

# Messenger and Visitor.

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**Our Penitentiaries.** The annual report of the penitentiaries of the Dominion, if it is not very cheerful reading, may at least present matter for profitable reflection. We are not able to congratulate ourselves that the convict population of Canada is diminishing. On the contrary it seems to be keeping pace pretty nearly with the increase in the country's population. The total number of convicts in the penitentiaries of Canada, at the close of the last fiscal year, was 1382 as compared with 1361 at the close of the previous year—an increase of 21. Fifty-six pardons were granted and there were sixteen deaths, of which two were suicides. In respect to age 131 of the convicts are under 20 years of age; 637 between 20 and 30; 339 from 30 to 40; 168 from 40 to 50; 85 from 50 to 60, and 22 over 60.

As to duration of sentences 230 were in for 2 years; 289 for 3 years; 122 for 4 years; 271 for 5 years; 26 for 6 years; 105 for 7 years; 15 for 8 years; 34 for 10 years; 21 for 12 years; 34 for 14 years; 26 for 15 years; 18 for 20 years; 57 for life and the balance for varying terms.

With regard to racial divisions, civil condition and social habits the following statistics are given: White, 1,287; colored, 55; Indian, 23; Halfbreed, 7; Mongolian, 10. Single, 893; married, 482; widowed, 7. Abstainers, 124; temperate, 783; intemperate, 475.

Education does not seem to have had a very strong influence in keeping people out of the penitentiary, for, of the total 1,382 in confinement at the end of the fiscal year 1,008 were able to read and write; 141 could read only, and 233 could not read.

As to origin 1,194 were British and of these 957 were Canadians; foreigners footed up 188, of whom 133 were natives of the United States, 11 Germans and 10 Chinese.

The following table showing the relative proportion of convicts to denominational population is based upon the returns of the last census:

|                   | No of convicts. | Percent of popul'n. | No. to each 10,000 of popul'n. |
|-------------------|-----------------|---------------------|--------------------------------|
| Church of England | 292             | 21.7                | 4.56                           |
| Roman Catholic    | 656             | 47.4                | 3.25                           |
| Baptists          | 80              | 5.7                 | 2.66                           |
| Lutheran          | 16              | 1.1                 | 2.66                           |
| Methodists        | 187             | 13.5                | 2.22                           |
| Presbyterians     | 120             | 8.7                 | 1.6                            |

The Presbyterians are to be congratulated that so small a fraction of the criminal population of the country comes from the communities where their influence prevails. The net expenditure upon the penitentiaries for the year is \$511,825, making about \$224 per convict.

**Leading to War.** At 1.15 o'clock on Tuesday morning, the Conference Committee of the two branches of the American Congress reached an agreement in reference to the Cuban resolutions, and after being adopted by the Senate and the House of Representatives and receiving the signatures of Vice-President Hobart and Speaker Reed, the resolutions were the same day forwarded to the President. As finally adopted the resolutions read as follows:

- Resolved, by the senate and the house of representatives of the United States in congress assembled:
  - First, that the people of the Island of Cuba are, and of right ought to be, free and independent.
  - Second, that it is the duty of the United States to demand, and the government of the United States does hereby demand that the government of Spain at once relinquish its authority and government in the Island of Cuba and withdraw its land and naval forces from Cuba and Cuban waters.
  - Third, that the President of the United States be, and hereby is, directed and empowered to use the entire land and naval forces of the United States and to call into the

active service of the United States the militia of the several states to such an extent as may be necessary to carry these resolutions into effect.

Fourth, that the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over said island except for the pacification thereof, and asserts its determination when that is accomplished to leave the government and control of the island to its people.

About noon on Wednesday Congress was notified that the resolutions had been signed by the President. The announcement was received in the House with great applause. A copy of the resolutions, with the President's ultimatum to Spain, was sent about the same time to Senor Polo de Barnabe, Spanish Minister at Washington. Senor Polo de Barnabe immediately replied in a brief note, acknowledging the receipt of the President's communication and requesting his passports. These were duly forwarded and the same evening the Spanish Minister with his family and suite left Washington for Toronto, by way of Buffalo and Niagara. The same day President McKinley cabled to the American Minister at Madrid his ultimatum to the Spanish Government, in accordance with the action of Congress and requiring an answer from Spain by midnight of Saturday. The Spanish Government, however, having been apprised by Senor Polo of the action of the United States, did not wait to receive President McKinley's ultimatum, but at once informed Minister Woodford that diplomatic relations between the two countries were terminated and sent him his passports. In this way a state of war was reached without a formal declaration.

## The War and Canadian Interests.

What effect will the war between the United States and Spain, have on the commercial interests of Canada? This is a question which, very naturally, is being quite eagerly discussed by our merchants and others more or less directly interested. It is a question not easy to answer definitely. While war was merely a probability it was, of course, embarrassing to trade, since it created uncertainty. The war, if it came, would render certain lines of business unprofitable, while it would open up opportunities along other lines. The effect was to hold enterprise and capital in suspense until the question, whether or not there was to be war, should be determined. But now that it is settled that the United States is to engage in a war which will tax her resources to a very considerable degree, commercial conditions are thereby altered. There will be a very large expenditure of capital in promoting war. New business will be created. Industry in many departments will be stimulated, and, with a good harvest, there may probably be something of a boom in business during the present year. As the prospect of war has injured Canadian trade, so on the other hand, this country will share to some extent in any stimulation of business which the war may effect. Then, it is probably that, if the war be prolonged, the shipping interests of Canada will benefit more or less by the changed conditions which will result. The fishing business of the United States may have to be carried on largely under the British flag, and the difficulties under which American vessels will engage in the coasting trade may also favor the shipping interests of Canada. If Spain can effect a blockade of United States ports, ocean trade would, to a considerable extent, be diverted to Canadian ports, but it is quite improbable that Spain can establish any effective blockade of the Atlantic ports of the United States. Whatever impulse the war may give to trade, either in the United States or in Canada, will be, of course, spasmodic and unnatural, to be followed by a corresponding depression when

the war shall be over. The result of the war will be to destroy an immense amount of property, to say nothing of the lives sacrificed, and to add to the taxation of the nations engaging in it. The United States, if victorious, can hardly hope to make Spain pay for all the cost of the war. True, the United States will probably have Cuba if it so desires, but that, in the opinion of most men of sober judgment, would be an acquisition of very doubtful value.

## The French Language in Canada.

However praiseworthy may have been the spirit of generosity toward a conquered people which prompted Great Britain to recognize French, co-ordinately with English, as an official language in the parliament and the courts of Lower Canada, there can be no dispute that, considered in the interests of a strong and united nationality, that recognition of the French language was a serious blunder. There is no Briton worthy of the name who does not sympathize with the French colonists of Canada in their love of their motherland, its history, its traditions, its literature; there is none who would interfere arbitrarily to prevent their perpetuating the use of their own mother tongue in their homes, their churches and in the transaction of business. But the recognition of French as an official language was a doubtful kindness to the French people of Canada and a great mistake considered in the interests of political and social unity. With English as the only official language, the French colonists would have come quickly to recognize that, in fact as in name, Canada was British, and, to their own advantage as well as the country's, they would have abandoned the vain hope of building up a French nationality in North America. The English language would have become, to a vastly greater degree than it is now, the language of the marts, the schools and the homes. The mental life of the people would have been nourished on English literature, the newspapers would have been English and generally the people would have come under the influence of British ideals and examples in a far larger degree than has been the case in fact. The perpetuation of French as an official language in Canada has tended to build up two peoples, foreign to each other not only in race and religion, but in language, in literature, in national traditions and aspirations. The country has therefore lacked an element of strength which it would possess if its people were blended into one homogeneous nationality with one language, one literature, one heart, one purpose. The French people of Quebec province still cling very tenaciously to their language and their national traditions. Alluding to the abolition of the French as an official language in Louisiana, the 'Signal,' a French paper of Montreal, draws from it the lesson that this should be an incitement to French Canadians to be more and more attached to the speech of their ancestors. "In Canada," the 'Signal' says, "our position is strong, our entrenchments are unassailable, and the beautiful language of France will always be one of the two languages in the land. Let us speak French always and everywhere, and above all, let us speak good French; let us encourage and help one another; let us not give up a single inch of ground to our neighbors who already have more than we have, and who are monopolizers by nature and temperament; let us be firm and make ourselves respected."

—By an inadvertence two selected articles which appear on our second page are not credited to their proper sources. The article on "The War in Cuba," by Dr. Diaz, is from the New York Examiner, and the article on "The Late George Müller," from the Chicago Standard.



## The War in Cuba.

BY REV. A. J. DIAZ, M. D.

When in Cuba, I had a very handsome church and a large congregation, nearly 3,000 persons having professed religion and been baptized during the last ten years, and we have organized six common schools in the field, also one female high school, one hospital with fifty beds, and a large cemetery which covers over forty acres of land. This cemetery has been in existence about nine years, and has had nearly 17,000 interments, the majority of them being members of the Roman Catholic Church. The average death rate of the city of Havana is from 600 to 1,000 a month. You must remember that Havana is a very large city, with a population of a quarter of a million and very bad sanitary conditions. There is a very fine Roman Catholic cemetery there, as handsome as any in America, but the expense of interment in it is so exorbitant that the people are unwilling to pay it, so they come to us, not even regarding the penalty of excommunication thereafter pronounced against them by the Pope. As the price of each interment in the Roman Catholic cemetery is about \$100, this movement on the part of the Catholics of coming to us deprives the Bishop of Havana of at least \$300,000 in cemetery revenues. Of course we do not receive this amount, but he loses it by default, and the people have the benefit thereof.

Besides, and this gives us much encouragement, the families of those who have been buried in our cemetery can never return to the Roman Catholic Church, so that we practically have under our influence over 30,000 people, for which we thank God.

I have been teaching for the last fourteen years how we can be free religiously as well as politically, and the people in Cuba are both hungry and thirsty for the Word of Life. They are firm believers and faithful followers, and long for freedom in the cause of Christ. At the beginning of the war, my congregation called for a meeting in the church, and we held one in private, for so great was our persecution that we were not allowed to sing our hymns aloud, and could have only one-half of our door open so as not to attract the attention of the passers-by. I have been in prison six times, was once in a mob, and was shot while preaching the Word of God; have been three times brought to trial. One of my children was stolen and carried away in order to drive me from the island. Eight months ago, while we were worshipping, the Spanish people, though knowing that our beautiful church was an American institution, placed two dynamite bombs under it, but with no other result than producing a panic in the congregation. In view of all these persecutions at the hands of the Spanish, our church people decided that all the male members of the church join the insurgent forces, as on the freedom of Cuba depended their religious as well as political liberty, so nearly 1,000 of them went to the war.

Of course I could not take part in the movement, and being anxious to help the cause, I have done all I could by establishing the White Cross Society for the benefit of the sick and wounded, and while in Cuba I organized over forty hospitals on the field, and many hundreds of the sick and wounded were cared for by them. There is in Cuba a Spanish branch of the Red Cross Society, which is as you know, an international organization, each established Government having its own separate and distinct branch; but the Spanish people have never given any benefit of its good offices to the Cubans. Our society has been on the field from the beginning of the war up to the present time, and has cared for more than 5,000 soldiers, both Cuban and Spanish. While a Cuban institution, it knows no difference in giving aid to suffering humanity. As long as General Campos was in the island, there was no interference with our care of the insurgents; but upon the arrival of Weyler, the first man summoned before him was myself, and I was ordered to stop at once the aid I was extending to the insurgents. I explained to him the nature of my society, and told him that, as the Spanish soldiers had few doctors and nurses, I had extended my kind offices to them also. He said, "Well, if you wish to aid my Spanish soldiers, all right. I have no objection to that, but you have got to stop aiding those insurgents at once." Of course I could not enter protest with him, but I made up my mind to take my chances, and many times I have slipped out and cared for the insurgents. The insurgents have never molested any of our doctors, nurses or hospitals, and never interfered with our ambulances. Many times I have brought over twenty wounded Spanish in my ambulances, and though the insurgents inspected the wounded they have never molested them. The Spanish, on the contrary, searched our ambulances every time they left or entered the city, and never allowed us to bring an insurgent into the city. My last proposition to the Spanish was rejected by them. My proposition was that in the hospital I had in Havana, where we had accommodations for 300, I would give seventy-five beds to the Spanish and seventy-five to the insurgents; but my prayer was not granted, and at once they began to regard me with suspicion.

I have witnessed dreadful barbarities by the Spanish in Cuba, even upon the wounded. I had a hospital for the Spanish in the city of San Philippe, and three miles

distant, located on a sugar plantation, was one for the insurgents. The Spanish General Ruiz bombarded the Cuban hospital, killing the helpless inmates. Once I was carrying a Spanish officer on a stretcher to the city of Guatoco, and had covered him to protect him from the pouring rain, and as I came within sight of the city, we were met by a squad of Spanish cavalry, who were stationed there, and before I had time to speak to them, they ran their swords through the stretcher, cutting it literally to pieces and slaughtering the Spanish officer therein, thinking him to be an insurgent. I have attended over thirty women who were shot by the Spanish soldiers; also a number of children among whom were two babies, one of six months and the other one year old. In passing through the city of San Miguel, I saw the Spanish general, Fondevilla, making twenty-five poor countrymen dig their own graves, and when they had completed the task, he had them shot. The war in Cuba, on the Spanish side, is not conducted with any degree of civilization. The insurgents, on the other hand, endeavor even in the smallest detail to act in a warlike and humane way. I was present once at an execution ordered by General Gomez upon a man who had attempted a criminal assault upon a woman, while prisoners of war are merely deprived of their weapons and turned loose without parole, and if wounded they are cared for until well.

In regard to the issues of the war, nothing else but unconditional independence will be accepted; no autonomy, no home rule; it is independence or death. The Spanish will never crush these brave insurrectionists. They grow stronger every day, while the Spanish notwithstanding that Spain has sent over 300,000 men to conquer Cuba, are being diminished in number daily, as added to the ravages of war, many are perishing from illness, yellow fever, etc.

The Cuban insurgents are well organized, being firmly established on a civil and military basis. As regards the civil government, they have a president, Mr. Salvador Cisneros, two Houses of Representatives, a tax collector, post offices, postage stamps, mail carrier and commissaries. With regard to military organizations, they have divided the island into five provinces, and to each province are attached one commander, a major-general, and four brigadiers, with an average of 12,000 soldiers. The commander-in-chief of all the Cuban forces is General Maximo Gomez, "a man without fear and without reproach."

The last time I saw the insurgents was in the city of Baines, where I was commissioned by General Weyler to bring to the city of Havana an American citizen by the name of Delgado, who had been wounded by the Spanish General Maljulo. He was the owner of a large sugar plantation, and his only crime was that he used his papers as an American citizen in order to prevent his place from being interfered with. I brought this man sixty miles on a stretcher to the city of Havana, and placed him safely in his house there. On returning to Baines I met a strong force of insurgents, under the command of General Aguirre now the commander of the province of Havana, who is a member of the Baptist church, and with him were 800 Baptists. Of course, meeting my people and being requested by them to hold a religious meeting, I did it cheerfully, and preached to them and prayed for them. The result was that as soon as I reached the city of Havana the order was given to arrest and imprison me, my only guilt being that I preached the Gospel to my people. As long as I confined myself to cutting off arms and limbs the Spanish people did not molest me; but as soon as they found out that I was preaching and holding religious meetings in the open air, the Bishop of Havana used his influence to stop my holding these revival meetings with the insurgents, and secured my arrest and imprisonment, as you may remember. I was in jail eight days, as was also my brother, surrounded by a strong guard and we were not allowed to see any one from the outside world or to speak to each other. I was, as the Spanish say, "in communication." I was also condemned to be shot. I cannot be too thankful for the fact that I was an American citizen, for as soon as the Baptists in America learned of my danger they held indignation meetings, passed resolutions and sent letters to the State Department in such numbers that Secretary Olney told a friend of mine that they received as many as 10,000 letters in a single mail about the imprisonment of Diaz and his release. It was owing to the intervention of the United States, as managed by the State Department, that Weyler ordered my release, but upon the condition that I leave with my family and my brother on the first steamer that went from Cuba to the United States. Since I have been here I have continued my work for my poor Cubans, but although our "Liberty Bell" has been ringing for nearly two years, very few seem to have heard it.

In order to help the sick and wounded patriots, I have opened an office in this city in the interest of the Cuban White Cross Society, whose object is the relief of these sufferers, where I gratefully receive and forward any donations of money or medical and surgical appliances that may be contributed. I would be very glad if you would interest your people in my undertaking. I commence next week to deliver a series of lectures with stereoscopic views on the present condition of Cuba, and will go from here to New York.

Atlanta, Ga., Jan. 16.

## The Late George Muller.

BY REV. D. F. MCPHERSON.

A great man is fallen in Israel. And yet not fallen. He has risen before earth and heaven; perhaps George Muller was never so much alive in this world as he is this present time. For seventy years he has been quietly, hopefully making the world cleaner and sweeter,

more like heaven. He has "robbed the cruel streets of victims, the jails of felons, the workhouses of helpless waifs." Every time his name is named, a virtue, a thrill of inspiration will go forth upon the church world. He began as a very devil of a lad, and ended as a mighty man of God. At nine years this Prussian youth was a thief. At fourteen he lost his mother but grew worse and worse. At his confirmation he kept back eleven-twelfths of the clergyman's fee which his father had allowed him. At sixteen he was in jail with thieves and murderers. In 1822 he was sent to school and stayed for over two years studying Latin, French and German literature. He possessed 300 books but no Bible. Then he entered Halle, still sowing his wild oats. Then God met him, but not in the tempest or the earthquake. A Christian student led Muller to a little prayer-meeting in the house of a tradesman. The attendance was small but precious—"two or three" always make up a divine and mighty assembly! George Muller for the first time saw persons kneeling in prayer; and he felt a something, he knew not what; and he felt himself a very guilty and sorrowful sinner. He left the godly tradesman's place of prayer resolved on being like those three or four kneeling Christians. His life was changed in that meeting and remained a changed life ever after. How simply but mightily God works! How really—here was Muller, a new man. He at once resolved to be led, not by man but directly and in detail by the Holy Ghost. In 1829 he was in London. At the close of the same year he was in Devon. He opened a little conventicle in Teignmouth in the channel, near Exeter, and called it Ebenezer Chapel. He married twice; his first wife was Mary Groves, a Devonshire woman, and with Muller's spirit. Scruples began now to work in his conscience about taking a stated salary, and one Sunday he told his congregation that hereafter he was going to live by faith. Rumor often had it that Mr. and Mrs. Muller were starving, but they went smilingly forward, declaring that they lacked "no manner of thing that is good." God spread their table, perhaps simply, but substantially enough to live and labor divinely on. The ravens were not all dead, nor the angels—so simple George Muller thought.

IN 1832

he stepped out of the stage-coach upon the streets of Bristol. He gave his first sermon in Gideon Chapel, in the afternoon preached again at the old Pithay Chapel, Mr. Henry Craik, his life-friend, had led his steps to Bristol. The two became the lay pastors of the Gideon flock, with no salaries or pew rents. Gideon Chapel was later given up, and Bethesda opened, where Muller ministered till his death. In 1834, after incessant and anxious prayer, he started the Scriptural Knowledge Institution for Home and Abroad. It was never to contract debt, to avoid all worldly patronage, and on no account to ask any one for money. All help was to be drawn down, from heaven. And heaven responded to the faith! In sixty years about £1,500,000 came down from heaven. Perhaps the "bank" is on earth, but the "Governor" is above.

IN 1835

the Spirit came on Muller and bade him arise and build the Orphan House. He was not disobedient, though he had neither money nor tools. He announced a public meeting, and a few days afterwards a poor missionary sent him one shilling to build the house. The second contribution was also a shilling. These were the "droppings" became showers, and goods and money flowed in. The house rose, and thirty orphan girls found a home. A second house speedily rose, and thirty-six infant orphans were taken in. Then a third house for thirty orphan boys. Many "wise heads" shook their heads as they smiled at the "silly scheme," but some of them lived long enough to shed honest tears of repentance and gratitude. Muller's object in this orphan work was "the glory of God, that it might be seen by the whole world a real whole church of God that in these days God listens to prayer, and that God is the same in prayer and in love that he ever was." Days of trial came to George Muller and his homes, as trials come to all things, to see what of sobriety or morality is in them. But Muller's Lord was with the trial, and never came too late. Sometimes only two-pence came in at a time, but the meal and the oil did not quite run down. What a splendid gymnasium for faith—better than the Grecian.

One day dinner in the Boys' House could not be bought for lack of just one penny. The box contained seven, but eight were needed. The box at the Girls' House was opened, and lo, one coin was there—and it was the needed penny. This time it was the box, not the fall! He never turned the fatherless and motherless from his door. He took them in, and still took them in, and then prayed God for more meat and drink and money and clothes. And they came, always—before it was too late. Once he received £12,000 by letter; by letter; and in another envelope handed in at the door he found one farthing, with a fervent benediction. A one-horse car once came to him for sale. Canaries, plenty of them live oxen, sheep, pigs—all to be converted into use for his homes and the glory of God. Five pounds sterling once came in, "instead of being spent on a wedding trip." Another unknown man sent him £2,000, "the produce of a sale of property, which has given more trouble than blessing." "A thank-offering for having broken my left arm instead of my right." To-day the homes on Ashley Down, Bristol, cost £90 a day, and the money comes in—somehow!

