretary of the Baptist Union of Great Britain and Ireland writes me as follows: "I shall be glad if you will appoint your representatives to the Ecumenical Session in Edinburgh, October next, at your earliest convenience."

ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

Several other points might be mentioned, but this communication is too long already

The Ontario government announce a vote of one hundred thousand dollars in aid of Queen's University.

The committee of ministers which is considering China's financial resources has learned from the information thus far obtainable that \$300,000 in gold can be raised without injuring China's resources.

A special despatch from Hong Kong says two Chinese steamers came into collision between Canton and Wu Chow, and that seventy Chinese were drowned.

Lieut. Col. Tilton, Ottawa, will command the Bisley team.

Individual Communion Service.

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

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

Baptist Churches using the Individual Communion Service in Boston and Vicinity:

- First Church, Boston.
Dudley Street Church, "
Tremont Temple Church, "
Stoughton Street Church, "
Ruggles Street Church, "
Warren Avenue Church, "
Bethany Church, "
Tabernacle Church, "
South Church, So. Boston.
Central Square Church, East Boston.
Elm Hill Church, Roxbury.
First Church, Dorchester.
Dorchester Temple Church, "
Blaney Memorial Church, "
First Church, Roslindale.
First Church, Jamaica Plain.
Bunker Hill Church, Charleston.
Brighton Ave. Church, Allston.
First Church, Cambridge.
Old Cambridge Church, "
North Avenue Church, "
Broadway Church, "
Immanuel Church, "
Winter Hill Church, Somerville.
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. S.
Paraboro, N. S.
New Glasgow, N. S.
Tabernacle, Halifax.
Hantsport, Halifax.
Paradise, Halifax.


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

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**Down**  
the bad, but be just to the good. The Soap Powder which tries your patience isn't PEARLINE—nor "same as." Don't be prejudiced against a good thing because the imitations are disappointing. PEARLINE is the Soap Powder—original, best, safest. It's success is the cause of the many imitations. 633

**MARRIAGES.**

**McCLATCHY-BLAKENEY.**—At Hillsboro, N. B., on April 3rd, by Rev. C. W. Townsend, George F. McClatchy to Anna Blakenev.

**MORRELL-OSBORNE.**—At the residence of the bride's parents, April 3rd, by Pastor A. A. Rutledge, Stephen E. Morrell of Church's Corner to Etta L. Osborne of Baltimore, Albert county, N. B.

**DAVIS-DAVIS.**—At the Baptist parsonage, Parrsboro, N. S., by Rev. D. H. MacQuarrie, April 2, Arthur Davis and Eliza Jane Davis, both of Five Islands, N. S.

**CONNORS-LAWRENCE.**—At the Baptist parsonage, Scotch Village, April 3rd, by Rev. I. H. Crandall, Freeman Connors to Edith O. Lawrence, both of Newport, Hants county, N. S.

**McDONALD-BRAY.**—At the residence of the bride's parents, Sydney, C. B., April 3rd, by A. J. Vincent, Colin McDonald of Sydney, C. B., to Effa Etta Bray, formerly of Albert, Albert county, N. B.

**GRANT-LEWIS.**—At the Baptist parsonage, Sydney, C. B., April 9th, by A. J. Vincent, George Grant of Point Edward, C. B., to Nellie Lewis of Edwardville, C. B.

**MEISNER-BAKER.**—In Bridgewater, N. S., April 2nd, by Rev. C. R. Freeman, M. A., James H. Meisner and Ida A. Baker, both of Baker Settlement, Lunenburg county, N. S.

**BOWSER-MILTON.**—In Amherst, April 10th, by Rev. W. E. Bates, Wm. A. Bowser and Frances Greta Milton, both of Sackville.

**DEWIS-STEPHENS.**—In Boston, April 10th, by Rev. James H. Mohorter, Robert L. Dewis and Annie T. Stephens, both formerly of Nova Scotia.

**SNOW-STRANG.**—At the home of the bride's parents, April 9th, Hezekiah Snow of Villagedale to Ida L. Strang of Port Clyde, Shelburn county, N. S.

**CONGDON-WOOD.**—At the Baptist parsonage, Windsor, on the 3rd inst, by Rev. G. O. Gates, W. B. Congdon of Scotch Village, Hants county, and Sarah M. Wood of South Rawdon.

**McDERMID-ESTABROOKS.**—At the residence of Col. A. D. Hartley, East Florenceville, N. B., April 1st, by Rev. A. H. Hayward, assisted by Rev. J. A. Marple, James Duncan McDermid of Lytleton, Aroostook county, Me., to Mrs Helen E. Estabrooks of Upper Gagetown, N. B.

**SARGENT-QUICK.**—At the residence of the bride's parents, Lansdowne, N. B., April 10th, by Rev. A. H. Hayward, Howard Lee Sargent of Bridgewater, Me., to Harriet E. Vilene, eldest daughter of George Quick of Lansdowne.

**FLOYD-BEARDSLEY.**—At the parsonage, Clements Vale, N. S., April 10, by Rev. Llewellyn J. Tingley, Millege A. Floyd, Esq., of Milford, N. S., to Clara Beardsley, of Port George, N. S.

**McKENZIE-KRITH.**—At the Baptist parsonage, Petticoatic, N. B., April 9th, by Rev. I. B. Colwell, Nelson McKenzie of Kinnear, Westmorland county, to Grace Keith of the same place.

