

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXI.

Vol. XV.

China and the United States. The agreement now arranged between Great Britain and Russia with respect to China is understood as an abandonment by the former of the open door policy, and the virtual acceptance of a policy which will divide the Chinese Empire into spheres of influence for the European powers. If Russia and Great Britain have come to an understanding as to each other's interests in this matter, Germany and France, it is pretty certain, will not be slow to assert their claims along similar lines, with the result that China will be divided up among the nations much as Africa has been. As to the interests of the United States in the "sphere of influence" policy in China, the London 'Chronicle' says: "America will apparently be left out in the cold, and she really deserves no sympathy, for, if her statesmen had been willing to join us at an earlier stage in keeping China open to the world, the present situation would never have arisen." Alluding to this remark of the 'Chronicle,' the New York 'Times' acknowledges that it was a blunder on the part of the United States not to join with Great Britain and Japan in support of the open door policy which sought to open all China to the trade of all nations on equal terms. How this huge blunder came to be perpetrated, says the 'Times,' "cannot be accurately known outside of official circles at Washington. Of course it would not have been perpetrated if the perpetrators had been able to look only a few months into the future and to foresee the time when we should have become a naval power with proprietary as well as commercial interests in the Pacific. Very possibly the very able representative of Russia at Washington was able to baffle minds that were never very clear upon this question. Very possibly also there was an apprehension in those minds of the incompatibility of McKinleyism and Dingleyism with commercial expansion. A demand for an open door anywhere abroad would have come with an ill grace from a nation engaged in hermetically sealing its doors at home. But even before the first gun was fired in Manila Bay it was plain that the irresistible forces of commercial expansion had doomed Dingleyism, and that the long-sacred tariff must go. It has become vividly plain since, inasmuch that we have been compelled to open the door in the Philippines and to revoke the monstrous order by which we undertook to extend our obsolete navigation laws to Puerto Rico. What we get in China is the permission to trade on equal terms with the British in the British sphere of influence, and the permission, under a most-favored-nation clause, to trade in the other spheres, on as advantageous terms as anybody but the proprietor of the "sphere." That we have not more than that is very clearly the fault of those whom the 'Chronicle' describes as our statesmen."

Prohibition by Provinces. The Dominion Temperance Alliance is applying its efforts to secure a Dominion Act which will bring prohibition into force in any province whose electors shall vote to adopt such a measure. By this means it is hoped to secure for provincial prohibition the strength which it would have under a Dominion statute, while by the proposed course of action the question of the rights of the provinces to enact prohibitory legislation would not be raised. The prohibition resolution which Mr. Flint, M. P., will introduce in the House of Commons within a few days will call for the passing of a general prohibitory law, to apply to any province or territory

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which by popular vote of the qualified electors may accept the same. It will be provided in the proposed bill that the vote shall be taken at the time of the general federal election, and the law, when carried, must remain in force at least four years before a vote for repeal can be put. The proceedings for repeal are to be similar to those for bringing the measure into force—that is, the repeal vote must be taken at the time of a general election. If the law should be carried in any province or territory, no liquor can legally be sold therein, imported, nor manufactured for sale therein. This would not prevent its manufacture for sale outside of the prohibition province or territory. The sale of intoxicating liquor for medical or sacramental purposes or for use in art is, to be carefully provided for under stringent regulations. The penalties for infraction of the proposed law are matters of detail, to be provided in an act based upon the resolution. It is the intention of the promoters to suggest that in cases wherein the proposed legislation would affect matters pertaining to the government of the Dominion, the federal officials are to enforce the law, while of course in other cases it would be the duty of local or municipal functionaries to see to the enforcement of the act.

The Anglo-Russian Agreement. One of the most important recent events in the sphere of international politics is the signing of an agreement between Great Britain and Russia with respect to China. This agreement, which is intended to put an end to railway concessions and other causes of dispute, has been alluded to by Lord Salisbury in a speech delivered on the occasion of the annual banquet of the Royal Academy as a matter of congratulation on account of the influence it would have in preventing collision between the interests and objects of the two governments in the future. According to the published statements respecting the agreement, Great Britain has undertaken not to press for railway or other concessions in North China, while Russia agrees to the British demand that no part of the basin of the Yang-tse-Kiang shall be alienated. Russia also recognizes explicitly that British commercial enterprises are supreme in the Yang-tse-Kiang basin, which is understood to extend a considerable distance north and south of the river, though no attempt has been made to define the region. Whether or not Russia is ready to make sacrifices for the sake of promoting international peace and good-will, it is well understood that her situation at the present time is such as to make peace with Great Britain desirable. Not to speak of famine, sedition, and other influences which are disturbing the internal peace of the Czar's empire, it is of great importance to Russia to complete her great trans-Siberian railway, and for this and for other purposes she needs access to the British money market. It is said that the most influential Russian statesmen recently submitted a report to the Czar declaring that British capital and British purchasers are absolutely essential to Russia's prosperity, and adding that these will not be forthcoming unless British opinion be reassured upon Russia's policy and good-will.

The Canadian Budget. One can imagine that a Finance Minister does not always find the preparation of his budget speech a particularly cheerful task. There are years when, on account of conditions which no financier however able and far-seeing can control, the minister finds his forecasts disappointed and the balance

of the account very distinctly on the debit side. At such times the Finance Minister has need of all his ingenuity and hopefulness, in order to keep up the hearts of his colleagues and to meet the scoffing arguments of the opposition. But this year, still more than last year, fortune has smiled upon the Hon. Mr. Fielding. He must have gone about the preparation of his budget speech with a light heart. The revenues for the year closing with June, 1898, yielded him a surplus of \$1,700,000, and for the current year he anticipates a surplus of \$4,600,000. The year has been marked by a large degree of prosperity in the industrial and commercial life of the country. The expansion of Canadian trade during the past two years amounts to \$60,000,000. This is a very remarkable increase, and for the immediate future the prospect is good. In a country like Canada, prosperity depends principally upon the crops, the products of the fisheries, the mines and the forests, and the prices which these products command in the world's markets. These matters, as everyone can see, are not very largely under the control of any Government, and Mr. Fielding is much too astute and too honest a man to contend that the prosperity which the country is now enjoying is due wholly or principally to the fact that a Liberal instead of a Conservative government is in power. We can hardly accuse the Finance Minister of arrogance in holding that the Government's management of affairs is entitled to some consideration as a contributory cause of the improved conditions. At all events, we have to acknowledge that it is not impossible for the country to enjoy a very fair measure of prosperity under a Liberal Government. The Conservatives however contend that so far as the Government has done anything to promote the prosperity of the country it has been by stealing the thunder of their opponents and pursuing a course entirely inconsistent with their own former professions and pledges. The Liberals out of power, it is said, denounced the protective system as ruinous to the country, but in power they are boasting of prosperity achieved by virtue of a financial system almost identical with the condemned "National Policy." Certainly we hear much less of the great Liberal doctrine of free trade than we did a few years ago. But the Liberals say—True, free trade, or at least a tariff for revenue only, is the ideal, but many Canadian industries had become established on a basis of protection. To introduce free trade at once would have meant a revolution in the industrial life of the country, which would have sacrificed many vested interests and caused great loss to many persons and corporations. They contend that they are making progress in the direction of freer trade; that they have already lowered the tariff appreciably, and will do more by and by, but for the present they will not make any changes. The Conservatives say that when the Liberals were in opposition they cried out against excessive expenditure and Sir Wilfrid Laurier is quoted as saying that a Liberal Government would be able to save the country \$5,000,000 a year, but now, say the Conservatives, instead of reduction, the annual expenditure and the public debt are still increasing. The Government leaders reply that a rapidly developing country demands an increase of expenditure and that, at all events, the increase in the debt is less under present conditions than it was under the Conservative regime. So the argument goes on endlessly. Meanwhile it should be gratifying to men of all parties that, wherever the credit for it may or may not lie, the country is enjoying a good degree of prosperity.

The Character and Work of Deacons.

REV. H. R. HATCH.

TEXT: 1 Tim. 3: 8-10. Deacons in like manner must not be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless, (R. V.).

By way of introduction let me remark that there is not one standard of Christian character for a pastor or a deacon and another for the ordinary Christian. Christian character is one whether in a deacon or in other Christian. The type for every Christian is Christ-likeness. Accordingly, what I may have to say touching the character of a deacon, may be said as well of the character all Christians should possess. The fact that it was necessary for the apostle Paul to emphasize certain qualities of character which must appear in a deacon, is a sad commentary on the life of the early Christians; and that these qualities must still be emphasized is a sad commentary on the life of Christians today.

I. In the first place let us consider the character of a deacon; that is, the character he should possess in order to fulfil the New Testament ideal. That character is clearly set forth in this third chapter of 1 Timothy, in the words of the text. The apostle uses five words or phrases in describing the character of a deacon.

(1) Take, first, the character represented by the word "grave." This is the same Greek adjective that the apostle uses in Phil. 4: 8, and is there translated in the Revision "honorable," with "reverend" as an alternate reading in the margin. "Whatsoever things are honorable . . . think on these things." This word "honorable" gives our thought the right turn. The deacon is to be an honorable man, the very soul of honor. And let me ask: What Christian is truly Christian who is not honorable? The things that are honorable are to be wrought into the very fibre of his soul. Character, honorable; work honorable. The apostle lays emphasis upon this quality in a deacon because the deacon is a public officer of the church. But let us all mark this quality of character well, for we all ought to possess it.

(2) Then secondly look at the quality called in the text "not doubletongued." The deacons are not to say one thing to one person, and in talking to some other person about the same thing tell a different story. What they say to one's face they are to say behind his back; and what they say behind one's back they will say to his face. His word is to be trustworthy always. And is any Christian exempt from this law of the single tongue? Is it ever lawful for a Christian to be doubletongued? Nay, nay! All Christians are to be men of truth because they follow the truth.

Some one has said: "The second most deadly instrument of destruction is the dynamite gun—the first is the human tongue. The gun merely kills bodies; the tongue kills reputations and, often times, ruins character. Each gun works alone; each loaded tongue has a hundred accomplices. The havoc of the gun is visible at once; the full evil of the tongue lives through all the years." This doubletongue—may God deliver us all from it! Not only our deacons, but every one of us!

It is reported that in London an Anti-scandal League has been formed in order to combat in every way the prevalent custom of talking scandal. Would that every Christian were a member of such a league! Would that every Christian were a member of an Anti-gossip League! And is he not? When a person becomes a Christian in that very moment he joins an anti-scandal and an anti-gossip league. Every church of Christ is such a league; and every member of Christ's church binds himself over to a single tongue, which is pure and sweet and true. Whatsoever things are lovely and of good report he has pledged himself to think on and to do.

(3) Thirdly the deacons are "not to be given to much wine." If you will look at the description of a pastor which is given just before this description of a deacon, and also at the description of women which follows the text, you will see the word temperate in each case. The pastor must be temperate, so the women. Now isn't this just what the apostle means by "not given to much wine?" Some might construe this statement into a permission to drink some wine. And so it may be construed; but it may never be construed to mean that a deacon may drink wine as a beverage. Look at some other statements of this same apostle concerning wine. He advises Timothy to take a little wine for his stomach's sake. But that was special advice to Timothy, and is practically equivalent to a physician's prescription, for Paul's Talmudic studies would make him acquainted with the elements, at least, of the medical practice of his day. If, however, this is not a satisfactory explanation of the apostle's advice, then Christians should have the courage of one to whom this passage was quoted in approval of wine drinking, and who in reply said: "My name isn't Timothy, and nothing is the matter with my stomach."

There is another statement of Paul's which covers all cases of wine drinking as a beverage, viz., "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." The apostle might prescribe wine for a deacon, as he did for Pastor Timothy

—for his stomach's sake. But he left such advice for the modern physician. The deacon is not to be addicted to wine; nor is any Christian. Whatever wine he drinks, as whatever else he may do, is to be done to the glory of God. Wine drinking to the glory of God, I am convinced, will not permit either a deacon or any other Christian to drink wine as a beverage.

(4) Fourthly, the deacon is "not to be greedy of filthy lucre." This expression means that the deacon is not to be desirous of dishonest, dishonorable gains. Then, of course, if there is no desire in his heart for base gains, the deacon will never be found in any disreputable occupation or transaction. And oughtn't this to be true of all Christians as well as of deacons? Can any desire or greed for shameful gains be justified? Can a man be engaged in some nefarious business or transaction and at the same time be a follower of Christ? The Christian is engaged in God's work. His heart is to be Christ's dwelling-place. But Christ and sordid desires do not dwell together. We cannot serve God and mammon.

(5) Then, fifthly, the deacon is "to hold the mystery of the faith in a pure conscience." And so all Christians. The deacon is to stand fast by the gospel of faith in Christ, through whom all who believe may be saved. So all Christians. In the deacon's heart there is to be the assurance of forgiven sin, of the presence of Jesus, the Son of God. So all Christians. To all this faith in Christ, the conscience of the deacon is to give its voice clearly and unmistakably. His faith is no mere profession, but a faith that satisfies the moral requirement in good works. In other words there is to be nothing insincere or hypocritical in the deacon's holding of the faith. The gospel a deacon believes in and acts upon should be one with the voice of God speaking through his conscience. And so all Christians.

Notice one thing further: A man is not to be chosen a deacon until he has been a follower of Jesus long enough to exemplify such traits of character as the apostle sets forth. He is not to be a novice in Christian things. "And let these be proved—put to the test—then let them serve as deacons, if they are proved blameless."

II. In the second place let us consider the work of a deacon. On this point the New Testament does not give us very much light. But there are various hints.

(1) First consider the word that the New Testament uses. Our word "deacon" is simply the Greek word which comes to us through the Latin *diaconus*. This word is used thirty times in the New Testament. Twenty times it is translated "minister," seven times by "servant," with a marginal reading in one passage (Rom. 16: 1, R. V.) "deacons," and three times by "deacon."

Christ says: "Whosoever would become great among you shall be your minister (deacon)." Paul, in 1 Corinthians, speaking of apostles and himself, says: "What then is Apollos? and what Paul? ministers (deacons) through whom ye believed." If we examine all the passages in which the word is translated "minister" or "servant" we would clearly see that the prominent idea is that of serving. The word is translated "deacon" in the first verse of Philipppians, and twice in this third chapter of 1 Timothy, in which the character of a deacon is set forth. In these three cases the word evidently is used to designate an officer of the apostolic church, whose work is that of serving the church.

Again. In the last chapter of Romans the word deacon is used referring to a woman of the Cenchræan church named Phoebe. The Revisors translate "servant" with the marginal note "or deaconess." (Some one has wittily remarked that most of the scholarship of the Revision is in the margin.) Looking at the second verse of this last chapter of Romans, this "deacons" is described as the "succorer of many," even of Paul himself. Thus we see that wherever the word is used the idea of serving or helping is emphasized. Not service or help rendered because some outside force is compelling to such service or help, as the master would demand service of his slave, but a cordial and voluntary service growing out of an unselfish love, like that which was in the heart of Jesus and which led him to serve. We may say then first of all that the deacon is to render a cheerful, loving service to the church of Christ.

(2) We may gather some hint touching the work of a deacon by considering the work of the seven men who were chosen by the early church to serve tables, or to distribute the goods held in common. The story of the appointment of these men is found in the sixth chapter of Acts. The name "deacon" does not occur in connection with the story, yet the verb rendered "to serve," in verse two is the same as the verb in our text translated "let them serve as deacons." The appointing of these seven men grew out of the peculiar circumstances of the early church. You will recall that the early Christians held their goods in common. When the church became large the distribution of these goods required both time and care. The apostles could not attend to it and at the same time perform their ministrations in the word of Christ. Accordingly seven men were picked out, men "of good report, full of the spirit and of wisdom,"—that is, men of "unblemished reputation, ardent piety and good common sense" (Dr. Pendleton). We do not know how long this holding of goods in common con-

tinued, but this we know that the spirit of it was philanthropic and the principle underlying it was that the saints of the Lord who were needy should receive help from the Lord's treasury. Consequently when goods were no longer held in common, the custom of gathering funds to distribute to the needy ones of the church arose. And out of the appointment of these seven men in the early church came the permanent office of deacon, to whom was given the distribution of all such funds. That this care of the funds of the church for distribution among the needy was a part of the work of the deacons in the early churches may be learned by examining the writings of the so-called church fathers.

(3) Again, according to the custom of the early churches, and in a large measure due to their care of the funds for the needy, the deacons had special care of the sick. Frequently they acted as nurses. While today the deacons are not needed to act as nurses for the sick, yet it seems to be a legitimate and fitting part of their work to assist their pastor in his ministrations among the sick and afflicted. It was due to the fact of their caring for the sick that the deacons came to be regarded as officers whose duties were in part spiritual. When taking care of the sick nothing was more natural than that they should minister to the spiritual needs of the patients. Accordingly the men chosen as deacons were men of religious experience, strong faith and exemplary piety. They knew in whom they believed and they had peace in the God they served. How else could they minister spiritual comfort to those in sickness or in trouble?

(4) The work of the deacons in connection with the Lord's Supper and baptism also grew out of the custom of the early churches, and is well justified in the propriety of things.

(5) But underlying the relation of the deacons to these two ordinances of the church of Christ was the general principle that the deacons, as lay officers of the church, should have an oversight of the spiritual interests or welfare of the church. Accordingly those seeking admission to the church were put under the instruction of the deacons, so that before admission they might become acquainted with the elementary doctrines of the church. The next step in the deacon's work followed legitimately. They became the moral and spiritual scrutinizers of the church, and whenever they saw need of admonition they gave it, or reported the case to their pastor or church.

I think the work of a deacon today could be enlarged somewhat in this direction. According to our by-laws, recently adopted, the deacons have general oversight of all the religious services of our church; and as they are a part of the advisory committee of the church, all cases of discipline, or of irregularities of any kind, come under their direct supervision. Consequently the eye of the deacons should be on all the life of our church, and in the spirit of Christ the deacons should kindly yet faithfully admonish all wrong-doers in the church, or else report.

The deacons of this or any church are no longer simply individual members of the church, but members whom the church has charged with certain public duties. The purity of the faith of the church, the circumspet walk of the members of the church, the maintenance of the various meetings of the church, the deepening of the spiritual life among the members of the church, depend very largely upon the deacons. For by their election they are especially charged with these matters.

Deacons, you are leaders in all the affairs of the church that look towards the closer union, the stronger faith, the deeper love and the more Christ-like life of the members of the church. May a large endowment of God's spirit be yours, so that through your ministrations the church of Christ may grow in grace and in the knowledge of our Lord Jesus Christ—to the glory of His name.

A Year in North Carolina.

The People.

IN SOCIETY.