When seventy years old (in 1875) Muller went round the world—not to canvass for his homes, but to preach the gospel. He journeyed 200,000 miles and saw forty-two lands. He preached in English, French and German. He just prayed God to meet his touring expenses; he left without the "needful," but he got around the world! He was found "dead"—no, asleep, on Thursday morning, March 10, in his room in his homes. He "slipped away" as quietly as he had lived. God took him. All Bristol was moved to its depths, for its great personality had passed from it. Men wept who had never wept before. Masses of people lined the long way from the

homes to the cemetery flowerless by request. "George Muller, for ninety-third year." Bethesda Chapel. Mr. Muller had an evening before he died high." Mr. James director, spoke from have the rule over saint had faith as inspired "Thus faith he had a Ser the passage on wh when encouraging straight through son gry man. He thou from compliments.

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But he magnified Christ gripped the atonement hugged the Rock, and from the mother's hand and able to serve with or physical." He p the least thing. God life and work were wives, in Armos Val The mayor's state whole great city an grave all was simple knew. The hymn Christ, the Son of G versal church, have and immortality. said one preacher, gospel round the wor he had understood Romanism. "But st Muller had taught th trust in the Father," are taken-home?" a doesn't depend on p childlike reply. W believed this to the child of God, if God dissolves with the m

in a thorough, evange the world-wide indivi believer. The Daily simply. The St. Jan removes mountains" points to the Bristol ing built into stone. says that all over B 100,000 children, gr God's noble uses; spiritual sheet—writ words, with the sweo and work; by their press even a sceptic be God, you and I, k ble measure at least, gentle and simple influential with God he was not rich; h quest; he had no so God's dear child, re did not really know Muller! ever exist earth!—The Standar Exeter, Eng., Mar

## Dr. Sanday

Rev. William Sanday Anglican church, a most eminent scholar has recently published his Epistle to this Epistle, the author's portion under consideration this by a commentary upon the leading the 6:1-14, his summary. "Baptism has a Christian into person it may fitly be dees presses symbolically redeeming acts of sion—burial (the r resurrection. "All these the Christ by his death with sin, so the Christian, has done once a reformed life ded ideal, whatever may who have thrown off your powers to God, superseded in its hol

We quote also fr "All of us who were Christ—i. e., into th him, were so immerse to his death. I mean not only professes of relation to him so i actual union. When water, that meant th the water closed over buried with him; in death, was real. W



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homes to the cemetery. The coffin, of plain elm, and flowerless by request, bore the simple inscription, "George Muller, fell asleep 10th March, 1898, in his ninety-third year." The service was in his beloved Bethesda Chapel. The hymn was announced—the hymn Mr. Muller had announced in the prayer-meeting the evening before he died. "The countless multitude on high." Mr. James Wright, son-in-law, and now sole director, spoke from the text, "Remember them which have the rule over you, etc." He said the departed saint had faith as few have it. It was based firmly on the inspired "Thus saith the Lord." For every item of his faith he had a Scripture warrant. "Put your finger on the passage on which your faith rests" he would say when encouraging a young believer. He read the Bible straight through some 130 times, and read it like a hungry man. He thought meanly of himself. He shrank from compliments. He was once

OFFERED £500 TO BUY HIS PHOTOGRAPH

But he magnified Christ in him. He almost nervously gripped the stonement truths, and the life in Christ. He hugged the Rock, and drew life from Christ as the child from the mother's breast. At ninety "here I am strong and able to serve without let or hindrance, either mental or physical." He prayed always. He told God about the least thing. God was always at his right hand. His life and work were in God. He lies now with his two wives, in Armos Vale, Bristol.

The mayor's state coach was in the procession. The whole great city and country-side seemed out. At the grave all was simplicity itself, and the feeling—only God knew. The hymn was tremblingly sung, "I rest in Christ, the Son of God." The whole world, and the universal church, have taken note of George Muller's decease and immortality. "The whole world was his parish," said one preacher. "In his old age he went with the gospel round the world." A Roman Catholic bishop said he had understood Mr. Muller had had a dislike of Romanism. "But still, in spite of this, he must say that Muller had taught them all what prayer was and childlike trust in the Father." "Will your work go on when you are taken home?" asked a friend of Mr. Muller. "God doesn't depend on poor George Muller," was the simple childlike reply. "What sound logic! And Muller believed this to the hilt. And why shouldn't he, and every child of God, if God be not a phantom, or a dream that dissolves with the morning!

THE LONDON TIMES

in a thorough, evangelical and frank notice, acknowledges the world-wide individuality and ministry of this simple believer. The Daily Chronicle writes beautifully and simply. The St. James' Gazette speaks of his "faith that removes mountains" of obstacles. The Liverpool Press points to the Bristol Homes as an example of prayer being built into stone. The Pall Mall Gazette, of London, says that all over England are orphanages supporting 100,000 children, growing up in God's atmosphere, for God's noble uses. And the Daily Telegraph—not a spiritual sheet—writes, "he did all this, to use his own words, with the sword of the Spirit. Mr. Muller's life and work, by their touching beauty, cannot fail to impress even a sceptical and utilitarian age." And, blessed be God, you and I, kind reader, may share in some humble measure at least, this self-same spirit, this good and gentle and simple spirit, which made George Muller influential with God and men. He was not intellectual; he was not rich; he was not comely; he was not eloquent; he had no social grace with men. He was just God's dear child, real, simple, tender, and unselfish. He did not really know that such "a great man as George Muller" ever existed. God multiply his like in the earth!—The Standard.

Buxeter, Eng., March, 1898.

Dr. Sanday on Christian Baptism.

Rev. William Sanday, D.D., LL.D., a member of the Anglican church, a professor of Oxford, and one of the most eminent scholars in the English speaking world, has recently published a critical and exegetical commentary on the Epistle to the Romans. In his treatment of this Epistle, the author first gives a brief summary of the portion under consideration, then a paraphrase, and follows this by a comment on the Greek text, and by notes upon the leading thought of the passage. Under chapter 6:1-14, his summary, in part, is as follows:

"Baptism has a double function. (1) It brings the Christian into personal contact with Christ, so close that it may fitly be described as union with him. (2) It expresses symbolically a series of acts corresponding to the redeeming acts of Christ: Immersion—death; submersion—burial (the ratification of death); emergence—resurrection.

"All these the Christian has to undergo in a moral and spiritual sense, by means of his union with Christ. As Christ by his death on the cross ceased from all contact with sin, so the Christian, united with Christ in his baptism, has done once for all with sin, and lives henceforth a reformed life dedicated to God. (This at least is the ideal, whatever may be the reality.) Act then, as men who have thrown off the dominion of sin. Dedicate all your powers to God. Be not afraid; Law, sin's ally, is superseded in its hold over you by grace."

We quote also from his paraphrase of the passage; "All of us who were immersed or baptized . . . into Christ—i. e., into the closest allegiance or adhesion to him, were so immersed or baptized into a special relation to his death. I mean that the Christian, at his baptism, not only professes obedience to Christ, but enters into a relation to him so intimate that it may be described as actual union. When we descended into the baptismal water, that meant that we died with Christ to sin. When the water closed over our heads that meant that we lay buried with him, in proof that our death to sin, like his death, was real. We must also henceforth conduct our-

selves as men in whom has been planted a new principle of life."

In his notes upon the passage, Dr. Sanday says: "That plunge beneath the running waters was like a death; the moment's pause, while they swept on overhead, was like a burial; the standing erect once more in air and sunlight was a species of resurrection. Nor did the likeness reside only in the outward rite; it extended to its inner significance. To what was it the Christian died? He died to his old self, to all that he had been, whether as Jew or Gentile, before he became a Christian. To what did he rise again? Clearly to the new life to which the Christian was bound over; and, in this spiritual death and resurrection, the great moving factor was that one fundamental principle of union with Christ, identification of will with his."

This is disinterested testimony. It is especially interesting in that it not only fully supports the soundness of the Baptist position as to the scriptural mode of baptism, but also reveals, none the less forcibly because indirectly, the absurdity—let us rather say the colossal wrong—of substituting any other mode for that commanded and exemplified by our Lord himself, and taught by his disciples. The beautiful, the apt, the divinely intended symbolism of this holy ordinance is utterly lost in the unmeaning substitutes for it which misguided ingenuity has foisted upon the church. There can never be "one baptism" until human invention has given place to divine appointment.—Examiner.

Confession of Sin.

REV. E. OSGOOD MORSE.

Confession of sin has become almost a lost grace. We have come to look upon the worst thing in the world so lightly that we scarce think it necessary to confess our faults one to another or to God. We speak of our unworthiness, of our unlikeness to Christ, and the very way in which we do it has become, oftener than not, a species of hypocritical cant.

In God's plan confession fills a very large place. Under the old covenant, when one came with an offering for the altar, he was to confess that wherein he had sinned; and then bring the guilt offering unto the Lord. So long as you try to hide iniquity and sin in your life, no large blessing from God can come upon you. But if you confess all to God He will remember the covenant with you.

We have much to confess to God alone, for no one would dare unbosom to his dearest friend the awful secrets of his sinful soul. But confession and converting power go hand in hand. A great revival attended the preaching of John the Baptist. He went forth calling men to repentance, confession and holy living. The record is that a great multitude went and were baptized of him, confessing their sins. One said, I stole; another, I hid; another, I defrauded my neighbor, and thus the confession and turning from sin went on.

God has laid this matter of confession at the very door of the Christian life, so that whatever the Holy Spirit shows you to be wrong in your life must be confessed would you receive Christ. But God's Word assures us that the honest confession of sin leads to the full acceptance of Christ.

If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. With the honest confession that our sins nailed Christ to the cross.

His dying crimson like a robe,  
Spreads o'er me on the cursed tree;  
Then I am dead to all the world,  
And all the world is dead to me.

Guysboro, N. S.

How George Muller Argued for and Against Baptism.

The following characteristic account explains Mr. Muller's decided attitude on the question of baptism: About the beginning of April, 1830, I went to preach at Sidmouth. While I was staying there, three sisters in the Lord had, in my presence, a conversation about baptism, one of whom had been baptized after she had believed. When they had conversed a little on the subject, I was asked to give my opinion concerning it. My reply was, "I do not think that I need to be baptized again." I was then asked by the sister who had been baptized, "But have you been baptized?" I answered, "Yes, when I was a child." She then replied, "Have you ever read the scriptures and prayed with reference to this subject?" I answered, "No." "Then," she said, "I entreat you never to speak any more about it till you have done so." It pleased the Lord to show me the importance of this remark; for whilst at that very time I was exhorting every one to receive nothing which could not be proved by the word of God, I had repeatedly spoken against believers' baptism without having ever earnestly examined the scriptures or prayed concerning it; and now I determined, if God would help me, to examine that subject also, and if infant baptism were found to be scriptural, I would earnestly defend it; and if believers' baptism were right, I would as strenuously defend that, and be baptized.

As soon as I had time I set about examining the subject. The mode I adopted was as follows: I repeatedly asked God to teach me concerning it, and I read the New Testament from the beginning, with a particular refer-

ence to this point. But now, when I earnestly set about the matter, a number of objections presented themselves to my mind: (1) Since many holy and enlightened men have been divided in opinion concerning this point, does not this prove that it is not to be expected we should come to a satisfactory conclusion about this question in the present imperfect state of the church? This question was thus removed: If this ordinance is revealed in the Bible, why may I not know it, as the Holy Spirit is the teacher in the church of Christ now as well as formerly? (2) There have been but few of my friends baptized, and the greater part of them are opposed to believers' baptism, and they will turn their backs on me. Answer: Though all men should forsake me, if the Lord Jesus takes me up, I shall be happy. (3) You will be sure to lose one half of your income if you are baptized. Answer: As long as I desire to be faithful to the Lord, he will not suffer me to want. (4) People will call you a Baptist, and you will be reckoned among that body, and you cannot approve of all that is going on among them. Answer: It does not follow that I must in all points go along with all those who hold believers' baptism, although I should be baptized. (5) You have been preaching for some years, and you will have thus publicly confessed that you have been in an error should you be led to see that believers' baptism is right. Answer: It is much better to confess that I had been in error concerning that point than to continue in it. (6) Even if believers' baptism should be right, yet it is now too late to attend to it, as you ought to have been baptized immediately on believing. Answer: It is better to fulfil a commandment of the Lord Jesus ever so late than to continue in the neglect of it.

To those who object that if the statements as to baptism in the New Testament are to be taken literally, then such passages as Matt. 5:39-44, Luke 12:33, and Rom. 12:8 must also be taken literally, Mr. Muller replies: "Whosoever is willing to act out these commandments of the Lord literally, will, I believe, be led with me to see that to take them literally is the will of God."

Counting the Cost.

The perpetual and persistent danger in thinking of the Christian life is in exaggerating that which is outward, material, formal. Christ was constantly besieged by people who wanted to know what they must do, what they must give up, what they should have, if they became his followers. He answered them, tenderly and faithfully, usually in the terms of their own questions, but always seeking to lead their minds from the outward to the inward, from the material to the spiritual, from the specific things to the essential personal life. The one vital quality in Christian character, in Christ's day and in our day, is the complete, conscious, satisfied, joyous surrender of the soul to Jesus Christ, as Saviour and Lord, to be taught, disciplined, governed, used by him precisely as he wills.

So strongly is the bent of the human spirit toward the outward and material in religious things, that the earliest corruptions of Christianity were in this direction, and it has seemed impossible entirely to remove them. Very soon after the Pentecostal birth of the church, the simple ordinance that Christ has established and observed became perverted by the invincible superstition that seems inherent in human nature. Baptism was regarded as possessed of some magic power, able, in itself, to change, no one knew how, the relation of the soul to God; and the Lord's Supper, when administered by a priest, was also thought to have some transforming and saving virtue, wholly independent of the spiritual condition of the recipient. Times, seasons, occupations, locations, all took on these superstitious qualities, until simple and joyous Christian living seemed almost driven from the world. Celibacy was superior to the married state, monasteries and caves of retreat were more sacred than homes and shops of business, and a dirty monk, ignorant, ragged, foul, mounted on a high pillar in the desert, was treated as divine and a miracle-worker, and crowds gathered about him, to touch the holy man, that his touch might heal body and soul.

We are, as yet, by no means free from these gross and hurtful superstitions. It seems inconceivable by multitudes of intelligent people that what Christ asks of us is to give up our lives entirely to him, and then to live them, as parents, children, mechanics, business men, teachers, scholars, physicians, soldiers, sailors, domestics, farmers, housewives, in joyous daily communion with him, and in the happy endeavor to impart a like glad spirit to everybody around us. The questions we often hear, the subtleties devised, the penances invented, are humiliating in the extreme, alike absurd and painful. One man has himself baptized in Jordan, that he may be nearer his Lord; the royal babies are sprinkled with water from the same sacred river, that the sacrament may be more efficacious; a sensitive woman sees no harm in the theatre, if only she abstains during Lent.

Christ did indeed charge us to count the full cost of discipleship. He did say: "Whoever renounceth not all that he hath cannot be my disciple." But this is not a call to a sad and reluctant penance. It is a summons from a low, selfish, narrow life, to the freedom, fulness, joy of constant companionship and service with our divine Lord.—The Commonwealth.



## Messenger and Visitor

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### The War.

During the past week war between the United States and Spain has advanced from a probability to a reality, and everywhere we are hearing echoes of the conflict. The newsboys cry it on the streets, men speak of it as they casually meet by the way, it forms the staple of conversation in club and drawing room, the pulpit has frequent allusions to it, the papers are full of its report. Regarded from a distance, the subject has a lively interest which breaks the monotony of everyday life; one thinks of and discusses it without having much of the horror of actual warfare brought within the circle of his consciousness. But, seen at close quarters and in its real character, war is horrible indeed. Said a leading General of the American Civil war, "I will tell you what war is; war is hell." Surely in this day there should be some less terrible way of settling accounts between nations. It seems difficult to believe that at this time two nations, both of whom are inheritors of the long results of time and civilization and both of whom are called Christian nations, are engaged in a mighty endeavor, by means of all the horrible machinery of war which modern science has invented, to do the utmost possible damage to each others property, to mutilate, maim and kill as many as possible of each others soldiers, polluting land and sea with blood, filling many homes with sorrow, making the burdens of the taxpayers heavier and the poverty of the poor more bitter, and letting loose the evil passions which war always stimulates. Whatever may be said in justification of the appeal to arms, war itself can never be anything less than horrible.

We are, however, not of those who believe that under no circumstances is war ever justifiable. We believe that a forcible intervention by the powers of Europe to compel the perfidious Turk to keep his solemn promises, and to deliver the Armenian people from his diabolical cruelty, would have been a righteous and a praiseworthy thing in the sight of God and men. We have little doubt that it was a duty of the United States to intervene in the affairs of Spain and Cuba, to put an end to the war which, for years past has so cruelly devastated that fair island, and which is but a sequel to other conflicts of like character growing out of Spanish misrule in Cuba. The cause for which the United States stand in their contention with Spain is a just one. The sober judgment of the world would certainly uphold the United States in demanding that Spain's government of Cuba be mended or ended. But whether the conditions were such as to justify and make necessary the forcing of a war on Spain at the present juncture, is another question. War is an evil so terrible in itself and in its consequences that certainly it could only be justified as a last alternative, when wise and patient diplomacy had altogether failed to secure absolutely necessary concessions. It may be that the pacification of Cuba under Spanish rule had become hopeless, it may be that Spanish honor was not to be trusted to redeem the promises made to the Cubans, it may possibly be that the destruction of 'the Maine' was due to Spanish treachery; but it would have been to the credit of the United States if its Congress had been less ready to accept the worst interpretation of these matters and less eager to force the President into a war with Spain before the resources of diplomacy had been exhausted.

The spirit in which President McKinley has dealt with the Cuban question has, in the main, been highly creditable to his head and to his heart. He has shown a wise patience and a dignified firmness which have won for his policy the cordial endorsement of the best elements in his nation and the approval of the civilized world. It has evidently been his wish and endeavor that, in the matter of Cuba, his Government should do neither more nor less than its duty, and, considering the exigencies of the situation, he has certainly succeeded to a very praiseworthy degree. He has been handicapped, however, as every President of the United States in similar circumstances must be, by the peculiar constitutional relation of the Executive to Congress. If the connection between the Executive and the Parliament of the United States were like those of Great Britain or Canada, the President probably would have been able to deal effectively with the Cuban difficulty without plunging his country into war. If, indeed, the Senate had lived up to the ideal of the founders of the Republic or to the traditions of its earlier years, the heart of the President might safely trust in it. If the Senate, as now constituted, embodied the sober, ripened judgment, the winnowed political wisdom and morality of the nation, it would have strengthened the hands of the President in his endeavors to bring peace to Cuba by diplomatic methods, instead of being the organ through which the jingoism of the country finds its most vociferous expression and controlled by men eager in their efforts to force the nation into war.

But no discussion as to whether the present war might or should have been avoided can alter the fact that war has come to be. We can but hope and trust that, in the mercy of God, the conflict will not be prolonged and that the result will be for the good of Cuba and the world. That many base and selfish motives are appealed to, that many evil passions are aroused, is inevitable. Thousands who prate most loudly about the wrongs of the Cubans are anxious mainly to secure some personal advantage out of the war. But there is, no doubt, in the hearts of millions of the people of the United States a real desire and a righteous purpose to right wrongs, to banish oppression and secure to the people of Cuba the best government which is possible for them. For such a purpose only would they sanction the appeal to arms. And for this reason, and because of the hope that the success of the United States in this war means the advancement of human liberty, the sympathy of the people of Canada will be with their neighbors in this conflict which they will pray may be short and decisive for the cause of freedom.

### The King Who Stooped to Conquer.

In the passage which forms our Bible lesson for the week we have the only occasion in the life of our Lord on which he assumed, or permitted on his behalf, anything in the way of a triumphal demonstration. Up to this time he had discouraged and averted any outbreak of popular passion which, whether friendly or antagonistic, could but interfere with his work and his ministry on behalf of Israel and the world. He was constantly careful lest popular excitement should be aroused to such a degree that he would not be able to continue in his work as teacher and healer among the people. For it was necessary, in accordance with the divine plan, not only that our Lord should die for men, but that he should live for them. It was necessary that, before the final storm broke, there should be a period of calm in which he might, by proclaiming the gospel of the Kingdom, plant in the heart of humanity the seeds of eternal truth, and in which, manifesting himself as the compassionate friend and helper of the suffering and the sinful, he might reveal to the world in his own life an illustration and a proof of the love and compassion of the Father. When we reflect how important to the life of Christianity, in all its history, has been the record of the ministry of Jesus, and how, with every generation, the significance of that holy ministry grows upon the world, we can understand why our Lord was so careful that the final conflict with his enemies should not be unduly hastened. But now his hour is come, and having set his face to go up to Jerusalem, the intensity of his soul seems to have found expression in his countenance or his bearing, so that his disciples were afraid as they followed

him in the way. The hour which he had repeatedly foretold to his disciples is at hand, the last act in the wonderful drama is about to begin.