**DEATHS.**

**CONNICK.**—Thomas E. Connick, aged 65 years, died of paralysis at St. Stephen, March 5th. Bro. Connick was baptized by Pastor Goucher 10 years ago, and has since remained constant in his allegiance to Christ and the church. He leaves a wife and five children to mourn their loss.

**McPHEE.**—George McPhee, late of Moncton, N. B., departed this life on March 27, while visiting at the home of his son, Charles McPhee of Diligent River, N. S. Our brother had been ill for some time and was 75 years of age.

**McFARLANE.**—On Feb. 23rd, Rebekah J., beloved wife of Dea. Abram McFarlane, aged 73 years. Our sister was baptized about thirty years ago by Rev. John Hillmore and united with the 2nd Hillsboro church, of which she remained beloved member till the time of her death. During last six years of her life she was a great sufferer, but through it all she trusted in

him who has said, "I will never leave thee nor forsake thee," and when the end came she was resigned to go. She leaves a husband and four children to mourn their loss.

**CROCKER.**—At Westcock on March 25th. Charity, widow of the late Capt. Henry Crocker, of consumption, aged 37 years. The circumstances are especially sad as Capt. Crocker was master of the barque Angola, wrecked last October in Chinese waters. The details, which have just reached us, tell of terrible suffering in which the captain and all the crew except two, perished. Both the captain and his wife were loyal members of the Sackville Baptist church and their loss is keenly felt both by relatives and friends. The three little children, who are thus left orphans in the world will be cared for and brought up by Deacon Jacob Crocker, their grandfather.

**DAWSON.**—On Feb. 14th, after a week's illness, Sarah, beloved wife of Spurgeon Dawson, fell asleep in Jesus. Sister Dawson (formerly Miss Stevens) was baptized by Rev. James Irving twenty years ago and united with the 4th Hillsboro church of which she remained a member until about three years ago when she was received into the fellowship of the 2nd Hillsboro church where she lived. For some years our sister taught school and her training made her very useful in the community, and many of those with whom she associated sought her council. As a Christian she endeavored to be true to her Master and when it was possible filled her place in his house. She leaves a husband, eight children, and a number of relatives and friends to mourn the sad loss. May the Lord give comforting grace to the bereaved.

**EATON.**—On Friday evening, March 29th, Clement B. Eaton, one of the best known residents of Saint Stephen, passed peacefully to his rest. Seventy-seven years ago Mr. Eaton was born at Cornwallis, Nova Scotia. Amid the charming scenery of that provincial garden he nurtured the noble physique and laid the foundation of that fine character that afterwards won the respect of all who knew him. Fifty-two years ago he came to St. Stephen with a cargo of merchandise. Attracted by the beauties of the town and seeing the prospect for advancement in business he decided to make it his future home. He found employment with Pingree & Chipman, afterwards he formed a partnership with the late John Bolton. Later he associated with the late W. B. King, and still later conducted business on his own account. He was known among all as an upright and honorable man, and universal regret was felt when business reverses came to him in later years. Mr. Eaton was the fifth mayor of St. Stephen, being elected in 1877, and was at all times interested in the prosperity of the town. Our brother's greatest worth was manifest not in his position as a citizen, but indirectly as a force making for righteousness. It was through his exertions and generous contributions of time and money that the Union Street Baptist Church edifice was erected. "Eaton's folly" as it was sometimes sneeringly called by unsympathetic onlookers proved to be the wisdom and power of God. He always had official connection with the church, Sunday School teacher, treasurer and trustee. The latter position he held at the time of his death. At the head of the long list of noble men and women who have wrought in connection with the history of Baptists in Saint Stephen, will stand the honored name of Clement B. Eaton. Some eight years ago he made a public acknowledgment of his faith in Jesus Christ, but never formally united

GOLD MEDAL, PARIS, 1900.

**Walter Baker & Co.'s**  
PURE, HIGH GRADE  
**Cocoas and Chocolates.**

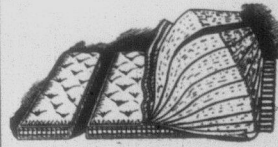


TRADE-MARK

**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 1780.  
**DORCHESTER, MASS.**  
BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.  
TRADE-MARK ON EVERY PACKAGE.

**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*

**EQUITY SALE.**

with the church. He told the pastor two days before he died that all his hopes rested upon the love of God as revealed in the Saviour of men. Knowing that the end was approaching he expressed considerable anxiety concerning the companion he was about to leave alone. But the matter was in the hands of one who acts with unerring wisdom. On Sunday afternoon, following her husband's death, Mrs. Eaton visited the church to view her husband's remains for the last time, calling afterwards at the parsonage. She drove to the home of her sister in Calais, where after a few hours she became unconscious. A severe cold contracted some days previous developed into congestion, and on Tuesday evening she passed on to join the companion of her life. Rebecca L. Eaton was baptized and united with the church during the pastorate of Rev. J. W. Manning. She was a woman of estimable and most kindly character. No one was ever more ready to do for others than she. Calls many and urgent and varied came to her, and while others might respond with their money, she would give herself and money too. Those who were privileged to share the friendship of Mr. and Mrs. Eaton, and enjoy the quiet hospitality of their home, can in some measure realize the rich legacy of precious memory bequeathed to their friends. The funeral service for Mr. Eaton was held at the church on Monday, April 1st. The remains of Mrs. Eaton were laid away on the following Friday.