When I reached the State I rather expected to find separate cars for the two races, but I did not. I had read of this being the case in other States and I thought it was so throughout the Southern States. I cannot say how many of the States are like our own in this respect. But there is considerable agitation just now in favor of having separate cars. I believe the agitation was revived not only by the election; but also by the conduct of the negro volunteers in first-class cars. Some of these had their heads turned by the fact that they had become, or were about to become, part of Uncle Sam's army. They would travel in first class cars, take their boots off and place their feet on the seats in sight of and very near to some respectable lady passengers. It was claimed that the conductors were powerless to prevent such conduct. During the campaign cartoons were found in the papers, and I have no doubt that there was some exaggeration. The agitation has not stopped. The Editor of the Recorder has this to say: "The Railroad Commission has decided to leave the matter of providing for separate cars for the races to the General Assembly. We do not hesitate to say that we regret that the question has come up. There is no sense, no providence in running wild with opposition to the colored race. The individuals of the race are not near so much to be blamed as the politicians who inflamed them. Apply the plaster to the pain. If you cannot, do not apply it at all. There is

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just one good argument for separate cars, and that is that ladies sometimes find no other alternative but to ride in the same car with uncleanly negroes. But conductors can make this rare if they will; and if necessary the Railroad Commission could instruct them to remove any disagreeable person, upon complaint, to the second class car, giving a rebate of the difference in cost. We all know that men ride in the second class car half their journeys for the privilege of smoking, regardless of the negroes." Young men, notice the connection between tobacco and filth.

In the homes, I think, the negroes are never taken into the parlors unless this is altogether unavoidable, but many of the people sit with their colored neighbors in the kitchen. One man told me, "The negroes are queer anyway. When my wife was dying and there was no time to get her relatives or mine, the negroes could not be more kind. They would do anything in the world to help me take care of her, but after all they would go and steal my chickens." In slavery days they used to argue, "If massa has less chicken he has more slave."

It is almost impossible for a Southern white man to use "Mr." or "Mrs." or "Miss" in addressing a colored person. A man told me the other day that he sometimes had occasion to call at the house of a colored man who was prominent among his own people. When anyone would come to the door his first impulse would be to ask if "Mr." So and So was at home, but the words would stick in his throat and he could not do it. He supposed it was prejudice, but there it was. He referred to a preacher and his wife who went to New Jersey to visit. In the city there was a colored pastor who had known them. His host invited the colored preacher and his wife with some white friends into his parlor in order to be introduced to their old friends. When the Southern preacher's wife saw the colored minister and his wife in the parlor and was about to be introduced to them, she could not overcome her prejudices and went out in haste. Her husband overcame his prejudices and remained. Many of the colored people are far more polite than many of the white people, but it does not matter, there can be no social equality between blacks and whites, and anything that has a tendency to lead to it is rigidly shunned. A white may be a moral leper who has ruined more than one woman and may have been guilty of visiting negro women, but even he can be the chaperon of a white woman in preference to the most moral and chaste negro living. Southern Christians will say out and out that the white man who commits adultery with a black woman is worse morally than the negro, yet that white man belongs to a superior race, and the guilt of the white adulterers, demagogues, rascals and scoundrels does not keep them from bringing up the race issue. It does not matter how low down morally and mentally a white man may be, he belongs to a superior race and is more fit for social equality than a negro. It does not matter how high a negro may be, he belongs to an inferior race and is less fit for social equality than the lowest white man. When two prisoners, one a negro and the other a white man, are chained together, as they are being taken to the penitentiary, the papers raise a cry against it as an outrage. And there is never any mention of the degree of guilt in the one case or in the other. It is simply the fact that a white man is chained to a colored that is objected to.

The conduct of a slave who became senator is held up for the admiration of all and for the emulation of the negroes. After the war there were many reverses. This senator's old master needed a job. The slave-senator succeeded in securing one for him in the government buildings in Washington. On the day of the arrival of his old master and mistress he drove to the station in his own carriage to meet them, but in returning, out of respect for their feelings, he walked behind. On another day when he was to introduce them to the President of the United States he walked while they rode. No one will question that this a beautiful picture of fine feeling, worthy of the imitation of all. But one can not help wondering if it would not be a good thing to have another picture by its side, a picture of a white man acknowledging the superior social position of a negro slave-senator and recognizing the mental and moral worth of a dark-skinned brother. Would not such be as worthy of the emulation of the white man as the other is of the emulation of the colored man? Yes, it is right and therefore safe to recognize mental and moral worth anywhere and everywhere and all the time. We will recognize the greatness of President Diaz of Mexico though there is not a drop of Anglo-Saxon blood in his veins. If he is half-Indian and half-Spanish he has made an excellent ruler for Mexico. If Sir Wilfrid Laurier cannot boast that he is Anglo-Saxon I hope he may make a great and good premier for Canada. If a negro or a mulatto quits himself like a man and is in reality not only my equal but my superior in all that constitutes noble manhood I shall not consider it beneath my dignity to eat with him, sit by his side in a railway car, in the study, class room or parlor. I will lay the emphasis on the manhood and not on the race. But it must be admitted that our feeling and conduct toward individuals is often governed not by the opinions we have deliber-

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ly formed concerning these individuals, but by our impressions of the class to which they belong. I well remember talking with a German, a Baptist pastor of some eminence. He pointed out to me how opinion concerning immigrants had been moulded by the class of immigrants that had come to a community. He illustrated the matter by referring to his own experience in New Haven, where professors of Yale University frequented his house, and in Milwaukee, where his foreign birth and bringing up were against him. Some of the white men of the South who have come in contact with the educated, cultured and refined men of the negro race have a very different opinion of the negro from that entertained by those who have never come in contact with such. The feelings and conduct of each are governed by their opinions. Of course, there are men whose prejudices are so strong that no amount of contact with the very best of the race will modify their opinions, feelings or conduct. Some have substantially said to me: "Tom Evans is the best negro we have ever seen, if all were like him our feelings would be different. If we had lived as you have three years with negroes that were, perhaps, superior to him we could not cherish any dislike for them. But we have always lived with these poor, improvident, dishonest, ignorant, superstitious, immoral, impudent and insolent creatures who are ever asserting their social and political equality with us; so we cannot help feeling as we do towards them. We see them used all the time by unprincipled demagogues to ruin our State and our property and trade, and even our homes would be at their mercy if we did not keep them under to prevent the return of our country to barbarism. If you give them an inch they will take a yard." Then even Christians who will not uphold slavery, but can damn it will say, "They were our slaves and they shall never be our equals or our rulers." "This is a white man's country and we mean to govern it." "If we should allow them to govern the next step would be social equality, mixed schools, intermingling and intermarrying." "Even now we have to protect some who will not protect themselves—they will mingle with the negroes and flood the country with mulattoes." Such is the view taken by many intelligent Christian white men. A consensus of opinion it would be hard to get, especially in one year.

Morehead City, N. C.

JOHN LEWIS.

"Our Little Ones."

As one deeply interested in the boys and girls of our country, permit me to present your readers with a few words.

I read with interest No. 2 article from Rev. I. E. Bill on, "What about the children." I am glad that many of our "religious leaders" are taking the sensible view of children's church membership after conversion. In the past many of our churches have gone to one extreme in refusing to admit children that express much love for Jesus to church membership, whilst our Anglican friends go to the other and unscriptural extreme in admitting infants to church membership without their knowledge or consent, through the "water process" making them "children of God and inheritors of the kingdom of heaven." The result has been, in numerous instances, in the first case to turn away the children from the church into the world, and in the latter case causing them to believe that what some one else did has entitled them to heaven at last, and of preventing them from seeking true regeneration, which act is the work of the Holy Spirit alone, with another sad effect, viz., a church with unconverted members in it.

Jesus loved little children; took them into his arms and blessed them and said, "Suffer the little children to come unto me and forbid (or hinder) them not," etc., but he said not a word (as the record shows) about their baptism. A child learns to love its parents early in life, then why should they not be taught to love Jesus better and to exercise their childlike faith in him and be admitted into church fellowship after baptism. As a rule the children who have given their hearts to Jesus and joined the church after baptism have proved the most consistent, earnest disciples, whilst in too many instances older persons that have formed evil habits have been easily turned aside from the faith through Satan's devices. Just now comes to mind a case in point. A lot of lads from eight to twelve professed conversion, were baptized, joined the church and were led along by the devoted pastor. Most of these became able ministers, never forgetting that first love and wise training. The same principle applies to youth temperance work. Many of our ablest workers come from Bands of Hope and other youth societies. The writer realized the great value of the triple pledge work and spent about four months out of thirteen, free of salary, visited hundreds of day and Sunday Schools, organized about seventy Bands and seventeen white ribbon armies in Sunday Schools, pledging over four thousand, but because of declining health had to give up the work. The work richly paid the laborer in the real pleasure enjoyed. In the North Baptist church the pastor meets the boys and girls of the Sunday School, and as many as thirty or forty of these little trained ones have taken part in the meetings. Some of the parents and leaders consider the children too young to "hold out" and so only a few of the larger and older ones are admitted to the church. Pure religion is a personal thing and there must be a personal yielding of the heart, young or old, to Jesus and the claims of God as revealed in his Word. I am of the opinion that both in religious and temperance work too little attention is given to our "little ones," and so they drift and drift out into the wicked world and then begins the hard work to reclaim them, surely "a little prevention is better than much cure." The great enemy of souls well knows that if he can succeed in warding off the good influences from the young until his death seeds take root in the young and tender heart his work will not be easily upset.

Christian brother and sister "come up to the help of the Lord against the mighty" and save the children in the Scripture's way and not man's way. W. J. G.

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"My Meditation of Him Shall be Sweet."

Psalms 104: 34.

How sweet to say I love the Lord!
I fully trust His written word;
I lean upon my Saviour's breast,
A foretaste of eternal rest.

How sweet to feel when day is done
And ease from worldly care is won;
My God is with me for the night,
His strong protection is my right.

How sweet to know when day begins
And daily care attention wins;
The love that ruled each darkened hour
By day remains my guarding power.

How sweet to prove by all of life,
Its holy peace, its bitter strife;
In loving Jesus life secures
The blessing that through all endures.

How sweet to gain, when life is o'er
And paradise is just before;
That moment of supreme delight,
The glory land at last in sight!

ADDISON F. BROWN.

North River, April 18th.

Things for Children.

BY J. P. MCCASKEY.

"Come and see," was the reply of Philip to the question of Nathanael; and the Master to whom they came said to them: "Hereafter ye shall see Heaven open and the angels of God ascending and descending." Heaven is open, and more than ever in these latter days, if we will but have it so. Its messages comes to us in ten thousand voices of "angels ascending and descending," now trumpet-tongued, now quiet as love's gentlest whisper, if we have but ears to hear and hearts open to receive it. An angel is but a messenger—sometimes a prophet or a poet, now a preacher or teacher, now a mother, now a child. Through manifold agencies and in countless ways is given the message of God to man,—but there are millions who never hear these angel voices. It is a winsome message, it is a thrilling message, it is a solemn message. It is heard with careless indifference, with transient interest and wonder, or with abiding trust and devotion. The parable of the sower is the story of results, and it is the chief business of the teacher, as the messenger and servant of the Great Master, so to sow good seed in the minds and hearts of the young, and so to cultivate the soil for that sowing, that the harvest may be "some thirty, and some sixty, and some an hundred." He should know the best himself, being always a learner, and should so teach the child that it may grow day by day more worthy of its high destiny. This, we all agree, is the end and purpose of all our knowledge. For this the schools have been organized. In them we teach reading, writing and arithmetic, the fundamental branches of an ordinary education. Along with these essential branches and after they have been acquired, should go thought, thought, thought always—the literature of power kept not abreast with but far in advance of the mere literature of knowledge—to quote the familiar contrast suggested by De Quincy. Our schools run too much to the latter kind of instruction, which is deceptive in promise and full of disappointment in its results.

We hear men speak of one good thing and another learned during school days. One or two of these things stands out as headlands looming high and grand out of the mists. Few speak of many things—some seem to think of nothing. How can this gain for a lifetime be assured to the pupil? By learning things worth knowing, and by having such frequent repetition of the same as will fix them in the heart even more than in the memory, so that they come back, like Wordsworth's Daffodils:

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude,
And then my heart with pleasure fills,
And dances with the daffodils.

This I am always very willing to risk, namely, what intelligent boys and girls twenty years hence will say and think of this kind of methodical memory work in literature. I do not ask the judgment of men and women now in the work of teaching and supervision. I do not ask the approval of scholars or men of affairs. I might, perhaps, as well ask their approval of sunlight, fresh air, and good water. I simply ask, What will these boys and girls say of it when they have grown to years of sober discretion? I know what they will say. They say it even now—and they will say it then with an emphasis tenfold stronger than to day.

In the old shorter Catechism of a hundred and seven questions and answers that we used to recite at home on Sunday afternoons—our good mother asking the questions—was this: "What is the chief end of man?" The negro of South Africa, whose early training had been neglected, said, "To steal oxen;" the broker king of Wall Street, the result of whose training seems in some respects hardly better than that of the African, might say, "To steal railroads;" but the old Westminster has the answer clear and strong: "Man's chief end is to glorify God and to enjoy him forever." Then came the great question, "What is God?" "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." Is it well to put the Lord's Prayer and the Ten Commandments and things like these into the mind of the child, so committed to memory that they may be repeated almost without thought? Yes, ten thousand times yes, in the hope, the sure hope, we might almost say, of the time in more mature life when they may be discussed, and pondered, and wondered at, and thought over—influencing life and destiny. They go deep and stay always.

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A Pricked Finger.

So insignificant a matter as the pricking of a finger may have very significant results. It was such a little thing that led Edison to the invention of the phonograph. It was by the merest accident, according to the inventor, that the principle of this remarkable instrument was discovered. "I was singing at the mouth piece of a telephone, when the vibration of the voice sent the small steel point into my finger. That set me thinking. If I could record the actions of the point and send the point over the same surface afterward, I saw no reason why the thing would not talk." But it makes a very great difference whose finger is pricked. There are thousands of men who might have had their fingers pricked in the same way innumerable times without ever being "set thinking" to such purpose. Men do a great deal certainly under the influence of "pricks," but the results are very different in different cases, thus, one man feels the prick of poverty and is moved to efforts which may have large results for himself and for others; another man under similar circumstances is moved merely to kick against the goad which galls him, while with a slavish spirit he bends his shoulder to the yoke. One man feels the prick of curiosity, and responds to it by investigation and thoughtful study, which issue in much enlargement of thought and intellectual culture. Another man's curiosity leads him only to vague wonderings, desultory inquiries and vague opinions that fit him only to be a blind leader of the blind. All men feel the pricks of conscience, but in one it leads only to a hardening of the heart against the truth, in another to remorse and despair, while in another it leads to godly sorrow, wholesome repentance and joyful fellowship with righteousness. It depends upon the character of the man what he will be moved to do by the pricks which he is constantly receiving from this quarter and from that. But we must not fail to recognize that the attitude which a man assumes at the outset of these promptings has much to do in making him what he is. Edison had made it his habit from his youth to listen to any hints that might come to him in the line of inventions, otherwise that pricked finger would have led to nothing. The man whom poverty has prompted to habitual effort becomes industrious, and is ready, when opportunity offers, to secure the advantages which are the fruit of large enterprises and sustained effort. The man who has responded heartily to the promptings to intellectual effort finds himself disposed to yield to similar promptings toward larger service and higher enjoyments in the same direction. And the man who has made it the habit of his life to heed and obey the promptings of conscience, finds his nature more and more sensitive to the highest moral and spiritual influences, more and more prompt to respond to calls to heroic service and prepared to enter into larger and larger fellowship with things spiritual and divine.

—It appears that some Baptists of Boston and vicinity recently requested the Legislature of Massachusetts to revoke the sentence of banishment enacted against Roger Williams in 1635. Perhaps it was felt that if this sentence were removed the spirit of Williams would be able to exert a more powerful influence upon Boston Baptists. However, it has been discovered that the sentence of banishment was revoked in 1676, so that Mr. Williams even in his life time was not hindered from returning to the colony, provided that he should behave himself peaceably and inoffensively, "not disseminating and venting any of his different opinions in matters of Religion to the dissatisfaction of any."

In the Valley of Humiliation.

The Bible lesson for the present week brings us to very sacred ground. Gethsemane is enshrined in the holy place of the Christian consciousness. The entrance into the garden beyond the Kidron marked the end of our Lord's active ministry. His last sermon had been preached, his last effort to convince his enemies and opposers had been put forth. No more would his voice be heard in the Temple or the synagogues; no more by the shores of Galilee or on the mountain side would he address the great multitudes; no more would the sick and lame, the deaf, the blind and leprous be brought to him for healing. His ministry of teaching and healing was accomplished. He had finished the work given him of the Father to do. He had spoken the words that it was necessary to speak in order that the world might apprehend the gospel of the grace of God. He had done the works which it was necessary for him to do and had lived the life which it was necessary that he should live in order that he might be revealed to men as the light of the world. He had instituted the simple ordinances which should symbolize for all his disciples to the end of the world union and fellowship with him in his death and in his unending life. His last meal had been eaten with his disciples; his last prayer, embodying his desire for them, had been offered; his last tender conversation with them had been held; his last walk with them had been taken, and together they enter the garden whither they had been accustomed to resort. So far the ministry of Jesus had been one of action; now, in those awful closing scenes in the great drama, it became a ministry of suffering.

In that hour which witnessed the apparent triumph of the powers of darkness Jesus was not taken by surprise. Doubtless from the beginning of his ministry he had had premonitions of what the end involved. He had seen too the hate of his enemies growing steadily more bitter and murderous, and he knew that it was only by hiding himself or by exercise of superhuman power on his own behalf that he could escape the cross. Neither of these alternatives could he adopt. And now he knew that his hour had come. Nothing would be gained for the cause of human redemption to which he had given himself by postponing the inevitable supreme ordeal. To complete his ministry it remained only that he should go, by that pathway so dark and awful with sorrow, ignominy and suffering, to that terrible cross which could be avoided only at the expense of the world's eternal loss. He had seen this cross looming before him; he had known that a draught more bitter than ever human lips had pressed was being prepared for him, and he had gone steadily forward toward that terrible goal. Will he falter now that the hour has come? When that cup is offered him by the Father's hand, can he take it and drink it in the name of love that knows no limit of sacrifice? Not indeed without a shuddering revulsion of his human nature from that awful ordeal and a final but terrible conflict with the adversary. We talk of decisive moments, of decisive victories, of great events hinging upon the decision of a moment. But when ever did so much for the weal or woe of men depend upon the decision which human lips should give, as in that hour when Jesus prayed in Gethsemane alone, and, as marking the issue of the conflict and the final victory of love, said, "Nevertheless not as I will but as thou wilt?" Now, when Judas comes with the emissaries of the Rulers to seize him, Jesus, "knowing all things that were coming upon him," goes calmly forth to meet them, and to say, "I am he, whom ye seek."