Henceforth there is no attempt, no desire in any sense to conceal himself from friend or foe. He avoids no danger, and he forbears not to assert his authority and his claims to recognition, as the Messiah. His entrance into Jerusalem—riding, as the ancient kings of Israel were accustomed to do, upon an ass—amid the joyous acclamations and the eager homage of the multitudes, was an assertion of his royal character and a summons to the people to receive him as their king. The forcible cleansing of the Temple courts which followed was likewise an assertion of regal or Messianic authority. It was a tremendous demonstration. The city was mightily moved. Evidently, for that day at least, the people were with the man from Nazareth, and the Jewish authorities at Jerusalem, deeply as they hated Jesus, dared offer no active opposition. We can easily imagine that the disciples would be greatly affected by this assertion of dignity and authority on the part of their Master and the demonstrations of popular favor, which it had called forth. They doubtless forgot all about the predictions of rejection, condemnation and crucifixion, uttered by their Lord. They felt sure that now Jesus was coming to his kingdom, and their foolish hearts were filled with ambitious dreams, which were only dispelled when, at the last supper, they saw their Lord rise from the table and, girding himself as a servant, begin to wash their feet. But Jesus himself was not deceived by the popular demonstration in his favor. He knew what was in men. He knew the unreasoning, deadly hate of the Pharisees and the rulers, and he knew how little dependence could be placed in the fickle multitude. He understood that the destiny of the holy city was sealed, and as he beheld it in its excellency and grandeur from the descent of Olivet, he wept over the fate which its blindness and hardness of heart had now made irrevocable.

This picture of a king, meek and lowly, coming to his capital, riding upon an ass, amid the glad acclamations of a multitude of pilgrims and the joyous cries of children, is suggestive. Before this picture we may well pause, and ask what are the proper insignia of true royalty, what are the elements of genuine kingship? This is not the guise in which the kings of this world are wont to display their royal authority and assert their rights of kingship. To the Roman in his pride of empire, as well as to the Jew in his pride of Abrahamic descent and his perverted Messianic hopes, the man of Nazareth seemed very little like a king. Yet the Son of Man is the kingliest figure in all history. The Nazarene still goes forth conquering and to conquer. He has demonstrated the truth that kingship means service, and that for the highest kinship no service is too lowly or too hard. The truest kingship finds its sanction in self-sacrificing love. For love's sake, it stoops to wash the feet of foolish, sinful men. For love's sake it accepts the cruel, shameful cross, and that cross becomes its throne of power, its symbol of majesty and authority in all the world. It is the Crucified whose name is above every name. Standing in the midst of the throne, John saw the Lamb that had been slain. All voices of Angels, of Living Creatures and Elders proclaim the Lamb "worthy to receive the power and wisdom and riches and might and honor and glory and blessing." The Lion of the tribe of Judah is transformed and glorified in the Lamb that was slain. It is he alone who is able to open the sealed book. The throne of the universe is "the throne of God and of the Lamb."

—The International Sunday School Lesson Committee held a meeting in Chicago recently, at which the plan of Bible study for six years, from 1900 to 1906, was considered. It is announced that three years and a half will be given to the study of the New Testament and two years and a half to the Old Testament. A year and a half of the time, beginning with January 1, 1900, is to be given to a chronological study of the life of Christ. The last six months of 1901 are to be given to Genesis and Exodus.

—The long-expected prohibition plebiscite bill was introduced in the Dominion House of Commons on Thursday last by Hon. Mr. Fisher. We have not seen a copy of the bill, but it is stated that it proposes to submit to the electors only one question—Are you in favor of an act to prohibit the

manufacture, importation and sale of liquors? The list to be prepared before Parliament Dominion election furnish the ballots name the day for

—Rev. Dr. Butt is to preach on this year. He will observe his anniversary day, before the Acadia May 11th. He also visited Wolfville of the institutions of the institutions Mr. Emmerson w

—We were pleased to see President Trotter where he won the week in the fund. Dr. Trotter's visit in the which he attended New England branch Acadia, held on Hotel, Boston, learn, was marked officers of the society to promote the interest. Trotter spent some other provincialism vicinity in behavior. Promises were about thousand dollars. from alumni in thousand dollars Esq., of New York Mr. and Mrs. Pyl N. S., fifty years ago goods has been causes have been Mrs. Sturtevant promised one thousand membered as the gave \$1000 through to the New England nucleus of the end for the fact that the else and the uncertainty a paralyzing effect has no doubt that successful. As it relations with a nation believes, yield fruit

### The 7th Chapter of the Gospel of John

I have lately been and I may say that with new interest and been more impressed the apostle's thought received his meaning with fresh delight.

ly and with increasing plan. With your perspective some of the thought light may be thrown readers.

It is particularly to write. If our thoughts teaching of this passage brethren will kindly

First, is the apostle regenerate or an unregenerate? It is the experience of in vs. 14-24, I think certain that no unbeliever of God after the inwardly only be put into the renewed by the Holy "born from above" delight in the law of asserts in ch. 8, 7, that God, for it is not such deed can be." Hence mind, natural heart, since it is not in subject

But we may trust Christians corroborate gauge used by Paul in



manufacture, importation or sale of alcoholic liquors? The election, it is said, will be held on the list to be prepared under the franchise bill now before Parliament, and under the provisions of the Dominion election law. The Government will furnish the ballots and the Governor in Council will name the day for the election.

—Rev. Dr. Butler, President of Colby University, is to preach the Baccalaureate sermon at Acadia this year. He will also deliver an address on Anniversary day. Dr. Lorimer, of Boston is to lecture before the Acadia Athenæum on the evening of May 11th. He also lectures in Halifax on the 10th. Hon. H. R. Emmerson of New Brunswick, lately visited Wolfville as a member of the Senate's Committee of visitation to the Academy. The students of the institutions were favored by an address from Mr. Emmerson while in Wolfville.

—We were pleased to have a call on Saturday from President Trotter who was on his way to Fredericton where he would preach on Sunday and spend the week in the interests of the Forward Movement fund. Dr. Trotter recently returned from a two weeks' visit in the United States, in the course of which he attended the annual meeting of the New England branch of the Alumni Association of Acadia, held on April 11th, at the United States Hotel, Boston. The occasion, we were pleased to learn, was marked by spirit and enthusiasm. The officers of the society are indefatigable in their efforts to promote the interests of the College. President Trotter spent sometime among the alumni and other provincialists in New York and Boston and vicinity in behalf of the Forward Movement. Promises were obtained amounting to five or six thousand dollars. Half of this amount will come from alumni in New York and Boston. One thousand dollars have been promised by James Pyle, Esq., of New York, and five hundred by Mrs. Pyle. Mr. and Mrs. Pyle went from Guysboro Court, N. S., fifty years ago. Some measure of this world's goods has been entrusted to them; and other good causes have been aided through their benefactions. Mrs. Sturtevant, of Jamaica Plain, Boston, has also promised one thousand dollars. Mrs. S. will be remembered as the lady who, three or four years ago, gave \$1000 through her pastor, Rev. Ralph M. Hunt, to the New England Alumni Association, as the nucleus of the endowment of a professorship. But for the fact that the war-cloud obscured everything else and the uncertainties of the situation were having a paralyzing effect upon business, Dr. Trotter has no doubt that he would have been much more successful. As it was he established very pleasant relations with a number of people, which will, he believes, yield fruit later on.

### The 7th Chapter of Romans in the Light of Christian Experience.

No. I.

I have lately been reading the Epistle to the Romans, and I may say that every time I meditate upon it, it is with new interest and increasing light. This time I have been more impressed than ever with the logical order of the apostle's thought, and hence have more clearly perceived his meaning, and studied this wonderful letter with fresh delight. Paul's argument moves along orderly and with increasing power in accordance with a divine plan. With your permission, Bro. Editor, I will jot down some of the thoughts suggested. Perhaps some new light may be thrown upon the path of some of your readers.

It is particularly concerning the 7th chapter that I now write. If our thoughts are not in harmony with the true teaching of this passage of Scripture, some of the older brethren will kindly set us right. First, is the apostle describing the experience of a regenerate or an unregenerate soul in this chapter? That it is the experience of a regenerate man that is portrayed in vs. 14-24, I think there need be no doubt. For it is certain that no unbeliever can say, "I delight in the law of God after the inward man," v. 22. Such language can only be put into the lips of one whose heart has been renewed by the Holy Spirit. No man who has not been "born from above" can say, "I hate sin," v. 15, or "I delight in the law of God," for the apostle positively asserts in ch. 8, 7, that "the carnal mind is enmity with God, for it is not subject to the law of God, neither indeed can be." Hence it is very clear that the carnal mind, natural heart, cannot delight in the law of God, since it is not in subjection to it. But we may truthfully affirm, and the experience of Christians corroborates what we say, that all the language used by Paul in this chapter may be predicted of a

regenerate soul struggling for victory over the carnal nature, but looking to the law for power, instead of looking fully to Christ.

Paul would show, and show by referring to experience, that even a Christian is utterly helpless to get dominion over indwelling sin, without the power of a risen Saviour. So he writes in verse 18 "To will is present with me, but how to perform that which is good, I find not." There is lack of power to do that in which he delights. That is the experience of many a Christian that is looking to the law for deliverance from the bondage of inborn sin. By looking to the law I mean all self-effort, all struggling in our own strength to get dominion over sin, that is law-work. A man may become a "new creature in Christ," but unless that new creature is energized by trust in a risen Saviour, that man will be powerless to do what is the depths of his soul he longs to do. He is like an old mill that has had new machinery put in, new wheels, new bands, new saws and new lathes, but what is needed now if it is to do its work? The sluice-gate must be hoisted, and the water must fall upon the driving wheel. The new machinery stands motionless until power from without is applied. It is even so that a regenerate man stands helpless before indwelling sin, unless power from a living Christ comes to his heart through the channel of faith. This picture then of failure and defeat, drawn so vividly by Paul, is that of a soul which has been renewed by the Spirit, but which is looking to the law for victory and power, instead of looking wholly to Christ.

This leads me to my second point. Secondly.—That the law is powerless to sanctify a soul after it is justified. The meaning of sanctification, as given in chap. 6 by the apostle, is "dominion over sin." The main thought of this chapter is "the relation of the law to sanctification." Let us look back now and see what the apostle has previously shown, and see the logical order of his thought. In chapter 3 he conclusively proves that the law wholly fails to justify. In chapter 4 he shows how we are justified—by faith and faith alone. In chapter 5 we have set forth the fruits of justification. In the 6th chapter he treats of sanctification as the logical outcome of justification. He was naturally led to speak of sanctification at this stage of his argument, in answer to the question, "Shall we continue in sin that grace may abound?" Now he comes, in chapter 7, very naturally to consider the question of the relation of the law to sanctification. Or, to put it in other words, "Has the law any power to make a man holy in daily experience after he is justified?" Paul has proved that the law utterly fails to justify, and now he shows by this picture of despair that it utterly fails to sanctify.

(2) He first shows the purpose for which the law was given: "That sin might become exceeding sinful," (vs. 13). Again he says, (vs. 7), "I had not known sin except by the law." Does not say I had not had sin, but had not known sin. The law revealed sin to him in all its blackness and vileliness. The law is in the spiritual world what the plumb line is in mechanics. It is not the purpose of the plumb line to make the leaning wall upright, but to show how far it comes from being perpendicular. All the plumb lines in the world can't make a bowing wall vertical. Some power outside must be used for that purpose. So it is the purpose of the law to show a man how far short he comes from being straight in his moral nature, but it is not the work of the law to take the bias out of that nature. That is the work which Christ came to do. In verse 9, the apostle states still further what the law does when it comes into direct contact with the heart: "But when the commandment [law] came sin revived [lived anew], and I died." The law in close touch with the human heart is like the bit in the mouth of an untamed colt. The colt is brought out of the stall; you say, "How gentle he seems!" Now put the bit in his mouth, and try to drive him where he does not want to go. Then, it is, he shows his mettle. The fractious spirit is not in the bit, but the bit has simply brought out the fiery spirit of the colt. So Paul says, the law is all right, the sin is not in it, for the law is holy, just and good," but when it presses close upon the heart, it simply brings to the surface the evil that is actually deeply hidden there. The great purpose then of the moral law is to make a man feel and see how sinful he is in the sight of God, and to make him cry out for a deliverer.

W. H. ROBINSON.

### Annual Meeting of the New England Alumni Association of Acadia College.

The New England branch of the Acadia College Alumni Association held its annual meeting at the United States Hotel on Monday evening, April 11. There was a good attendance at the business meeting and about 65 members and guests sat down to the banquet. At the business meeting it was voted to raise \$200 for the Alumni professorships usual, and great sympathy was expressed in the forward movement now going on to raise the amount of money needed. The N. E. Alumni stand ready to do all in their power to assist in the raising of this money. The following officers were elected for the ensuing year: President, Rev. A. T. Kempton, M. A., of Fitchburg; Vice-President, Rev. E. H. Sweet, of Mansfield; Secretary, B. H. Lockhart of Boston; Treasurer, C. H. McIntyre of Boston. Directors, Dr. M. C. Smith, John Eaton, Rev. R. M. Hunt, Rev. L. A. Palmer. The Association raised during the year \$420.28 and paid out \$424.25 and has a balance on hand of \$1,015.91. Responses were read from W. W. Main, Secretary of the Mass. S. S. Association; President B. L. Whitman of Columbian University; Prof. H. B. Grose, of the Watchman, and President A. W. Sawyer, former President of Acadia. Rev. R. M. Hunt made the very pleasing announcement that a friend had just given \$1,000 to Acadia. This was received with applause and a vote of thanks tendered.

Rev. T. Trotter, D. D., the new President of Acadia, made an interesting and instructive speech, showing the

needs and possibilities of the institution. He expressed the hope that he might be able to secure several thousands on this side of the line toward the raising of the \$60,000. He reported very satisfactory interviews with a number of ladies and gentlemen here and in New York and we shall without doubt hear more later on of the results of his visit to us. Both in his address at the banquet and in his personal visits among the friends of the College Dr. Trotter presented the interests of the College in a very pleasing way and did much to arouse enthusiasm in behalf of the institutions.

Addresses were also made by Rev. S. B. Kempton, D. D., Secretary of the Board of Governors of the College, Rev. A. Blackburn, D. D., of Cambridge, Prof. Silas McVane of Harvard University and Rev. F. M. Gardner of East Boston.

Mr. R. C. Archibald a graduate of Mt. Allison University, Sackville, N. B., and Mr. N. M. Trenholme of McGill University, Montreal, were present and extended the greetings of their Universities to the Association. Mr. and Mrs. West of Swamscott, formerly of Halifax, rendered very acceptable music during the evening. The President, Rev. L. A. Palmer, was very happy in his introductions of the speakers of the evening. The meeting was in every way a success and did much to increase the interest in the institutions at Wolfville.

A. T. KEMPTON.

### The Land of To-morrow.

Manana (to-morrow), says the Mexican, and so often, that this country is called "To-morrow Land." Poco tiempo (by-and-by), he says so frequently that the American spirit has to shout at him, *Andele*, which is a good bit of slang, by interpretation, "Get a move on." Still the Mexican has never been too lazy to irrigate his land, and long before the American came with his quicker movements, the floods of fertility helped the seasons bring their abundant harvests.

Side by side here, there are ever two pictures. This is one, which might be taken as describing the mesa just yonder: "Where the trees are cacti lonely, And the stream a sand creek only, And the shepherd's crook transmuted To a club for killing snakes."

The other, the scene in the midst of which I find myself in this Rio Grande valley, is a unique combination of orchards, alfalfa and grain fields, and adobe houses. To the picturesqueness of all this, the acacia (the Mexican never says "ditch") adds greatly.

With you, down in the Eastern home-land, the clouds gently overhang the hills, as though clouds and hills were friends. Or high in the sky, old Sol passes in and out among them so easily that you realize that sun and clouds are a part of the same nature. In Colorado, too often the sun is a blaze and the cloud a chill, and almost always the clouds are angry with the mountains, encamping against them like hostile battalions.

Strangely enough, New Mexico, in this comparison, stands on the Maritime Province side. Here I find the softness and naturalness characteristic of an Eastern spring. The morning after my arrival, when I just looked out of my window and saw the rain-drops glistening in the playful sunlight, I almost thought the young alfalfa "real" grass, almost forgot that I was not looking out upon an orchard and meadow in the Land of Byangeline. Yet the "brace" (like that of the sea) so evident in Colorado, is not lacking here. Lying in a hammock, while the wind sifts through the trees, one has only to shut his eyes to hear the waves gently beating on the St. Martins beach.

New Mexico has a better because a dryer climate than North Carolina. Like North Carolina, it has a splendor of fruit-bloom, and a people who understand and love nature. We miss the violets, however, and other early spring wild flowers, and also the near hills, wooded to the summit, that liked to be climbed. For these we try to let the birds make up, and the stars. Among the birds the mocking-bird is peerless. His song is an absolute delight—it has no consciousness of limitation.

Of the stars, Jupiter is chief just now. It rises soon after sunset, over the Eastern range, in brilliance wonderfully suggestive of the artist's representation of the "Star in the East" in Ben Hur, or Dr. Vandylke's "Other Wise Man."

I will add that I like these adobe houses. They seem to "belong"; they look as if they might have grown, like the trees; they seem suited to a people who live so near to nature.

Denver is the place in which to live and work. But when you want to rest, after you have seen Western North Carolina, try Las Cruces, N. M. Not much will occur in Manana Land to disturb your repose. A threshing machine was brought here thirty years ago. It is still the only one in the valley! And there are 5,000 acres in wheat. But—

The mocking-birds do sing, In Las Cruces, And the sun its glories fling, In Las Cruces, And the stars have splendor rare, And there's balm in all the air, And there's beauty everywhere, In Las Cruces.

C. W. WILLIAMS.

"A lameda Ranch," April.



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

### God's Opportunity.

BY DAVID LYALL.

The minister fumbled for a few moments with the fastening of the wicket gate which gave entrance from the church yard to the Manse garden. It could not be that he was unfamiliar with the latch, since it had obeyed his slightest touch for forty years; nor could it be that his fingers were numbed with cold, for though it was an October night, the air was soft and balmy as in mid-summer. It was very dark, however, and neither moon nor stars illumined the wide canopy of the sky. But each step of the way was so familiar to the Rev. Randall Gilruth that he could have walked it blindfold. Once upon a time it had been a joyous path to him, leading to the heights of hope and achievement which had no limit; but of late, since hope had folded her wings, and achievement had hidden itself in the trailing garments of the past, it had become a *via dolorosa* to him. Tonight the bitterness of years had reached its culminating point; he had just been requested by the members of his Kirk session to withdraw from the meeting, as they had matters to discuss which his presence impeded.

Very well did he know what these matters were; they affected him, and him alone. When he had passed through the wicket and closed it with trembling hand, he walked, with slow, reluctant gait, up the gravel path between the laurel bushes to his own door. A strange, deep, heaviness and hush seemed to charge the air, making the darkness yet more intense. The minister drew a long, deep breath, and raised his eyes to the impenetrable sky. There was mute prayer in that look, but it brought him no comfort. For the time being, the bitterness of his relations with humanity seemed to shut out the tenderness of the Divine Being, whose strength had upheld the minister oft-times as he passed through the wilderness.

As he opened the door and the light of the hall lamp fell upon him, it revealed the bent figure of an old man, with a thin, keen, intellectual face crowned by snowy hair, the face of a student and a sufferer—a lonely man whom few understood.

Hearing the door open at least an hour earlier than she expected, his house-keeper, Christina Bennett, came bustling from her kitchen with some concern visible on her kind, comfortable face.

"It's surely been a short meetin' the night, sir?" she said inquiringly.

"It's not over yet, Christina," the minister answered. "I hope there's a good fire in my study, for I feel it cold, very cold."

"Deed, and there's no fire, sir, worth speaking of, answered the housekeeper; "and if you feel it could ye canna be weel. But if you'll come into the kitchen and sit doon in my chair a minute, I'll sune mak' a study fire for ye."

She took the minister's hat from his hand in her quick, brisk fashion, and he followed her into the kitchen, which was a bright, cheery place, lit by a ruddy fire. An old-fashioned chintz-covered easy-chair on the hearthrug offered a comfortable resting-place, into which the minister dropped wearily, holding out his thin hands gratefully to the glowing heat. Although consumed with curiosity as to the sudden ending of the session meeting, Christina restrained herself until she should have doctored the study fire. She proceeded there with an armful of wood, and quickly a pleasant crackling from the other side of the hall indicated that the fire was set in motion.

When she came back, after carefully closing the door behind her, she stood still in the middle of the kitchen floor and regarded the minister with a comprehensive and anxious look. All at once she seemed to realize that the master she had served so faithfully and long was a feeble old man tottering on the brink of the grave. This thought sent a sudden stab to her heart, and gave certain shrillness to her voice as she repeated the question about the meeting.

"It is not over yet, Christina," said the minister mildly. "Mr. Rattray told me it was the desire of the meeting that I should withdraw, which, of course, I did, at once, understanding that I was the subject which they wished to discuss."