There will be sold at Public Auction, at Chubb's Corner (so called), in the City of Saint John, in the City and 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 wherein Thomas A. Godsoe, is plaintiff and William Hazelhurst is defendant, with the approval of the undersigned Referee in Equity, the Mortgaged premises described in said Decreeal Order as:  
"All that lot or tract of land, (situate lying and being in the City of Saint John, in the City and County of Saint John), bounded as follows: beginning at the North Eastern angle of a lot leased to William Hazelhurst on the line of a reserved street laid out along the grounds of the Victoria Skating Rink thence along the said street northerly one hundred and seventy six feet or to the line of lands of the European and North American Railway, thence along the said line westwardly one hundred feet or until it reaches the rear of a lot leased to 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 Hazelhurst, thence easterly along the line of Hazelhurst's lot to the place of beginning conveyed to David Magee and Matthew F. Banks 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.

**Sohmer's Swampweed Pills**

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

**FREE**

**A Solid Gold Watch.**

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

**Sweet Peas**

Beautiful Home Mixture, contains 78 best, new and choice sorts. Three ounces of this, equal to 25 packages, mailed for 10c. Five packages Vegetable Seeds, Cabbage, Cucumber, Lettuce, Onions and Tomatoes mailed for 15c. New Varieties 5c. a package.

GEO. E. PRICE, Seedman,  
127 Queen Street, St. John, N. B.

The council of the Toronto Board of Trade has decided to offer vigorous opposition to the bill providing that the preferential tariff shall apply only to goods entering Canada by Canadian seaports and shipped direct from Great Britain.



**Easing the Chest.**

It is the cold on the chest that scares people and makes them sick and sore. The cough that accompanies the chest cold is racking. When the cold is a hard one and the cough correspondingly severe, every coughing spell strains the whole system. We feel sure that if we could only stop coughing for a day or so we could get over the cold, but we try everything we know of or can hear of in the shape of medicine. We take big doses of quinine until the head buzzes and roars; we try to sweat it out; we take big draughts of whiskey, but the thing that has its grip on the chest hangs on, and won't be shaken loose.

If the irritation that makes us cough could be stopped, we would get better promptly, and it is because Adamson's Botanic Cough Balsam is so soothing and healing to the inflamed throat that it is so efficient a remedy for coughs and colds. This really great medicine is a very simple preparation, made of extracts of barks and gums of trees, and it never deceives. It heals the throat and the desire to cough is gone. When the cough goes the work of cure is almost complete. All druggists sell Adamson's Balsam, 25 cents. Try this famous Balsam for your sore chest and you will find prompt relief.

**"Singing Birds Build Low."**

One who had been listening while a bright girl announced most ambitious aspirations and purposes for her own life, answered gently: "You may be right dear child, but do not forget that 'singing birds build low.'"

Taking this as its text, the Philadelphia Public Ledger speaks these words of comfort to girls: "If your flight is above the roof trees, if your haunts are to be high up among the wind-rocked boughs, the home nest cannot fail to suffer loss. Apart from the loss to those who remain the daughter goes out, often finds too late the low nest was safest and best. There are colder winds on the mountain crags and it is the birds of prey that build their nests on high.

After all one's thinking and talking of progress of man or woman, it is true that nothing ever comes to us that is so sweet as the life of home. Let women seek the largest culture, the broadest freedom, the highest service. All goes well while they keep the home love warm. When the love wavers it is time to pause. We are building our nests in the wrong place. Singing birds are to make melody, first, for our nearest and dearest, and when our best is too good for the home we are placing our nests too high."

Lord Roberts has accepted the honorary colonelcy of the Royal Canadians.

Ontario capitalists will build a pulp and paper mill to cost \$1,500,000 at the outlet of the Lake of the Woods.

**A Good Deal of Nonsense**

**About "Blood Purifiers" and "Tonics"**

Every drop of blood, every bone, nerve and tissue in the body can be renewed in but one way, and this is, from wholesome food properly digested. There is no other way and the idea that a medicine in itself can purify the blood or supply new tissues and strong nerves is ridiculous and on a par with the felder that dyspepsia or indigestion is a germ disease or that other fallacy, that a weak stomach which refuses to digest food can be made to do so, by irritating and inflaming the bowels by pills and cathartics.

Stuart's Dyspepsia Tablets cure indigestion, sour stomach, gas and bloating after meals because they furnish the digestive principles which weak stomachs lack, and unless the deficiency of pepsin and diastase is supplied it is useless to attempt to cure stomach trouble by the use of "tonics," "pills" and "cathartics" which have absolutely no digestive power, and their only effect is to give a temporary stimulation.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs and similar foods and experiments have shown that they will do this in a glass bottle at proper temperature, but of course are more effective in the stomach.

There is probably no remedy so universally used as Stuart's Tablets because it is not only the sick and ailing, but well people who use them at every meal to insure perfect digestion and assimilation of the food.

People who enjoy fair health take Stuart's Tablets as regularly as they take their meals, because they want to keep well. Prevention is always better than cure and Stuart's Dyspepsia Tablets do both; they prevent indigestion and they remove it where it exists. The regular use of one or two of them after meals will demonstrate their merit and efficiency better than any other argument.