As our Lord went forth to meet those sent to apprehend him, there must have been in his face, and mien that which bore witness to the conflict of that hour in Gethsemane and its triumphant issue. These men, expecting doubtless to find some fierce, fanatical outlaw who might make desperate resistance to arrest, find themselves suddenly confronted with by a person of calm and kingly dignity, on whose countenance there is that which they have never seen in human face before and whose eyes seem to search the deepest places of their souls. These men, unused to quail before the face of man, but filled with dread in this strange presence, shrinking back, fall to the ground, and need to be encouraged by Jesus himself to perform the work which they had been sent to do. It was a voluntary surrender on the part of Jesus; of himself he laid down

his life. He might have passed through that armed band and gone his way. He might have defied all the malice and the power of Chief Priests and Rulers. But to refuse this cup which the Father had given him was to refuse to be the Redeemer of the world. So, making request that his disciples may be permitted to depart, he gives himself into the hands of his enemies, and, quietly and meekly as a lamb that goes to the slaughter, he is led away.

Judas appears here upon the scene and plays his traitorous part in the awful drama. This man's history and fate carry with them a terrible warning. The Evangelists tell us comparatively little as to the man's personal character, but we know that he had been much in the company of Jesus and his disciples. He had had the advantage of the more familiar personal teachings of the Master as he talked with his disciples. He had been numbered with the Twelve, and there had been opportunity for intimate fellowship with Jesus. But now when the hour has come which declares who are believers and who are unbelievers, who are the real friends and who the foes of Jesus, Judas is found, not among the fearful and perplexed, but still faithful, disciples, but standing with the enemies, and betraying his Lord with a kiss. And now as of old, the souls of men are being sifted out by these unceasing processes of judgment, and their true characters are made manifest as it is shown whether they have or have not fellowship with Christ in his humiliation and his sufferings.

Editorial Notes

—It is announced that the church at Northampton, Mass., is about to erect a memorial to the distinguished theologian who was dismissed from its ministry in 1650 because his doctrine was not acceptable to a large number of the people. One can but wonder, if Jonathan Edwards should come back and preach as he used to do, whether his ministry would be acceptable to a larger number of the people of Northampton today than it was a century and a half ago.

—The Wesleyan Methodists of England are making very satisfactory progress in securing subscriptions to the Million Guinea Twentieth Century Fund. Already subscriptions aggregating 634,405 guineas have been secured, and it is expected that this amount will be easily brought up to the three quarter million mark by the time of the meeting of the Conference in July. This will leave a year for securing the other quarter million, and there appears to be no doubt but that the end in view will be accomplished.

—Naturally people are beginning to ask where the Maritime Convention is to meet this year. No one, we believe, has been in a position to answer the question until a few days ago. But Secretary Creed now desires us to state that, after considerable correspondence, some difficulty and much unavoidable delay, it has been decided that the Convention will meet this year in Fredericton. Formal notice and all necessary information as to entertainment, travelling arrangements, etc., will be given in due time.

—Alluding to the appointment of Herbert Gladstone as Chief Whip of the Liberal party, the 'British Weekly' expresses the opinion that in the circumstances no name more acceptable than that of Mr. Gladstone could have been selected. "That he is his father's son," says the 'Weekly,' "means much, and many discerning observers have thought that his real ability was somewhat obscured by the circumstance. . . . Mr. Gladstone's attitude on some subjects has not been very satisfactory, but we have been glad to observe of late that he is much sounder and more decided on the great question of religious equality, and that his pronouncements on the present crisis in the Church of England have been those of a sound Protestant."

—Naturally the latest outbreak of savagery and race hatred manifested in the recent horribly lynching in Georgia has called forth strong expressions of feeling on the part of the more educated and thoughtful element of the African population of the United States. An organization known as the National Anglo-African Council has issued a proclamation which, after discussing at some length the troubles of the colored people of the country and the failure of the laws to secure justice for them

or protect them from mob violence, calls upon them to set apart Friday, June 2nd, as a day of fasting and prayer; and all colored ministers are requested to devote the sunrise hour of the following Sunday morning to special exercises, in order that "God, the Father of mercies, may take our deplorable case in his own hands, and that, if vengeance is to be meted out, let God himself repay." The proclamation invites all the prominent colored clergy of all denominations to co-operate.

—One's reputation is justly considered a sacred thing. It is a duty to give everyone as good a name as we can, not only as a matter of justice, but because giving a person a bad name has an influence to make him bad. As the 'Sunday School Times' very truly says: "Reputation helps to make character. To be continually telling a boy that he is a bad boy is more likely to make him worse than better. To give a class the reputation of being the 'worse class in school,' and to keep noising it abroad, is not likely to raise the moral tone or discipline of the class. A man who has served out a term in prison for crime finds it hard to show himself trustworthy, because nobody trusts him. His reputation as an ex-prisoner clings to him, and, unless he is exceptionally strong of will, reform seems hopeless to him, and he sinks back to the level to which his bad reputation has been depreciating him. As the character of others depends largely upon their reputation, we should be careful how we handle their reputation.

—We think that the Montreal 'Witness' makes a very just remark when it says, "What we want far more than a prohibition law is a prohibition people that will fight the infamous traffic when it has a law to fight it with. We may rely upon it that, except in exceptional cases, no public official will enforce a prohibitory law unless there is enough of active public opinion on the side of its enforcement to make it more comfortable for him to enforce the law than not to enforce it. If the public prosecutor can count for certain on the enmity of the friends of the law-breaker; if he learns, as he soon does, that among the obstructors are sure to be some who have voted for, and even shouted for, prohibition; if he realizes that in the matter of individual prosecutions even the temperance public is inert, he will act accordingly. In no community will a prohibition law become effective unless that community has interest enough in the matter to organize itself to see to it that such law is made effective." Of course the 'Witness' believes in prohibition and in a prohibitory law, but it understands clearly that, in order to be of value, the law must have place in the hearts of the people as well as on the statute book. It goes without saying that a weapon is a useless thing—it may be worse than useless—if behind it there is not the courage and the strength to make it effective. The important question in reference to prohibition is whether there is back of it a prohibition people—a public sentiment that will make the law effective in spite of the fact that in government, in parliament, in the judiciary and the constabulary of the country, there may be influential elements opposed to its principle and its enforcement. If we have such a "prohibition people," we are sure before long to have a prohibitory law. If we have not, then to have the law would hinder rather than help the cause we mean to promote.

"The Two Voices."

A WORD FOR YOUNG MEN.

To lie down and sleep till the fates accomplish their own purpose, which it seems impossible that we can promote and very likely that we may hinder, is the course which the devil has suggested to every one a thousand times, and which most of us have obeyed until a louder voice has awakened us.

There are voices like these continually whispering to us. They are quite distinct from ourselves and are not to be mistaken for the *alter ego*, or "other self" of which we sometimes speak. They can be heard above the noise of the day, and yet unto all but ourselves are as silent as the night. As children we have been startled by their reality and in later years they have more than surprised from us an involuntary reply. The dissimilarity between them has convinced us that they must proceed from something outside ourselves for such conflicting influences could not possibly originate from the same source. They are diametrically opposed to each other. One calls us from the life of self and arouses us from the sleep of death—the other we had better die than listen to. One urges us to activity and bids us cast aside the grave clothes that have bound us—the other tempts us to lie down and sleep until there comes upon us a death of all energy, of all trust, of all power to look beyond ourselves.

Whence, then, are these voices that continually echo and re-echo in men's hearts? They have been termed specifically the voice of God and the voice of Satan, but I prefer to consider them as abstract voices arising from the ceaseless conflict between good and evil. The attempted displacement of right by wrong has been the same in all ages. Symbolically it was so in heaven, "When the sons of God came to present themselves before the Lord, Satan came also among them." Historically it was so in Eden, "And when the woman saw that the tree was to be desired to make one wise she took of the fruit thereof." Practically it is so with each of us, "When I would do good evil is present with me."

The whole of the Scripture record is a history of struggles and failures and sins and repentances of men and

women like ourselves, and the alternate freedom of the people of God and their thralldom in the bonds of sin, was the burden of prophets' cry and Psalmist's song.

The existence of evil is nowhere more recognized than in the Bible, but there also is prescribed its efficient antidote—"The blood of Jesus Christ, His Son, cleanse us from all sin." The "strange woman" of King Solomon—meet symbol of the life of self, of fleshly beauty, lovely in its kind, of the lust of the eyes, and the pride of life—was only to be withstood by that most Divine conception of "wisdom lifting up her voice." The gross darkness in which the people walked, denser far than the material darkness of Egypt that might be felt, was only to be dispelled by that most glorious message which Isaiah was sent into the world to proclaim, "Come ye, and let us walk in the light of the eternal."

Thus abstractedly, historically and nationally the conflict between good and evil has been unceasing; and how else could this conflict affect us individually than by those secret voices that each one hears for himself in his own heart. For the eternal warfare must still go on, and we who would join hands with either side can only do so by making it an individual question, is it within consciousness that the first great victory must be won.

Of the ultimate result we need have no fears, for there is more goodness in God than there is evil in Satan, and the final triumph of right is no less certain because it is delayed, but in the meantime it becomes an important question to us which side we shall embrace. We have within us the divine power of distinguishing right from wrong, and we have the equally divine power of accepting or rejecting the one or the other. There is no coercion. Christ would not wish to force us, but He asks us to thoughtfully consider and solemnly decide, and then in all manliness and honesty to act upon our decision. Let there be no evasion of the responsibility which rests upon us. "If Baal be God—follow him; but if the Lord be God—follow Him."

Surely there is not one of us knowing the perfections of mind and body with which we have been endowed but will listen to the higher and nobler voice in our hearts, that bids us acknowledge Christ as the giver of them all, and thus consecrating ourselves to his service we may seek in some slight measure to atone for years of past neglect.

Havelock, N. B.

FREDERICK T. SNELL.

The Question in a Nut Shell.

For a long time the liquor traffic has been regarded as the giant evil of our Dominion, antagonizing alike the family, the church and the state, and quite universally the people of our Dominion regard the prohibition of this traffic as making for righteousness. In proof of this it is only sufficient to name in evidence the fact that in the recent plebiscite campaign few if any were found to take the platform or use the press in defence of this traffic. When such an one as Principal Grant opposed prohibition he had nothing good to say of the traffic and was forced in his opposition to prohibition to dodge the real issue and to fight men of straw.

Then we have the fact that where this traffic has been prohibited by local option the municipalities thus protected have been greatly favored and the principles of prohibition have become from year to year increasingly popular. The right of our government to prohibit the manufacture and sale of alcoholic beverages has been established beyond controversy. So the party now in power put it in the platform of their party that the will of the people should be heard on this question. The people have been asked to speak—the question was fairly put to the people—cut clear of all the political combination of parties. It was a straight issue between prohibitionists and the liquor traffic, or between those who were in favor of prohibition and those who were against it. Every ballot cast on the 29th of September, 1898, had yes or no intelligently placed upon it. The result was a very emphatic yes in favor of prohibition. A substantial majority of the voters of the Dominion declared that the liquor traffic must go.

If we are a free people and our government is "of the people, and for the people, and by the people," by whose authority is the liquor traffic continued in the Dominion of Canada?

All that we hear in the discussion of this matter of the percentages of voters and respectable majorities, etc., are simply quibbles that seem to have their place and weight in party politics, but when used in this connection is an insult to an intelligent, free people.

Two things are worthy of note by the powers that be, first we have a victory at the polls, gained without boudle; second we have a majority for prohibition large enough to unseat or to establish any political party in the Government of our Dominion; and it may be added that as right and righteousness has to be reckoned with in this connection, prohibitionists have the power to increase their majority in the future as they have in the past. It is quite possible that a plebiscite may stand for more in the Dominion of Canada, where the Anglo-Saxon is in the affair, than it does where the Latin or the Celt or the Sord is ruled. Anyway the real issue with us just now is, shall majorities or minorities rule in the Dominion of Canada? Is not the continuance of the liquor traffic by the authority of our Government, under present conditions, an unjust interference, by our Government, with the civil rights of our people?

J. H. SAUNDERS.

South Ohio, Yarmouth Co., May 7th.

New Books.

Scotland's Share in Civilizing the World. By Rev. Canon Mackenzie, Toronto: Fleming H. Revell Company. Price \$1.00.

In a preface the author speaks of the contents of his book as 'a lecture,' not originally intended for the press much less for a book, but for a 'rough and ready' story of Scotland's contribution to the world's welfare to be told at a Scottish Society's Evening Entertainment. The author's discussion of the emblems of Scotland, the unicorn and the thistle, as typifying traits of Scottish character is very ingenious and interesting. The book bears evidence to much industrious gathering of facts illustrative of the contributions which the sons of Scot-

land have made to the advancement of civilization and the welfare of mankind. Especially are the fruits of their inventive genius noted. Indeed, as one reads of what the Scottish intellect has accomplished in so many different departments of practical science, it almost seems as if everything in the world that was particularly worth doing has been done first or done best by Scotsmen. The author does not fail to pay tribute to the achievements of the Scotch in war, in literature, in art, etc. Of course there is a great deal that might be said about Scotland's contribution to the world's civilization for which room could not be found in a lecture, or a book of less than two hundred pages. But the brief treatment of the subject here given conveys a great deal of interesting information in a pleasing manner. It is a book in which Scotsmen and the sons of Scotsmen will especially take delight.

Missionary Expansion Since the Reformation. By Rev. J. A. Graham, M. A., Toronto: Fleming H. Revell Company. Price \$1.25.

This volume of 244 pages represents an attempt to give in brief compass, a general view of the principle, history and present position of the Missions of the Reformed churches. As a matter of course, a general survey of so broad a field of effort, and of work extending over centuries of time, must omit many things which the author would feel it a trial to leave unsaid. The difficult task of relieving so concise a statement of the progress and results of the work of Protestant Missions of a dry statistical character seems to have been quite successfully accomplished. Mr. Graham's book, while giving a bird's eye view of the subject, affords a great deal of information, statistical and otherwise, which will help to make the busy reader intelligent in reference to the great work of Christian Missions in the world. A number of small maps and an extended index add to the value of the book.

Notes on the Birds of King's County, N. S. (Reprinted from 'the Ottawa Naturalist' for December, 1898) By Harold Tufts, Wolfville N. S.

The birds enumerated in these notes compose 158 species which the writer has identified in the Minas Basin alone, and even within that limited territory the list is not exhausted as a few other species have been seen since the present list was compiled. The list will no doubt be considerably extended when the interior and southern parts of the county have been visited. Few persons would imagine that so many different kinds of birds are to be found in this country and within the radius of a few miles. Mr. Tufts, who is a son of Professor Tufts and a student at Acadia, has achieved a success in the study of the local bird life, which indicates the enthusiastic student and great ability along the line of practical ornithology. We wish Mr. Tufts the greatest success in the prosecution of a study for which he appears to possess remarkable talents.

We have received a copy of the Summer School of Science Calendar for 1899. The school of which Mr. G. U. Hay of St. John is president will hold its thirteenth anniversary, July 25th—August 9th at Campbellton on the far-famed Restigouche River. The occasion is expected to be one of more than ordinary interest. The Nova Scotia Institute of Science, the Natural History Society of New Brunswick and other Scientific Societies have been invited and have consented to participate in the gathering, so that it is anticipated that it will be one of the most representative in Science ever assembled in the Maritime Provinces. A copy of the Calendar and any information required may be obtained on application to the secretary, Mr. J. D. Seaman, Charlottetown, P. E. Island.

A Genealogy of the Dimock Family from the year 1637.

Compiled and written by Joseph Dimock Marsters.

Printed by J. J. Anslow, Windsor, N. S. Price 50c.

The neatly printed pamphlet of forty-four pages, bearing the above title, contains, besides biographical sketches of Shubael, Daniel and George Dimock, a large amount of information as to the genealogy of the Dimock family, which it must have cost much time to collect and arrange. As to the completeness and accuracy of the information given we are not of course sufficiently informed upon the subject to speak. At the request of Mr. Marsters, the author of the pamphlet, we give the following statements as to the work which, after much toil, he has now brought to completion: This book will show that we believe all the Dimocks in this country and in the U. S. are descendants of Sir Robert Dymoke. English history tells us that King William in 1666 made Sir Robert his champion and gave him a mansion with the understanding that he and his descendants serve at every coronation of all kings and queens of England, and should receive a cup of gold at every coronation. And a late English paper says that he and his descendants have served at every coronation from that date down to Queen Victoria. My book will show that Elder Thomas Dimock came from England in 1637 and settled in America, and we have shown the family [record] of his descendants down to Shubael Dimock, which says that he and his family came to N. S. in 1759. The book will show some of the persecutions that caused them to come to N. S., and some of the results of the labors of them and their descendants since. One interesting fact is, to find about a dozen of the old patriarch's descendants who have been called of God to preach the same old gospel that the evil one thought to stop by fines and imprisonment. We find half of that number now living engaged in that important work. In showing some of the labors of Elder George Dimock we have given a sketch of the rise and progress of the good work of temperance in Newport and Kempt from 1830 to the present. It will be remembered that we have given notice that what we could obtain from the sale of the book would go to the Home and Foreign Mission, we still hold to that purpose although it has taken years to do what we had hoped to do in a few months. We have given in the book the picture of the grand old man Sir Robert in his uniform as he appeared in the olden times. We will send the book by mail to any person that will send us 50 cents by post office order, payable at the office of Alex. Young, Summerville, Hants Co., N. S.

JOSSEPH D. MASTERS.
Summerville, Hants Co., N. S.

* * The Story Page. * *

A Transmission of Energy.

BY CAROLYN PALMER.

"Yes, Mrs. Holbrook, medicine will do you no more good. What you want is rest and change of air. Give up housekeeping and go away for a long visit."

"Oh, doctor, you don't know what you are saying! How could I break up housekeeping and go away and leave the children? You must give me something to keep me up."

"Can't do it. I've given you everything known and it does no good. As I say, there's only one thing that will keep you from nervous prostration. You will have to take your choice between them."

Frances Holbrook was conscious of a distinct feeling of irritation as fragments of this conversation came into the little study where she sat writing. She didn't like to be irritated; it interfered with a serene flow of thought; and a serene flow of thought is necessary when one is writing a paper on "The Joy of Self-Sacrifice." She had felt the irritation coming when her mother asked her to answer the doctor's ring, but had tried to overcome it, and had so far succeeded as to forget the ring and the request, as well as her mother's tired sigh as she dragged herself from the sofa to admit the doctor.

"Frances dear, can't you bring in some wood? The fire is almost out." The doctor had gone and Mrs. Holbrook had returned to her sofa.