Christina stood silent a moment with her arms folded. A certain hard look came upon her wide, pleasant mouth, and she felt disposed to utter some plain remarks about the Kirk session of Wildershaugh.

"I have known for some time, Christina," said the minister, in a slow, painful voice, "that my services are no longer acceptable as they were to my people. The reason for this, I suppose, is not far to seek. I am old and spent, and they desire a young man in my place."

"If ye are auld and spent, sir," said Christina, indignation and emotion struggling for the mastery in her voice, "in wha's service hae ye spent yoursel' I should like to ken? Eh! I would just like to let them hae my tongue for five minutes in the vestry. I wad Kirk session them! A bonny Kirk session they are, with that upstart Rattray at their head!"

"Hush, Christina," said the minister, mildly, trying to restrain the outpouring of his faithful servant's wrath. "I cannot listen to such words. It is a hard case, of course; but they have right on their side. I will save them the painful duty by sending in my resignation this very night."

"Deed, and ye'll do a heap less," said Christina indignantly. "What for should you resign? Ye have been minister o' Wildershaugh for forty years, and whatever they may say, there's no' a minister in the countryside can preach the Gospel like ye. It's that they dinna like, sir. They want a young man that has neither hope or Gospel in him, so that he may preach to suit them, Pharisees that they are!"

"Christina," said the minister tremblingly, "will you hold your peace? I know very well that your words are actuated by your devotion to me; but they are not becoming, and I pray that they may not be true. See if my fire has kindled, in order that I may go to my own room."

Thus rebuked, but not at all humbled or convinced, Christina bounced into the study and gave the unoffending fire a vigorous poke. The minister followed her there, and drawing in his worn leather chair to the fire, sat down, not giving Christina the slightest encouragement to remain or to utter another word.

About half an hour later a loud and imperative knock came to the front door, and Christina, with a very forbidding look on her face, made haste to open it. Her expression did not become pleasanter as she recognized the figure of Alexander Rattray, the chief merchant and leading resident of Wildershaugh, as well as ruling elder in the Kirk session.

"Good evening, Christina," he said affably; "is the minister in?"

"Fine ye ken he's in," she snapped. "I wonder ye dinna think black, burning shame o' yoursel', Sandy Rattray, to stand there and ask if he is in, kennin' what your errand is!"

At this unexpected outburst the merchant's rubicund face reddened a little more.

"I do not wish to hear any of your impertinence, woman," he said angrily; "and it shows how very little control the minister has over his own household when you would dare to speak in such a manner to me. I shall not fall to complain to him about it."

"Oh, ye can say what ye like about me, my man," said Christina in lofty scorn. "It'll neither mak' me up or down wi' the minister. Ye're a bonnie lot to haud a meetin' to send the minister away; and I hope he'll stand on his rights and snap his thoomb at ye. Fine ye ken he can bide if he likes."

These words goaded the merchant into such anger that he could not trust himself to speak further with the woman. He therefore brushed past her and, without knock or ceremony, himself opened the minister's study door.

Mr. Gilruth, having heard the voices at the door, stood up expectantly when the elder entered. There was a silent dignity and pathos in the old man's attitude and look which made a certain impression on the sordid soul of the man who had striven so hard to serve his own ends.

"I have come, Mr. Gilruth," he said, rather quickly, "to intimate to you the result of the meeting."

"I am waiting to hear it, sir," said the minister quietly. "After a good deal of discussion, Mr. Gilruth, the meeting have unanimously come to the conclusion that it will be in the best interests of the church to appoint a colleague for you without delay—a colleague and successor," repeated the merchant pointedly. "And it has been decided to offer you a retiring allowance."

"How comes it that you alone bear the decision of the meeting to me, Mr. Rattray?" inquired the minister mildly. "It is usual for two elders to wait upon the minister on such an important occasion."

"Well, to tell the truth, sir," said the merchant with a hint of impatience in his voice, "no one else would come. Of course, there is a good deal of feeling in the matter, and we are all prepared to admit that it is a little hard on you; but at the same time the interests of the church have to be considered, and, without wishing to hurt your feelings, it is my duty to point out to you that something must be done to get a hold of the young members of the congregation, or they will be lost to us altogether."

"You think, then," said the minister, with a slight sad smile, "that the interests of the youth of the church have suffered during my ministry?"

"Well, you see, sir," said the merchant, with an assumption of greater knowledge, "you know as well as I do that young minds require different mental and spiritual food from those who are old and more experienced. It is necessary that to keep the hold of these young minds a minister should march with the times—should be up-to-date, as it were. You follow me, I hope."

"I follow your words certainly," said the minister. "Their special significance for me at the present

moment is that I am out of date. Well, it may be so; but, so far as spiritual matters are concerned, Mr. Rattray, I would remind you that there is only one Gospel, and that no man dare tamper with it. It has been found sufficient for young and old through all ages, and though many false doctrines have been offered to us, none have ever shaken that blessed Gospel at its foundations. It still remains the only antidote for human pain and the only salvation for human souls."

"That's all very well in the main, Mr. Gilruth," said the merchant, a trifle impatiently, "but that is wandering away from the point. I am sure that you will not wish to make the position of the church at this crisis more painful than it need be. It is the wish and decision of the congregation that some change should be made, and that at once. As you know we are far from being a rich congregation, and when it is proposed to offer you continued residence in the Manse and fifty pounds a year, I am sure that you must acknowledge that the church is acting as generously as it can be expected to act."

"Oh, yes, that is all right," said the minister with difficulty. "I shall be much obliged to you, Mr. Rattray, if you will withdraw; I prefer not to discuss these details with you. After all, they are immaterial, and do not affect the fact that my ministry in Wildershaugh is over. You can go back to the Kirk session, if they are waiting the result of this strange interview, and tell them that they will hear from me in the course of the next four-and-twenty hours, and I would prefer not to have any further talk with you or any of them on the matter."

"I see that you are not going to accept the inevitable gracefully," said Rattray, who had a coarse strain in him and could not understand the peculiar bitterness and humiliation of which the old man's heart was full. When he would again have spoken, however, the minister, with a peremptory wave of his hand, indicated the door, and promptly rang the bell for Christina to show the unwelcome visitor out.

"I see that you are harboring a personal resentment against me, Mr. Gilruth," said Rattray, somewhat sourly, as he moved toward the door, "which I must say is neither justified nor fitting in the circumstances. I have long known, of course, that you have personally disliked me—jealous a little, perhaps, of my growing influence in the place."

Rattray paused suddenly, for the usual mild and gentle expression on the minister's fine face had changed to one of righteous anger.

"Sir," he cried in a voice of thunder, "I will not bandy words with you. What you are I neither know nor care. You are answerable for your deeds only to your Maker, as I am. He will hold you responsible, I doubt not, for your insult of this night to a poor, feeble old man."

With that Christina opened the door, and Rattray was thus prevented uttering further speech. When he had withdrawn the minister walked swiftly to the door and locked it after him. He was ashamed and pained by his momentary outburst, and yet he was but flesh and blood, and the man's insolent and patronizing demeanor had been more than he could bear.

He threw himself into his chair again and covered his face with his hands. Great hot tears, wrung from the depths of a wounded heart, forced themselves between his thin fingers and fell unheeded to the floor. For forty years he had gone in and out among the people of Wildershaugh, sharing their joys and sorrows, spending himself in their service, and now they would none of him. He had given them his youth, his best work, his means, reserving barely enough to cover his simple needs; and, lo! now that he was old and infirm they cast him off. Though he did not believe that the voice of Rattray was that of the whole congregation, the fact that a session meeting had been called to discuss the deposition was significant of the attitude of at least a portion of the people. He had no redress, nor did he wish to seek any. To his keen, proud, sensitive heart, the only course open to him was to gird up his loins and go. But whither? Well did he know that in the great busy mart of life there is no room for the old; that even the middle-aged have to jostle and push for standing-room. The world and its rewards are for the young, the vigorous, the buoyant, not for such as he. He was absolutely penniless. Only yesterday he had given the last five pound note of his quarter's salary to a poor woman who, unless succor came, would be homeless.

The old man shivered before the warm glow of the fire, thinking that soon he might be numbered with the out-cast and the homeless. Then a strange sweetness seemed to filter through the gloom of his awful desolation, and a new sense of kinship with the persecuted Christ raised him high above the woes of earth and set him within the Holy Place. "The foxes have holes, the birds of the air have nests but the Son of Man hath not where to lay his head." "Behold the hour cometh, is now come, that ye shall be scattered, every man to his own, and shall leave

me alone." "My death."

These words, wrung from the old man's mind, were the words of the Lord. And then, of the past hours he had lived, he saw a packet which had sprung afresh in his white face, upon which peace.

Becoming conscious in his chair, "It is you, Christina, I dreamed I was in his back to earth."

"Umph! I didn't dream of it. The Lord then she handed fully opened first was very official-looking had adjusted his spectacles he shook his head. "I don't seem to 'Read it aloud.' She took it from a voice which took proceeded.

"DEAR SIR: We firm in Kimberley, terms of the will of city, and some time Lanark, you are the Syme, whose personal coo. is left absolute inclosed letter. written we have been asked instructions, we are,

The inclosed letter fingers and read with his heart, yet it rebuffed.

"DEAR MR. GILRUTH: Wat Syme, but he had that you paid twenty once to save him from chance. I never for day at the Broomfield out here, it is clean to spend it—every person seems hard to die which how I'm not afraid. have been able to bell And that is another a wastrel everybody a good one. So grateful.

"Cast thy bread up after many days," said renewed faith in his clasped his hands in words fell tremblingly mine unbelief.—The

Say

The Rev. Lyman Beecher, was accustomed sometimes, when he would beg the privilege. He sharpened his own

One day he left his and in his shirt sleeves large pile of wood to his job without being rec his head significantly the wood asked Dr. Bee

"Yes," was the reply. "Do you work for old?"

"What coat of an old?" "Oh! pretty much li enough to work for."

"Tough old chap, isn't he?" "Guess so," said Bee upon him."

"Where can I get a s the wood.

"Don't know, unless Calling the next day fresh from the hands of find that Dr. Beecher h

"Oh!" said the Doctor to buy my saw. You c have some of your wood

Student

The time has come v for the ministry at Roc asking for opportunities vacation. Several of th siderable experience in ordained. Any mission or Prince Edward Island of one of these brethren at the earliest date p pastors who are planni supplies, or some chur burdens of their pastors few weeks? Application

A. C. Wolfville, N. S., March



me alone." "My soul is exceeding sorrowful, even unto death."

These words, wrung from the Master in the Gethsemane of his brief earthly life, followed each other through the old man's mind, bringing soothing comfort with them. And then, being strangely worn out by the strain of the past hours he fell asleep.

So Christina found him when she brought in a bulky packet which had come by the evening's post. Tears sprang afresh in her wet eyes as she surveyed his worn white face, upon which God had laid the seal of his own peace.

Becoming conscious at length of her presence, he stirred in his chair and opened his eyes.

"It is you, Christina," he said with a smile. "I dreamed I was in heaven, and I am not fain to come back to earth."

"Umph! I dinna wonder; but it'll come right, sir, dinna fear. The Lord'll be mindfu' o' his ain."

Then she handed him the letter which she had carefully opened first with the ivory paper-knife. It was a very official-looking document, and after the minister had adjusted his spectacles and studied it for a moment, he shook his head.

"I don't seem to comprehend it, Christina," he said. "Read it aloud."

She took it from him, nothing loth, and read aloud in a voice which took a triumphant and joyous note as she proceeded.

"48, Castle Street, Edinburgh,

"October 28, 18—

"DEAR SIR—We are instructed by our corresponding firm in Kimberley, South Africa, to inform you that, in terms of the will of the late Mr. Walter Syme, of that city, and some time of Wildersburgh, in the county of Lanark, you are the sole legatee of the late Mr. Walter Syme, whose personal estate, amounting to about £12,000, is left absolutely and unconditionally to you. The inclosed letter, written by Mr. Syme on his death-bed, we have been asked to forward to you. Awaiting your instructions, we are, yours faithfully,

"REID, MOWATT & REID."

The inclosed letter the minister took in his trembling fingers and read with great wonder and thanksgiving in his heart, yet it rebuked him for his momentary lack of faith.

"DEAR MR. GILBERT—Perhaps you have forgotten Wat Syme, but he has not forgotten you, nor the fact that you paid twenty pounds out of your own pocket once to save him from disgrace and give him another chance. I never forgot the words you spoke to me that day at the Broomielaw, and though I have made money out here, it is clean money, and you need not be afraid to spend it—every penny is my own honest earning. It seems hard to die when a man is in his prime, but somehow I'm not afraid. Since the day I parted from you I have been able to believe that there is a merciful God. And that is another and the greatest service you did to the wretched everybody had a bad word for, and nobody a good one. So good-bye till we meet again. Your grateful,

WALTER SYME."

"Cast thy bread upon the waters and it shall return after many days," said the old man with the glow of a renewed faith in his weary heart. After a moment he clasped his hands in the attitude of prayer, and these words fell tremblingly from his lips: "Lord, help thou mine unbelief."—The Quiver.

Sawing Wood.

The Rev. Lyman Beecher, father of Henry Ward Beecher, was accustomed to saw wood for exercise, and sometimes, when he had no wood of his own to saw, he would beg the privilege of sawing wood for a neighbor. He sharpened his own saw, and was very proud of it.

One day he left his home en dishabille, without cravat, and in his shirt sleeves, to see a neighbor who had a large pile of wood to be sawed. Dr. Beecher took the job without being recognized by the owner. Nodding his head significantly at the opposite house, the owner of the wood asked Dr. Beecher if he lived there.

"Yes," was the reply.

"Do you work for old man Beecher?"

"Yes."

"What sort of an old fellow is he?"

"Oh! pretty much like the rest of us—a good man enough to work for."

"Tough old chap, isn't he?"

"Guess so," said Beecher, "to them that try to impose upon him."

"Where can I get a saw like that?" said the owner of the wood.

"Don't know, unless you buy mine."

Calling the next day on the minister, who was then fresh from the hands of his wife, he was astonished to find that Dr. Beecher had been sawing his wood.

"Oh!" said the Doctor, "you are the man that wanted to buy my saw. You can have it for nothing, only let me have some of your wood to saw!"—Selected.

Student Missionaries.

The time has come when our young men, preparing for the ministry at Rochester, Newton and Acadia, are asking for opportunities to preach during the summer vacation. Several of these men have already had considerable experience in the ministry, and some are ordained. Any mission field or church in Nova Scotia or Prince Edward Island desirous of securing the services of one of these brethren should write to the undersigned at the earliest date practicable. Are there not some pastors who are planning for a long vacation who want supplies, or some churches who want to lighten the burdens of their pastors by giving them assistants for a few weeks? Applications are requested from all such.

A. COHOON, Cor. Sec'y. H. M. B.

Wolfville, N. S., March 16th.

The Young People

EDITORS, J. D. FREEMAN, G. R. WHITE. Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

Cor.-Sec'y, Lena Benjamin, (re-elected); Treas., Alice Davidson, (re-elected). COR.-SEC'Y.

A Timely Suggestion.

A newsboy was passing through the cars trying to dispose of his wares. Two passengers were engaged in conversation. One of them, a prominent grain merchant of B—, became irritated by the frequent calls of the newsboy who, however persistent he might be, had been thoroughly polite, and not unduly obtrusive. Turning to his companion, who had answered the boy each time courteously with a "No, thank you," the merchant said: "I don't allow those fellows to bother me in that way. I'll stop him next time." The boy over-heard the remark, and gave a knowing look. In a few minutes he returned with some books, and calling over the names of a few said: "Can I sell you something to read, sir?" "No, get away," growled the merchant. Before he turned away the boy said: "Have you seen the latest book out, sir—"The Habits of Good Society?" There was a marvellous twinkle in the eye of the newsboy as he said it, and the suggestion of a smile on his face, while the flush that mounted to the face of the merchant told that the retort had stung him.—Baptist Union.

Rejoice and be Glad.

A somewhat startling theory of the emotions is advanced by Professor James, of Harvard. He contends, in brief, that the expression of a particular emotion is its cause rather than its outcome. For example, the man does not run from a superior foe because he is afraid, but fears, rather, because he runs. Similarly, we are pleased when and because we smile. This latter assertion has given rise to a school of practical philosophers who urge those to laugh who wish to be happy. This is not a sovereign recipe, and there is danger of placing undue emphasis upon it for

"A man may smile, and smile, and be a villain," yet it has educational value. The soul of the Christian should "rejoice itself in fatness" as naturally as the well-poised nervous system and healthy tissues of our physical being express themselves in the buoyant step and sparkling eye. "Gertrude, dear," said a sympathetic little fellow to his still small sister, who lay tossing with fever, "Gertrude, dear, won't you laugh at me?" A petulant shake of the head was the only response. A disappointed look crept into the boy's face; then he brightened and said: "But you'll laugh when you get well, won't you, Gertrude?" And the sick child's eyes beamed in anticipation of future mirth as she nodded assent. The heart, if not the lips, can smile in the midst of trouble. To be Christ's disciple is fullness of joy. Feed that joy by expressing it.—(E. E. Chiver Baptist Union.

Our Juniors.

Violet.

Dear little violet,  
Don't be afraid!  
Lift up your eyes  
From the rock's mossy shade!  
Down through the sunshine  
Wings flutter and fly—  
Quick, little violet,  
Open your eye!  
Hear the rain whisper,  
"Dear violet, come!"  
How can you stay  
In your underground home?  
Ha! though you care not,  
For call or for shout,  
You troop of sunbeams  
Are winning you out.

—Lucy Larcom.

True Nobility.

For this true nobleness I seek in vain,  
In woman and in man I find it not;  
I almost weary of my earthly lot,  
My life-springs are dried up with burning  
pain;  
Thou find'st it not? I pray thee look  
again,  
Look inward, through the depths of  
thine own soul,  
How is it with thee? Art thou sound  
and whole?  
Doth narrow search show thee no earthly  
stain?  
Be noble! and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own:  
Then wilt thou see it gleam in many  
eyes,  
Then will light around thy path be shed,  
And thou wilt nevermore be sad and lone.

—James Russell Lowell.

Notice. The Executive Committee of the Maritime B. Y. P. U. —in accordance with provision of Art. VIII.—hereby give notice of the following proposed changes in the Constitution as adopted in Convention at St. John last year, viz.:

- 1. That "A Junior Superintendent" be added to the list of officers in Sec. I., Art. IV.
2. That clause, "Young Peoples Societies," in Sec. VI., Art. VI., be amended to read "Baptist Young Peoples Unions." — H. G. ESTABROOK, Sec'y.

Gaspereau, N. S., B. Y. P. U.

Our Union has just closed its second year since its re-organization. During this time our number has been gradually increased, until we now have thirty-seven active and nine associate members. Each week, in addition to the regular devotional service, we have an evening set apart for study of Sacred Literature Course. This year we have begun holding Conquest meetings, which have proved not only interesting, but have been highly beneficial in awakening a desire in those participating to have a more thorough knowledge of mission fields and their work. We enter upon our third year with the earnest desire that it may be one signally marked by increased spiritual power; so that our humble band may not only hold its own in the Master's army, but be able also to take the aggressive. At the semi-annual business meeting, held April 1, the following officers were elected: Pres., Mrs. J. Millet, (re-elected); Vice-Pres., Flora Benjamin; Sec'y, Florence Selfridge;



Foreign Missions

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

To Mr. Sanford and Mr. and Mrs. Gullison that their hearts may be made to rejoice by seeing the heathen brought to Christ.

The last missionary meeting of the season in connection with the W. M. A. S. of St. John was held in Carleton on Tuesday. The occasion was one of special interest, good attendance at both sessions. A most interesting programme. The tea and social hour very enjoyable, the collection over \$13. These meetings have been held in all the Baptist churches during the winter and we are so glad to report an increased interest in the subject of missions. They have all proved both profitable and interesting. New workers are coming in and this greatly encourages us. We have introduced our Mission Bands into these meetings and find it a great success. Helpful and stimulating to both old and young. It is quite evident that the parents must be reached through the children. The Mission Bands in connection with each church have had special services of various kinds and are raising money to support Native preachers, Bible women, or children in the Mission Schools. During the months to come, while the members are scattered and meetings postponed, may the work not be forgotten in thought or prayers; but the vacation be wisely used in gaining knowledge that shall make us more efficient workers in the future.

A Message.

I. TO DOUBTING CHRISTIANS.

"Wherefore do ye doubt?" Are missions a failure? What constitutes success? Surely not the largest ingathering in the shortest period for the world is full of religious wrecks of structures built with untempered mortar on the sand; nor in conversions at the cheapest cost per capita. Getting a flock is important, feeding them equally so. Evangelization without edification often results in evaporation, hence Christian education has a larger place than formerly in missions, in order to produce capable leaders from and for every people.

Is there doubt and misgiving because highest expectations have not always been realized? Yet in many cases have they not been exceeded?