**News Summary**

A serious rebellion has broken out in the province of Mongolia, China.

Thos. Carroll, who was probably the oldest resident of the Ottawa district, is dead at the age of 105 years.

Copp Bros. & Co., Ltd., Hamilton, Ont., manufacturers of stoves and agricultural implements, have suspended; liabilities heavy.

Four steamships have been chartered to sail from St. John, N. B., this month, and four next month, laden with hay for South Africa.

A Belgian family in Bedford, Pa., consists of twenty-six children. One set of triplets and three pairs of twins are included in the brood.

The supplementary estimates brought down by Mr. Fielding in the House of Commons amount to \$3,729,716, of which \$941,276 is a revote.

Dr. F. W. Barbour, of Fredericton, will be the leader of this year's New Brunswick boys' camp, and it will be located on the river at a spot to be chosen.

The Canadian Pacific Railway has decided to adopt the standard system of time on its road and the order has been issued to that effect by the management.

Negotiations have been completed between the Quebec government and a party of New York capitalists by which the latter acquire the great water power of Upper Saguenay. They intend to invest four or five million dollars in a pulp mill.

The general conference board of the Methodist church has decided to hold the next general conference at Winnipeg in September, 1902, provided the annual provincial conferences this year undertake to meet the extra expenses entailed upon delegates by meeting so far west.

At St. Thomas, Ont., on Wednesday the sixteen-year-old son of William Sloan was leading a colt to water with a halter fastened around his wrist. The colt took fright, dashed round and swung the young man with terrific force against a wagon, killing him instantly.

Large and excited anti-clerical meetings at Malaga, Corunna and elsewhere have passed resolutions demanding that the government expel the religious orders in Spain. At Corunna the manifestants paraded, shouting "down with the Jesuits" and "down with the convents." They stoned the Jesuit's college and the offices of the clerical newspapers.

About \$300,000 will be expended upon the Capital at Washington during the congressional recess. Many desirable improvements will be made and the architect of the Capital has been authorized to prepare and submit plans for the reconstruction and fireproofing of the central portion of the building and the renovation and the redecoration of the rotunda.

Gerald Sifton, charged with the murder of his father, Joseph Sifton, was brought up for trial at the Middlesex, Ont., court on Wednesday. Counsel for the prisoner objected to proceeding with the trial because Mrs. Richardson, wife of Rev. Canon Richardson, a most important witness, could not be found. Court was then adjourned for three hours and on resuming a true bill for conspiracy to defeat the ends of justice was found against Rev. Canon Richardson.

"There had been times," said the Archbishop of Canterbury in a recent speech, "when men had looked upon science as the great opponent of religion, but in the last century science had made it easier than ever it was before to preach the gospel everywhere. Science aimed at the increase of knowledge and at the application of such knowledge to human uses, but they saw, as it were, guiding it all, the almighty power of God, turning it all to his great purpose, whether men were conscious of it or not. Although it might be true that here and there science crossed the path of religion, it was also true that for every man who had doubts or difficulties caused by science, there were hundreds of men who had been reached by the gospel, because science had made it possible for men to reach them."

Charles Oakley, aged 42, of Cambridge, Queens county, a patient at the Provincial Lunatic Asylum, committed suicide Friday morning by jumping from the suspension bridge into the falls. He was a quiet, easy-going patient, who never showed any symptoms of suicide, and who was allowed considerable liberty. All last summer he worked with the farmers and Friday morning about 9 o'clock was engaged in some work about the barn. The attendant who was near saw him go around behind the barn, and started immediately to see what he was about, but Oakley had taken advantage of the opportunity to get over as much ground as possible, and was running rapidly toward the fence, which he reached and scaled before the guard could get near. Then, rushing out a short distance on the bridge, he crawled through one of the openings and leaped into the seething waters below, and soon disappeared from view.—Globe.

**Victor Hugo's Prophecy.**

A day will come when the only battlefield will be the market open to commerce, and the mind opening to new ideas. A day will come when bullets and bombshells will be replaced by votes, by the universal suffrage of nations, by the arbitration of a sovereign senate, which will be to Europe what the parliament is to England, the diet to Germany, the legislative assembly to France. A day will come when a cannon ball will be exhibited in public museums, just as an instrument of torture is now, and the people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen extending the hand of fellowship across the ocean, exchanging their products, their industry, their arts, their genius, clearing the earth, peopling the deserts, improving creation under the eye of the Creator, and uniting, for the good of all, these two irresistible and infinite powers—the fraternity of men and the power of God.—Ex.

Representatives of the newspaper publishers waited on the government on Wednesday. The delegation represented the burdensome character of the newspaper postage and the government was asked to introduce a bill reducing the amount to a flat rate, not exceeding one quarter of a cent per pound. The delegates also asked for an exchange of newspapers' mail between Great Britain and Canada at domestic rates. Attention was also drawn to the fact that paper makers have a combine and keep paper above its value. The members of the government promised consideration.

The tree that bears the apples is the one to feel the clubs, The man who has opinions is the one to get the rubs; In life's broad field of duty if you yearn for perfect "ca'm," Find where the mud is deepest, and just slumber like a clam. —Good Cheer.

Boy (who has lost his way)—"I say, Mister, how far is it to Camptown Creek?" Man (surlily)—"Find out, I ain't no city directory." Boy (with acute emphasis)—"No, you ain't; you're a volume on good manners, you are."—Harlem Life.