"Why, mamma, I don't see how I can. I'm in such a rush with this paper. You know I have to read it Thursday night at the club, and I shan't have any time to-morrow."

"Another club, Frances?"

"Yes, mamma. This one's perfectly lovely. We're going to call it 'The Nearest Thee.' You know that sweet little poem, entitled 'Do the Duty Nearest Thee?' We've taken that for our motto, and we've pledged to do something for some one every day, and tomorrow morning right after breakfast I'm going over to read the Bible to old Mr. Somers; you know he's broken his leg."

"But isn't he able to read it for himself? Mary says he reads the papers all the time."

"Maybe he is, but I can't think of any one else to read it to. Don't you want me to do good, mamma?"

"Certainly, dear, but isn't there any one nearer home to whom you can do good?"

"Now, mamma, you are hinting at the housework again, and you know how uncongenial it is to me, and how it unfits me for writing my papers and poems."

"It isn't specially agreeable to me, either; but I have to do it. Did you hear what the doctor said this afternoon?"

"Yes, some things. I couldn't very well help it; he has such a loud, unpleasant voice. But, mamma, wouldn't it be perfectly elegant to give up housekeeping and go to boarding? You could get a long rest then."

"Why, Frances, how could we think of such a thing? It is all we can do to live and keep house, with the closest economy, to say nothing about boarding or going away. But if you could only take charge of the housework and let me rest awhile, I'm sure I should come out all right and not need to go away."

Frances looked reproachfully at her mother, and her voice was full of quivering pathos as she answered:

"Mamma, dear, you know how many times I've asked you not to introduce painful topics into our conversation. But I suppose it is hard for one who doesn't possess the artistic temperament to understand how such things grate upon us. Never mind, dear, I know you didn't mean it. Now, I must hurry back to my writing, and perhaps I can finish it while you are getting supper. Then I'll have to rush off to the Helpinghand Society."

Frances often thought that if she possessed any virtues more pronounced than others, it was a forgiving disposition, and the ability to control her temper. She was willing now to overlook her mother's lack of consideration, and kissed her tenderly before she returned to her writing.

The next morning she started immediately after breakfast with her well-worn Bible to read to Mr. Somers. To a less determined philanthropist his greeting might have suggested annoyance. He, however, succeeded in concealing from her the fact that he considered her visit not only an intrusion, but an impertinence.

Before Frances had time to announce the chapter in Job which she had selected, he began.

"Well, Frankie, and how's that blessed mother of yours this morning?"

A girl with a less forgiving disposition would have resented being called by a name which she detested as Frances detested "Frankie," but she felt she must be very patient with Mr. Somers so she answered sweetly:

"Very well, I thank you."

"She is, eh? Well, she must have got well pretty fast then, for Dr. Simpson told me last night that she was on the verge of—something or other—I can't keep track of

these new-fangled diseases—but at any rate it was something that you don't get well of in a hurry. Didn't you know about it?"

"No—yes—I—didn't think when you spoke."

"Well, you'd better begin to think, and pretty soon, too, from all I hear. Don't you know that ever since your father died she's been doing the work of three women? And let me tell you, a finer, smarter woman doesn't walk. I've known her since she was a kid, and I know what I'm talking about."

Frances' distress was so evident that the old gentleman, mistaking its source, hastened to soothe it.

"There, there, we won't talk about it any more. Of course, you do every thing you can to relieve her. You have such a good chance this year, being through school. Give her my love and tell her to brace up and get well. We can't spare her yet, and she has no excuse to overwork now, with a grown girl to take the responsibility. Don't let me detain you, my dear; I know you are anxious to get home to her."

When Frances had a half-hour's spin in the frosty autumn air her disposition began to assert itself, and she felt that she ought to forgive Mr. Somers for his effectual dismissal of her and her errand of mercy. She was generally grieved by the loss of an opportunity to do good to a fellow mortal, and tried to hide from herself the hurt she could not quite ignore.

Two or three visits to delinquent Sunday school scholars took up the forenoon, and she found the children at the dinner-table when she got home. Mrs. Holbrook was lying on the sofa listless and exhausted from her morning's work.

"Mamma, dear, don't you feel any better? It is really too bad that we can't have a housekeeper since you ought not to work."

There was real distress in her voice, and she stooped and kissed her mother tenderly.

Frances found the dinner very acceptable after her morning's ride, and was generous enough to tell her mother how much she enjoyed it.

"Now, precious," she said, as she gently stroked her mother's head, "you'll lie down again, won't you, and take a long rest after you get the dinner work done?"

"I don't see how I can, daughter. There's Ethel's dress to finish."

"Oh, that's too bad. Well, I've got to hurry off. I expect it will take me all the afternoon to copy my paper and practice reading it. I'm afraid I'll hardly get through by prayer meeting time."

Coming home from prayer meeting that night Frances was overtaken by two old friends of her mother, who inquired about Mrs. Holbrook's health with such anxiety that the daughter began to fear there might be something seriously wrong. When they reached the Holbrook's gate she said graciously:

"Won't you come in a little while and see mamma?"

Both ladies accepted the invitation, and both exclaimed as they entered the sitting room:

"Why, Mrs. Holbrook, are you sewing at this time of the night?"

"Yes, I had to mend Sammy's trousers. The poor boy hasn't anything to wear to school to-morrow."

"I try my best to keep mamma from working so hard," said Frances, "but it doesn't seem to do any good."

Mrs. Holbrook's voice was pathetic as she said:

"I'm sure I'd be very glad to get out of it if I could; but the work is here and must be done by somebody."

Miss Tracy, one of the callers, was a woman of fads, and now proceeded to air her latest.

"Do you know anything about the system of healing by transmission of energy?"

Mrs. Holbrook knew by experience that she might as well submit, and she answered wearily:

"No, I don't; what is it?"

"The idea is this: Health, as well as disease, is contagious; and a delicate person, especially one with a nervous temperament, surrounded by perfectly healthy people will imbibe health as one does disease."

Miss Tracy's discourse was too long to be reproduced here; but she closed with the statement that in many cases of impaired vitality the patient had been restored by sleeping with a healthy young person.

Frances had been an interested listener, and, when Miss Tracy ceased speaking, her face glowed with a new inspiration, and she said enthusiastically:

"Oh, mamma, I believe that would be the very thing for you. Let's try it. I'm going to sleep with you every night this winter." And turning her tearful eyes, brilliant with a heroic purpose, upon the guests, she added feelingly: "I'd do anything, or make any sacrifice, to give my mother strength."

Frances, in her mother's warm, soft bed, which in the day time was folded into a book-case in the sitting-room, and which she found a vast improvement over her own chilly couch shared with the restless Ethel, had for two

hours been sleeping the sleep of a soul at rest with itself, when her mother was finally released from Sammy's trousers and able to avail herself of the transmission of energy. And so effectual did the system prove that Mrs. Holbrook and the children had half finished their breakfast when Frances appeared in the dining room.—Journal and Messenger.

Grandpa Merriweather's Cure.

BY ADELAIDE D. ROLLSTON.

It was quite plain that Grandpa Merriweather was failing fast, not, however, from extreme old age, for he was only sixty-seven, and looked much younger. Nor from hard work, for his twin granddaughters, Sarah and Elizabeth, had done their utmost, after Grandma Merriweather's death, to make his life as easy and pleasant as possible, and to save him from all needless worry and excitement. That was nine years ago, and they were still doing their best, or believed they were, to make him comfortable and happy. It was for his sake that they had persuaded him to rent out the old farm, which had been his home for forty years, and move into town.

"You are too old to have the care of such a large place even if you don't do anything but oversee the work," had been Sarah's argument. "And Elizabeth and I can do much better in town—she with her music and I with my painting. I know just where we can find a cheap and suitable house. It's a four-room cottage near the edge of town. And you won't have a single thing to do—except to take your ease."

"And, grandpa, you shall have a little garden-patch to potter about in during the spring and summer," Elizabeth had added eagerly. "But nothing else in the way of work shall you do. Sarah and I will see to that."

"Very well, then, we'll go," had been his cheerful answer when he had heard all their plans and suggestions. And neither of them noticed the sad, wistful expression that was on his face as he put on his hat and went out for his accustomed walk to the old graveyard on the hill where Grandma Merriweather slept, and where he, too, expected one day to be laid to rest.

They had been living in town a year and a half now, and if grandpa regretted the change he gave no sign. In summer he had his garden-spot with its row of vegetables and its old-fashioned flowers—sweet peas, hollyhocks, larkspur and the like, a miniature of the garden at the farm; and in the winter the sunniest and cosiest room in the house was his, where, undisturbed, he could smoke, or read, or doze, just as he liked. And neither Sarah nor Elizabeth allowed their small personal worries and disappointments to disturb his peace of mind. Yet, in spite of their tender watchfulness, it was evident that he was going into a decline. His appetite failed, and every day he grew thinner and paler. And whenever he ventured into the yard or garden he moved about so feebly that they were quite uneasy until he was safe in his room again.

"He ought to have a doctor," remarked Sarah one day. She was sitting by the open window pretending to paint, but half the time anxiously watching the bent figure moving slowly about in the little garden. It was April, and the gnarled cherry-tree growing near the veranda was filling the air with its fragrance in spite of the thick, ugly smoke that was blowing over it from the great factory not far away.

Elizabeth got up from her chair and came over to the window.

"I can't think what ails him," she said in a troubled voice. "It isn't worry, I know, and he doesn't seem to suffer any physical pain. Yet he is wasting away to a mere shadow. I told him yesterday that he ought to see a doctor, but he simply smiled and said he was only tired. Only tired. That is always his answer when I ask him how he's feeling. And yet he does nothing to make him tired."

"Well, there's something wrong, and I'm going to find out what it is," declared Sarah, as she put her easel away.

A glimmer of the truth dawned upon her that evening when she came upon him in the yard crying softly over a pale "spring beauty" he had found growing beside the fence.

"I think I got something in my eye a minute ago," he said, somewhat confusedly as he took off his spectacles and slyly wiped away the tear-drops that had fallen on them and dimmed them. And then he straightened himself up and went slowly on to the house, the delicate blossom hidden in his closed hand.

That night Sarah related the little occurrence to her sister, and when she had finished the two began straightway to reproach themselves for their blindness and stupidity.

"We might have known he would never get used to the change," said Elizabeth. "And, after all, it was our selfishness that suggested it. We both had in mind the

advantage it would be to us, and not the good it would do grandpa."

"And to think that in all this time we have never once offered to take him back to see the old place and grandma's grave," exclaimed Sarah in a remorseful tone. "And it would not have taken two hours of our time either."

"I have been so absorbed in my work," began Elizabeth.

"We have both been too much absorbed in our work," put in Sarah. "The truth is, we are two selfish old maids without a particle of feeling. Grandpa's disease is homesickness, and he's been afraid to tell us."

"Well, it isn't too late to atone for our mistake."

"You mean?"

"I mean that we can't afford to lose grandpa for many years yet. And we can afford to give up our work and plans for awhile."

"Of course we can."

And so the matter was settled.

One morning in early May as grandpa started out for his usual turn in the little garden he was astonished to see his granddaughters, equipped for a drive, stowing away a big basket in the bottom of the old farm wagon. Billy, the family horse, was switching away the flies in his usual lazy fashion, and underneath the wagon lay Jack, the brindled hound, they had left behind when they moved to town.

"I was just about to hunt you up, grandpa," said Elizabeth, running to him and taking hold of his hand. "We are going for a picnic in the woods—you and Sarah and I. We borrowed Billy and the wagon for the occasion. And Jack just would come along too. Here, Sarah, help grandpa into his seat while I go back and get his coat and lock up the house."

"Don't forget to put the key where it can be found," Sarah called after her in a significant tone.

It was all so sudden that even, if he had wished to, grandpa had no chance to protest against such a summary taking-off.

And presently, when they left the noisy gravelled streets and turned into the smooth country road a little flush of enjoyment came into his sunken cheeks. He asked no questions, but, leaning back in his seat, looked straight before him at the familiar landscape until they turned aside and drove into the thick woods. Then he suddenly roused himself and began to talk in his old animated way, stopping now and then to laugh at Sarah's careless driving over the stumps that stood in the road. And once he took the lines and drove for some distance, only relinquishing them when Elizabeth insisted that it was her turn to show her skill as a driver. Certainly grandpa was improving already, was their verdict as they looked at his happy, smiling face. And when at length they stopped and got out it was he who showed them the way to the prettiest nooks—places where in the moist earth, the spring beauties, and squirrel-cups, and dog-tooth violets grew thickest, and where the blood-root, with its waxy petals and round, sheathing leaf shone from the tangle of water weeds and ferns like a white garden lily.

"This is the way I like my dinner—washed down with clear, sweet spring water," he remarked as they sat by a little stream and ate their lunch. And then he looked quite sad for a while in spite of his pleasant surroundings.

It was almost dark when they hitched up old Billy and took their places in the wagon. As they turned into the road again grandpa was too thoroughly tired out to notice that instead of going in the direction of town they were making straight for the old farm. He had filled the empty lunch basket with the wild flowers and mosses he had found during the day, and their fragrance floating up to him through the purple dusk sent him off into one of those strange, half-waking dreams that so often come to the old. Sarah's voice and the sudden stopping of the wagon in a blaze of light brought him out of his meditations.

"Are you asleep, grandpa?" she asked, giving him a gentle shake. "Come, we are at home and I'm waiting to help you out."

He climbed slowly down from his seat and followed her up the long winding path. Yet not until he was in the house did he realize that he was back in the old home. Then he sat down in his chair—the big, comfortable rocker that had been Grandma Merriweather's—and looked at his granddaughters in a helpless way, yet with a smile trembling about his mouth.

"What does it mean, children?" he asked after a little silence.

"It means that we have come back to stay," replied Sarah, trying to speak gaily but with a slight break in her voice. "It means that two foolish old maids have come to their senses at last. Are you glad to come back, grandpa?"

"It's what I've been wishing for—to come back to the old farm and the old life," was his answer. "But I don't understand how it was done," he added in a mystified tone, glancing at the familiar furniture and then at grandma's portrait which hung in its accustomed place on the wall.

"The fairies did it while we were frolicking in the woods," said Elizabeth with a laugh, and yet with a suspicious moisture in her eyes. "But they neglected the other rooms, and forgot to cook us any supper, so we'll have to finish the work ourselves."

And they went away and left him to his pleasant dreams.—W. Recorder.

The Young People

EDITOR,

J. B. MORGAN.

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

Prayer Meeting Topic—May 14th.

God's covenant and ours, Psalm 105 : 1-10.

This is a Psalm of thanksgiving. It was written to exalt the name of Jehovah and inspire gratitude in the hearts of his people. It recalls the wondrous deliverance of the chosen people from Egypt. It declares his faithfulness to his covenant with their fathers. The date and authorship of the Psalm are unknown.

The study of God's covenants old and new is one of the profoundest in the Bible. We speak of the old and new covenants. Of the Old Testament as the Scriptures of the former and the New Testament as those of the latter. We sometimes call the old covenant the covenant of works and the new the covenant of grace. But while these distinctions are correctly made it must be remembered that all God's covenants are gracious. That the two Testaments are really one. That the old covenant was preparatory to the new.

God's covenants are immutable. He can never fail to do for us all he has promised. Men may fail to receive the covenant blessings, but the fault is their own. The old covenant with Abraham and his posterity promised them the land of Canaan ; to make them a great nation, and to bless all nations through them. These have all been granted to them, though by their sin they have failed to enjoy these wondrous blessings. But the "new covenant" cannot fail in any sense. It is made between the Father and the Son Jesus, stands for his people. He is their sin-bearer, their righteousness, the head of which they are the members, their "all and in all." Nothing can separate them from his love.

God's covenant of grace offers pardon, adoption and eternal life to all in Christ Jesus. "Whosoever will may come." "It is well ordered in all things and sure." It is an "everlasting covenant." It insures beyond the possibility of a doubt the salvation of every soul that seeks him with the whole heart.

But what of our covenant with him? It included, if real, several things. A full and complete turning away from sin was the first. Nothing short of that can ever suffice. Then there was an implicit trust in his covenant mercies through Jesus Christ. There was also a complete and entire surrender of the will, and there was a joyful, prompt, unquestioning obedience to all his requirements. Are we continuing steadfast in our covenant with him? He abides faithful, let us by his grace do likewise.

Our covenant with him requires of us,

1. To live worthy of our high calling.
2. To do gladly and joyously the service he requires of us.
3. Recognizing that we ourselves and all we have belong to him to give of our means "as good stewards of the manifold grace of God," and,
4. To make the most of ourselves by taking advantage of every opportunity for self-improvement that we may fill the place intended for us in his kingdom and service.

D. H. SIMPSON.

Among the Societies.

HALIFAX, N. S.

The B. Y. P. U., of the First church, Halifax, has undertaken the support for one year, of the three native helpers of Rev. W. V. Higgins, at Tekkafi, Jacob, Sampson and Babioh. We have already sent the first instalment twenty-five dollars, the whole amount required being seventy-five dollars. Great interest is evinced by young people in this work.

April 20th.

L. E. STUART, Cor.-Sec'y.

Waterville, B. Y. P. U.

Since our society was last heard from a few more of our active members have gone away. But we are glad to say a few more have come back from being away during the winter. We feel weak but we know if we trust in God for strength and are sincere in our prayers that we shall be blessed, for His ear is not heavy that He cannot hear, neither is His arm shortened that He cannot save. We ask all who are interested in working for the Master, to pray for us that we may be faithful. Our missionary committee have been at work, on Sabbath evening April 23rd we had a very interesting missionary concert which showed that some interest has been taken in the work. The sum of ten dollars was received which we intend giving to our missionaries. We press toward the mark of the high calling which is in Christ Jesus.

Yours for Christ,

April 28th.

ROSS M. SHAW, Cor.-Sec'y.

Halifax District B. Y. P. U.