2. TO UNCONCERNED CHRISTIANS.

Whose business is it if not yours to give and live for the extension of Christ's kingdom? By what law is any redeemed soul exempt? You have ability; with it goes responsibility, now and at the day of judgment. Have you no heart for that for which our Lord agonized in Gethsemane, and on the cross died literally broken-hearted? The epitaph of many a defunct church composed of such members might properly be "Died of heart failure."

Non-participation, particularly in times of stress, is dishonorable and punishable. Inexcusable sins of omission are serious matters. For not coming up to the help of the Lord, Meroz was cursed bitterly—for doing nothing. For not using his Lord's talent the slothful servant was denounced and punished as a "wicked man"—for doing nothing. For their benevolent inactivity on earth when they had ability and opportunity to do good, men of judgment will be startled by the Master's words: "Because ye did it not, depart from me"—for doing nothing!

What saith the Scriptures? "See that this grace"—the grace of liberality—"abound in you also." If liberality is a Christian grace, is not Christian illiberality—a disgrace? Is not the name of Christ dishonored by the vast mass of believers who have money for everything else but none for missions?

3. TO THE OLD GUARD.

These are they who for long and strenuous years, generously, self-sacrificingly, unflinchingly, heroically, have borne the brunt of the battle; who through many a dark day stood by the standard lovingly, loyally, right loyally. We revere you. Words fail to express our appreciation, our admiration of you. From foreign lands, the redeemed will rise up to call you blessed; will gather to greet you in glory; best of all, reward above all, will be the Master's words: "Well done, good and faithful servants, enter into the joy of your Lord."

4. TO THE BAPTIST YOUNG PEOPLE.

All hail! The veterans are waiting for you; the places of the fallen worthies are waiting for you; the world wants you, your youthful buoyancy, energy, hope; the consecration of your powers and possessions to the Master's service. We greet your coming into the kingdom for such a time as this. Verily God's hand is in it. We

expect much from you. Gird yourselves for the conflict Great as are the achievements of the nineteenth century, through the power of the Divine Spirit greater things shall ye do in the twentieth. To the task then, knowing that it is "not by might, nor by power, but by my Spirit, saith the Lord."

5. TO ALL:

Then, even now, O people of the living God, to your knees! For a great refreshing from on high, let there be such a bowing of Maritime Baptists before the Throne as they have never known! Let us then to our knees—officers of Societies, heads of Christian institutions, Boards of managers, pastors, and all members of churches, men and women, old and young, in fervent supplication: for, "Unless the Lord build the house they labor in vain that build it."

In this crisis, at this very moment, when at our wits' end, to Him "who is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work" to Him unitedly let our message of fervent supplication arise: "God be merciful unto us, and bless us, and cause His face to shine upon us, that thy way may be known upon earth, thy saving health among all nations."

Foreign Mission Board.

NOTES BY THE SECRETARY.

All power is given unto me. "Go—Preach my Gospel—to every creature." In these words of our Lord spoken with the freshness of the resurrection morn upon Him and the might of the risen God within. He bids His followers look out upon the world—the whole world as the field for conquest. "Into all the world," no limitation is prescribed or permitted—no place is given to prudential considerations of distance or difficulty—there are no favored nations. The whole field is to be covered with the seed of the Kingdom, every rod is to wave with a golden harvest. "Into all the world." This is the command of the risen Lord uttered in the night which He won by His cross. It forever determines the duty of the church. When the King shakes a decree He waits but for our obedience.

Our mission then is one of evangelization. We are not called upon to convert everybody or anybody for that matter. We give the people in our land free schools, though not everybody that goes to school will turn out a scholar. We are to give the community a free gospel though not every hearer becomes a convert. While it is nowhere promised in the Word that everybody who hears the gospel shall be converted—yet it is true that great results will follow the missionary efforts of the church of God.

Already results that rival Pentecostal wonders have been realized. McKay at Formosa gathered 1200 converts at the Lord's table on the 12th anniversary of his advent to that island. William Johnstone saw Sierra Leone transformed into a Christian state within 7 years. Dr. Clough at Ongole baptized 10,000 converts in 3 months in 1878. The South Seas were christianized in 40 years from Tahiti to New Guinea. A 1000 spires displaced cannibal ovens in the Fiji group in less than one-half century.

The time for trifling is past; we must go to work in dead earnest. The time for defensive movements is past; we have something better to do than to use spades and throw up earth-works and trenches. Out from behind all walls where we have sought shelter from the fire of the foe, let us move with all the weapons of aggressive warfare and drive back the enemy by the boldness and promptness and unity of one combined movement. The best defence of missions is an energetic prosecution of missions. Let the Word of God be scattered in every part of the field, let the children of the kingdom sow themselves side by side with the Word of God that dying, if need be, the good seed may spring up and bear fruit, some thirty, some sixty and some a hundred fold. Let no part of the world be left without the gospel with its life-giving message, let money be poured out in rich abundance that all whom God makes willing may be sent forth into the harvest field. But above all let there be such a coming together on the part of God's people, such a prayerful devotion to Him and such consecration to His service, that heaven's windows shall be opened and a new outpour of the Holy Ghost shall descend upon the churches of Jesus Christ. Oh, how much need there is of this all over our land!

The whole world lies before us discovered. There remain but few lands to be explored. The wastes of heathenism have been traversed. Even the dark continent has been penetrated and its secrets disclosed. There is scarcely a region that is inaccessible to the gospel. The keels of our ships can touch scarcely a strand where the missionary's foot may not tread. When our Protestant mission began, writes Mr. Johnston, "China was hermetically sealed. It was death to preach the gospel in Japan. India was closed against all missionaries. Carey had to seek shelter in a little plot of ground owned by a native power. South America was tabooed by the church of Rome. The difficulties experienced by African travellers were enough to deter the most

adventurous, and Asia Minor was inaccessible, while Mohammedanism stood in its pride and independence." Now all this is changed. God has wrought revolutions. The empires of the world are now under the sway or amenable to the influences of Christian powers. To Him be all the praise. Brethren let us fall into line—let all of us do so, and see the day-star arise.

"The Spaniard in History" is the title of a book now in preparation and soon to be issued by the Funk & Wagnalls company, New York. The book is written by Rev. James C. Fernald, of the editorial staff of the "Columbian Cyclopaedia," author of "A Study of the Inquisition," and numerous other important books. Mr. Fernald is well known also, as Editor of the Student's Standard Dictionary, and associate editor of the great Funk & Wagnalls Standard Dictionary. He has made the history of Spain and her colonies a special study for many years, and will give a brief resume, in this work, a sketch of the origin and character of the Spanish race, the rise of the modern Spanish monarchy, the conquests methods of warfare and diplomacy, the settlement government, and treatment of colonies and colonists of Spain from the discovery of America to the present time. His work shows conclusively that the long series of oppressions and cruelties in Cuba are but the consistent development and outcome of Spanish policy; and in accordance with the character of the Spanish nation, as manifested in its history for more than four hundred years, and especially in the oppressions and massacres in the Netherlands, and the devastating and well-nigh exterminating conquests of the West Indies, Mexico and Peru. The book will be attractively bound in cloth with a cover design by George Wharton Edwards, and will contain two large maps, each 14x21, printed in five colors, one of Spain and the other of Cuba. The book will be published about May 1, and will sell for 75 cents.

King Humbert of Italy has decided to gather together all the artistic furniture of the various palatine chapels of the Kingdom of Italy—that is to say, of Turin, Monza, Mantua, Florence, Naples and Palermo. There are invaluable pieces in them, many of which are little known to amateurs, especially in the gold and silver smith's art—original pieces by Benvenuto Cellini and John of Bologna. The King will have them exhibited in the exposition of sacred art which is to be opened soon in Turin.

Build up Health

By nourishing every part of your system with blood made pure by taking Hood's Sarsaparilla. Then you will have nerve, mental, bodily and digestive strength. Then you need not fear disease, because your system will readily resist scrofulous tendencies and attacks of illness. Then you will know the absolute intrinsic merit of Hood's Sarsaparilla. Thousands of wonderful cures of scrofula, salt rheum, dyspepsia, rheumatism and many other forms of disease caused by impure blood prove the great curative power of

Hood's Sarsaparilla

The best—in fact the One True Blood Purifier. Hood's Pills are the best after-dinner pills, aid digestion, cure sick headache, 25 cents.

BAPTIST BOOK ROOM,

Halifax, N. S. The following Sets of Books for Baptist Sunday Schools are recommended, viz.: Crescent Library—60 volumes—Fully Illustrated. Royal Library—50 volumes. The choice of 200 volumes. Guaranteed first-class. Star Library—50 volumes. The Star Library shines for all. Primary Class—No. 1—50 volumes. Profusely Illustrated, Mrs. Bradley, Wilbur and Kennedy are the writers. Grand. Primary Class—No. 2—50 volumes. Contains 443 pictures. These, too, are grand. The Crown Series—6 volumes. Each volume is brimful of pure, elevating thoughts and inspirations.—Central Baptist. Also a number of small Sets of Primary Books by Pansy. Constantly in stock Religious Tract Society Books. When ordering, please enclose a list of books you have, and this will aid us in any selection we may make for you. GEO. A. McDONALD, Sec'y-Treas.

Denomin... Mary's church, F.M., \$7. \$2 65; J town chur F.M., \$6 India, P \$2; Brus \$3.04—\$ meeting, F.M., \$2. St Miss church, Sunday S F.M., \$1; Brusels \$18.35; Co's, Q 1st churc F.M., \$2. Shediac \$10.30; \$150.17; to April Tryon \$4.39; J H and F reported, \$29.97; \$1.69; St. Joh



# Stomach Trouble

Stomach trouble is the common name applied to a derangement of the system which is keenly felt but vaguely understood. It may mean inability to retain food or to digest it. It may mean nausea, pain after eating, fullness, inordinate craving for food, or entire lack of appetite. Whatever it means, there's a trouble, and it's with the stomach. If you have stomach trouble, you will be interested in this letter from a man who had it and was cured by

## Ayer's Sarsaparilla

"For nine years I suffered from stomach trouble. I tried the aid of the best doctors of Philadelphia and Pittsburg, and spent large sums of money, all in vain. One day while waiting a train in Bellaire, O., I picked up a paper with a notice of Ayer's Sarsaparilla. I got one bottle to try it. It did me so much good that I purchased five more bottles. I took four of them and gained in flesh, my appetite improved, and now I can eat anything. My stomach is all right, thanks to the use of Ayer's Sarsaparilla."—CALVIN M. STEVENS, Uniontown, Pa.

### Denominational Funds, N. S., from April 5th to April 13th.

New Tuskett church, \$3; North Preston church, Lake Town section, \$1; Milton church, Queens, \$10.25; Third Yarmouth church, \$4.98; do. special, \$1.49; Brookfield church, Queens, (south), \$11; Sydney church, \$5.55; do. Sunday School, \$1.11; New Harbor church, \$1.68; Cambridge Y.P.S.C.E. for Mr. Gullison's salary, \$10; Brooklyn church Sunday School, church Edifice Fund, 47c; Wolfville church, \$62.93; Margerville section, \$15; Melvern Square, \$19.07; J. G. Nowlan, Havelock, Digby Co., \$2; 1st Baptist church, Halifax, \$56.15; do. church Edifice Fund, \$5; Canard church, \$18; East Jeddore church, \$2.50; Antigonish church, \$21.28; Pugwash church, \$3.40; do. special for compound as per request of Mr. Gullison, \$5.63; Wolfville church, \$2.50; 1st St. Mary's church, \$6.86; Fort Bedford church, \$3.14; Hartford Sunday School, church Edifice Fund, 90c; West Yarmouth church, \$29; Ohio church, \$4.50; do. Sunday School, \$6.80; 1st Yarmouth church, \$26.67; C.W. Sanders and wife, \$15; Milton church, Yarmouth, \$19.25; do. special \$10; Hebron church, \$7.35; South Yarmouth, \$10; Little River, Christian Workers, Arcadia church, \$8; do. Sunday School \$4; Shubal J. Dimock, Newport, \$25—\$440.46. Before reported, \$4395.60. Total, \$4836.60.

### Wolfville, N. S., A. CORDON, April 14. Treas. Den. Funds, N. S.

### Denominational Funds N. B. and P. E. I., from March 1st.

Marysville church, D.W., \$5; Elgin 1st church, S.S.F.M., \$2.80; Mapleton Section, F.M., \$7—\$9.80; Avondale church, F.M., \$2.65; Jacksonville, G.L., \$1.60; Jackson-town church, G.L., \$1.85; Petticoat church, F.M., \$6; Frederickton S.S., support child in India, F.M., \$17.34; Elias Copp, H. and F.M., \$2; Brussels St. church, H.M., \$9.60; F.M., \$1.04—\$12.64; Petitcodiac, per coll. at Q. meeting, D.W., \$7; Havelock church, F.M., \$2.04, G.L.M., \$3.67—\$5.71; Leinster St. Mission Band, F.M., \$11; Havelock church, collected J. W. M., F.M., \$8.30; Sunday School, F.M., \$12; Lebaron church, F.M., \$1; Wilford Corey, F.M., \$1—\$12.30; Brussels St. church Sunday School, F.M., \$18.33; Carleton, Victoria and Madawaska Co.'s, Q.M., H. and F.M., \$10.45; Cambridge 1st church, F.M., \$2, Cambridge 2nd church, F.M., \$2; Mill Cove church, F.M., \$2; Shediac church, F.M., \$5.50, H. M., \$5—\$10.50; St. Stephen church, B.Y.P.U., not acknowledged, H. and F.M., \$10—Total, \$150.17. Before reported, \$1302.64. Total to April 1st, \$1452.81.

### P. E. I.

Tryon church, D.W., \$7; Belmont, D.W., \$4.39; J. E. Robertson, wife and daughter, H. and F.M., \$10—Total \$21.39. Before reported, \$218.58. Total to April 1st, \$239.97. Total N. B. and P. E. I. to April 1st, \$1692.78.

St. John, April 1st. J. W. MANNING, Treas. N. B. and P. E. I.

### Thanks.

Last autumn Rev. Mr. Gross of Grand Falls asked through the MESSENGER AND VISITOR, the sisters of our churches if they would kindly make up some packages of clothing for women and children and forward them to him for distribution among some of the poor settlers in the forests of Victoria county, where he went ministering to their spiritual needs. I do not know of any church that responded to his appeal except the Carleton Baptist church: they sent him a large case of useful articles, for which both he and those to whom he imparted them are very thankful, and wish in this public way to express their sincere gratitude to those dear sisters who so kindly donated the articles. Brother Gross requested me to make this statement for him and the people who shared in these kind gifts.

Carleton, April 20. J. H. HUGHES.

### Notices.

The Shelburne County Baptist Quarterly Meeting, will convene with the Lewis Head Baptist Church on May, 3rd and 4th. We would like to see a large attendance of delegates and ministers.

G. T. McDONALD, Sec'y.

The Annapolis Co. Conference of Baptist Churches will hold its next session with the Baptist Church at Milford May 2nd and 3rd. An interesting programme has been arranged including, besides prayer and social services, papers by Rev. S. Langille, on The Beginning of Pedo-baptism; and Rev. E. L. Steeves, on The Invitation to the Lord's Supper; addresses on subjects of interest by Revs. E. Locke, H. N. Parry and E. P. Coldwell; a discussion on the grouping of the churches, and addresses on Foreign Missions, Home Missions and Education, by Revs. J. W. Brown, J. T. Eaton and L. F. Wallace, respectively, closing with an evangelistic service led by Rev. F. M. Young.

J. W. BROWN, Sec'y.

Nictaux, April 22nd.

The next session of Lunenburg District Meeting will be at Chester Basin, May 2nd and 3rd, beginning on Monday evening with a Platform Temperance meeting. The meetings on Tuesday will be devoted to county business, B. Y. P. U. reports, W. M. A. S. efforts and missions. Rev. J. W. Manning, F. M. Secretary, expects to speak in behalf of the foreign work on Tuesday evening in Chester.

E. P. CHURCHILL, Sec'y.

The St. John and Kings County Quarterly Meeting convenes, D. V., in the edifice of Penobscot Baptist church on the evening of May 6th. Churches will please send delegates.

T. A. LEONARD, Sec'y.

The next session of the Guysboro East District Meeting will be held at Canso, Tuesday and Wednesday, May 3rd and 4th. The programme includes, a sermon, addresses and discussion on a number of interesting and important subjects.

The next session of the Quarterly Meeting of the Baptist churches of Queens Co., N. S., will convene at Liverpool on May 9th and 10th next. Meetings open Monday evening at 7.30 with a B. Y. P. U. session and continue until Tuesday evening. Rev. J. W. Manning, F. M. Secretary will be present and address the meeting.

F. M. CHRISTOPHER, Sec'y.

## THE RAVAGES OF CONSUMPTION.

### The White Plague on the Increase.

The remarkable increase of deaths from Consumption (tuberculosis) within the last few years is now attracting the attention and earnest consideration and study of the leading medical authorities of Europe and America. And the most strenuous efforts are being made to check its further development. Many eminent men suppose that Consumption cannot be cured; but not so with that great scientist and chemist, Dr. T. A. Scovill, who asserts that this terrible malady has never been thoroughly studied in its various bearings; and says that consumptives are constantly being sent to sanatoriums, with the hope of prolonging life for a short time, rather than for the purpose of effecting a cure. Dr. Scovill has made consumption a life-long study; and he claims that not only can life be prolonged, but a complete cure can be effected, even in the last stages. The Siccum Cure is not an experimental remedy, but is the result of laborious study and practice, each ingredient in its composition having been selected for a special and powerful bearing upon the cause of this dreadful disease. His remedies (The Siccum Cure) are persisted in for a reasonable time, a perfect and a permanent cure can be effected.

If the reader is a consumptive, or has lung or throat trouble, general debility or wasting away, do not despair, but send your name, post office and nearest express office to The T. A. Siccum Chemical Co., Limited, 186 Adelaide Street West, Toronto, when three large sample bottles (The Siccum Cure) will be sent you free. Don't delay until it's too late—but send at once for these free samples; and be convinced of the efficacy of this great remedy. When writing for samples say you saw this free offer in the Messenger and Visitor.

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### Think of Clothing.

### Think of GREATER OAK HALL!

We mean to associate those thoughts in ten thousand minds. We mean to do it by simply letting the truth be known.

There is no other way to do it. The truth—Greater stocks than ever before—Greater values—Greater room for selling—Greater selling service—Greater light—all go together and make for you this **Greater Oak Hall**. Suits for men—suits for boys are ready to be looked at.

The tables are full to overflowing—the wonder is where are we going to get buyers for it all. We are going after them—red hot—with red hot the prices and values—that burn an impression into every man and woman who is fortunate enough to TO SEE THEM.

That's just it! You can't see them? You don't live in St. John?

Our Mail Order Department is open to you—the **quickest mail order house in Canada**. Orders filled the day they are received.

Write for samples—tell us what you want and let us take all the chances of pleasing you.

### Men's Suits

The finest line of suits for men ever brought into St. John. Immense variety of Tweeds and Serges in Sack Suits for business and every-day wear—perfect fitting—well tailored—substantially made—\$5.00, \$6.00, \$7.00, \$8.00.

### Boys' Suits

Five thousand suits—hundreds of patterns and styles and the whole stock with less than fifty suits carried over from last season. Practically a new store with a new stock. Sailor suits 75c, \$1.00, \$1.25, \$1.50, \$2.00. Pleated suits \$1.75, \$2.00, \$2.25, \$2.50, \$3.00.

Order by mail—and see how satisfactory it is to do business with us in this way.

## Greater Oak Hall.

Scovill Bros. & Co. SAINT JOHN, N. B.



### Constipation

Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indigestion, bad taste, coated tongue, sick headache, in somnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 25c. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

# Hood's Pills

is the cause of nearly all diseases. As the blood supplies every bone, nerve, muscle and tissue in the body, these parts will be in the same condition as the blood. Unless the blood is absolutely pure the body will be in an unhealthy condition and sickness will be sure to arise. To keep well the blood must be kept pure by using the great blood purifiers.

### IMPURE BLOOD

is the cause of nearly all diseases. As the blood supplies every bone, nerve, muscle and tissue in the body, these parts will be in the same condition as the blood. Unless the blood is absolutely pure the body will be in an unhealthy condition and sickness will be sure to arise. To keep well the blood must be kept pure by using the great blood purifiers.

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### GATES' LIFE OF MAN BITTERS

and SYRUP, which have been tested for the last 60 years, curing many cases of Dropsy, Liver Complaint, Humors and all Blood Diseases.

If you want proof write us for testimonials of those who have been cured by them in the provinces.

Sold everywhere at 50c. per bottle; \$5.50 per dozen, and at wholesale by

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### The Home

#### The Discontented.

I saw the mansions of the rich, I saw their yachts upon the bay, And chafed beneath conditions which Made me keep toiling on, while they Were free to come and free to go, And in my breast I nourish hate, And in my heart I cursed my fate, And magnified my woe!

And so I journeyed home, at night, And as I passed the palace gates, I wailed my ill-conditioned plight, And inly cursed the partial Fates.

And those I loved came out to me, And pointed to my neighbor's door; Pale Death had entered suddenly— The child he worshipped was no more! I kissed their lips, and stole aside, And sought a dark, secluded place, "Oh, God, forgive!" I cried.