"Do you think that genius is moved to exert itself by inspiration?" "Sometimes," answered the very serious young man. "But oftener by the expiration of the period for which rent has been paid"—Washington Star.

Oldhamme.—"Young man, have an ideal. Have an ideal, I say, and hug it to your bosom at all times and places." Youngdogge.—"She won't let me."—Harper's Bazar.

"Pa," said Willie, on returning from school, "is Latin a dead language?" "Yes, my son," replied Mr. Busyman. "What did it die of, pa?" "I don't know, may son," said Mr. Busyman, with a sigh. "I fancy it was talked to death."

Most of us are like the old farmer who said he would be perfectly satisfied if he could just own all the land adjoining his.—Good Cheer.

"Thought you said you had ploughed that ten-acre field?" said the first farmer. "No; I only said I was thinking about ploughing it," said the second farmer. "Oh! I see; you merely turned it over in your mind."—Yonkers Statesman.

"Your account of the concert last night," said the musician, "omitted all mention of the very thing I wanted to see printed. The violin I played, as I was careful to tell your reporter, was a genuine Stradivarius, and one of the best ever made." "That's all right," said the editor. "When Mr. Stradivarius gets his fiddles advertised in this paper it will cost him half a crown a line. Good morning, sir."—London Tit-Bits.

The lady in the witness-box was reluctant to disclose her age, and the presiding magistrate was astute enough not to press the question. "What is your age, madam?" he had inquired, and: "Whatever you choose, sir," she made answer. She was under oath. "You may put down forty-five years, then," said the magistrate to the clerk. "What is your occupation, madam?" "Sir," said the witness, "you have made a mistake of ten years in my age." "Put down 55 years then," directed the magistrate. "Your residence—" "Sir," exclaimed the lady, angrily, "my age is thirty-five years, not fifty-five!" "Thank you, madam," said the magistrate, blandly, and the entire bench joined in the smile that went round the court.—Tit-Bits.

**A Montreal Grocer in Trouble**

**With his Back and Kidneys, but at last found relief in Doan's Pills.**

Mr. P. Guillemette, under date of Jan. 28th, 1901, writes:

Dear Sirs,—For ten years I suffered from pains across my back, both sides and between my shoulders. In fact at times I was doubled up with pain, and my urine was highly colored. I saw Doan's Pills advertised, so procured four boxes and must say they have effected a complete cure. I owe my present good health to Doan's Pills and cannot recommend them too highly to any and all suffering from backache and kidney troubles.

**WANTED**

For the Library of the First Baptist church, Halifax. All the Minutes of the Nova Scotia, New Brunswick and Prince Edward Island Associations have been obtained with one exception. That exception is the *Third Session of the Eastern New Brunswick Association (1850)*. It is hoped that this may also be secured, so that the complete volume may be bound and preserved with the others. Will those who have old Minutes please take the trouble to look them over, and if this missing number is found, and there is willingness to part with it, it will be most gratefully received for this collection. Address—

REV. A. C. CHUTE, Halifax, N. S.

**Real Estate**

For sale in the growing and beautiful town of Berwick.

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

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

**LADIES WANTED**

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



**EARN THIS WATCH** by selling photographs of Her Majesty Queen Victoria at 10c. each. These photos are full cabinet size and are in the very finest style of photographic art. Every person would like to have a good portrait of Her Majesty. This makes our photographs easy to sell. Write and we mail photos. Sell them, return money, and we send you this handsome polished nickel watch, with ornamental edge, hour, minute and second hands and genuine American lever movement. It is accurate and reliable and with care will last ten years. Write today. The Home Art Co. Box 77 Toronto.

**Wanted.**

AGENTS in unoccupied territory for the finest line of bicycles ever constructed. We have a splendid proposition for the right parties. For particulars address Box 26 St. John, N. B.

Adversity is often described as a school in which the servants of God are taught wisdom.—Vaughan

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### The Farm.

#### To Check the Squash Vine Borer.

A handful of tobacco stems placed around a hill of squashes is said to do much to keep away the fly that is the parent of the squash borer. It is also a good fertilizer, particularly if ground fine. But it is said that even a more effective remedy is the use of bisulphide of carbon. Make a hole about an inch deep in the soil of the hill, among the vines, and put in a few drops of the liquid and cover it up. The fumes will find their way upward among the plants, and if the moth is there it means instant death to her. If she has been there it destroys the eggs of the young borers. If she has not come she will detect the odor and keep away. The fly usually appears in the latter part of July, and the borer begins its work about August 1, and the vines begin to wilt and turn yellow about the first of August, but they are sometimes earlier. When they are seen in a single vine it is quite time to make the application if it has not been done before. It may not be necessary to caution any one of the poisonous or explosive character of this compound, or the danger of inhaling the fumes or carrying fire near it, but better a few unnecessary words than the trouble that might result if these precautions were neglected.

We have known gardeners to give up growing squashes because of these squash borers, or because of the abundance of the large squash bug, yet the latter is easily disposed of by spraying with the Bordeaux mixture, a single spraying being usually enough if the vines are well coated with it. They live by sucking the sap, and do not like the lime and copper flavor.—Massachusetts Ploughman.