The regular quarterly meeting of the Halifax District B. Y. P. U. was held in the Tabernacle church on Friday evening, April 21st. The service opened at 8 p. m. with a fifteen minute prayer and praise, exercise led by Rev. W. E. Hall. At 8.15 the President, Mr. Freeman, took the chair. A short time was devoted to business, various matters being discussed. \$50 was again voted toward the salary of our County Missionary for the coming year. The President was appointed our delegate to the Association B. Y. P. U. in June. The members of the united Unions by a rising vote tendered to Rev. G. A. Lawson their hearty appreciation of his labor in the past, and regret that his connection with the District Union is soon to be severed. During Mr. Lawson's residence in Halifax he has ever been an enthusiastic worker in the B. Y. P. U. A paper prepared by Rev. W. E. Bates, entitled, "Pledge Makers and Pledge Breakers," was then read and appreciated. It was concise and forcible. Objections to the introduction of the Pledge into the B. Y. P. U. were numerated, followed by reasons for its existence. The audience had no difficulty in deciding whether Mr. Bates is a believer in the Pledge or not. Rev. G. A. Lawson then read a paper on "Junior Work." He very earnestly urged the adoption of Junior work by all Societies. "Upon the Juniors of today depends the church of the future; make the Junior Society a preparatory school." Twenty minutes were allowed for a discussion upon both papers. It was opened by Rev. Z. L. Fash, followed by Revs. E. M. Saunders, W. E. Hall, Mr. G. A. McDonald and others, all supporting the ideas suggested by the writers of both papers. Rev. A. C. Chute ably conducted a "Question Box" for ten minutes. Each question asked was supposed to relate to B. Y. P. U. work. A hymn followed by the benediction brought to a close a pleasant and we trust profitable evening. An invitation from the Union of the West End church to hold our next meeting, which will be the annual one, with them was accepted.

MINNIE HALL.

"On to Richmond!" is the cry now of the young Baptists of America, and July 13th, 14th, 15th, and 16th is the time. In every State in this proud Union, in every Province in the Dominion of Canada, in the fair and sunny Republic of Mexico, our Baptist Young People's Unions are electing delegates to the great annual convention of the B. Y. P. U. of America, to be held in the capital of the Old Dominion as named above, and these young men and young women, with great purposes, are getting ready for their journeys and for a glorious meeting. Richmond, too, is getting ready for this great gathering. A splendid committee, made up of many of the foremost Baptists of the city, is already diligently at work; the largest auditorium of the city, seating 12,000, has been secured; the railroads everywhere have agreed to the price of one fare for the round trip; many prominent speakers from every section have been secured, and the people of the historic city, of every denomination and creed, are declaring their intention to do their best for the comfort and pleasure of all who come. Surely the Baptist churches of America ought to offer many earnest prayers for the divine blessing upon this great meeting, and surely every church in the land ought to send at least one young member, that he may bring back to the home church a portion of that notable blessing.

On To Richmond

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

For one hundred new subscriptions this paper will pay all expenses of one delegate to Richmond.

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

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

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

ON TO RICHMOND!!!

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

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR MAY.

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

Parlakimedi, India.

Beautiful for situation is Parlakimedi the most northern of our stations. It nestles at the foot of a range of hills, while stretching out before it to the south are beautiful green paddy fields extending for a mile or more. The paddy fields are green of course only during certain seasons of the year.

The view from some of the residences of the town is simply magnificent. That from the bungalow of the manager of the Rajah's estate is probably the most beautiful. Here lives one of India's petty Rajah's or kings, who has a large palace, about the size of Acadia College, in front of which is an immense court yard surrounded by a wall ten feet high. This palace is composed of three main divisions, the central one an immense hall called "Durbar Hall" on either side of which is a large wing devoted to the men the other to the women. Facing the Rajah's palace is a magnificent street, very broad and well kept, and lined on either side throughout its entire length with palm trees. There are a number of charming drives in and around the town. Just back of the palace is a large tank nearly a mile square. These tanks, found all over India, are artificial places made to receive and hold the water of the rainy season for use during the dry part of the year.

The Rajah supports a college for boys having a yearly attendance of about 250 students. He is now building a branch railway from Kimeri to join the main line four miles beyond Tekkali. His estate is managed by an European who receives for his services the sum of \$7,000 a year. Besides the Rajah's manager there are two European residents, the manager of an indigo factory and the police superintendent.

This town is 18 miles northwest of Tekkali and 42 miles north of Chicacole and is separated from the latter field by a range of mountains called the "Ghats." It has a population of about 15,000, of whom half are Telugus and half Orissas.

Years ago Kimeri was thought to be the seat of malarial fever but of late it has been found to be quite healthful. About nine miles to the northwest is the lofty hill "Deodangar," 4500 feet high, to which some of our missionaries at different times have resorted during the intense heat of the hot season. On these hills live thousands of Savaras.

In 1874 Mr. and Mrs. W. F. Armstrong went to Parlakimedi hoping to make this a center from which to work the surrounding country. One year later, owing to severe fever, they had to abandon this town as a place of residence and removed to Chicacole which became their headquarters, having Kimeri and Tekkali as out-stations. It was not until 1892 that Kimeri became a separate station and the nucleus of an independent work.

During their brief residence in Kimeri Mr. and Mrs. Armstrong were rejoiced to find several believers in an obscure little village called Akulatampara nine miles west of Kimeri. These people had heard the gospel through relatives who had come down from Berhampore, a large town nearly a hundred miles to the north of Kimeri, where they had become acquainted with the truth through the English Baptist missionaries of Berhampore. Later on these professing Christians were formed into a church. One of their number, Jogul Naidu by name, was the head man of his village which was just across the river from Akulatampara. After a long life, consistent in most respects, he passed away, leaving one quarter of his property valued at \$1200.00 to the mission. This was last year, 1898.

The Akulatampara church is largely self-supporting. P. David has been its pastor but has recently resigned his charge and become a missionary to the Savaras.

During the period between 1875 and 1892, while Kimeri was but an out-station of the Chicacole field, as much work as possible was done in this vicinity by the missionaries resident at Chicacole. But very infrequent could their visits be because of the vast extent of territory to be covered by them.

In 1892 Mr. and Mrs. Higgins went to Kimeri to open it once more as a head station. A small staff of helpers from the Chicacole field went with them and were with the converted members of their families formed into a little church. The chapel in which they worship is a mud one with grass roof and narrow verandah, and the

expense of building it was borne by the natives themselves. The first year was spent by Mr. Higgins largely in superintending the building of the mission bungalow, and a weary work it was, requiring all the patience and perseverance that by the grace of God could be acquired. Mr. Churchill gave valuable help during three months of the time. In July of 1893 we entered our new home, and glad indeed we were to be at last under our own vine and fig tree, for we had been occupying half the travellers bungalow provided by the Rajah for the travelling public.

The mission bungalow and compound are splendidly situated, just outside of the town and yet in full sight of it. The town begins only a few rods away. The compound is a comparatively large one, enclosed by a wall and having on it, at one corner the chapel, a well, and baptistry; below these and separated from them by a wall, the garden; to the east of the garden and facing the south, the bungalow. Behind the bungalow are two buildings, one composed of cook house and store house under one roof—and the other, a little to the east, a carriage house. Some distance back of these and facing the east, is a long house containing three or four rooms for Christians.

During our stay in Kimeri the regular services of the Sabbath and week day were kept up, and nearly every evening, when the missionary was not on tour, there was street preaching. In Kimeri there are quite a number of those who are called "Reformed Brahmins." They have given up idolatry, believe in the Fatherhood of God, but do not believe in Jesus Christ. A number of these were very friendly to the missionary. One of these Brahmins, "Kamamurthi," one of head teachers in the Rajah's College, has devoted most of his spare time for the past five years and about \$250.00 of his own money in reducing to writing the language of the Savarar. He felt deeply the condition of these neglected hill people, and his work has been a labor of love. His dictionary is nearly ready for the press.

In January of 1895 Miss Clarke went to Kimeri as its lady missionary. She had only been there a month, when, owing to the illness of Mrs. Higgins, Mr. and Mrs. Higgins had to leave the station and seek restoration to health for the sick one, on the hills of Southern India. After bravely remaining at the station alone for some time, Miss Clarke went to Chicacole, which has been her home nearly ever since. At the close of the hot season, 1895, Mr. Higgins left his family on the hills and returned alone to the station, where he remained with the exception of a brief break, until February of 1896, when it was found that Mrs. Higgins' health necessitated a return to the home land. This was a keen disappointment to both; but the Lord whom they trusted, made the crooked places straight and brought light out of darkness, until now they can praise Him for what seemed so mysterious and painful at the time.

On the departure of Mr. and Mrs. Higgins, Mr. and Mrs. Corey took the field and have been working earnestly and faithfully ever since. The work is promising and hopeful. Since the field was opened in 1892 the membership of the churches has doubled. In 1893 there were 43 members and at the close of 1898 there were 86. Six were baptized the past year. The number of helpers on the field at present is six:—four preachers, one teacher, and one Bible-woman. There is one day school at Akulatampara. At the station the children of Christians are sent, as far as possible, to the Rajah's college in the town. Akulatampara is the only outstation, but there are several good centres for work in different parts of the field.

There are 2,300 villages, 317,974 of population, and the area in square miles is 1,719. At present there is no lady missionary at the station. May the prayers of the past for this field be continued more earnestly for the future, that this may become a very fruitful part of the Lord's vineyard.

EDITH C. HIGGINS.

Wolfville, May 3rd.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Protestant missions began in China in 1807, when the London Missionary Society sent Rev. Robert Morrison there. His translation of the Bible into Chinese was his greatest work. When he died, in 1834, the outlook was nearly as dark as when he started. Only three Christians could be found in Canton after his death, and now we can count more than 80,000 communicants. More than 3000 native assistants tell the story of the cross. The outlook in China is bright.

More than Half the World's Population is Heathen.

It is a surprising fact, that at the end of the nineteenth century, a time when civilization has extended into hitherto unknown countries to a far greater extent than was dreamed of a century ago, more than half of the inhabitants of the world are heathens.

According to the latest statistics, there 143,000,000 Protestants, 98,000,000 followers of the Greek Church, 230,000,000 Roman Catholics and 176,000,000 Mohammedans. The population of the world is said to be in the neighborhood of 1,500,000,000. Counting the adherents of the four great religions of the world, and allowing 53,000,000 for the thousands and one beliefs with comparatively small followings, there is left a balance of 800,000,000 people who worship strange gods, or practice curious rites in lieu of religion; such people as are commonly called heathens, and for whose conversion thousands of dollars are collected each week among the churches of the civilized world.

The time of the millennium is still a great way off if it depends upon the spreading of the Gospel to nearly a thousand million unenlightened savages, for nine-tenths of the funds collected for missionary purposes are contributed by not one-tenth of the church membership.

Furthermore, The Signs of the Times has estimated that the average contribution of the members of the

evangelical churches of the United States is less than one penny each, and of this 98 per cent. is spent at home and only two per cent. in the missionary field.

Go in Haste.

When Hedley Vickers noticed for the first time the passage, 'The blood of Jesus Christ, His Son cleanseth us from all sin,' he looked at it long and intently, and arising said, "If that be so, then henceforth I will live as a blood-washed man." So ought we to contemplate the great commission. If Christ bids us to go and promises to be with us then henceforth let us arise and go forth to the heathen world, panoplied in the power of Him into whose hands all power in Heaven and earth has been given. It is not to Jerusalem and Pentecost that we are to go for power, but to the uttermost parts of the earth, receiving power as we go on, in the going. It is not in tarrying and holding prayer meetings that we are to get a fresh endowment of power, but in making haste to fulfil the Saviour's command, and in the large and generous consecration of our wealth to the work of evangelizing the world.—Pentecost.

Impure Blood Scrofula

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Your heart beats over one hundred thousand times each day. One hundred thousand supplies of good or bad blood to your brain.

Which is it?

If bad, impure blood, then your brain aches. You are troubled with drowsiness yet cannot sleep. You are as tired in the morning as at night. You have no nerve power. Your food does you but little good.

Stimulants, tonics, headache powders, cannot cure you; but

Ayer's Sarsaparilla

will. It makes the liver, kidneys, skin and bowels perform their proper work. It removes all impurities from the blood. And it makes the blood rich in its life-giving properties.

To Hasten Recovery.

You will be more rapidly cured if you will take a laxative dose of Ayer's pills each night. They arouse the sluggish liver and thus cure biliousness.

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Address, DR. J. C. AYER, Lowell, Mass.

May.

The earth has doffed the pallid mask of snow

That on its face thro' wintertide found rest;

The bursting buds with which the trees are drest

Seem smilingly to greet the warmer glow
The sun now sheds; and in the stream-lets flow

A brightened glee is clearly manifest;
While twittering birds of nesting sites in quest

On pinions swift fit to and fro.

The hardy Sower plies his trade a-field,
Urged by the ardent hope the kindly soil

A harvest bountiful anon will yield;

To recompense his skill and faithful toil;

And all the rural signs and sounds convey

In charming modes, this is the month of May.

St. John, May, 1899.

The Queen has now been sixty years on the throne of Great Britain. She is the niece of William IV., who was the brother of George IV., who was the son of George III., who was the grandson of George II., who was the son of George I., who was the cousin of Anne, who was the sister-in-law of William II., who was the son-in-law of James II., who was the son of Charles I., who was the son of James I., who was the cousin of Elizabeth, who was the sister of Mary, who was the sister of Edward VI., who was the son of Henry VIII., who was the son of Henry VII., who was the cousin of Richard III., who was the uncle of Edward IV., who was the cousin of Henry VI., who was the son of Henry IV., who was the cousin of Richard II., who was the grandson of Edward III., who was the son of Edward II., who was the son of Edward I., who was the son of John, who was the brother of Richard I., who was the son of Henry II., who was the cousin of Stephen, who was the cousin of Henry I., who was the brother of William Rufus, who was the son of William the Conqueror 800 years ago.

A red necktie worn by Napoleon B. Adams, of Bloomfield, N. J., so enraged a vicious cow yesterday that the beast attacked him, and almost trampled him to death. Adams was digging in Thomas street, when the animal attacked him with her horns. The savage animal then began to trample upon him. Adams would probably have been trampled to death but for the timely arrival of Superintendent of Police Gilbert, Thomas North and Fred Doner, jr. The three men went to his aid with plumbers' tools and a fence rail and succeeded in beating the cow off. Adams was picked up in a semi-conscious state and conveyed to his home. His injuries, although very painful, are not considered serious, and he is expected to recover.

Some published extracts from a private letter written by an English army captain stationed at Wei-Hai-Wei give some interesting particulars of that recent British acquisition. He says that the climate, in spite of an occasional blizzard, is exceedingly fine and there is no such extreme cold as has been reported. At present, of course, the place is in a very backward condition, but he thinks that there can be no doubt that it will be the summer resort of all China in the future. The island of Liu Kung Tang is to be converted into a strong-hold by the British Admiralty. All the forts on the mainland were wrecked by the Japanese, who, however, left all the huge Krupp guns behind them. It was with these Chinese guns that the Japanese captured the position. On the island were strong modern forts of German design. But these fortifications were commanded by the guns on the mainland, which the Chinese abandoned after a brief defence. The Japanese then turned the captured weapons against the island, which was soon brought to terms. There will be no guns on the mainland in the British scheme of fortification. They would, indeed, be useless, as all surrounding heights are well within the range of big guns on the island, and can be defended from that point.

It is impossible to calculate how many lives are destroyed and how many promising young men lose their careers in New York. These men come from small farm-houses or hamlets; they swarm from the neighborhoods that can no longer support them, or because they have ambitions above the opportunities which those neighborhoods can give them. They come here with very little money, and perhaps with a pocket Bible which their mothers had given them; they come independent and self-respecting, and their progress upward or downward depends upon how long that little pocket Bible can be kept where mother put it. There is nothing mawkish or sentimental about them, but when they go to lodging-houses it is but a short time before the little pocket Bible disappears, and in that short time they have lost the connection between the mother and the home.—Chauncey M. Depew, in New York Tribune.

Christ has solved the vexed question of how to make desire and satisfaction keep pace. "Whoever drinketh of this water shall thirst again," not because there is no power to quench our temporary need, but because to-morrow we may be traveling in a dry and thirsty land where no water is. "But the water that I shall give him shall be in him." The resources of the believer make him independent of his surroundings; there is an ever-flowing spring of comfort and strength within him; whatever his outward lot may be, he is in touch with the wells of salvation. "I have learnt, in whatever state I am therein to be content (i. e., self-sufficing)." Paul said this because he knew that he had the Christ-life within him, and that it meant an inner wealth that made him think little of external conditions. How to reach this serene state of spiritual attainment is the true quest of life.—The Christian.

Notices.

The next session of the Queens Co., N. S., Quarterly meeting will convene at Milton on Tuesday and Wednesday, May 23rd and 24. First meeting Tuesday evening at 7.30 o'clock. A large attendance desirable. A good programme is being prepared. W. L. ARCHIBALD, Sec'y.

Digby County Baptist Quarterly meeting will be held with the Weymouth Baptist church on Monday evening and Tuesday all day, May 15th and 16th.
J. F. SAUNDERS, Sec'y.

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

The Charlotte Co. Quarterly Meeting will meet with the St. Stephen Baptist church on Tuesday, May 16th, at 3 o'clock p. m., opening with a social service. At 7.30 in the evening Pastor Lavers will preach the Quarterly sermon. After which a collection will be taken for Home Missions. We hope all will come prepared to exercise "this grace also." We kindly ask the churches of the county to send a number of their members as delegates and pray for special blessing to rest upon our efforts to do good. T. M. MUNRO, Pres.

The May meeting of the Annapolis Co. Conference of Baptist churches will be held at Port Lorne, May 15th and 16th. There will be addresses on Monday evening, at 7.30, by Rev. C. W. Corey and Rev. J. W. Manning. Tuesday a. m. social service and business. Tuesday p. m. the subject, "The Church," will be considered under the four topics, (a) Membership, Rev. H. N. Parry; (b) Officers, Rev. J. T. Eaton; (c) Ordinances, Rev. F. M. Young; (d) Work, Rev. G. J. C. White. At 7.30 sermon by Rev. H. N. Parry, followed by evangelistic service. L. F. W., Sec'y.

Quarterly Meeting.

The Lunenburg Co. District Meeting will next convene with the branches of the Bridgewater church situated at Lakeville and Lapland on May 22nd and 23rd. All delegates intending to go will please send their names to me stating their means of travel, as teams will be in waiting at Bridgewater for those who will come by train. The programme will include a W. M. A. S. meeting at Lakeville, Monday at 2.30 p. m., and an evangelistic service in the evening. On Tuesday, at Lapland, besides election of officers and reports, addresses by Rev. W. H. Jenkins, Home Missions; E. N. Archibald, Foreign Missions; D. W. Crandall, Sunday Schools, and an evangelistic service in the evening.
E. P. CHURCHILL, Sec'y.

A Combination of
Evils Brings on that
Spring Trouble
Known as "Tired
Feelings."

Paine's Celery Compound
Does a Wondrous Work
for Every Rundown
Man and Woman.

"Tired feelings!" These two words cover a multitude of dangers and perils, and should, when fully comprehended, be taken as serious warnings.

"Tired feelings" result from a vitiated and deranged condition of the blood and nerves, which causes a general weakness of the entire system. Constipation is usually one of the dominant troubles; digestive vigor is lacking, appetite is poor and sleep is never refreshing.

To banish "Tired feelings" the blood must be cleansed and purified, and the nerves toned and braced.