—Evangelical Churchman.

#### Those Patched Breaches.

A nicer family I never knew in a pilgrimage of seventy years, through a dozen States of the Union. By instinct, they all were careful of their personal appearance, and by inheritance and mercantile thrift they had ample means in hand.

But this is a world in which the unexpected often takes the form of fact. An investment that promised much was swept away by faulty deed of another party, and the nice family found itself totally bankrupt. Honest to the core, everything was given up to pay off indebtedness, as far as it would go, even the homestead and household goods. An outside friend bid off the homestead and the household goods, and told the family to use them till they were able to pay for them.

A year later I had occasion to pass their cozy country home. The father was away, acting as agent, at good wages, for a strong manufacturing company. The mother was attending to domestic economies. The elder son was at the plough, his breeches liberally patched upon both knees. His two younger brothers were hoeing away with might and main.

Those patched breeches! They told of honest dealing. To me, they seemed a badge of honor, more honorable than any bestowed by King or Emperor! They told of "an honest man, the noblest work of God."

"What of that family?" Prosperity came to them again. A good name they have and a host of friends.—J. H. Brunner, D. D.

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#### "Going Stale."

Sporting men speak of a man or a horse as "going stale." They mean by it that, as a result of carrying the training for a specific exertion, too far, the physical system has lost its elasticity and responsiveness. There is nothing to do but to stop training and let the nerves and muscles take a fresh start. But staleness is not by any means restricted to athletes and race-horses. Probably a good half of the nervous breakdowns that are becoming so common are nothing more than "staleness" carried just a point further. From a burden of worry or overwork the person has become like a bow that has not been unbent for months. The snap, the spring, the elasticity and responsiveness have all gone out of him. We have known persons who appeared to us to have reached just this state in their religious natures. They had entertained one set of ideas so long, and so exclusively and intensely, that they were on the border of monomania or scepticism. It was pure accident which of the two forms their overstrain would take. Now there is one preventive for all this trouble that is worth more than all the pills and nerve tonics and the insane asylums that were ever invented. It is simply to vary the range of your interests, and take time to do it. A hobby horse is absolutely indispensable. An interest that calls a new set of faculties into play—that is what you want. Give your hobby horse a good canter every day, and you will be delivered.—Boston Watchman.

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Cutting Glass Without a Diamond.

All boys, and girls too, for that matter

should learn to use hands and eyes as well as brain. A man without manual skill is, in a sense, as much a cripple as if he had lost his hands; one who has developed his body at the expense of his mind is to that extent an idiot. Nothing is more beautiful than to see the mind active and directing hands, feet, and eyes that use has made skilful. For boys who make aquaria or girls who contrive the beautiful glass handkerchief boxes which brothers love to receive on birthdays, it will be useful to know that it is not necessary to have an expensive diamond or run to the glazier's every time your glass needs to be trimmed.

A sheet of glass—a window-pane, for example—can be cut as easy as a sheet of cardboard. The secret consists in keeping the glass, the shears and the hands under water during the operation. The glass can be cut in straight or curved lines without a break or a crack. This is because the water deadens the vibration of the shears and the glass. If the least part of the shears comes out of the water, the vibration will be sufficient to mar the success of the experiment.

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#### Morning Moods.

It is an obvious fact that very few people arise from their beds in an enviable mood. In short, two-thirds of even the saintliest of the world get up cranky, and demurring at fate, some of their family or associates, for having to arise for an early breakfast and immediate duties of the day.

In such a mutinous frame of mind it is the easiest matter imaginable to find fault with even the best of breakfasts, the most attentive of relatives or servants, and above all, with the unavoidable necessity of having to take one's place in some rank of mental or physical labor for a livelihood.

These morning cranks often spoil the calm and pleasure of a whole day, become chronic, unless the victims thereof master and subdue all such possible moods. Start the day as good tempered as possible. Fault-finding—unless it is really necessary—is a bad habit, and makes many a good person obnoxious to peaceful people.—A. M. T., in Christian World.

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#### Cooking Fruits For Children.

"Baked apples may be used where they agree with children, and a raw scraped apple may be given," writes Mrs. S. T. Rorer on "Proper Cooking for the Nursery" in the April Ladies Home Journal. "Bananas should always be cooked, unless they are very ripe and the skins quite black. To bake a banana nicely you should have a porcelain or granite baking-dish. Strip the skins from the bananas, place them in a dish, sprinkle over a tablespoonful of sugar; add four or five tablespoonfuls of water, and bake in a quick oven for twenty minutes, basting once or twice. Serve warm."

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The Cunard steamers will make Halifax their terminus in the event of war.

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BI Abridged

THE M Lesson Read the who

Come; for Luke 14: 17.

I. THE KING ANSWERED. His former circumstances.

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II. THE M WHICH MADE feast. The w to express "t the festival."

For "the wed are often prot times for an er 27; Judges 14

III. THE B —V. 2. FOR who loves The makes her his to abide in us ever. He is a disappoints us spiritual sense rank, wealth, love, usefulness

IV. THE IN —Vs. 3, 4. 3-VANTS TO CALL Literally, "to those who had is still customa give an invitati but to send ro time to inform things are read COME. They c to come, as i Greek. They w son. They we

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Second. Active REMNANT. T SERVANTS AND FULLY. Insulted AND SLEW THEM had done to ma



The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter.

THE MARRIAGE FEAST.

Lesson VI, May 8.—Matt. 22: 1-14.

Read the whole chapter. Commit Verses 2-4.

GOLDEN TEXT.

Come; for all things are now ready, Luke 14: 17.

EXPLANATORY.

I. THE KING.—Vs. 1, 2. I. AND JESUS ANSWERED. To the feelings awakened by his former discourse, to the needs and circumstances, SPAKE UNTO THEM, the leaders, 21: 45. . . BY PARABLES. By the parabolic form of discourse. By this picturesque method he could best compel attention to unwelcome truths, and make the truth most clear.

II. THE MARRIAGE BANQUET.—V. 2. WHICH MADE A MARRIAGE: i. e., marriage feast. The word in Greek is in the plural, to express "the several parts or stages" of the festival. "Compare our word nuptials." For "the wedding festivities in the East are often protracted for several days, sometimes for an entire week or more, Gen. 29: 27; Judges 14: 12."

III. THE BRIDEGROOM AND THE BRIDE.—V. 2. FOR HIS SON. Jesus the Christ who loves The Bride, his church, woos her, makes her his own, takes her to his home to abide in unspeakable love and joy forever. He is our soul's ideal, and never disappoints us. He has in the highest spiritual sense all that can be desired,—rank, wealth, home, resources, character, love, usefulness, attractiveness.

IV. THE INVITATION TO THE WEDDING.—Vs. 3, 4. 3. AND SENT FORTH HIS SERVANTS TO CALL THEM THAT WERE BIDDEN. Literally, "to call the called," to summon those who had previously been invited. It is still customary in the East not only to give an invitation some time beforehand, but to send round servants at the proper time to inform the invited guests that all things are ready. AND THEY WOULD NOT COME. They could, but they did not wish to come, as is clearly expressed in the Greek. They did not like the king or his son. They were traitors at heart.

4. AGAIN, HE SENT FORTH OTHER SERVANTS, who were "not merely to invite to, but to commend the feast, with a view to create a desire." BEHOLD, I HAVE PREPARED MY DINNER. Not the chief meal of the day, but "the wedding breakfast with which the series of meals connected with the marriage was to begin." This will give even greater precision to the meaning of the parable as applying to these preparatory foretastes of the great feast which the church of God now enjoys. MY OXEN (beesves) AND MY FATLINGS. Smaller animals, as lambs, calves, specially fed for the occasion. ALL THINGS ARE READY; COME. There was no threatening, but only a loving, earnest invitation, as if they might have misunderstood the first invitation, or not realized its value.

The wedding feast was ready. The fullness of the time had come. The world was in the best condition for the coming of Christ. Never before or since has there been so fitting a time,—one government, one language, peace, roads, synagogues of the Jews everywhere.

The servants who invited represented all God's inspired messengers, Moses, and the prophets, and John the Baptist. The "other servants" were Christ himself as a prophet, and his apostles.

The guests were the individuals, who together make "the Bride, the Lamb's wife." The whole Jewish nation had been called of God as his peculiar people, and chosen out from all nations. In our day the guests represent all who have been brought up in Christian families, who have been trained in church and Sabbath school, and in the study of God's Word. They have long been called; and they are again and again invited to the gospel feast.

V. THE INVITATION REFUSED.—Vs. 5, 6.

First, By neglect. 5. MADE LIGHT OF IT. They took no notice of what had been done for them. All was as nothing compared with their FARM AND MERCHANTISE,—to enjoy what they had and to acquire more. Such indifference to a feast given by an earthly king is almost unknown, but it was a true picture of the Jews in Christ's day. They were so absorbed in worldly things that they were indifferent to the message from God which Christ brought. It is also a true picture of the indifference of many modern people to religion, to the spiritual blessings which God offers them in the gospel.

Second, Active opposition. 6 AND THE REMNANT. The rest, TOOK (wield) HIS SERVANTS AND ENTREATED THEM SPITEFULLY. Insulted them, persecuted them, AND SLEW THEM. As the Jewish nation had done to many a prophet in their past

history, and as they were soon to do again to the preachers of the gospel. Active opposition to the gospel had often arisen when it has come in conflict with the evils of the world. Persecution, hatred, reviling, has often been the portion of God's people, even from those who have professed to be his servants.

VI. THE DESTRUCTION OF THE INCORRIGIBLE.—V. 7. THE KING . . . was wroth. Not in a passion, but with an abiding indignation against wrong, against those who not only despised every effort to make them better, but prevented others from coming into the kingdom. It is the feeling that demands punishment. HE SENT FORTH HIS ARMIES. Better, troops, soldiers. Those persons and those forces, whether consciously or unconsciously, whether animate or inanimate, which accomplish God's purposes of judgment. AND DESTROYED THOSE MURDERERS, AND BURNED UP THEIR CITY. This took place literally forty years later, when Jerusalem was destroyed, A. D. 70, and the people were slain by millions, the ground around the city being scarcely able to contain the crosses on which the Jews were crucified. There has been no Jewish nation since. All this might have been avoided if the nation had accepted Jesus as the Messiah.

VII. THE WIDER WELCOME.—Vs. 8-10. 8. THEY WHICH WERE BIDDEN WERE NOT WORTHY. As they proved themselves by rejecting the invitation. The Jews had been trained and guided by God for the very purpose of bringing in the kingdom of God through the Messiah, and when the time came, they refused him. A similar result often follows from those who are organized to do some special work.

9. GO YE THEREFORE INTO THE HIGHWAYS. Or "the partings of the highways," public places, cross-roads, etc., in the king's city—the world.

10. GATHERED TOGETHER ALL . . . BOTH BAD AND GOOD. There is no condition of coming to Christ, but just to come.

It is still the business of all Christians to go out into the highways and hedges and invite all, both good and bad, to come to the gospel feast. The worse men are, the more degraded and sinful, the fewer their opportunities, the more they are opposed to good, so much the more do they need the invitations of the gospel. THE WEDDING WAS FURNISHED WITH GUESTS. Christ's purposes and plans shall not fail. Here we have the assurance of the success of the gospel.

VIII. THE GUEST WITHOUT A WEDDING GARMENT. At the royal marriage of Sultan Mahmoud, a few years ago, every guest invited to the wedding had made expressly for him, at the expense of the Sultan, a wedding garment. No one, however dignified his station, was permitted to enter into the presence chamber of that sovereign without a change of raiment. This was formerly the universal custom in the East. But inasmuch as these garments were very costly, and some of the guests might plead poverty, and thus appear unclad in the great chamber of the king, the cost was defrayed at the Sultan Mahmoud's expense. To each guest was presented a suit of wedding garments. Had any, therefore, appeared before this absolute sovereign without the wedding garment, the Sultan would have deemed his dignity insulted, and his magnificent gifts despised. It would be an avowal that he denied his authority and despised his power.

14. MANY ARE CALLED. Invited with offers of the freest grace, most earnestly, most lovingly, most persuasively. BUT FEW ARE CHOSEN. Few accept and come into the chosen number who partake of the feast. Only a few of the Jews became Christians.

The wedding garment is the robe of righteousness, the new heart, the new spiritual nature, which the Holy Spirit imparts to every one who accepts the invitation.

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clear away all doubts as to the efficacy of Milburn's Heart and Nerve Pills from the minds of the most skeptical. "For several years I have been a constant sufferer from nervous headache, and the pain was so intense that sometimes I was almost crazy. I really thought that my head would burst."

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From the Churches.

KENTVILLE, N. S.—We report for the month—1. Five received into our fellowship, two of these by baptism; 2. A mission school organized among the colored people at Pinewoods and conducted by two of our young sisters; 3. The gift of a baptizing suit for the pastor and a hall lamp for Mrs. Nobles for which our hearty thanks have been tendered; 4. The letting of contract for enlargement and repair of our house of worship.

April 22nd.

VICTORIA BEACH, LOWER GRANVILLE, N. S.—Three more were baptized at Victoria Beach on Sabbath April 17 and many others there and in the adjoining Settlement are seeking the Lord. The church is much revived. Although the work is pressing, I am compelled to suspend my efforts here for the present and seek rest. The field seems white unto the harvest and the need of a faithful pastor for the dear old church is very great.

April 15.

ISA WALLACE

ST. MARY'S BAY, N. S.—We have closed our special meetings in the Barton section of the St. Mary's Bay Baptist Church. We have had quite a refreshing season from the presence of the Lord. Many of the members of the church have been very much revived and wanderers reclaimed. Five new ones gave testimony of conversion, three of these we had the pleasure of baptizing into the fellowship of the church, one the 3rd of April and two on the 13th, and still there are more to follow. I plan to arrange this week for getting my family settled in this field. Brethren remember us in your prayers.

Yours in the Lord, JAS. A. PORTER.

ST. GEORGE, N. B.—Easter Sunday was a good day for us in St. George. Large numbers gathered at the waters edge, and eleven, out of twenty received, were baptized, the ages ranging from 57 to 14 years. The large congregation observed the greatest decorum, and when the right hand of fellowship was given there was scarcely a dry eye in the house. At St. George the meetings are still kept up. Back-sliders are returning and several have expressed a desire to lead a new life. Some of our old members and numbers of the congregation are very ill at this time of writing. Mr. Ludgate Russell of New York, who is spending the winter at his old home here is a very valuable helper.

CARLTON, N. B.—It was with pleasure that we received twelve into church fellowship, April 15th, eight by baptism and four by letter. Also seven have lately been received into the Tusket, and two into the Argyle Baptist churches by baptism. These with the twenty-one reported before make forty-two during the past few weeks. To God be all the praise. Bro. A. F. Baker gave us grand help in all the churches, preaching the gospel with power. He is a laborer that needeth not to be ashamed. May the Lord continue to bless his labors wherever he goes.

MAYNARD W. BROWN.

ST. CROIX, N. S.—The church at this place reports blessings enjoyed during the winter. In December, Pastor Coldwell began to hold meetings, the interest increased as time went on. The power of God's spirit was manifested, the pastor's heart was gladdened by seeing wanderers return and one after another come out and take a decided stand for Christ, and the church rejoiced in the good work. Since then two prayer meetings a week have been sustained, two have been added to the church by letter. Other additions are hoped for. The conferences, held once in six weeks, are well attended. The pastor is thoroughly engaged in the work and his labors are highly appreciated.

CROW HARBOR, WHITE HEAD, COLA HARBOR—It was my privilege recently, by request of the pastor, to visit these churches, preaching and administering the Lord's Supper in each. Bro. F. P. Dresser, who took pastoral charge of the group six months ago, is doing a grand work. He is highly esteemed by the people, and has the work well in hand. The Cole Harbor church has observed the Lord's Supper only two or three times in some eight years, and the other churches not much more frequently. Could the brethren of the more favored churches have gone over the field with me and marked the need of the different communities, they

would have cause to thank God for self-sacrificing men such as Bro. Dresser as well as for an increase of interest in our Home Mission work. F. H. BRALD, Canso, April 21st.

ST. MARGARET'S BAY, N. S.—On the first of January last I took the pastoral oversight of the Second St. Margarets Bay Baptist Church, west side, in addition to those at Indian Harbor and French Village with whom I had already spent a pleasant year in pastoral work. This arrangement gives the pastor of these churches all the work he needs, and taxes his strength to the utmost, but as the people generally are kind and one has the consciousness he is doing the Lord's work, he ought to be thankful. We have in all eleven preaching stations on the field, extending over a territory 50 miles in extent. At all the principal points but one we have neat and well appointed houses of worship, and it is in the interest of that one point that the scribe pens these lines. Black Point is the point in question. It is the centre of the west side of St. Margarets Bay. It has fine natural scenery, good sandy-floored sea bathing facilities and is becoming known as a quiet resting place for summer boarders, for the accommodation of whom increased provision is being made, and when the new church edifice now awaiting the pews and finishings is complete, there will be ample church accommodation also. The new church edifice is pronounced to be "A little gem," in appearance, and as soon as the sum of \$150, is in the hands of the treasurer of the building committee the work will be pushed to completion. The brethren who have engaged in this enterprise are few in number, and have given generously to this, and other similar work elsewhere, but, owing to the financial depression caused by the failure of the fisheries around these shores, they are compelled to appeal to friends to aid them in completing their undertaking. Contributions to this object may be sent to Mr. Caleb F. Hubley, Black Point, St. Margarets Bay, or to the undersigned, and all sums so contributed will be thankfully received and duly acknowledged in this paper. Yours in the work, A. E. INGRAM.

PORT HILFORD FIELD.—On this large field we find it impossible to hold special meetings at any one place without neglecting the work at other points. Yet occasionally we find souls pressing their way into the kingdom. On Jan 23rd Sister Mrs. Lemuel Suttis was received by baptism, and on April 18th Sister Emma Hewitt. Our congregations at Port Hilford are good, Sunday School well attended, and the young people are deeply interested in the Mission Band. This church hopes to raise \$60 during the year for denominational work. At Sonora our baptisms have been Bro. William McGrath and wife, Bro. Joseph Brehaut and Sister Grace Darling Dickson. Here the field seems white unto the harvest. May the Lord give us the ingathering. This small church is aiming to pay \$30 for denominational work. Little Hope church is hopeful. Our new meeting house at Fisherman's Harbor, though not finished, is comfortable to worship in. We expect to see it finished this summer, while our people at Beckerton are planning to worship in their new house in the near future. Sisters Mrs. John Beaswanger and Mrs. Jas. Green have been baptized into the fellowship of the Little Hope church and Sister O'Hara received by letter. At Wine Harbor we have organized with only nine members. The beautiful new house of worship is owned by the Presbyterians, Baptists and Episcopalians of the place. A Mission Band has been recently organized and the people are willing to work. We would give an evangelist or general missionary a hearty welcome to labor with us for at least a few weeks. We have also done some work at Sherbrooke and Goldenville. Our people in these places have a claim upon us. How much we need more laborers. R. B. KIRLEY.

NEW GLASGOW, N. S.—In your issue of the 13th, page 7 is a little poem entitled "Feathered Arrows—Whichever Way," and credited to "Woman's Record." It is no disparagement to that paper if I call attention to the fact that the author is Caroline A. Mason, in "The Lost Ring and other poems," where it appears under the title of "En Voyage." Good things often find their way into print without proper credit. J. E. SIMONDS.

Sunday School Convention.

The 44th semi-annual session of the Yarmouth Co. Baptist Sunday School Convention was held at South Ohio, April 7th, at 10 o'clock a. m.

The first half hour was spent in social worship, led by Rev. W. F. Parker. Gospel hymns were sung and the 40th Psalm read, and a profitable half hour was spent after which President Robert Rose took the chair. The minutes of the last session were read and approved; Brethren James Crosby and George Spinney were called on by the President to read the letters and reports from the schools. 18 schools reported, showing an enrolment of 1595 scholars, with an average attendance of 960. No report was received from 5 schools, viz: Lake George, Beaver River, Gavelton, Argyle Head and Pleasant Lake.

Amount of money collected for school purposes, \$248.36; Amount of money collected for missions, \$208.49; No. scholars pledged against intoxicating liquors, 796; No. scholars pledged against tobacco, 647; No. scholars baptized during half year, 38.

Some discussion arose as to the advisability of the pledge against profane and vulgar language adopted at our last session. After the matter had been thoroughly ventilated, the position taken at our last session, was unanimously reaffirmed. Then after a free discussion of methods of work in our schools, the following resolution was adopted: Resolved, that this convention request the executive committee to bring before it, at its next session, some of our local talent, and if possible a specialist to show us the best methods of imparting Bible knowledge.