#### Grasshopper Destroyers.

Alexander Crow, quarantine officer of the State Board of Horticulture, has received from Australia a consignment of tachina, which are expected to exterminate the grasshoppers of this State. The tachinas are said to be the hereditary enemies of the 'hoppers, and are guaranteed to do no injury to trees or vines, but to devote their time and energies strictly to the purpose for which they are imported. The flies will be kept in cold storage, at a temperature of about twenty-five degrees, until May, when they will be liberated simultaneously with the annual appearance of the grasshoppers. The Australian consignment also comprises a considerable number of lady birds, which are believed to be adapted for the destruction of the red scale of Santa Clara orchards.—(San Francisco Chronicle.

#### Care for Overfed Hens.

I noticed an inquiry from R. D., Orange County, N. Y., in the Tribune, recently, in regard to ailment of fowls. It is difficult to tell the cause of the ailment without knowing the food given them, their treatment, etc. Probably they have been overfed. Several years ago I fed a flock liberally with skim milk. After several weeks of this diet the hens were taken with an ailment and acted as if their backs were injured. They would flutter and stagger when walking, and finally die, as

#### READY COOKED FOOD.

##### A Great Convenience For Housekeepers.

Two young ladies in a certain city are employed down town and rent a small flat, where they do light housekeeping. Frequently they are invited out evenings, and the subject of meals is a puzzle.

Of late they have solved the problem by keeping some nice rich milk or cream convenient and a package of dry Grape-Nuts nearby.

In thirty seconds the meal is ready and it is a most fascinating meal, too for the creamy taste blends with the peculiar delicate sweet of the grape sugar in the Grape-Nuts producing a never-to-be-forgotten flavor. The sustaining power of the food is sufficient to keep one well nourished even when a small amount is used.

afflicted with apoplexy. After several had died the rest were bled in the combs and given a teaspoonful of Rochelle salts each. All that were given this treatment recovered within twenty-four hours. The salts can be placed in the hen's mouth and a teaspoonful of water given, which will cause her to swallow them without any trouble.—(J. H. Andre, Waverly, N. Y.

#### Keep Hogs off the Manure.

We know that the hogs do good work in mixing the manure, working it over and keeping it from fermenting, but they do cost their owner a pound of pork for what a man would do at the price of half a pound. And if they root in it during the day they must be driven off at night, or they will not make any growth at all, and perhaps die from foul air and the heat below them with a colder air on the other side. We once bought a lot of forty shoats that had been in a barn cellar on manure all winter. Though well fed they were but little larger in the spring than they were the fall before. When we gave them dry beds in a clean place they gained so that in less than two weeks they sold for nearly double the price we paid for them.—(American Cultivator.

#### Importance of Thorough Tests.

Some years ago we were called to examine a wheat field, on a part of which two hundred pounds an acre of fertilizer had been used, costing \$4.50, while the other part had not had any fertilizer. The owner thought one part as good as the other, while we were so confident that there was more wheat, larger heads and plumper grain on the fertilizer part that we finally agreed to pay the extra expense, if there was any, of having the two fields cut and threshed separately, that we might know just what the difference might be. We think there was over nine bushels to the acre, threshers' measure, and as it was in the days of dollar wheat, the profit over cost of fertilizer was about \$5 an acre.

We write this not to advertise any special fertilizer, for we have forgotten what kind was used, but to illustrate our point, that if the grain had not been measured the grower would have decided that it did not pay to use fertilizer. Since that time many have found that two hundred pounds to the acre pays, and that four hundred pounds pays better.

We have seen wheat fields where a part had fertilizer and had not, and the gain in cost, was small compared to the gain in the amount of clover and clover seed grown in the next two years, and this was not equal to the enriching of the soil for future crops after the clover was ploughed in.—(Massachusetts Ploughman.

The draft horse, according to the best authorities, should have two pounds of feed daily for each 100 pounds of weight. A 1,600-lb. animal, for instance, should be given 32 pounds of food. Of this, 10 to 18 pounds should be grain, the amount depending upon the severity of the labor.

One very important item in the bill of fare for sheep is clean, fresh water, which they can go and sip at their leisure. They will do this every few minutes while eating and will go quite a long distance for it if they can get it, taking only a sip or two at a time.

Charles F. Jones, secretary and valet to the late William Marshall Rice, New York millionaire, has confessed under oath that he had ended the life of his employer and benefactor with chloroform. The confession was the climax of a remarkable recital, in which were laid bare the details of a conspiracy which had for its object the seizure of \$1,000,000 in cash and negotiable securities and the conversion of \$1,000,000 in reality to the uses of the alleged chief conspirator. Jones said the crime was committed at the instigation and direction of Albert T. Patrick, a New York lawyer.

#### Jagged Steak.

Take a couple of pounds of lean beef-steak, one ounce of flour, two onions, pepper and salt. Cut the steak into neatly shaped pieces and beat it nicely. Place the steak in a jar, cover it with delicately flavored stock thickened with flour, add the onion, pepper and salt. Stand the covered jar in a slow, steady oven for five hours. To serve place the steak on a hot dish, strain off the gravy, color it and dissolve some red currant jelly in it. Pour over the meat and garnish with small fried forcemeat balls. Hard boiled French beans with this dish.—Rx.

A young muskrat man may be said to be in a bad fix when he has to keep a seal-skin wife on a muskrat salary.

About the only thing that induces the wise man to give advice is the thought that it won't be followed, anyway.