This foundation work is easily and quickly accomplished by using Paine's Celery Compound, the world's famous spring medicine. This noted remedy, purely vegetable, pleasant to the taste, is in every case just what is claimed for it. It is the one spring medicine that our best physicians vouch for; it is the great health restorer and strength giver that the best people of Canada talk about in the home and on the street.

A few bottles of Paine's Celery Compound used during the month of May, will banish all the troubles that regularly contribute to "Tired feelings" and ill health. If you are nervous, sleepless, have indigestion, dyspepsia, neuralgia, heart trouble, kidney or liver affections, your doctor or druggist will, if asked, promptly advise the using of Paine's Celery Compound.

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Indicate that your liver
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50 cents. Sold by all medicine dealers.

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OUR FAMILY DOCTOR
FOR 20 YEARS.**

The following letter voices the sentiments expressed by hundreds of people throughout the provinces:

Forbesville, Cum. Co., January 27, 1899.
C. Gates, Son & Co.:

Gentlemen.—I bought the first of your medicines sold in this locality 20 years ago. I never regretted it. I raised three children and never employed a doctor for my family or myself.

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

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

Yours respectfully,
MRS. JOHN FORBES.

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

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

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

**CHILDREN'S COUGHS
QUICKLY CURED.**

Hard to keep the children from catching cold—will run out of doors not properly wrapped—get wet feet—kick the bed clothes off at night.

What's mother going to do about it? Mustn't neglect the children's Coughs and Colds—might end in Croup—and Croup end fatally or weaken the lungs for life.

Most mothers now give their children Dr. Wood's Norway Pine Syrup.

It's nice to take, and cures all kinds of Coughs and Colds more quickly and effectually than any remedy known.

Mrs. R. P. Leonard, Parry Sound, Ont., writes: "I have used Dr. Wood's Norway Pine Syrup for Coughs and Colds of myself and also of my baby. I find it always cures a Cold quicker than any other Cough mixture I ever tried." Price 25c.

LAXA- CURE constipation, biliousness, sick headache and dyspepsia. Every pill guaranteed perfect and to act without any griping, weakening or sickening effects. 25c. at all druggists.

The Care of Lamps.
BY S. H. H.

It is generally conceded that the softness of lamplight is much greater than that of gas or electricity. This, however, depends very much upon whether the lamp is properly kept. The lamp has now an established place in our libraries and reading rooms. Children prefer to study by lamplight, and the business men in the family ask for it in preference to gas, usually. Of course, in a country home it is a necessity; and the way a lamp is cared for makes all the difference in the kind of a light you have. A bright, clear steady light is a great comfort to a person who wishes to sew or read by it.

Perhaps my way of cleaning may be useful to others. There are many theories; but a friend whose lamp was the envy of her neighbors taught me this method. The first requisite is perfect cleanliness. Keep the founts of the lamp, and all parts of the tubes that hold the wicks, as well as the burners, clean. They must be cleaned every day, filled and trimmed; abundance of clean cloths—cheese cloth is the best—a little bottle of alcohol, as a few drops brighten up the chimney. For removing the oily soot and gummy, sticky substance, dissolve a tablespoonful of pearline into the soapuds, as it keeps the metal founts cleaner. Use the best of headlight oil, and also fill it full (not half full). Remove only the charred part of the wick. A little stiff brush is helpful. This way of cleaning gives you a steady, clear, brilliant light.

Twitching.

One of the most common affections of childhood, and one that is by no means rare in adults, is a twitching, or strange movement of one or several muscles. Such a twitching is usually spoken of as a habit, probably from the general belief that it is nothing more than that, and might be abandoned by an act of the will.

This belief may be well founded in some cases; but generally the jerking of the muscles are as involuntary as the movements connected in breathing, and are subject to no more control. Perhaps a strong effort, induced by a scolding, succeeds in restraining them for a time; but the impulse soon grows irresistible, and the poor child, who is the victim of a parent's or teacher's medical ignorance, gets an undeserved punishment, and the trouble is worse than before.

The face is the most common seat of such twitchings—"tics," or "local spasms," the doctors call them,—and the resultant grimace is often most peculiar and even comical.

Frequently the "habit" takes the form of a shrugging of one or both shoulders, or a drawing or jerking down of the head to one side, or forward or backward. Sometimes there is a sort of pump-handle move of the arm. But to enumerate all the possible forms of "tics" would be to give a list of the muscles of the body; for there is scarcely one of them that may not become the seat of the trouble.

In attempting to relieve this wretched condition we must try first of all to learn what has caused it. This may have been an irritation produced by the clothing, which pressed upon or scratched the skin or there may have been a little spot of eczema, or of some other skin affection, which itched; and the movements, which were first made to relieve the irritation, have become habitual—and involuntary.

In other cases there is some internal cause. People with chronic malaria are often subject to an exaggerated form of this complaint. In almost every case of marked "tic" the general health is poor, or the patient is nervously exhausted from mental overwork or worry.

In a severe case hard mental labor at school or business should be given up temporarily, and the general system should be braced by cool baths, exercise in the open air, good food, and perhaps a course of tonics. At the same time a determined effort of the will, in a person of strong

mental force, will often be of much help. The effort should be voluntary, however, and never forced upon a timid child by threats of punishment.—Youth's Companion.

The Expression of the Rooms.

Every room and house should be the expression of the needs and tastes of the owners. Other rooms or houses should not be copied literally. Ideas and suggestions may be obtained from such sources, but they must be embodied into a general plan only so far as they are consistent with the individual's special needs and tastes. Strive to give good effects in the arrangement of articles, but comfort of the other members of the household should not be sacrificed to attain any artistic end. Comfort in the home should come first, and then ornamentation. Make the most of every sunny window, and ungainly corners should be converted into attractive nooks. Naturally unpleasant rooms can be turned into cheerful places of abode if proper study is given to their requirements. A few shelves in the right place, a cosy corner, a comfortable couch piled high with soft, downy pillows, pretty but not expensive pictures, a table with books, and photographs, may redeem an ugly room and make it a place to linger in.

Variety of Exercise.

What Mr. Gladstone states about the physical powers is equally true of the mind, and he was a grand example of the man who could turn from one thing to another to relieve the tension. It is well known that he was an omnivorous reader of current literature, including fiction. It was when he was asked the secret of his vigorous health at 83 that he replied: "There was once a road leading out of London, on which more horses died than on any other; and enquiry revealed the fact that it was perfectly level. Consequently the animals, in traveling over it, used only one set of muscles. Continuous employment of the same physical powers on the same lines results in physical exhaustion. It is varied and symmetrical exercise of the mind and all the muscles that lies at the base of any sound system of physical training."

Best Method of Ventilating a Room.

The best mode of keeping a room constantly ventilated without draught is to have the frame of the lower part of the window supplemented by an additional piece of wood about five inches deep. This admits of the lower sash being raised without draught from the bottom of the window. Air is admitted in the middle, where the lower sash is raised above the end of the top one.—April Ladies' Home Journal.

A trust to control the manufacture of horseshoes in the United States, originating in Boston, is in process of formation. The capital stock has been fixed at \$7,000,000.

Ask your doctor how many preparations of cod-liver oil there are.

He will answer, "Hundreds of them." Ask him which is the best. He will reply, "Scott's Emulsion."

Then see that this is the one you obtain. It contains the purest cod-liver oil, free from unpleasant odor and taste. You also get the hypophosphites and glycerine. All three are blended into one grand healing and nourishing remedy.

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

LEGS ENTIRELY RAW

From his feet to his body,
and ran a blood tinged,
irritating water.

Mrs. A. Keirstead, Solder Mt., N.B., tells how her little boy suffered, and how B.B.B. cured him permanently.



FREDDY KEIRSTEAD.

There is not a mother in this land who has a child suffering from skin disease in any form but will thank Mrs. Keirstead, of Solder Mt., N.B., for telling of the remarkable manner in which her boy, Freddy, was cured of one of the severest and most torturing of skin diseases by the use of Burdock Blood Bitters; and not only relieved and cured for the time being, but, mark you, after eight years the disease has shown no sign of returning. The following is Mrs. Keirstead's letter:—

"With gratitude I can testify to the wonderful curative powers of Burdock Blood Bitters. Eight years ago our little son, Freddy, was afflicted with salt rheum and was in a dreadful condition. His legs, from the soles of his feet to his body, were entirely raw, and ran a bloody water, which appeared to burn and itch until he was often in great agony.

"After trying several remedies, we resolved to give B.B.B. a trial.

"You can imagine with what delight and gratitude we saw our boy entirely cured after using one bottle and part of the second. We gave him the remainder of the second bottle, and from that time till the present he has never had a sign of salt rheum or a sick day. You need not wonder that I think there is no other medicine can equal Burdock Blood Bitters to purify the blood and build up the health and strength."

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On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2 1/4 miles from Kingstou Station—one of the large fruit centers. Two churches, school and new hall, all within one mile. Description, terms, etc., on application.

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North Kingston, N. B.

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Second Quarter.

CHRIST BEFORE THE HIGH PRIEST.

Lesson VIII.—May 21. John 18:15-27.

Commit Verses 23-25

GOLDEN TEXT.

He came unto his own, and his own received him not, John 1:11.

EXPLANATORY.

I. THE ARRIVAL AT THE PALACE OF THE HIGH PRIEST (John 18:13, 14; Matt. 26:57; Luke 22:54).—"Early Friday morning between 1 and 2 o'clock."

It is probable that Annas and Caiaphas occupied different portions of the same palace, situated probably in the southwestern corner of the city, on Mount Zion, near the tomb of David; and that here, too, was held the irregular meeting of the members of the Sanhedrim hastily summoned from their homes in the middle of the night for this purpose. The same courtyard belonged to the whole palace, so that Peter's denials were in the same court, although during the separate trials.

II. PETER'S FIRST DENIAL.—Vs. 15-18. 15. PETER FOLLOWED JESUS. He followed afar off (Matt. 26:58), and was, therefore, in far more danger of denying his Lord than he would have been if he had been more courageous and kept closer to him. ANOTHER DISCIPLE, John, who went with the crowd through the gate, for he was known unto the high priest, and "therefore probably was acquainted with the palace and knew the servants."

THE PALACE. The court of the palace. 16. BUT PETER STOOD (was standing) AT THE DOOR. The wicket gate, having in some way been shut. Having once struck the high priest's servant, he must have felt it dangerous to keep too close to the retinue, who went by the main entrance.

17. ART NOT THOU ALSO ONE OF THIS MAN'S DISCIPLES? The R. V. leaves out the "not." Peter may have been seen before by this maid. HE SAITH, I AM NOT. This was both falsehood and treason to his Master and the new kingdom. John had left him, no doubt, "hurrying away across the court into the hall where Jesus was, to witness the proceedings," so that Peter did not have the assistance of his presence. He could not have denied Christ with John by his side. Then he had gone among the persons gathered around the open brazier of charcoal (v. 18). FOR IT WAS COLD, and here he was standing among them, and warmed himself. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful," Ps. 1:1.

III. THE PRELIMINARY EXAMINATION BEFORE ANNAS.—Vs. 19-23. 19. THE HIGH PRIEST, ANNAS. Jesus was led first to Annas because, though deposed by Rome, he was still the legitimate high priest according to the law of Moses, the office being for life (Num. 20:28; 35:45), and may have been so regarded by the Jews. Annas appears to have possessed vast influence, in so much that five of his sons became high priests, and his son-in-law, Caiaphas, was now the acting high priest, appointed by the Romans. THE HIGH PRIEST THEN ASKED JESUS OF HIS DISCIPLES, AND OF HIS DOCTRINE. His

teaching. This inquiry probably had two objects: one was to entrap Jesus into saying something which could be twisted into a charge of blasphemy, the other was that it allowed time for the Sanhedrim to be summoned, and "messengers were despatched to scour the city for the members" for "none knew what might happen if the multitudes, when it awoke in the morning, found the popular preacher in the hands of his unpopular enemies." Once in the hands of the Romans, there would be no danger.

20. JESUS ANSWERED HIM, I SPAKE OPENLY, etc. Greek, "I have spoken." There was nothing in his teaching to be concealed. The high priest could find out all about him if he wished.

21. WHY ASKEST THOU ME? Jesus refused to be a party to this injustice. Let them find the witnesses, for there were plenty of them. This would have put an end to this unjust and illegal condemnation and brought out the truth, which the rulers did not want. "The cunning of the high priest was foiled."

22. ONE OF THE OFFICERS... STRUCK JESUS WITH THE PALM OF HIS HAND, R. V., "with his hand," "lit," gave Jesus a stroke or blow; but whether a slap on the face, a box on the ear, or a stroke with a rod cannot be determined. In either case it was an insult and outrage.

23. IF I HAVE SPOKEN EVIL. In manner or matter, in the remark just made. Jesus here gives an interpretation of his own precept in Matt 5:39. Jesus had simply claimed the common rights of all men. BUT IF WILT, WHY SMITEST THOU ME? "The primary sense of the word translated smite is, to skin, to flay; 'in the New Testament,' says Dr. Robinson, 'to beat, to smite, to scourge, properly, so as to take off the skin.' It is perhaps safe to infer from the Saviour's use of this word that the officer's blow was a severe one."

IV. THE IRREGULAR TRIAL BEFORE CAIAPHAS AND THE SANHEDRIM.—V. 24. "Between 2 and 4 o'clock Friday morning; probably in the palace of Caiaphas."

24. NOW ANNAS HAD SENT HIM, etc. "The R. V. is here probably correct: 'Annas therefore sent him bound unto Caiaphas.' Thus far the investigation had been unofficial, or private, and the result of it was scarcely favorable to the design of the accusers. Meantime, the prisoner had been relieved of his fetters. But now Annas sends him probably across the inner court, where the charcoal fire was burning, to another room in the same edifice, where Caiaphas, with the Sanhedrim, would subject him to a formal trial."

V. MOCKERY OF JESUS.—"In the court of Caiaphas' palace. After the adjournment of the irregular trial. From 3 to 5 o'clock Friday morning" (Matt. 26:67; Mark 14:65; Luke 22:63-65). When the preliminary examination was through, and the informal meeting had adjourned, there was a period of waiting for at least two hours before the formal meeting of the Sanhedrim could take place. During this interval Jesus was insulted, and struck, and shamefully treated by the crowd. In the original no less than five forms of beating are referred to by the evangelists in describing this pathetic scene. Low natures love to trample on those who have fallen from a higher estate. The claims of Jesus seemed a great contrast with his present condition.

VI. PETER'S LATER DENIALS AND REPENTANCE.—Vs. 25-27. "During the trial, or possibly the last one during the mockeries."

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Mrs. Mary Borden, King St., Chatham, Ont., says: "For some months I have been afflicted with nervousness and general debility. Going upstairs would produce a great shortness of breath and a tired, exhausted feeling."

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My nerves are strong, all the heart troubles are completely removed, the shortness of breath has vanished, and the constant tired out, all gone feeling is a thing of the past. It is needless to say that I esteem this remedy the best in the world for heart and nerve troubles. Milburn's Heart and Nerve Pills are 50c. a box or 3 for \$1.25, at all druggists.

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From the Churches.

Denominational Funds.

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

2ND ELGIN, ALBERT COUNTY, N. B.—“Go ye therefore and make disciples, baptizing them in the name of the Father and of the Son and of the Holy Ghost.” The Lord is still smiling on us as church and pastor, on Sunday April 30th, Herbert Hopper, a very promising young man, was baptized. Nine in all have been added by baptism since coming to this field. Brethren pray for us. I. N. THORNE.

CHARLOTTETOWN, P. E. I.—The missionary committee of the Young People's Society gave an interesting and instructive exercise on Friday evening, subject “Grande Ligne.” Several papers sketching the history of that mission were read by young men of the Society. New electric light reflectors purchased from “Frink” of New York, add greatly to the attractiveness of our audience room.

G. P. RAYMOND.

April 29th.

SURREY, ALBERT CO., N. B.—It was my privilege on the last Sabbath in April to immerse the following persons on a profession of their faith in Christ: Theora Lauder, Cora Woodworth, Katie Milton, Minnie Martin. They were received into the fellowship of the church the same morning. Others have professed to be converted but have not applied for baptism. We are holding some services at Surrey at present. We are praying for a revival of pure and undefiled religion in our midst.

JOHN MILES.

SUSSEX, N. B.—On Thursday last the people of South Branch met at the home of Mr. and Mrs. Richard McQuinn and after spending a very pleasant evening presented the pastor with \$20 the proceeds of a pie social. For this and other expressions of kindness the pastor wishes to express appreciation and gratitude. This branch of the Cardwell church has the pastoral oversight of the Sussex pastor who preaches there once each month. A Sunday School is maintained by this people through the entire year. W. CAMP.

May 3rd.

MELVERN SQUARE, N. S.—Sabbath, April 30th, was a day to be remembered by us. We gathered at the baptismal waters at 9.30. It was a perfect morning. Eighteen young people followed their Lord in baptism in the presence of a very large company of people. We then repaired to the church where Rev. J. E. Goucher, who is visiting at his brother's, preached an excellent and appropriate sermon. The pastor then gave the right hand of fellowship to twenty-two. We thank God and take courage. H. N. PARRY.

NORTH KINGSTON, N. S.—Special services have been continued each evening, Saturdays excepted, since our last report. Bro. Hugh A. MacLean closed a two weeks' engagement with us on the 28th ult. Too much cannot easily be said of the valuable assistance which, through the agency of gospel song and otherwise, was rendered to the work by this consecrated brother. The presence of the Lord has been graciously manifested in our midst and many souls won to Christ. Three candidates followed their Lord in baptism last Sunday: Alice Patterson, Annie Nixon and Jennie Ogilvie. We expect baptism again tomorrow. May the good work continue. JOHN BURT MORGAN, Pastor.

May 6th.

RIVER JOHN.—For about two weeks Bro. Baker labored with us in the Oak church. Directed by the Spirit, he entered into the work with a will, and was instrumental in leading sinners to Christ. The whole church felt the reviving influences of the Holy Spirit through his labors. Wanderers returned, and sinners were led to cry: “What must I do to be saved.” Members of churches of other denominations whose tongues had been silent since their entrance into the church nearly half a century ago, were so influenced that their tongues were unloosed, and their lips uttered the praises of our God. Four young men were baptized. Others will follow. We are now in the midst of a glorious work in New Annan. Pray for us. F. T. DIMECK.