Afternoon session opened at 2 p. m., by singing "Laborers of Christ arise," and prayer by Rev. W. F. Parker. A very practical paper on the "Best methods of memorizing Holy Writ," was presented by Rev. J. H. Foshay, which was spoken to by Pastors W. F. Parker, C. P. Wilson, D. H. McQuarrie, P. S. McGregor, J. H. Saunders, E. P. Churchill, Bro. H. M. Patten and others. The following resolution then passed: Resolved, this convention desires to urge upon the parents, superintendants and teachers of the Sabbath Schools of Yarmouth Co., the duty of impressing upon the attention of those who come under their charge, the necessity of memorizing the Sacred Scriptures. Rev. J. H. Saunders then read a paper on "Order and Discipline" in our schools; what it is, and how it is done, why it is necessary. Rev. C. P. Wilson then favored the convention with a paper on "Sabbath School Libraries" giving some excellent suggestions in the selection of solid books, helpful to scholars and teachers in the study of God's Writ. Spoken to by Pastors J. H. Foshay, D. H. McQuarrie, J. H. Saunders and W. F. Parker. Visiting brethren Evangelist Baker and E. P. Churchill were invited to a seat in the convention. The location of the next convention was left with the executive committee. The office of secretary being vacated, the executive committee were requested to fill the vacancy. The usual vote of thanks to the people of Ohio, for their kind care of the delegates, was passed all feeling this a very pleasant and profitable session, closed with prayer by Pastor J. H. Foshay. The B. Y. P. U. had a very interesting meeting in the evening. E. C. SIMONSON, Sec'y.

Tusket, April 8th.

Scott's Emulsion is not a "baby food," but is a most excellent food for babies who are not well nourished.

A part of a teaspoonful mixed in milk and given every three or four hours, will give the most happy results.

The cod-liver oil with the hypophosphites added, as in this palatable emulsion, not only feeds the child, but also regulates its digestive functions.

Ask your doctor about this. 50c and \$1.00; all drug stores. SCOTT & BOWNE, Chemists, Toronto.

ROYAL BAKING POWDER Absolutely Pure. Royal makes the food pure, wholesome and delicious.

Rev. Dr. Keirstead preached to the German St. congregation last Sunday. On Friday evening of last week he lectured to the students of New Brunswick University, Fredericton on The University, the Fortress of the higher life of the People.

SPRING GOODS. Have all arrived, and the mild weather of March started spring trade in good style. Good qualities are in demand. We observed this all last year. Customers bought good suits and overcoats, said they had experimented in cheap stuffs long enough. We keep good cloths and trimmings because we have experience in buying—employ skilled tailors—possess every facility for fine tailoring—and our prices are moderate. Send a card for our new booklet. A. GILMOUR, Tailor. 68 King St. St. John.

Why Use Paper? When our metal finish will give you more enduring and economical satisfaction. Our EMBOSSED METAL PLATES. One of many designs. Make the handsomest interior decoration you can find, and are also fire-proof and fire-secure. Let us have an outline showing the shape and measurement of your ceilings and walls and we will send you an estimate with full information about this reliable, up-to-date finish—the best for any building. Metallic Roofing Co., Limited, 1196 King Street West, Toronto.

Radway's Pills. Always Reliable, Purely Vegetable. Regularly tasteless, elegantly coated, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the stomach, bowels, kidneys, bladder, nervous diseases, dizziness, vertigo, obstinacy, flatulency, etc. Female Complaints, Biliousness, Indigestion, Dyspepsia, Constipation. ALL DISORDERS OF THE LIVER. Observe the following symptoms resulting from Diseases of the Digestive Organs: Constipation, Inward Piles, Paleness of Blood, in the Face, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, choking or Suffocating sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Debility or Weakness, Yellowness of the Skin and Eyes, Pain in the Side, Heat, Limbs, and Sudden Flashes of Heat, Burning in the Flesh. A few doses of RADWAY'S PILLS will free the system of the above-named disorders. Price 25 cents per box. Sold by all Druggists or sent by mail. Send to DR. RADWAY & CO., 788, St. Nicholas Street, Montreal, or for Book of 47 pages.

FOSTER.—John, N. B. C. B. Foster. CALIN-GA by Rev. J. to Annie G. ROZEK—The bride's mother, W. F. Parker, John Rozek, Yarmouth N. DORV—Cary Vickers, Apr. Chipman Doty County, N. S. broke shore. ROBERTSON of Mr. S. S. R. on the evening McPhee, Havelboro, P. E. Lot 54, Kings. PORTER—DA Memorial chur Edward Jud Porter, son of officer of U. S. Davidson, D. I. PICK.—At W Mrs Luttia S. GIFFIN.—A Celia, beloved, aged 24 years, passed away peacefully. CARVILLE.—April 17, Elizabeth John Fugley, worthy member Baptist church, she was faithful. MCQUARRIE, Mines, Guysborough, Flora R., aged Daniel and M. parents, two to think of the grief is misgiving assurance, as the Saviour. Many were full of faith. WILSON.—At Island, of cons her age, Corlette M. Wilson, Deced of the late Ebene She was baptiz Baptist church Jan. 18, 1893, with Christian will and during out. Come Lord recognizing the sent from the be the Lord and th far better. "Th Jesus, will God. HICKS.—At H inst, Moody J. Hicks while t ducks, near his self. Bro. Hicks F. Brown, and j church Oct., 189 member. Bro. young man, and all who knew his place at his own by Pastor F. widowed mother sisters, and a friends. Bro. H May God bless th relatives. DICKSON.—At March 30th, Cap 58 years. Bro. I of Deacon John Mary's church, late Rev. Henry fellowship of the. WALKER.—children. Co Walter R. CA



BIRTHS.

POSTER.—At 194 Princess Street, St. John, N. B., on April 1, to the wife of C. B. Foster, a daughter.

MARRIAGES.

CAIN-GABRIEL.—At Springhill, April 20, by Rev. J. W. Bancroft, James Albert Cain to Annie Gabriel.

ROZEE-ROGERS.—At the residence of the bride's mother, Salem, Yarmouth, by W. F. Parker, pastor of Temple church, John Rozee, and Mary M. Rogers, both of Yarmouth N. S.

DOTY-CHUTE.—At the residence of Capt. Vickery, April 9, by Pastor C. P. Wilson, Chipman Doty, of Chegoogin, Yarmouth County, N. S., to Edith Chute, of Pembroke Shore.

ROBERTSON-CAMPBELL.—At the home of Mr. S. S. Robertson, Kingsboro, P. E. I., on the evening of April 15, by Pastor A. E. McPhee, Havelock, J. Robertson, of Kingsboro, P. E. I., Katie Campbell, of Lot 54, Kings Co., P. E. I.

PORTER-DAVIDSON.—At the Judson Memorial church, on the 9th inst., by Rev. Edward Judson, D. D., W. Boardman Porter, son of Rev. W. H. Porter, and 2nd officer of U. S. M. S., Paris, to Carrie B. Davidson, daughter of the late Rev. S. L. Davidson, D. D., of Brantford.

DEATHS.

PICK.—At White Rock, on the 12 inst, Mrs Luttia S. Pick, aged 69 years.

GIFFIN.—At Isaac's Harbor, April 12th, Cella, beloved wife of Havelock Giffin, aged 24 years and 9 months. Our sister passed away peacefully trusting in Jesus.

CARLYLE.—At Cambridge, O. C., on April 11, Elizabeth Carlyle, beloved wife of John Pugsley, aged 83 years. She was a worthy member of Lower Cambridge Baptist church. In all the relations of life she was faithful and well beloved.

MCQUARRIE.—At Country Harbor Mines, Guysboro Co., N. S., on April 10th, Mrs R., aged 16 years, eldest daughter of Daniel and Mattie J. McQuarrie. The parents, two sons and one daughter remain to think of the vacant place, yet their great grief is mingled with much joy and rich assurance, as she died fully trusting in the Saviour. Many of her last utterances were full of faith and comfort.

WILSON.—At O'Leary Station, P. E. Island, of consumption, in the 27th year of her age, Coretta Maud, beloved wife of A. M. Wilson. Deceased was the fifth daughter of the late Ebenezer Lidstone of this place. She was baptized and united with the 1st Baptist church of Charlottown, Miss., on Jan. 18, 1853. Her long illness was borne with Christian resignation, to the divine will and during her dying hours she cried out, 'Come Lord Jesus, come quickly,' recognizing the scriptural fact that to be absent from the body was to be present with the Lord and that to be with Christ was far better. 'Them also which sleep in Jesus, will God bring with Him.'

HICKS.—At Hicks Settlement April 18 inst, Moody J. Hicks, aged 22 years. Bro. Hicks while attempting to shoot wild ducks near his home, accidentally shot himself. Bro. Hicks was baptized by Rev. A. F. Brown, and joined the Butternut Ridge church Oct., 1893, of which he is now a member. Bro. Hicks was a very fine young man, and was much esteemed by all who knew him. Funeral services took place at his own home, service conducted by Pastor F. L. Snell. He leaves a widowed mother, four brothers and two sisters, and a number of relatives and friends. Bro. Hicks will be much missed. May God bless the sorrowing mother, and relatives.

DICKSON.—At Ballard, Wash., U. S., on March 30th, Captain James Dickson, aged 58 years. Bro. Dickson was a twin brother of Deacon John Dickson of the first St. Mary's church, he was baptized by the late Rev. Henry Eagles in 1850, into the fellowship of the 1st. St. Mary's church.

Guysboro Co., N. S., of which he remained a member until his death. His life was marked by humility and consistency. He loved the people of God, and his testimony in the social meeting, was always highly appreciated. He married Miss Elizabeth Archibald of Stillwater, Guysboro Co., N. S., who, with their two children Grace and John are still living. Mrs Dickson, writing to her friends in Sonora, says: My dear husband has gone to be with the blessed Saviour he loved so much. Nine years ago our brother moved to the West. He spent the summer of 1897, in Alaska, and was again on his way to the Klondike when he was taken ill and returned home, and died of heart failure, five hours after reaching there.

KEITH.—At Needham, Mass., Mrs. Luke W. Keith, aged 28 years. Sister Keith has been residing near Boston for some time, of late her health not being good, her husband closed up business and decided to return with his family to their old home. A few days before they intended to start Mrs. Keith took suddenly ill, and at the day fixed for them to start Mrs. Keith was brought home a corpse. She was a daughter of Ezra Keith, of this place. She was baptized at that well remembered revival by Rev. J. W. S. Young, in 1887 and joined the Butternut Ridge church of which she was a consistent member. Later on she married Mr. Luke W. Keith, and moved to U. S., and took her dismission from this church and joined a Baptist church where she resided. Sister Keith was highly respected by all who knew her, funeral service took place at the residence of her parents, on Sunday, March 27th. Service was conducted by our pastor, assisted by Rev. J. W. Manning. A large company gathered to bid farewell to our beloved sister. She leaves a sorrowing husband and two little children and a number of relatives to mourn her loss.

Home Missions.

NEW BY-LAW.

At the last meeting of the Home Mission Board, according to notice given at a previous meeting, the following by-law was adopted:

8. Any church or group of churches expecting aid from the Board in making up their pastor's salary, must obtain the Board's approval of the man they propose to engage before extending a call or entering into an engagement with him.

Art. 9, which now becomes Art. 10, was amended by the addition of a clause relating to grouping, and will now read as follows:

10. Any church or group of churches asking aid from the Board will be required: (1) To adopt the plan of grouping approved by the Board and the District meeting for the District in which the churches are located; (2) To follow the advice of the Board and the District Committee if, after careful examination, it should be thought best for the interest of our cause that two or more of the weak churches should unite in one organization; (3) To contribute at the rate of not less than \$1 per resident member, for the support of their pastor, except where they can give satisfactory evidence of their inability to do so. When the church has a parsonage it shall be counted as \$50 on the above amount; (4) To follow the advice of the Board as to the way in which the labors of the missionary pastor shall be divided.

The need of these amendments have become very manifest to the Board and it is hoped they will enable the Board to more thoroughly safeguard our Home Mission work.

A. COHOON, Cor.-Sec'y, Wolfville, April 16.

The Intercolonial Coal Mining Company have secured the contract to supply the Montreal Street-Railway Co., with 30,000 tons of coal, one year's contract.

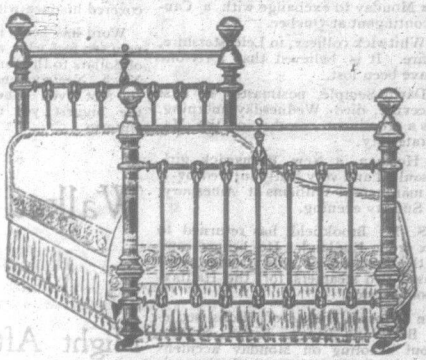
Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of PURE, HIGH GRADE Cocos and Chocolates

on this Continent. No Chemicals are used in their manufacture. Their Breakfast Cocos are absolutely pure, delicious, nutritious, and cost less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their Finest Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.

Handsome Brass and White Enamel

WITH 1 1/2 inch PILLARS 3 feet Wide \$9.75 3 ft. 6 in. Wide 10.00 4 ft. Wide 10.50 4 ft. 6 in. Wide 11.00



BEDSTEADS

Manchester Robertson & Allison

RADWAY'S READY RELIEF

No matter how violent or excruciating the Pain the Rheumatic, Bedridden, Infirm, Rippled, Nervous, Neuralgic or prostrated with diseases may suffer, Radway's Ready Relief Will Afford Instant Relief and Ease. "TAKING COLD!" SORE THROAT.

By taking twenty or thirty drops of the Ready Relief in some molasses, on going to bed, and pinning a piece of flannel, saturated with Relief, about the throat, you will get up in the morning entirely relieved from Sore Throat. PNEUMONIA, or Inflammation of the Lungs, should be treated with the Ready Relief as follows: The Patient should be given 20 drops of the Relief every hour in a wine glass of water, and the whole chest, back and front, must be kept under the influence of the Relief by frequent application; beef tea and animal broths must be given to support the patient and his bowels are to be occasionally moved with Dr. Radway's Pills.

INTERNALLY a half to a teaspoonful in half a tumbler of water will in a few minutes cure ramps, spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sic Headache, Sleeplessness, Irritability, Flatulency and all Internal Pains.

Malaria in its Various Forms. FEVER AND AGUE. RADWAY'S READY RELIEF

not only cures the patient seized with MALARIA, but if people exposed to it will, every morning in getting out of bed, take twenty or thirty drops of RADWAY'S RELIEF in a glass of water and drink, and eat a cracker, they will escape attacks. Sold by all druggists. 25c. a bottle.

Messrs. Kynochs, of Birmingham, have for some time past been engaged in perfecting the mechanism of a new quick-firing gun, and they have succeeded in producing a weapon a long way ahead of any other gun of a similar type. By turning a wheel the whole mechanism is set working, and six hundred magazine bullets are discharged per minute. The gun, which only weighs a hundred weight, is single barrelled, and while in action is kept cool by a water-jacket which is filled automatically. The firing action is supplied with cartridges by an endless belt which passes through a box and collects the cartridges. The gun will kill at three miles, and as the barrel is made to swing from right to left it will probably prove to be one of the most deadly weapons of modern warfare.

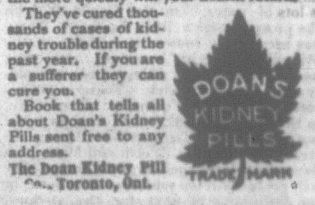
Surveys are going on from Halifax to Chester and Bridgewater for the coast railway. Construction ought to start at this end of the road.

MILBURN'S COD LIVER OIL EMULSION

Combined with Wild Cherry Bark and the Hypophosphites of Lime, Soda and Manganese. Render it the most effectual remedy for Coughs and Colds, Bronchitis, Consumption, Scrofula, Rickets, or any wasting disease where a food as well as a medicine is required. No Emulsion so pleasant to take. "I was troubled a long time with pain in my lungs, until at last we had to get the doctor. He ordered me to take Milburn's Cod Liver Oil Emulsion pronouncing my disease Bronchitis. After taking this splendid Emulsion for a short time I was completely cured." HENRY V. NICKERSON, Lower Wood's Harbor, N.S. Price 50c. and \$1.00 a bottle at all dealers.

Disordered Kidneys.

Perhaps they're the source of your ill health and you don't know it. Here's how you can tell— If you have Back Ache or Lame Back. If you have Puffiness under the Eyes or Swelling of the Feet. If your Urine contains Sediment of any kind or is High Colored and Scanty. If you have Coated Tongue and Nasty Taste in the Mouth. If you have Dizzy Spells, Headaches, Bad Dreams, — Feel Dull, Drowsy, Weak and Nervous. Then you have Kidney Complaint. The sooner you start taking DOAN'S KIDNEY PILLS the more quickly will your health return. They've cured thousands of cases of kidney trouble during the past year. If you are a sufferer they can cure you. Book that tells all about Doan's Kidney Pills sent free to any address. The Doan Kidney Pills Co., Toronto, Ont. TRADE MARK



Vice-President Shaughnessy, for the C. P. R., said Monday that traffic had become so congested that the C. P. R. would double its line between Montreal and Toronto. Surveying parties start at once.



News Summary.

Mr. D. Glendenning, postmaster at Halifax, York county, has resigned.

The British admiralty is looking for ships to transport coal to the West Indies in the event of war.

A company of the Royal Artillery left Halifax Monday to exchange with a Canadian contingent at Quebec.

The Whitwick colliery, in Leicestershire, is on fire. It is believed that forty-one lives have been lost.

Mr. David Sempie, postmaster at East Florenceville, died Wednesday morning. He was a prominent member of the Masonic fraternity.

Ada Hosman, a New Brunswick girl, was assaulted and very badly injured by a young man named Williams at Amesbury, Mass., Sunday evening.

Mr. S. M. Brookfield has returned to Halifax from England. He brings capital for the erection of cold storage, and purchased two steamers for the Halifax-Liverpool service.

A son of Josiah Hicks, of Hicks settlement, Butternut Ridge, Kings county, while out shooting on Monday accidentally stumbled and the gun was discharged, killing him immediately.

Samuel Baxter died in the Muhlenberg Hospital, in Plainfield, N. J., yesterday, a victim of fright. He feared hydrophobia, and although he did not have it, finally brought himself to believe he had it and died.

At Louis' Cove, Queens county, Tuesday, Ulrich Wrath, the thirteen-year-old adopted son of James Wrath, was drowned while playing with a number of other boys on some logs in Somerville stream. The body was recovered.

The death occurred at Skagway on the 10th inst. of Albert A. Brittain, of Bristol, Carleton county. Mr. Brittain was about 32 years old, and left in February for the Klondyke. He was proprietor of the Bristol wood working factory.

Frank St. Mary, a young Poseyville Michigan farmer, had an eating contest with several friends and downed a lot of lemons, seeds and all, and a can of baked beans. A second young man ate one pound each of honey, candy and peanuts, while a third drank a pint of castor oil. All are very sick as a result, and St. Mary died.

Moncton police succeeded Wednesday in unearthing a nest of burglars, who have been operating for some months. Three young men—William and Ross Budd and Frank Fownes—were locked up. They found four cases of whiskey stolen from McSweeney's bonded warehouse and American hotel, and two part caddies tobacco and empty candy pail stolen from an Intercolonial car.

A slick gold brick swindle was perpetrated upon the Molson's Bank at Revestoke, B. C., last August. The fakirs received \$11,200 in cash from the bank manager for half a dozen copper bars, neatly gilded. A mounted policeman was employed thirty-eight days on the case, visiting all the coast cities, but the only trace that was ever had was that a firm of private bankers at Seattle exchanged \$6,000 of Molson's Bank notes on August 2nd. The fraud has just leaked out in a police report to the Dominion government.

Times: An aged lady who knew Moncton in its infancy makes the rather alarming statement that she can remember when fifty per cent. of the population sold liquor. At first blush this statement appeared to be hardly credible, but this state of affairs existed sixty years ago when there were only eight houses in the "Bend," four being places of business. At that time it was customary for merchants to keep a supply of the ardent in stock and it was bought and sold the same as any other commodity. The temperance sentiment has changed somewhat in the "Bend" since the time recalled by the old lady in question.

Newcastle Advocate: Log driving in the streams will begin this year between the 21st and 27th of April. The prospects on the Miramichi for driving are said to be fair. There is not much snow, but there is lots of water. On the Upper St. John the prospects are a little brighter. There has been more snow there than on the Miramichi and its branches, and being heavier in Quebec it did not waste as rapidly as in New Brunswick. There is, therefore, not only a fair quantity of snow yet in the Quebec woods, but there is plenty of water as well. Men are now hiring for steam driving. Mr. Welsh and Mr. Lynch have already engaged large forces and they will probably leave some day this week or the beginning of next for the streams. Mr. Welsh's men will go into the Miramichi by way of Glassville, Carleton county. Mr. Wm. Richards, another large lumberman, also has his force ready for driving. The wages paid this year range from a dollar to a dollar fifty per day, the majority getting \$1.50.

For the second time a verdict of "guilty" has been awarded against Mate Bram for the murder of Capt. Charles I. Nash. The verdict carried with it the additional words: "Without capital punishment," under a law enacted since the first trial. When Bram heard the verdict his face was turned upward and his lips moved as though in prayer. He sank into his seat, covered his face with his hands and wept.

Word has been received stating that a vein ten feet wide and bearing thousands of dollars to the ton has been struck in No. 2, Neepawa mine, Manitoba, at the 100 foot level. The strike is said to be the biggest yet made in northwestern Ontario.

Walked the Floor

Night After Night in Agony.