Suburbanite—"You've got a new baby at your house, I hear?" Townite—"Great Scott! Can you hear it away out there in the suburbs?"—Detroit Free Press.

## For Pain

**JOHNSON'S Anodyne Liniment**

was originated in 1810 by Dr. A. Johnson. Cures colic, cramp, diarrhoea, cholera morbus, bites, bruises, burns, stings, chafing, coughs, colds, croup, salarthritis, bronchitis, is gripes, lumbago, muscle spasms, and pain and inflammation in any part of the body. In two size bottles, 50 cts. and 25 cts. If your dealer hasn't it, write to

**J. S. JOHNSON & CO.,**  
22 Custom House St., Boston, Mass.  
Our 64 page book and free "Treatment for Rheumatism and Care of the Fish Bone."

## Spring Cloths Just Opened

Varied enough to suit all comers. Imported and Domestic Woolens for Ladies' and Gentlemen's wear.

While prices are low satisfaction is guaranteed.

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

Opposite Hotel Dufferin.

## BE SURE

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

BE SURE and get the aforesaid before buying elsewhere.

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

**MILLER BROS.**

101, 103 Barrington Street HALIFAX, N. S.

### FREE CAMERA AND OUTFIT

for selling 15 beautiful photographs of Queen Victoria

at only 10c each. These photos are full length and splendidly mounted in the very finest style of photographic art. Every body wants a picture of the Queen. Just order to us a picture 2x2 inches. The outfit consists of 1 box Dry Plates, 1 box 1/25 sec. 1 Printing Frame, 2 Developing Trays, 1 Plate Developer, 1 box Baby Paper 1 plate Silver Toner and full directions. Write and we will promptly call them, return money, and we send Camera and outfit carefully packed, prepaid. THE HOME ART CO., BOX 7 E TORONTO

## Marriage CERTIFICATES.

30 cts. Per Dozen, Postpaid.

**Paterson & Co., St. John, N. B.**

Printed in Colors on Heavy Linen Paper



From Journal of Education, Nova Scotia.

### SHORTHAND

"The Education Department does not at present propose to issue certificates for proficiency in this subject. The certificates issued by the Business Educators' Association of Canada on the Sir Isaac Pitman System will be accepted."

The only College in the Province having authority to issue this certificate is the **MARITIME BUSINESS COLLEGE,** Halifax, N. S. Kaubach & Schurman, Proprietors.

### FREE OPAL RING

5 beautiful Opals of rainbow hues. See in Solid Gold Alloy given for selling only 10 large packages of Sweet Peas seeds at 10c each. Each package contains 42 new and most fragrant large flowering varieties in all colors. To every agent we send an illustration of our Sweet Peas, beautifully done in colors. Write for Sweet Peas, return the money, and we send this Ring in a handsome plated-lined box, postpaid. **FREE SEND** CO., Box 70 Toronto.

## CANADIAN PACIFIC RY.

LOW RATE SETTLERS EXCURSIONS BRITISH COLUMBIA and PACIFIC COAST POINTS.

One way Second-class Tickets good to start on Tuesdays, March 12, 19, 26, April 2, 9, 20, 1901.

Rate from ST. JOHN

To NELSON, B. C.	\$53.00
TRAIL, " "	
ROSSLAND, " "	
GREENWOOD, " "	
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Equally low rates to points in Colorado, Utah, Montana, Idaho, Washington, Oregon and CALIFORNIA.

For particulars of rate train service, etc., write to **A. J. HEATH, D. P. A., C. P. R., St. John, N. B.**

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**FAVORABLY KNOWN SINCE 1826 BELLS**  
HAVE FURNISHED 25000 PUPILS BELLS  
FOR SCHOOLS & OTHER PUBLIC BELL  
**WENDELL & CO. GENUINE**  
**WEST-TROY N. Y. BELL-METAL**  
SOUND & DURABLE & PRICES FREE



News Summary

Archbishop Chappelle, the papal delegate in the Philippines, has been summoned to Rome.

The courts decided Thursday that Montreal theatres have no right to open their doors on Sunday.

The sale is reported of a seat on the New York stock exchange for \$59,000. The previous record price was \$58,000.

Herbert Spencer's health is not improving. He spends most of his time on a lounge by a window that looks out to sea from his home in Brighton, England.

The total number of immigrants arriving at Havana during 1900 was 14578; 12,935 were Spaniards, of whom 12,094 were from Spain, 396 from Mexico and 346 from the United States.

The New York "committee of fifteen," have issued a report stating that they have proved that gambling and pool rooms have been "protected" by the authorities.

The casualty list just issued revealed the fact that Lord Methuen was discharged from the hospital last week, this being the first notification that he had been ill. There is no information from South Africa beyond the fact that the British have evacuated Hoopstad, which the Daily Mail observes "seems to show that Lord Kitchener's force is still none too strong."

"A serious seditious movement," says the Pietermaritzburg correspondent of the London Mail, "is spreading among the natives. It is headed by native ministers who preach the doctrine of 'Africa for Africans' and incite the natives to throw off all European control. The authorities are carefully watching the propagandists, but are reluctant to interfere through fear of making martyrs of the ringleaders."

Judge Wurtele, at Montreal, sentenced an Italian named Tatters to two years in jail for theft. The sentence was made light on account of a letter from the Italian consul requesting leniency. On Thursday the judge received a communication from the consul saying he had not written the letter in question. Tatters was brought back and sentenced to two years more.