KENTVILLE N. S.—Many of your readers are interested in the welfare of Kentville Town. These will be pleased to hear

that through the persistent efforts of a temperance committee prominent upon which are the pastors of the three Evangelical churches of the town, the open sale of liquor has practically ceased in our midst. In our church also the work moves on hopefully. At our April conference three were received for baptism which was only administered on the following Sunday. Our pastor has just closed a series of Sunday morning sermons on “The mind of the Master.” The subjects treated were Christ's doctrine concerning God; His fatherhood—worship; its spirituality—the Sabbath; its observance—discipleship; its meaning—benevolence; its measure—the apprehension of spiritual truth; the law—the church; its mission—the new birth, prayer, forgiveness, blessedness; the secret of it. These sermons have been listened to with much interest and by large congregations. A series of Sunday evening sermons on the Apostles has been begun with promise of good.

HENRY LOVETT, Clerk.

May 1st.

CENTRAL BEDEQUE, P. E. I.—The return of spring seems to revive us in many ways. Our Sunday Schools are opening out into enlarged activity, and our Young People's Union moves steadily along in its good work. We have had much sickness and many deaths in our community of late. The sudden decease of Edwin P. Robins, one of our Bedeque young men, who had been studying with much success at Cornell University, and who was about finishing his collegiate course, is especially sad. He had won distinguished honors and his brilliant talents had already led the authorities at Cornell to mark him as a suitable man to fill the first vacancy in those departments of the institution for which he was specially qualified. But the silent messenger withheld the wreath of laurel from his brow and in its place laid wreaths of flowers upon his casket. We are awaiting the return of some of our young men from Acadia College at the close of the present term. They will be heartily welcomed at the old home and among interested friends. The sisters connected with our W. M. A. Society meet regularly each month and carry forward with much perseverance the work they have undertaken. We have some true fellow-helpers in our little church who are letting their light shine. A number of the members of our B. Y. P. U. have during the past year been baptized and received into neighboring churches. “One sowing and another reapeth.” We are glad that our little church has given to sister churches some of their most active members, and to the colleges some of their most brilliant students. W.

* * *

Ordination.

In compliance with the request of the Inglewood African Baptist church, delegates from the following churches assembled at the Baptist church, Inglewood, to consider the advisability of setting apart to the work of the gospel ministry Wellington N. States: Bridgetown, B. Miller, Lic.; Philip Hamilton and Rev. F. M. Young; Annapolis, Jos. Bancroft, M. P. P.; George Leitch and Rev. G. J. C. White; Lawrencetown, T. G. Bishop and Rev. L. F. Wallace; Wilms Mountain, Joseph Stirk, Adelbert Johnson and Rev. E. P. Coldwell; Inglewood, Deacon Clements, Deacon Cuff. The temporary chairman called upon Pastor White to offer prayer, after which the enrolment of delegates and election of officers took place. Rev. E. P. Coldwell was appointed Moderator and Rev. L. F. Wallace, Sec'y. Minutes of the church meeting, in which a call for a council was made, were read. Bro. States then was asked to relate his Christian experience and call to the ministry. Pastor White was appointed to question the candidate on his views of Christian doctrine. The following resolution was passed: Resolved, That having heard Bro. W. N. States give an account of his Christian experience, call to the ministry and views of Christian doctrine, we agree to publicly set apart our brother to the work of the gospel ministry according to the request of the church. The following programme was carried out at the evening service: Sermon, Pastor White; charge to church, Bro. B. Miller, Lic.; ordaining prayer, Rev. E. P. Coldwell; charge to candidate, Rev. F. M. Young; benediction, by Rev. Wellington N. States. LEWIS F. WALLACE.

Forward Movement Fund.

Archie McKinnon, \$2; Mrs. LeBaron Anderson, \$2; per Rev W B Hinson, \$25; Charles W Peters, \$1; Enos Hubley, \$1; Elsworth Gates, \$1.25; N T Clem, \$1; Capt Jos Reagh, \$5; L D Criss, \$1; Edwin Miswell, \$1; Frank L Cooper, \$5; B S Teefer, \$3; Rev W F Parker, \$7.50; Chas P Kent, \$5; Luella Raymond, \$1; Mrs Solomon Mann, \$1; F C Davidson, \$3.75; J E Baker, \$1; J Bates, \$1; Louisa Wilson, \$5c. Total \$64.

WM. E. HALL.

Personal.

Rev. M. E. Fletcher, recently returned from Burma, is desirous of settling in Canada. He will be glad to correspond with any church needing a pastor. Address Rev. M. E. Fletcher, Yarmouth, N. S.

President Trotter of Acadia College supplied the Brussels Street pulpit, St. John, last Sunday. His sermons were heard with great appreciation.

Rev. P. Gallagher, of Ipswich, Mass., formerly pastor of the Milton church, Yarmouth, is spending a few days in St. John. He supplied the Tabernacle pulpit on Sunday. At the ministers conference on Monday morning Mr. Gallagher gave an interesting account of his residence and work in different parts of the United States.

Experiments with the third rail electric system are being conducted at Manhattan Beach, N. Y. This is the system which many believe will displace the present dangerous trolley. The key of the system is the automatic switch which controls the current. The system is governed by switches at given points, which keep the current under the cars at all times. Nowhere on the line is there a circuit except from the front to the rear of the car. No conduit is used, the extra rail carrying the positive or supply current and the regular rails the negative current. The third rail is built in the centre of the track. The governing switches or circuit breakers can be operated by no one except the motor-man of the car which is in that section. In the car are ten cells of storage batteries, which, while the car is in motion, are charged with sufficient power to move the car in case of any break.

Is the day coming when we shall cook our own food at our own table; when all we shall have to do is to attach a wire to the electric fixture overhead, and on a neat slab, heated by electricity, cook eggs, steaks, and cakes exactly to suit our own tastes, to say nothing of the enjoyment of having everything fresh and steaming hot? Miss Anna Leach's article in the May Cosmopolitan on “Science in the Model Kitchen” is interesting to housekeepers from a hundred points of view, as well as in its suggestion of the electric cooking of the future. Photographs of the present-day development in electric cooking are given with the article, besides the interiors of the kitchens of many noted houses.

A London despatch of May 5th says:—The chronic mutual suspicion between Great Britain and the Transvaal has been intensified recently by the dynamite question, the continued refusal of the Transvaal Government to redress the grievances of the Uitlanders, and the re-assertion of British suzerainty, with the result that various sensational rumors are afloat on which, however, the newspapers have hitherto taken little notice. The Central News ascribes to a very prominent Minister (not Mr. Chamberlain) a statement that the disputes between the two countries are tending towards an acute crisis. Nine thousand Uitlanders, composed of British, American, Germans, French, Dutch and others, have petitioned the Government to ignore the petition signed recently by 21,000 British subjects, protesting against the injustices to which they were subjected.

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by the Transvaal Government, which was sent to Queen Victoria through Sir Alfred Milner, Governor of Cape Colony, and High-Commissioner of South Africa. These latest petitioners declare that the petition to the Queen was the work of capitalists, the attainment of whose wishes would be detrimental to the public, who are perfectly satisfied with the existing Administration.

Missing the Tide.

Once I was staying at the seaside, and one of life's joys in the evening was to see the fishing boats come home. They used to wait outside until the tide rose high enough to enter the harbor. It was pleasant to see them come up in the setting sun and the men go home to the cottages. One night a boat missed the entrance. They were careless, or they did not tack properly. The others were all inside. A feeling of pity for that boat came over me, just as if it had been a living creature.

I rose at night to look out of the window. There it was. It had missed the tide. Men and women, the greatest tide that runs is the tide that carries us into the kingdom of God. And the most splendid effort of wisdom within a man's power is to seize the tide when it is at its flow. —Rev. John Watson.

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BIRTH.

KEMPTON.—At Fitchburg, Mass., Sunday, April 30th, to Rev. and Mrs. A. T. Kempton, a son.

MARRIAGES.

CANN-SUTTIE.—At the home of the bride, April 8th, by Rev. Ernest Quick, Richard W. Cann, of Ohio, Yarmouth Co., to Annie B. Suttie, of Yarmouth.

GALLANT-MCKINNON.—At Charlotte-town, P. E. I., April 10th, by Rev. G. P. Raymond, Joseph Gallant to Isabella McKinnon.

MONTAGUE-WYMAN.—At Pleasant Lake, May 6th, by Rev. M. W. Brown, Howard H. Montague, of Summerville, and Georgina Wyman, of Pleasant Lake, Yarmouth Co., N. S.

POWELL-PRIME.—At the residence of the bride's parents, Freeport, Digby Co., N. S., April 20th, by Rev. E. H. Howe, Samuel A. Powell to Allie B. Prime, both of Freeport.

BLAKENEY-BLAKLEY.—At the residence of the bride, Argyle Street, Halifax, N. S., May 3rd, by Rev. Geo. A. Lawson, John C. Blakeney to Mary A. Blakley, both of Halifax.

FLOYD-COHOON.—At Wolfville, May 1, by the father of the bride, assisted by Rev. H. R. Hatch and Dr. Trotter, James A. Floyd, of Boston, and Annie H., daughter of Rev. A. Cohoon.

DEATHS.

GORDON.—At Canso, April 24th, Lexie, daughter of Alexander Gordon, aged six years. She cannot come to us but we may go to her.

LEWIS.—At Lewis Mills, N. S., April 26, Wm. Lewis, aged 74 years, leaving a widow and a large circle of friends to mourn his loss.

DAVIDSON.—At Chipman, N. B., on the 28th inst., after a brief illness, Mrs. Catherine Davidson, aged 83 years, leaving two sons and one daughter to mourn her loss. She died trusting in Jesus.

McLELLAN.—Miss Sophia McLellan, daughter of Angus McLellan, died at Canso, April 10th, aged 42 years. She became a member of the Canso Baptist church in 1885, during the pastorate of Rev. James Scott. She lived a life of faith in the Son of God, and died with the name of Jesus on her lips.

MILLER.—At Bloomfield, Vermont, on the 28th inst., Stanley F. Miller, of Hardwood Ridge, Sunbury Co., N. B., aged 24 years. The deceased had been working in the woods in New Hampshire, and was taken down with typhoid pneumonia. He was a member of the Upper Newcastle church. A father and four children mourn his departure.

PRINCE.—At St. John, N. B., April 5th, Miss Rebecca Lewis Prince, aged 75 years, after an illness of only a few days. She was a devoted and consistent member of the Leinster Street Baptist church. She had often spoken of her willingness to depart when her last call should come. Her life was full of kind deeds, and she left hosts of friends to mourn.

STREEDMAN.—At Dedham, Mass., John F. Steadman, aged 62 years, formerly of St. John, N. B. Mr. Steadman left a wife and five daughters. He was twice married, his first wife being Miss Sarah Trueman, his second wife Miss Matilda Graves. He was a member of the Norwood Baptist church, Norwood, Mass., and although death came suddenly we trust it found him ready. His family, sorrow not as those who have no hope.

CANN.—On April 5th, Susie Cann, the daughter of Capt. Churchill, of Norwood, Yarmouth Co., aged 20 years and 5 days. The deceased was an honored member of the home church. Since her marriage last May she has resided in Yarmouth. Taken

ill Sunday morning and suffered intensely until Wednesday morning, when she was called to her reward.

BAGNELL.—At Gabarouse, April 25th, Mrs. Alice Bagnell, aged 32 years, wife of Edmund Bagnell and only daughter of the late M. Severance. A husband and four children, mother and two brothers are left to mourn the loss of one whom it may be well said was an affectionate wife and kind mother. She was a member of the Gabarouse Baptist church. She died fully trusting in Jesus. Blessed are the dead that die in the Lord.

CHAPMAN.—At Lower Newcastle, Queens Co., April 20th, William S. Chapman, a native of Plymouth, England. The deceased professed religion in St. John and was baptized, with his wife, in 1838, by Elder Samuel Robinson. He leaves five sons and five daughters besides many grandchildren and great grandchildren to mourn his departure. He had been for many years a consistent and devoted member of the Lower Newcastle church. He was ninety-four years of age.

POWELL.—At Canso, April 11th, Mrs. Desire Powell, widow of the late Josiah Powell, aged 80 years. She was one of a number who were baptized by Rev. Richard McLearn in Canso about 1832, before the Canso Baptist church was organized, she subsequently became an honored member of the church. Through much affliction and trial she maintained an exceptionally sweet disposition and strong faith in Jesus until the end.

HOPPER.—Mrs. Mary, relict of the late John Hopper, fell peacefully asleep in Jesus, April 6th, aged 81 years 10 months and 17 days. From her youth up through all the changing scenes of her life she continued a faithful, humble Christian and passed away in the hope of a better estate on the immortal shore. To her to die was gain. She leaves two daughters, one the wife of Deacon Ralph Power, and quite a large circle of relatives to mourn their loss. The funeral was attended by the pastor, I. N. Thorne.

FITCH.—At East Aylesford, N. S., April 24th, Mrs. Leonard Fitch, daughter of the late Jonathan Woodbury, of Bridgetown, aged 75 years, leaving a husband and one daughter to mourn. During the fifty years of wedded life she proved herself to be a kind and faithful wife. As a neighbor she was much beloved and highly respected in the community where she lived so many years. She lived trusting in Christ and died in hope of a glorious resurrection from the dead. The funeral was largely attended, showing much sympathy for the afflicted husband. May God's peace sustain him in his old age.

DODGE.—At Cambridge, N. S., April 19, of pneumonia Deacon James E. Dodge, in the 62nd year of his age, leaving a wife and one son to mourn the loss of a loving husband and kind father. Bro. Dodge had been a most faithful member of the Cambridge church since its organization. Eight years ago he was chosen deacon, which office he filled with humility and fidelity to the church. His removal to the heavenly home leaves a vacancy that will not be easily filled. His wife was a daughter of the late Chas. Rand, Esq., and niece of Rev. S. T. Rand, D. D., an excellent Christian woman, and one who bears her great loss with much resignation to the Father's will. Bro. Dodge was a prominent office bearer in the temperance cause, an earnest worker in the Sunday School, honest in all his dealings and highly esteemed by all who knew him. The church and community deeply feel their loss. The funeral was very largely attended. Rev. M. P. Freeman assisted in the services. Pastor E. O. Read preached from Psalm 12:1.

DUFFY.—On April 18th, at Hillsboro, Mrs. George W. Duffy, aged 39 years. The tidings of our beloved sister's almost sudden death came with startling suddenness to her friends and neighbors. She had appeared to be in good health until within a day of her departure, though for some time past she had been troubled with weakness of the heart. Her removal in the very prime of life has called forth

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universal expressions of regret. She was identified with nearly all the organizations that make for righteousness in the community. Of the 1st Hillsboro Baptist church she was a devoted member, being actively engaged in every department of Christian service connected therewith. Of the temperance lodge she was an enthusiastic adherent. And individually she was ever ready to show kindness to those about her, tending the sick, comforting the troubled and spending herself freely for the good of others. Doubtless God had a nobler sphere for so faithful a worker. She leaves a husband, a mother, over 80 years of age, and several brothers to miss and mourn her. May the Lord graciously sustain them.

The iron moulders in thirteen Montreal foundries decided to go out on strike Friday night. The Canadian Pacific and Grand Trunk shops are included in the list. The men demanded a minimum wage of \$2.50 per day, recognition of the union and the abolition of jobbing. The employers are willing to concede the wages demanded, but refuse the other demands.

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We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c. tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size.

Every family should have one ready for an emergency.

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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 10, 1899, at 5 o'clock p.m., for the election of directors and the transaction of such other business as shall legally come before the meeting.

S. HAYWARD, President.
Dated at St. John, April 24, 1899.

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**Walter Baker & Co.'s
Breakfast Cocoa.**

"The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."

—Dominion Medical Monthly.

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News Summary.

By direction of President McKinley the customs tariff regulations have been amended so as to permit foreign vessels to load and clear for the United States.

The coasting schooner Margaret was crushed in the ice off St. John's Monday night, and it is feared that her crew of four men, all brothers, perished.

The case of the Queen vs. Thomas Donnelly, charged with assaulting Chief of Police Tingley, of Moncton, on April 22nd last has resulted in Donnelly getting two years in the penitentiary.

The British government has officially demanded of the Chinese government satisfaction for the recent attacks made by the rebels upon the British authorities in the Kau Lung extension of Hong Kong.

Two of the New York gas companies have reduced the price of their product to sixty-five cents a thousand feet. It is not yet known whether the step is the beginning of a war or a voluntary getting down to a basis of reasonable profit.

A London despatch of May 3rd says: For the first time in the history of the Canadian Pacific Railway the stock of that company sold above par. To-day sales were made on the London stock exchange at 101 1-2.

Helen Kellar, the wonderful deaf, dumb and blind girl, is learning to ride a tandem bicycle. Miss Kellar is very enthusiastic over her new experience, and as in everything she undertakes has thrown her whole heart and soul into the wheel. It is probable that she will take many rides during the summer.

The Parrsboro Leader has been informed by one of Parrsboro's largest lumber shippers that at least 35,000,000 or 40,000,000 feet of deals will be shipped from Parrsboro this season. "The price," it says, "is considerably in advance of that of last year, and there seems to be good reasons for the anticipation of a fairly prosperous summer's trade."

Atlanta is one of the most progressive of the Southern cities, and since the war a great many Northern people have settled there and gone into business. Yet Atlanta is so saturated with hatred for the negro that a Baptist minister who had the temerity to denounce the recent savage proceedings at Newman has had his church despoiled and his life threatened.

A cyclone struck Kirksville, Mo., on Thursday evening. A path a quarter of a mile wide and as clean as the prairie was swept through the eastern portion of the city, and four hundred buildings, homes and mercantile houses were levelled to the ground in scattered ruins. It is expected the dead will number between fifty and sixty. At Newton, forty miles from Kirksville, twenty-seven persons were killed.

Ibrahim Ali, whom General Lord Kitchener sent upon a mission to Ibrahim's uncle, the Sultan of Darfour, has returned to Cairo. Ibrahim Ali found upon reaching Darfour that his uncle had been deposed by Ali Dinar. The latter, on the appearance of Ibrahim Ali, turned out his troops and routed the escort of General Lord Kitchener's envoy, numbering 150, of whom 120 were killed.

Rev. Dr. Charles A. Briggs, who was disciplined by the Presbyterians for heresy, preached in Trinity church, Boston, on Sunday. He has sought to be ordained to the ministry in the Episcopal church, not without opposition of some of the members of its clergy, but it is understood that Bishop Potter will confer upon him priest's orders. Dr. Briggs resigned from the Presbytery of New York a year ago.

According to Alaska advices, a syndicate of eighty-six aliens who were excluded from Atlin has been formed to bring suit against the Canadian government for \$15,000,000. Damages are claimed for property loss by the exclusion of the plaintiffs from the famous mining district. Each alien claims \$175,000 damages as a fair estimate of the profits they would have gained by the development of their mining property.

At a meeting in Grand Rapids, Mich., on Tuesday, of the National American Woman's Suffragist Association, Susan B. Anthony was elected president, and Alice Stone Blackwell recording secretary. A colored woman from Michigan offered a resolution demanding that colored women in the south be permitted to ride in the same cars with white women. Laura C. Clay, of Kentucky, attacked the resolution as an insult to southern white women. After a warm debate the resolution was thrown out.