Intense Physical Sufferings from Neuralgia in Head and Face.

Disappointed So Long by Doctors and Medicines, Mrs. Jackson Thought there Was No Hope for Her.

A Kind Neighbor Recommends Paine's Celery Compound, the Matchless Spring Medicine.

IT WAS COMMENCED WITH A SMALL DEGREE OF FAITH.

Now There is Joy, Thankfulness and Gratitude for a Marvellous Cure.

WELLS & RICHARDSON CO., SIRS:—I suffered intensely with neuralgia in my head and face, and was in such a condition that I could not rest day or night for two and a half years. I was treated by different doctors and used their medicine and sometimes got a little relief, but the pain would come back as bad as ever. I walked the floor night after night and thought I would go crazy. A neighbor, knowing my condition of suffering, asked me if I had tried Paine's Celery Compound. I said "No, I have no faith in anything now, as I have tried so many medicines and they have not done me any good." However, I decided to try one bottle of Paine's Celery Compound, and it gave such good results I continued until I had used six bottles and was cured. I can never cease to express my gratitude for the great good I derived from Paine's Celery Compound. Yours truly, MRS. THOS. JACKSON, 50 McCee St., Toronto.

DEAR SIRS,—This is to certify that I have been troubled with a lame back for fifteen years. I have used three bottles of your MIRNARD'S LINIMENT and am completely cured. It gives me great pleasure to recommend it and you are at liberty to use this in any way to further the use of your valuable medicine. ROBERT KOSS, Two Rivers.

PEOPLE WHO CALL ON US

To inspect our Stock of PIANOS, ORGANS and SEWING MACHINES and see the values we offer at the different prices, the EXCEPTIONALLY easy TERMS by which they can make a Piano, Organ or Sewing Machine their own, don't USUALLY buy ELSEWHERE on INSTALMENTS that the process of paying kills all the pleasure that might come out of the possession.

GIVE US A CHANCE

DON'T KEEP back because you cannot pay more than \$3.00 per month on a PIANO, \$2.00 on an ORGAN, or \$1.00 on a SEWING MACHINE. I WILL pay you to inquire of us or our AGENTS in some way before buying elsewhere.

MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

People

of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.

Agents Wanted AT ONCE

For the "AUTHORIZED MEMORIAL VOLUME OF THE LIFE OF FRANCES E. WILLARD," prepared by Anna A. Gordon, Miss Willard's private Secretary, assisted by the ablest talent in England and America. Among the contributors are Joseph Cook, Dr. Lyman Abbott, Bishop Vincent, D. L. Moody, Theodore L. Cyle, Archbishop Farrar, Canon Wilberforce, Frances E. Clark, Lady Henry Somerset, Margaret Bottoms, Mrs. L. M. N. Stevens, President of the W. C. T. U., Mrs. Mary A. Livermore and Dr. C. H. Parkhurst. This book is one of surpassing interest and cannot fail to sell rapidly. It is low priced, authentic, profusely illustrated. It is the only authorized life of Miss Willard that will be issued, and will bear the stamp of the official Publishing House of the W. C. T. U. on the title page.

We are prepared to supply this book to agents at our usual liberal discounts, and desire to have a canvasser to act in every locality without delay. Terms will be mailed on application. A complete outfit, including sample prospectus copy, etc., will be sent with full particulars on receipt of 50 cents in postage stamps. Address R. A. H. MORROW, Publisher, 59 Garden Street, St. John, N. B.

Bad Blood Will Out.

Can't help but come to the surface in the form of Ulcers, Sores, Boils, Pimples and Rashes of one kind and another. Especially is this so in the SPRING. At this time of the year the Blood needs purifying, the System needs cleansing. Nothing will do it with such perfect success as

B. B. B.

Jessie Johnston Rockwood, Ont., writes: "I had boils very bad and a friend advised me to try Burdock Blood Bitters, so I got a bottle. The effect was wonderful—the boils began to disappear, and before the bottle was done I was totally cured. As an effectual and rapid cure for Impure Blood B. B. B. cannot be

EQUITY SALE.

There will be sold at Public Auction at Chubb's Corner, in the City of Saint John, in the City and County of Saint John, and Province of New Brunswick, on Thursday, May Fifth next, at Twelve O'clock noon, pursuant to the directions of a certain Decreeal Order of the Supreme Court in Equity made on the seventeenth day of February, A. D. 1898, in a certain cause then in pending wherein the Foreign Mission Board of the Baptist Convention of the Maritime Provinces are Plaintiffs and Charles Campbell and Elizabeth Brown Campbell, his wife, are Defendants, with the approbation of the undersigned Referees, the Mortgage premises described in the Plaintiff's Bill and said Decreeal Order, as follows: "All that lot of land and premises fronting on Duke Street, formerly Morris Street, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, known and distinguished on the Map or Plan of the said City as Lot Number Eight Hundred and Sixty (860), having a front of forty feet on the said street and extending back southerly one hundred feet, together with all the buildings and improvements thereon and the privileges and appurtenances thereto belonging or in anywise appertaining."

For terms of sale and other particulars apply to Mont McDonald, Plaintiff's Solicitor, Saint John, N. B. Dated this twenty-sixth day of February, A. D. 1898.

MONT McDONALD, THOMAS P. REGAN, Plaintiff's Solicitor. Referees in Equity. GEO. W. GIBROW, Auctioneer.

To Builders

Our new Catalogue is now in the printer's hands and will be published soon. It contains cuts of Mouldings, Doors, Windows, Verandahs, Pickets, Brackets, Cresting, Church Pews, Store Fittings, etc. The designs are new and original and not to be found in any other catalogue. If you are interested in building you will find it very useful. Send us your address and we will mail it free of charge. A. CHRISTIE WOOD WORKING CO. CITY ROAD, ST. JOHN, N. B.

To make Good Butter



one must have good milk and this comes only from healthy cows. The blood must be kept clean and pure, and the digestion good to ensure this result. There is nothing so good for this

purpose as Dick's Blood Purifier. This preparation is specifically made for milch cows and possesses real merit and power to do what is claimed for it. Given regularly with good food it will convert a mere hide and bones structure into a profitable member of the herd.

50 Cents a Package.

LEEMING, MILLS & CO., Agents, Montreal. DICK & CO., Proprietors.



The Farm.

Health on the Farm.

Farming is generally considered to be one of the most healthy occupations. People in the cities in search of health usually flock to the country, where the pure air, fresh breezes, and wholesome foods are believed to be health producing. This is true enough, and many persons who have been without good health in the large cities have fully recovered after spending a comparatively short time in the country; but in many cases we believe the improvement has been due more to the mere change of environment than to anything else.

However, the condition of things in the country should be more conducive to health than conditions in the city, but very often they are not. If those living in rural districts observed the laws governing sanitary conditions to the same extent that they are observed in the cities the country would be a regular paradise of health. In every well-ordered city the laws governing sanitation are very strict, and are enforced by competent officers. Of course, such regulations are more necessary in the city than in the country, but if those living in the country, would pay more attention to sanitary laws, the standard of health would be very much higher than it is at present. People engaged in farm work deceive themselves very often by thinking that there is no need of regarding sanitary conditions, so long as they have the pure air and fresh breezes of the country, and frequently people are found living in the midst of the most unsanitary conditions, and who wonder why they are not blessed with good, sound health. Unsanitary conditions are conducive to bacterial development, and nearly all diseases have their origin in germ life, and consequently sickness results, in many instances, where it is least expected.

One of the chief sources of disease in the country is to be found in the water. Frequently wells, from which the water used for drinking purposes is taken, are near some polluting source that makes the water anything but healthy. Frequently decayed vegetable or animal matter may be found adjacent to many farm dwellings, the germs of which are inhaled by those living on the farm. Farmers do not give as much attention to these things as they should. If every detail connected with the sanitary arrangements on the farm were well looked after, there would not be as much sickness in the country as is found in some sections at the present time.—Farming.

Surface Drains.

We do not know what sort of a season we will have this year, whether it will be wet or dry; but it is a good idea when ploughing the corn ground to keep the drains open. Some farmers think it wasteful to open a drain that will occupy the space of a row of corn, and so they plough the entire field level and fill up the furrows. If the season turns out wet the water stands in the low places, and whole acres are drowned out. All ditches leading from low places in the field should be left open and deep, and be kept so through the season.

When the fall from a low spot is rapid and the land washes badly, a wide, shallow ditch should be opened and sowed to red-top and timothy. The strip should be wide enough to make about two swaths with a mower, then the grass and weeds can be kept down without difficulty and a tough sod made.

One farmer of my acquaintance has a shallow ravine running through his land, and for several years the water passing down this ravine cut and gullied it out so badly that he could not drive across it. A few years ago he ploughed, scraped and harrowed it smooth immediately after the spring rains were over, then sodded it with blue grass. Then sods were cut four inches wide and twelve long, and were placed about a foot apart and pressed well down into the mellow soil with the foot. Then

a strip ten feet in width was sown thickly with redtop and the whole rolled down with a heavy roller. By autumn the hollow was matted with a tough sod that the water ran over without marking, and it is smooth to this day. He kept it mowed smooth the first year, and every year since, until September when the blue grass is allowed to grow. The redtop has disappeared, being run out by the blue grass.—(Fred Grundy in Farm and Fireside.

Ventilation of the Barn.

The ventilation of barns is something that is never too carefully considered when planned. There should be an abundance of fresh air, and at the same time sufficient heat. The method of ventilation by open doors and windows is unsatisfactory in cold weather. The fresh air and heat are not equally distributed in the stable. In my opinion the best method of ventilation is to have flues from the stable, running up through the haymow and through the roof. These flues should start about one foot from the stable floor; should be located, if possible, in the cleaning alleys. It is better not to have the flues run up by the outside walls, for then they are cold, and consequently do not draw well. The flues should terminate in one or two cupolas on the roof, when they will work on the same principle as chimneys; the higher they are the stronger will be the draught.

Another method is to use the hay chutes for ventilators. They are built three feet square from the floor of the stable up through the haymow and then through the roof, terminating in a cupola on the ridge. There should be doors on one or two sides of the chute, one above the other, so that the hay may be easily pitched into the chutes; these doors should always be kept closed when the chutes are not used for carrying hay below. The chutes should, of course, always be left empty, and the draft can be regulated by the doors near the stable floor. The chutes should be made from dressed and matched lumber and be smooth inside. The advantage of using the hay chutes for ventilating is the saving of space and material. They draw very well on account of being so large.

The fresh air should be let into the stable through flues under the stable floor, leading from the outside and terminating in a perpendicular angle in or near the manger of the cattle. There should be one fresh-air flue terminating in the partition between each two cows. These flues should be 4x6 inches, made of common boards. The inlet of the fresh-air flues should be provided with an elbow at the outside of the building, to prevent wind from blowing directly into it.—(A. G. Loftness in Farm, Stock and Home.

The Making of the Canadian West.

The publisher (William Briggs, Toronto) reports very encouraging advance orders for Mr. MacBeth's new book, "The Making of the Canadian West." Through unforeseen delays he does not now expect to place it on the market until about the first of May. The value of the book will be greatly enhanced by numerous portraits and illustrations. Among the former are those of Schultz, Riel, Lepine, Ross, Sutherland, Norquay, Gunn, Francis, Bannantyne, Greenway, Gabriel Dumont, the Indian chiefs Poundmaker, Big Bear and Crowfoot, General's Middleton and Strange, Colonels Otter, Williams, and Osborne Smith, Major Steele, Archbishop Tache, Revs. Primate Machray, Dr. Young and Dr. Black, Hon. Edgar Dewdney, Premier Haultain, and others whose names are writ large in the annals of the West. There will also be some illustrations of great historic interest and value. The book altogether promises to be exceptionally interesting to the reader and a most important contribution to Canadian literature.

Advertisement for Coleman's Salt, featuring the text 'COLEMAN'S Salt THE BEST' and an illustration of a salt container.



Don't work: let SURPRISE SOAP do the work for you. It's the way to wash clothes (without boiling or scalding). It's the sweetest, cleanest, clothes with the least work. Follow the directions on the wrapper.

Advertisement for Home Work for Families, featuring an illustration of a woman at a sewing machine and text describing services for families, including knitting and mending.

Advertisement for Vapo-Cresolene, featuring an illustration of a person using the product and text describing its benefits for coughs, colds, and asthma.

Advertisement for the Confederation Life Association, featuring the text 'IT PAYS' and details about insurance policies and agents S. A. McLeod and G. W. Parker.

Advertisement for 'Made in Canada' wooden pails, featuring an illustration of a pail and text from The E. D. Eddy Co., Limited.



**The Pill That Will**

Dr. J. C. Ayer's Pills will prevent and cure biliousness.

"For years I have thoroughly tested AYER'S PILLS, both as a preventive and cure for biliousness. They are the best medicine for the purpose and do all that is claimed for them."  
J. E. KOLA, Mack, Ark.

**Cure... Biliousness**

**THE VALUE**

Is really more than one may think. For instance: It aids the Publisher in his work of addressing; it aids the Postmaster; it tells a Subscriber that the paper he gets is his own paper; and, what is equally important, it gives him each week a definite statement of his account. It's a small bit of paper—the "tab"—is—but it has a mission, and it should be read and appreciated.

**OF**

The men who see it, and read it, and take in its meaning, the number is not as large as it should be. When it says '93 (January is understood), or May '92, or June '94, or Oct. '95, or Feb. '96, or something else, it means, "That is the date to which the Subscription for this Paper is PAID;" and it is a gentle reminder, each week, fifty-two times per year, that a Subscriber's account is Paid or is Not Paid.

**THE**

Truth of the matter is that attention to the Label would prevent many mistakes that annoy. It gets wrong sometimes, but it can always be made right.

And the burdensome account would never roll up if the "tab" read to some date "in advance." Neglecting it won't make the burden any less. It is better to face it and lift it than to worry over its growth.

**LABEL**

And "tab," in this circular refer to the same thing; viz., that little piece of colored paper stuck to the first page of your MESSENGER AND VISITOR. The one on this circular is "make-up," of course. It is a good object lesson, though, and it shows the reading each label should give.

**AND HOW DOES YOURS READ?**

**News Summary.**

The Swiss government has prohibited the importation of American fresh fruits. This action was taken owing to the alleged presence of the San Jose scale in the fruit imported recently.

William K. McLearn was drowned at Little Harbor, Queen's county, N. S., Friday by the capsizing of a boat.

It is said that at least 50 Canadian artillery men have taken or are about taking service in the U. S. army.

Senor Polo de Bernabe, Spanish Minister to the United States, and staff will take up their quarters in Toronto for the present.

John P. McKeen, Frank Rowan and Edward McElvany, who left Fredericton about two months ago to seek fortunes in British Columbia, have returned and are glad to get back.

J. N. S. Marshall, Judge of Probate, Queen's county, died on Monday. Under a recent act of the legislature there will be no appointment to the vacancy, as the duties of judges of probate are to be combined with those of registrar, with the county court judge in contested cases.

The instalment of Charles A. Dana's "Recollections" in the May number of McClure's Magazine will give some striking pen-portraits of the generals associated with Grant in the Army of the Potomac. It will also describe the almost ridiculous panic in Washington at the time of the Early raid.

Captain Lee, of the Royal Military College, has received instructions from the British Government to leave for Washington on Saturday and proceed to Cuba with United States troops. The English militia authorities are desirous of being informed on the manoeuvres of the American artillery men, and have selected Captain Lee to look after the information.

The steamer Monticello, which ran so long from St. John to Annapolis under the management of Troop & Son, has changed ownership. She was purchased last week by Mr. Geo. F. Baird, who will put her on the route between Dalhousie, Campbellton and Gaspe. She has been newly painted and overhauled. Saturday she was brought down from Indian town and will sail for Gaspe today.—Telegraph.

The young Queen of Holland has had the courage to declare her complete distaste for music of all kinds. In this she differs strongly from her father, the late King William III, whose musical enthusiasm was such that he is said, when Prince of Orange, to have disguised himself in order to play second violin in Malibran's orchestra. On the other hand, Queen Wilhelmina takes the greatest interest in painting and sculpture, and has herself a pretty talent for sketching.

The authorship of the much-discussed "Inner Experiences of a Cabinet Member's Wife," printed in The Ladies' Home Journal, will be revealed in the June issue of that magazine, when the name of Anna Farquhar will appear as the author. It is surmised that the domestic experiences, described in these letters were those of Mrs. W. H. H. Miller, wife of the Attorney-General in President Harrison's Cabinet, since Miss Farquhar is known to be a personal friend of the Miller family, and to have spent considerable time with them in Washington during their official residence there.

Physical traces of Mr. Gladstone's presence in the House of Commons remain. Mr. Gladstone was for sixty out of the sixty-two years of his Parliamentary life entitled, as Minister or ex-Minister, to a seat either on the Treasury or the front Opposition bench. On the table of the House of Commons are two boxes, one on the government and the other on the opposition side. Mr. Gladstone, in all his great Parliamentary speeches, spoke with one or other of those boxes before him on which he was accustomed to strike his hand with considerable force. The indentations made on these boxes by the rings on Mr. Gladstone's fingers, when bringing down his hand in the excitement of speaking, are plainly visible, and are often looked at with interest.

John Van Pelt, twenty-five years old, of Matawan, N. J., was in the Matawan House on Saturday night drinking with some companions when the conversation turned on the drinking capacity of members of the party. Van Pelt boasted that he could drink as much rum as anyone else in the party could drink beer. The wager was accepted. Van Pelt began drinking with a young man as his opponent, the former rum, the latter beer. They took glass after glass until each had swallowed two quarts and a pint of liquor. Both men were nearly crazed by what they had drunk, but they clamored for more. This was denied them, and at length they became stupefied. In this condition they were taken home and put to bed. Van Pelt's father went to his son's room to call him yesterday morning and found the young man dead. A doctor said death was due to alcoholism.

HALIFAX, N. S., December 31st., 1897.  
W. W. OGILVIE, Esq.

Dear Sir: It affords us much pleasure to state that during the past three years we have used over Twenty Thousand Barrels of your HUNGARIAN PATENT FLOUR. We find it to be the Strongest Flour we have ever used, and it will turn out more Bread to the Barrel than any other, while for color and general quality it cannot be surpassed. Its regularity has been such that we have never noticed any deviation in the above mentioned qualities.

Your very truly,  
**MOIR, SON & CO.**

**Samples of New Spring Dress Goods**

Are now ready to be sent out. We will gladly forward them to any address on receipt of request. When writing for samples please state near the price wanted, and if you have decided on the color, also the color. We ask you to do this because our stock is so large and varied that it is almost impossible to send a sample of everything in stock.

We have Fancy Goods from 14c. a yard to \$1.65.  
Black Goods from 21 1/2c. a yard to \$1.70.  
Plain Colored Goods from 21 1/2c. a yard to \$1.50.

**FRED A. DYKEMAN & CO.**  
97 King Street, St. John, N. B.

**STOP AT HOME**

If you are busy and do not feel like leaving. Possibly you need a suit of clothes. Send us breast and waist measure, also measure of inside seam of pant leg, and any of the following amounts enclosed: \$3.75, \$5.50, \$7.50, \$9.50, \$10—mention dark or light goods—and we'll send you a suit that you can return again if you are not perfectly well pleased.

**FRASER, FRASER & CO.**

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**THE GREAT CHURCH LIGHT**  
FRANK'S for electric, gas or oil, give the most powerful, the softest, clearest and best light known for Churches, Halls and Public Buildings. Send size of room, best of light and estimate free. L. P. 221 N. 5th Pearl St., New York.

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

**NOTICE OF MEETING.**

Notice is hereby given that the Annual General Meeting of the Shareholders of The S. Hayward Company will be held at the Office of the Company, Corner of King and Canterbury Streets, St. John, N. B., on Wednesday, May 11, 1898, at 3 o'clock, p. m., for the election of Directors and the transaction of such other business as shall legally come before the meeting.  
S. HAYWARD, President.  
Dated at St. John, April 27, 1898.

THE CHRISTIAN VOLU  
Vol. XIV.

The Plebiscite Act... ment, provides t... vote of the electo... Are you in favor... the importation, n... beer, cider and a... beverage? The persons e... would be entitled... the time at which... the purpose of as... tors and ascertain... provided that th... may be, shall b... Dominion electio... and the North W... and their amendm... shall, subject to... any regulations, given by the Gov... mutatis mutand... ings, and with re... and the duties to... obligations, liabi... cations of judge... persons, and with... ties which may b... It is provided t... pose of the plebis...

Are you in favor... passing of... prohibiting... portation, m... ture or... spirits, win... beer, cider... other alco... liquors for... beverages?

An affirmative... shall be made by... column headed... ing a similar cross... The Montreal V... not to have a blan... suggests that it... where to put their... hibition, put a cro... under YES. If y... blank space under

An Army for... Cuba.

effective for the v... engaged. The Go... ritories have been... which each State... vide, and recruiting... country. Preferen... State militia, who... had some militia tr... of the militia as in... in the volunteer fo... constitution does n... out the States milit... army of invasion... secured they will be... ments, organized in... the number is suffici... Then they will be t... for the work of th... the intention of the... tes to send, as soon