The Toronto Economist, an insurance paper, stated the insurance department of the Royal Templars of Temperance was a fake organization. The Templars sued for libel, and the jury on Thursday returned a verdict assessing the damages at \$1, holding that the Templars had not been seriously injured by the paper's assertion. The case was a costly one for the paper, however, as Judge Falconbridge ruled that all costs, which are heavy, should be paid by it.

The Canada Gazette contains regulations governing the granting of long service decoration and medal to the active militia. The new decoration for officers is called the colonial auxiliary forces officers' decoration. Application must be made for it through the D. O. C. to His Excellency and endorsed by a number of officers. Twenty years commissioned service is necessary to entitle an officer or retired officer to receive it. The decoration may be forfeited for misconduct. Similarly there has been created a new medal as a reward for long and meritorious service in colonial auxiliary forces, to be designated as the colonial auxiliary long service medal.

At Pittsburg, Pa., on Friday, Thomas D. Kahn was shot and killed in his home by three burglars while defending his wife, who was being chloroformed. A few hours later the rendezvous of the alleged felons was discovered and a force of detective put to work on the case.

In a desperate fight which followed Detective Fitzgerald was instantly killed and one of the alleged robbers, who gave his name as Edward Wright who fired the shots that killed Fitzgerald was badly wounded. Two male and two female alleged members of the robber gang, were arrested and diamonds and other booty recovered.



The Dainty White Things

that are washed with SURPRISE Soap—a little Surprise Soap and still less labor—are not only clean but uninjured.

You want the maximum wear out of your clothes. Don't have them ruined by poor soap—use pure soap.

SURPRISE is a pure hard Soap.

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

Puttner's Emulsion

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

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

Of all druggists and dealers.

**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.

Mr. Joseph Chamberlain's organ, the Birmingham Post, learns that the Russian ministers of war and marine have issued joint orders for the laying of an extensive system of submarine mines at Port Arthur, Vladivostok and elsewhere in those seas. The apparatus leaves Ojessa early in May.

A formal order disbanded the Royal Canadian Dragoons (special service force) Canadian Mounted Rifles, and C. D and E special service batteries has been issued.

The police authorities of London are vainly struggling to discover a remedy for the congestion of traffic in the streets of the British metropolis.

A news agency publishes a despatch from Cape Town saying General DeWet is so distracted by the hopelessness of his cause that he can truthfully be described as insane.

An outbreak of smallpox is reported from Riviere Blanche, near Matane, P. Q. The infection is said to have come from Fall River, Mass.

Pyramid Pile Cure

Physicians Recommend it, Druggists Sell it, Everybody Praises It.

If we could sell one package of Pyramid Pile Cure to every person in America who is troubled with piles and who would gladly give the 50 cents to be rid of piles, we would have about ten million dollars. The only reason that we don't sell that many packages this year is that we will not be able to get ten million people to try it. Just one application will prove its merit and amply repay the cost of the whole box.

The effect is immediate. Comfort comes at once and continued treatment will cure any case no matter how bad.

Pyramid Pile Cure soothes the inflamed surface the instant it touches it, heals it, reduces the swelling and puts the parts into a healthy, active condition. There is no substitute for it. Nothing compares with it.

We have never heard of a single case that it failed to cure; we have heard of thousands that it has cured quickly and completely.

Here are a couple of letters recently received.

From Geo. C. Geick, Owens Mills, Mo.: "Some time ago I bought a package of Pyramid Pile Cure for my wife who had suffered very much. The first trial did her more good than anything she has ever tried. It is just what is claimed for it."

From Richard Loan, Whipple, Ohio: "I have used the Pyramid Pile Cure and am entirely pleased and satisfied with results. It does the work and no mistake."

The proprietors of the Pyramid Pile Cure could publish columns of similar letters, but these are enough to show what it will do in different cases.

All druggists sell Pyramid Pile Cure or will get it for you. It is 50 cents per package and made only by the Pyramid Drug Co., of Marshall, Mich.

C. C. RICHARDS & CO.

Dear Sirs,—For some years I have had only partial use of my arm, caused by a sudden strain. I have used every remedy without effect, until I got a sample bottle of MINARD'S LINIMENT. The benefit I received from it caused me to continue its use, and now I am happy to say my arm is completely restored.

Glamis, Ont. R. W. HARRISON.

Use the genuine MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume." For the Handkerchief, Toilet and Bath. Refuse all substitutes.

CATARRH

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

SAMPLE FREE



ARE YOU DOING WELL?

If you are not satisfied with your position write to us. We believe we could help you in a way that would be profitable to you. We need the help of reliable men and women all over the country. Those having a good education preferred, but trustworthy persons of ordinary intelligence will do. No canvassing or travelling necessary. Write for particulars to Glasgow Woolen Co. Dept., D. Toronto, Ont.

King Edward VII.

Coronation is coming. Be in time. Our proposition sent to all.

VARIETY MFG CO.

Bridgetown, N. S.

The Nova Scotia legislature adjourned on Wednesday after a session of seven weeks, during which time one hundred and ninety-seven acts were passed. There is an impression that there will be a general election before the legislature meets again.



RED ROSE TEA IS GOOD TEA

That is why so many people use it.