The Boston Herald says: Professor Carmichael, the expert appointed by the committee in charge of the liquidation of the Electrolytic Marine Salts Company, has submitted a semi-official report of his experiments. So far as the Jernegan process is concerned the professor does not hesitate to say in substance that it is a fake. He admits that it is possible to find traces of gold in the accumulators devised by Jernegan, but these traces are so vague

as to be hardly worth mentioning except as a scientific fact. There is so little gold to be found that it would not pay to operate the plant upon that system.

The largest estimate of the Klondyke gold yield this season ranges from \$20,000,000. The Klondike Nugget of April 8 says: "The output has now been more than doubled, and it is now probable that the royalty will this year be paid on more than \$8,000,000. Exemptions and evasions will give about double that amount as the production of the territory for the year ending in the summer of 1899. The primitive methods used in working the claims make it very unlikely that the wash-up will give more than from twelve to fifteen millions in the outside." As compiled by the Midnight Sun, the season's yield will be nearly \$20,000,000, distributed among the various creeks, including branches, as follows: Eldorado, \$5,500,000; Bonanza, \$5,000,000; Hunkers, \$3,000,000; Dominion, \$3,500,000; Cold Run, \$300,000; Sulphur, \$500,000; Quartz, \$250,000; Eureka, \$250,000; all other creeks, including Stewart's, over \$1,000,000.

A Section Foreman.

His Life one of Exposure and Much Hardship.

Rheumatism, and Kindred Troubles the Frequent Result—One Who Has Been a Great Sufferer Speaks For the Benefit of Others.

From the Watchman, Lindsay Ont.

Wm. McKendry, a gentleman of 52 years of age, has for 28 years been a respected resident of Fenelon Falls, Ont. For twenty-two years he has held the position of section foreman for the G. T. R., which position he fills to-day, and judging from his present robust appearance will be capable of doing so for many years to come. During his residence at Fenelon Falls Mr. McKendry has taken an active part in educational matters, being an efficient member of the school board on different occasions. Many times he has been nominated as councillor, but owing to the position he held with an outside corporation felt it his duty to withdraw, although much against the wishes of the representative ratepayers. As the public well know the duties devolving on a railway section foreman expose him to all kinds of inclement weather, and it takes a man with a strong constitution to successfully fill the position. Mr. McKendry had no illness until about 3 years ago, when, to use his own words, he says:—"I was taken down with severe rheumatic pains in the right knee and the muscles of the leg. I could not sleep or rest night or day. I could not begin to tell you what I suffered. I took many remedies, both internal and external prescribed by doctors and friends, but instead of improving I was steadily going from bad to worse. One day while reading the Presbyterian Review I read of a cure through the use of Dr. Williams' Pink Pills, in the case of a man who had not been expected to recover and this prompted me to give this medicine a trial. The action in my case did not seem to be speedy and I was using my fifth box before any decided improvement was noted, but by the time I had used eight boxes I was a thoroughly well man. Since that time my general health has been the very best and I have no signs of the old trouble. I make this statement voluntarily, because I think it the duty of those cured to put others in the possession of the means of obtaining renewed health and I am satisfied Dr. Williams' Pink Pills will do all that is claimed for them if given a trial.

These pills cure not by purging the system as do ordinary medicines but by enriching the blood and strengthening the nerves. They cure rheumatism, sciatica, locomotor ataxia, paralysis heart troubles, erysipelas and all forms of weakness. Ladies will find them an unrivalled medicine for all ailments peculiar to the sex, restoring health and vigor, and bringing a rosy glow to pale and sallow cheeks. There is no other medicine "just as good." See that the full name, Dr. Williams' Pink Pills for Pale People is on every package you buy. If your dealer does not have them, they will be sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. or Schenectady, New York.

Boys & Girls

We are giving away watches, cameras, solid gold rings, sporting goods, musical instruments & many other valuable premiums to boys and girls for selling 10 packages of Royal Ink Powder at the each. Every package makes 50¢ worth of fine ink. We ask money—send your name and address, and we will forward you 10 packages with premium list and full instructions. When you sell the Ink Powder send the money to us and select your premium. This is an honest offer. We want you. Don't lose this great opportunity. Write for the outfit today. Address all orders to: Imperial Ink Concern, 25 Adams St. Oak Park, Ill.



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Is specially made for use on roofs, barns, out-buildings, shops, bridges and fences. It preserves them at the smallest outlay. It costs less than ordinary paints. It is far cheaper than doing without any paint. Be sure it's THE SHERWIN-WILLIAMS CREOSOTE PAINT. The label is your safeguard. Send for color card.

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

The authorship of the Etchingham Letters, which has been running anonymously as a serial in The Living Age since the first of January, is now disclosed. The letters are the joint work of Mrs. Fuller Maitland and Sir Frederick Pollock, a combination which goes far to account for their range and cleverness. The publication in The Living Age is by a special arrangement with the authors. The Letters will soon be published in book form.

The Treasury of Religious Thought for May, 1899, begins the seventeenth annual volume of this well-established periodical for "Pastor and People."

Its frontispiece is an excellent portrait of that distinguished leader of religious and economic thought, Rev. Washington Gladden, D. D., of Columbus, O., whose sermon on "The Imperialism of Christianity" is both able and timely.

"Is the Bible an Inspired Book?" is an able article by Rev. Robert Wilson, D. D., of St. John, N. B. The "Names of Note" include this month Dr. Gladden, Gen. O. O. Howard, and Rudyard Kipling. The "Movements among the Churches" are described, as usual, by Prof. Chas. H. Small, of Springfield, O.; Prof. Theo. W. Hunt, of Princeton, has an essay on "Robert Southey"; President Barrows, of Oberlin, has the second part of an article on "A Good Service"; Dr. Hallock, of Dorchester, gives the "Prayer-Meeting Topics" as usual; and the minor departments, though crowded by the many full and able articles are well maintained, as usual.

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There is weakness of body and defection of spirit—can hardly avoid being nervous, fretful, unhappy—often pain or depressing sensations about the heart—system irregular and appetite variable.

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156 POPULAR SONGS, complete with WORDS and MUSIC, neatly bound in one volume. A grand collection of musical gems, new and old. Sent you for only 10 cents. Agents wanted for our superior 10 cent sheet music and popular books. Write us and send this paper. ROBERT MUIR, Co., Toronto, Ont.

They Reach The Kidneys.

Mr. Conrad Beyer's opinion

DOAN'S KIDNEY PILLS.

No one can be healthy with the kidneys in a diseased or disordered state. The poisonous Uric Acid which it is their duty to filter out of the blood, is carried into the system and produces Rheumatism, Headaches, Backaches and hundreds of ills and ailments.

Any one who has the slightest suspicion that the kidneys are not acting right should take Doan's Kidney Pills. They are the most effective kidney remedy known. Mr. Conrad Beyer, at E. K. Snyder's Shoe Store, Berlin, Ont., bears this out when he says:

"Anyone suffering with kidney troubles cannot do better than take Doan's Kidney Pills, for they cured my wife who has been afflicted with pain in the back and other kidney troubles for a long time. They have helped a great many of my acquaintances in this town, and I must say they are the medicine that reach the kidneys with the best effects."

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Pain-Killer

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This is a true statement and it can't be made too strong or too emphatic.

It is a simple, safe and quick cure for

Cramps, Cough, Rheumatism, Colic, Colds, Neuralgia, Diarrhoea, Croup, Toothache.

Two sizes, 25¢ and 50¢.

Keep it by you. Beware of imitations. Buy only the Genuine—Perry Davis'.

Sold Everywhere.

* The Farm. *

Contrast of Poultry Houses

It is interesting and suggestive as one rides along the road to notice the variety of buildings used for the accommodation of hens. Some lean against another building, apparently and really unable to support themselves. Others are shabby affairs, erected in a hurry; others still are better built, but very small, and yet others are put up as well as dwelling-houses and nicely painted. Strange as it may seem, a majority seem to forget the essentials of a profitable poultry-house. It is warmth, light and room that hens turn into ready cash in winter. These may be secured without excessive outlay. Many poultry-houses have large windows facing the south; with enough glass to make the room too light at day and cold at night. Most of them are much longer than wide, and if one will take the pains to figure he will find that the cost is greater compared to the floor space than in a square building.

A poor man's poultry-house would be something like this: Plenty of ground space, no more height than is necessary for the convenience of the attendant, light enough, but not too much; warmth secured by the use of building paper or some filling between the walls of the house. The outside appearance does not figure in the production of eggs. Of course, I would not put up a poultry-house in a shabby manner. It should be symmetrically and durably constructed. If the owner becomes able, he may erect houses that compare with his other buildings, but to erect costly houses at the start for his hens is like hitching the horse where he will have to push instead of pull. Comparatively few of us can afford to keep poultry for pleasure. The pleasure, with most of us, is inseparable from the profits, therefore we work for the latter. An expensive poultry-house always indicates that the owner is not making profits a first consideration. A plain exterior to the house will not worry the hen half so much as blasts of zero wind finding their way between the boards. Plenty of food adapted to her needs as an egg-producer, and millstones to grind it, seeing she has no teeth, will keep her in a laying condition longer than corn and paint on the outside. Often the birds of finest plumage and reddest comb are found in the plainest houses. These are indications which point toward a well-filled egg basket.—(C. M. D.)

Cold Barns and Ice-water for Dairy Cows.

The investigation made by the Kansas Experiment Station of the creamery business of the Meriden Creamery revealed the fact that there was one man who sheltered his cows in winter with two wire fences, another with a wood lot, and still other men by windbreaks. Out of eighty-two patrons there were eighteen, or 22 per cent, who compelled their cows to drink ice-water from a creek or pond in winter.

When we stop to think that the dairy cow, unlike the steer, has a thin hide, with little or no fat beneath the skin and a poor surface circulation, we can understand one of the reasons why the yield of some herds is so low. The dairy cow is a very sensitive animal, and when she is forced to keep up animal heat and to stand shivering while taking her fill of ice-water she certainly cannot be expected to make a very good showing at the milkpail.

Few people realize the loss sustained from cold barns. In an experiment carried on in England it was found that with a herd of thirty cows the profit was £3, or about \$15 a week more when the temperature of the barn was kept at 63 degrees than when at 52 degrees. At this rate it would not take long for a herd of good dairy cows to pay for a barn. The barn should be tight enough so that the animal heat of the cows will always keep the manure from freezing.—(D. H. Otis in National Rural.)

Dir in the Dairy.

We are very scientific in these days, and talk of bacteria, bacilli, micrococcus, Pas-

teurizing, sterilizing, etc., and there is danger that we shall forget that scientific dirt is just as bad as the common variety. Dirt under a Latin name is just as dirty as it is in English, and requires just as much soap and hot water, scrubbing brush and elbow grease as the old variety that our fathers used to wrestle with before the days of washing powders and concentrated lye.

We need no special sterilizers or Pasteurizers to keep the milk cans clean; leave all these complicated machines to the scientific fellows, and go to the cans and dairy vessels in the old-fashioned way, as if bacteria and bacilli had never been heard of; use plenty of water, soda, sunshine and fresh air. Have your milk vessels clean first, and think of bacteria afterward. If your butter or cream is off flavor, nine times out of ten the trouble is that your stable, cow or dairy is dirty, just plain dirt that doesn't need a microscope and a chemist to find it; only a thorough cleaning and the trouble will vanish. The tenth time you may need the help of the expert, but don't ask for it till you have got rid of the common dirt; then you may look for the scientific variety.—(Hoard's Dairy-man.)

What Mulch for Strawberries?

Wintering the strawberry field is especially hazardous with us in Colorado, because of the generally dry, open winter weather, with mostly bright sunny days and freezing nights. Mulching is a necessity, but we have no salt meadow hay or marsh grass. Wheat or oat straw is out of the question, on account of the seeds. We pile up stable manure, giving it a chance to heat, which pretty effectually destroys the seeds, and then spread it on after the ground freezes in December. Cow manure from the dairies is also frequently resorted to after being piled and partly rotted and dried. But spring generally reveals to us many spots and streaks of winter-killed plants, though the manure has been spread lightly or heavily, has been raked off early or late. Again the question comes up, does the manure contain substances injurious to the plants? Is cow manure poisonous, but horse manure safer? All we can be sure of is that the plants are killed, and that there is nothing but manure to mulch with. Can you clear the farmer's best friend, the manure pile, of so serious a suspicion?—(A. H. R., in Rural New-Yorker.)

Mustard left mixed, with vinegar or anything else, soon dries, and acquires a mouldy flavor. To prevent this put a heaped tablespoonful of salt into a pint of boiling vinegar. Pour it over two heaping tablespoonfuls of grated horseradish. Let the vinegar stand twenty-four hours and then strain it off the horseradish, which can be covered with a little fresh cold vinegar and used on the table. Thicken the vinegar strained off with the best English mustard until it is of the proper thickness for use. The addition of a little caper, anchovy, tarragon, garlic or of celery vinegar to this mustard, or half a teaspoonful of onion juice, gives it a special flavor; a few mushrooms—about two or three—add another flavor. The Parisian chefs number as many as three dozen different flavored mustards. Many of these are prepared simply from a flavored vinegar, but others have variety of flavors.

Veils are Ruinous to the Complexion.

Veils do more to ruin the complexion than any other thing. The skin needs the friction of the air. Constant covering interferes with the circulation and the healthy action of the pores. It heats the face, and keeps it covered with an oily moisture which catches the dust and dirt and gets into the pores. When the face is left exposed to the air the dust is blown off, the skin is kept dry and clean. It also stimulates the circulation of the blood and gives color to the cheeks.—April Ladies' Home Journal.

The Monsoon Tea Co.

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



If We Only Understood.

"Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should:
We should love each other better
If we only understood."

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointments,
Understood the loss and gain,
Would the grim external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Oh! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evils
All the golden grains of good.
Oh! we'd love each other better
If we only understood."—Anon.

The Span O' Life.

The Span O' Life. A tale of Louisburg and Quebec. By William McLennan and Miss J. N. McIlwraith, with twenty-nine illustrations by F. de Myrbach. (Published by the Copp, Clark Company, Limited. Price, paper, 75 cents; cloth, \$1.50.)

The "Span o' Life" has been spoken of as the most important Canadian historical romance since "The Seats of the Mighty." The principal charm of "The Seats of the Mighty" lies in the character studies, the "Span o' Life" glories in action, which cannot be confined by the walls of Louisburg and Quebec. Of the Canadians proper of that period we do not get the most favorable impression, but this was largely compensated by their gallant stand after the defeat on the Plains of Abraham. "Unoffended and undisturbed, they had stubbornly disputed every inch of ground when all others had given way. . . . They were not regulars; yet now in the hour of need they alone stood firm between the flying army and destruction."

It is in the plot that the authors have excelled themselves. To be brief, the story is something like this: Hugh Maxwell, a young Highlander, is in hiding in London after the defeat at Culloden, when he falls in love with Margaret Nairn, an ardent sympathizer with the Jacobite cause, and ward of his godmother. Just when they are beginning to understand each other, he accidentally discovers that his wife, a tradesman's daughter, whom he had married when a mere boy, and long believed to be dead, is still living. On his wife's refusal to resume their old relations, he resolves to banish himself to Canada with the French army, in order that he and Margaret may the more easily forget each other. She, however, attributes to his poverty his failure to meet her advances, and so some years later upon coming heir to an estate, she follows him to the New World, taking with her Maxwell's wife as maid, without either of them having any idea of the other's identity. The complications which follow are neither few nor tame, especially when the presence of a young and beautiful lady alone in a French military colony must of necessity appear strange, and not the less so because she is an Englishwoman. Indeed it is doubtful if even Margaret's courage could have sustained her but for the memory of an old Irish of Maxwell's:

"The Span o' Life's nae long enough,
Nor deep enough the sea,
Nor braid enough this weary world,
To part my Love frae me."

PORT MULGRAVE, JUNE 5, 1897.

C. C. RICHARDS & CO.

DEAR SIRS.—MINARD'S LINIMENT is my remedy for colds, etc. It is the best liniment I have ever used.

MRS. JOSIAH HART.

Still More Proof.

Once Again Dodd's Kidney Pills Win a Glorious Victory.

Cured Mr. Frank P. Mills, of Zealand, N. B., of Lame Back Caused by De-ranged Kidney—No Other Medicine Helped Him.

Zealand, N. B., May 8th.—The following statement is made public, by one of the best-known, and most highly respected residents of the place—Mr. Frank P. Mills. "I have been troubled, for a long time, with a Lame Back, and have in my endeavors to cure it, or secure life, tried every medicine I read of, or that was recommended to me. This cost money, and the sum I have spent in this way is too large to mention."

"I had been unable to obtain relief; my sufferings were terrible, and were steadily growing more severe. I had almost given up hope, but, on receiving one of the Dodd's Medicine Co.'s papers, 'Our Home and Fireside,' and reading of Dodd's Kidney Pills therein, I decided to make one more attempt. I bought a box of Dodd's Kidney Pills and began using them."

"A blessed change followed the first few doses. Now I have used the whole box and the lameness has disappeared from my back and all other pains have left me. I am entirely cured, and would recommend Dodd's Kidney Pills to all persons suffering as I did."

This statement speaks for itself. It forges one more link in that mighty chain of proof that shows Dodd's Kidney Pills to be the only cure for all Kidney Diseases.

Dodd's Kidney Pills are sold by all druggists at fifty cents a box, six boxes \$2.50, or sent, on receipt of price, by The Dodd's Medicine Co., Limited, Toronto, Ont.

A Well Known Toronto Traveller Cured of Catarrh After Eight Year's Suffering.

Japanese Catarrh Cure Cures.

Mr. R. E. Fleming, the well-known and popular Toronto representative of Messrs. Ewing & Sons, Cork Manufacturers, Montreal, writes: "I have been a constant sufferer from catarrh of a severe and most disagreeable type for eight years, which became worse each winter, in spite of the hundreds of dollars I spent with catarrh specialists and many remedies, which only afforded temporary relief. I tried Japanese Catarrh Cure about one year ago, and since completing this treatment have not felt the least symptoms of my former trouble. A few months ago I recommended it to a friend similarly affected, and he is now completely cured also. I can highly recommend it to any person troubled with this most annoying disease."

Japanese Catarrh Cure relieves cold in the head in one minute, and is absolutely guaranteed to cure any case of Catarrh of the Nose or Throat, or money will be refunded. Sold by all druggists. Price, 30 cents. A free sample will be sent to any person troubled with catarrh. Enclose 5-cent stamp. Address: The Griffiths & Macpherson Co., 121 Church St., Toronto.

